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CHILDREN

JOURNAL OF THE CANADIAN ASSOCIATION FOR YOUNG CHILDREN

FALL 2011 / AUTOMNE 2011

Vol. 36 No. 2



The Canadian Association
for Young Children



L'Association Canadienne
Pour Les Jeunes Enfants

THE CANADIAN ASSOCIATION FOR YOUNG CHILDREN

WHAT IS THE CAYC

The Canadian Association for Young Children (CAYC) grew out of Council for Childhood Education and was officially recognized in 1974 by the granting of a Federal Charter. It is the only national association specifically concerned with the well-being of children, birth through age nine at home, in preschool settings and at school. Members of the multidisciplinary association include parents, teachers, caregivers, administrators, students and all those wishing to share ideas and participate in activities related to the education and welfare of young children.

MISSION STATEMENT

CAYC exists to provide a Canadian voice on critical issues related to the quality of life of all young children and their families.

THE AIMS OF THE CAYC

1. To influence the direction and quality of policies and programs that affect the development and well-being of young children in Canada.
2. To provide a forum for the members of Canada's early childhood community to support one another in providing developmentally appropriate programs for young children.
3. To promote and provide opportunities for professional development for those charged with the care and education of young children.
4. To promote opportunities for effective liaison and collaboration with all those responsible for young children.
5. To recognize outstanding contributions to the well-being of young children.

IMPLEMENTING THE AIMS OF THE CAYC

1. The National Conference:

The National Conference is a highlight of the CAYC. The program includes lectures by internationally renowned authorities on children, workshops, discussion groups, displays, demonstrations, school visits and tours.

2. Provincial and Regional Events:

The organization of members at the local and provincial level is encouraged to plan events to deal with the issues and concerns pertaining to young children. These events may take the form of lectures, seminars or a local conference.

3. The Journal:

An outstanding multidisciplinary journal is published twice yearly. Articles by nationally and internationally known experts in early childhood education and child rearing are presented in the Journal of the CAYC. Inside CAYC provides information on Association activities.

SUBSCRIPTIONS AND MEMBERSHIP

Membership fees are payable on application and renewable annually on an evergreen basis. To be considered a voting member, fees must be paid no later than 60 days prior to the Annual General Meeting.

CAYC members receive two issues of Canadian Children as well as favourable rates for national and regional conferences.

Regular \$55.00, 2 Year Regular \$100.00, association/institution \$120.00, student/senior \$30.00, international \$135.00 (CA).

CAYC

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ASSOCIATION CANADIENNE POUR LES JEUNES ENFANTS

QU'EST CE QUE L'ACJE

L'Association Canadienne pour les Jeunes Enfants, issue du *Council for Childhood Education*, a reçu sa charte fédérale en 1974. Elle demeure la seule association nationale vouée exclusivement au bien-être des enfants, de la naissance jusqu'à l'âge de neuf ans, dans leur foyer, à la garderie et à l'école primaire. L'ACJE est composée de parents, d'enseignants, de professionnels de la petite enfance, d'administrateurs et d'étudiants, ainsi que de tous ceux et celles qui sont intéressés à partager leurs idées en participant à des activités liées au bien-être et à l'éducation des jeunes enfants.

SA MISSION

L'ACJE s'est donné comme mandat de faire entendre une voix canadienne sur les questions essentielles ayant trait à la qualité de vie de tous les jeunes enfants et de leur famille.

SES OBJECTIFS

1. Jouer un rôle sur le plan des orientations et sur la qualité des politiques et des programmes touchant au développement et au bien-être des jeunes enfants canadiens.
2. Créer un forum pour les membres de la communauté canadienne oeuvrant dans le domaine de la petite enfance afin de susciter une collaboration active dans l'élaboration de programmes appropriés au développement des jeunes enfants.
3. Encourager et offrir des possibilités de perfectionnement professionnel au personnel responsable du bien-être et de l'éducation des jeunes enfants.
4. Promouvoir des occasions pour une meilleure coordination et collaboration entre tous les responsables des jeunes enfants.
5. Récompenser et souligner les contributions exceptionnelles faites en faveur des jeunes enfants.

EXÉCUTION DES OBJECTIFS DE L'ACJE

1. Le congrès national:

Il constitue le grand événement de l'ACJE. Des sommités de renommée internationale en matière de petite enfance y prononcent des conférences et on y participe à des ateliers, des débats, des expositions, des démonstrations, et à des visites guidées d'écoles.

2. Les événements provinciaux et locaux:

L'ACJE encourage ses membres à organiser des conférences, des séminaires ou des congrès au niveau local et régional afin de débattre des problèmes relatifs aux jeunes enfants.

3. La revue :

Publication bisannuelle et multidisciplinaire de premier ordre, la revue regroupe des articles traitant de questions d'éducation et de formation des jeunes enfants. On y retrouve également des articles écrits par des experts de renommée nationale et internationale. La rubrique *Inside CAYC* renseigne les lecteurs sur les activités de l'Association.

ABONNEMENT ET COTISATION DES MEMBRES

Les cotisations doivent être réglées au moment de l'adhésion et celle-ci doit être renouvelée chaque année. Pour se prévaloir de son droit de vote, tout membre doit acquitter sa cotisation au moins 60 jours avant l'Assemblée Générale annuelle.

Les membres de l'ACJE reçoivent la revue, et bénéficient de tarifs spéciaux pour participer au congrès national et aux événements régionaux.

Tarif des cotisations annuelles: général; 55 \$, général 2 année 100 \$, étudiants/aîné: 30 \$, associations: 120 \$, international: 135 \$ (CA)

ACJE

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CANADIAN CHILDREN

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Canadian Children is the journal of the Canadian Association for Young Children (CAYC), the only national association specifically concerned with the well-being of children of preschool and elementary age in Canada. The journal is published twice yearly and contains articles, book reviews and announcements of professional conferences.

Canadian Children is a multidisciplinary journal concerned with child development and early childhood education. Authors from across Canada, and elsewhere, are invited to submit articles and book reviews which reflect the variety and extent of both research and practice in early childhood education and child rearing.

CONTENT:

Submissions should appeal to an audience that includes parents, professionals in the field of childhood education and child services, as well as teachers and researchers. Most issues are multi-theme in nature and the editor will attempt to balance articles that are research-related with articles of a practical nature relating to programming, curriculum, classroom practice or child rearing.

FORM, LENGTH AND STYLE:

ARTICLES may be of varying length, written in a readable style. Style should be consistent with an acceptable professional manual such as the **Publication Manual** (6th Edition) of the American Psychological Association. Articles should be sent as an email attachment to the email address below. Authors are to obtain releases for use of photographs prior to mailing. Please include a brief biographical sketch including the author(s) full name, title, professional affiliation, and other relevant information, such as acknowledgements, grant support or funding agency. It is expected that authors will not submit articles to more than one publisher at a time.

ACCEPTANCE AND PUBLICATION:

The editor will acknowledge receipt of, and review all solicited and unsolicited manuscripts received. The final publication decision rests with the editor, and will be communicated within three months. Manuscripts not accepted for publication will be returned only if a stamped self-addressed envelope is included.

DEADLINES:

Submission Deadlines are as follows:

FALL Issue: August 1

SPRING Issue: February 1

GUIDE A L'INTENTION DES AUTEURS

Canadian Children est la revue de l'Association pour les Jeunes Enfants (ACJE). Elle demeure la seule association vouée exclusivement au bien-être des enfants de niveau préscolaire et primaire au Canada. Cette revue bisannuelle regroupe des articles, des comptes rendus de livres et des avis de conférences professionnelles.

Canadian Children est une publication multidisciplinaire qui traite du développement de l'enfant et de son éducation durant la petite enfance. Les auteurs du Canada et d'ailleurs sont invités à soumettre des articles et des comptes rendus de livres qui mettent en évidence la variété et l'étendue de la recherche et de la pratique dans le domaine de l'éducation au cours de la petite enfance.

CONTENU:

Les articles doivent s'adresser à un public composé de parents, de professionnels de l'éducation et de services à l'enfance, ainsi que d'enseignants et de chercheurs. Chaque numéro traite de divers thèmes et le rédacteur en chef tentera d'y inclure tant des articles portant sur la recherche que des articles portant sur des aspects pratiques de l'éducation comme la gestion et la mise œuvre de programmes d'études, les méthodes d'enseignement en salle de classe et les techniques utilisées pour élever les enfants.

FORME, LONGUEUR ET STYLE :

LES ARTICLES peuvent être de longueur variée et doivent être rédigés dans un style accessible à tous les lecteurs. La présentation doit être conforme aux normes du **Publication Manual** (6^e édition) de l'**American Psychological Association**. Les articles devront être en Microsoft Word ou Word Perfect (format IBM PC), attachés à un courrier électronique ou enregistrés sur une disquette 3.5" ou sur un CD et envoyés au rédacteur en chef à l'adresse indiquée ci-dessous. Les trois (3) copies doivent être dactylographiées en double interligne. Les auteurs devront fournir, s'il y a lieu, les photographies accompagnant les articles, tirées en noir et blanc sur papier glacé, ainsi que les tableaux, figures ou illustrations avec leurs légendes, imprimés chacun sur une feuille. Ils devront obtenir le permis de reproduction des photographies avant de les faire parvenir au rédacteur. Il est recommandé d'inclure une brève notice biographique contenant le nom complet de l'auteur, ses titres, affiliations professionnelles et autres informations pertinentes telles que remerciements, supports financiers ou organismes de subvention. Il est entendu que les auteurs ne soumettront leurs articles qu'à une seule revue à la fois.

RÉVISION, ACCEPTATION, ET PUBLICATION :

Le rédacteur en chef accusera réception et tiendra compte de tous les manuscrits reçus, qu'ils aient été sollicités ou non, et soumettra les textes qu'il aura retenus à au moins trois lecteurs externes au comité de rédaction. La décision de publier est sous la responsabilité du rédacteur en chef et sera communiquée à l'auteur dans un délai de trois mois. Les manuscrits non retenus pour publication seront retournés à leurs auteurs seulement s'ils sont accompagnés d'une enveloppe pré-adressée et affranchie.

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EDITORS

My friends, love is better than anger. Hope is better than fear. Optimism is better than despair. So let us be loving, hopeful and optimistic. And we'll change the world. - Jack Layton

On this quintessentially Canadian autumn day, it is crisp and clear and there are multi-coloured leaves piling up in the back yard. Before I go out to walk the dog, I am pausing to ponder on the collection of articles brought to you in this fall issue of Canadian Children.

This season's offering holds articles from across the country, ranging from methodologies to medical conditions, with much in between.

Across Canada there has been growing interest in the pedagogical approach from Reggio Emilia. Increasingly, teacher-training programs include discussion about these practices, and many schools, preschools, and child care centres draw inspiration from Reggio Emilia.

Herein is a collection of articles that take different lenses on the practice of pedagogical documentation, originating from the educational project in Reggio Emilia. Our *invitational article*, written by Stefania Giamminuti, comes to us from Australia via Italy. Stefania writes of her experience as an intern in the children's programmes in Reggio Emilia. She focuses on the 'value of locality' – an important value in the context of the experience of the municipal 'schools of childhood' in Reggio, and an important idea for consideration in our own Canadian contexts. Pat Tarr, a regular contributor to Canadian Children, takes up some of the ethical issues in pedagogical documentation in her article *Reflections and Shadows*. Finally, we have a contribution from Reggio Children, foreshadowing *The Wonder of Learning: The Hundred Languages of Children* traveling exhibit from Reggio Emilia (in itself a collection of pedagogical documentation) that will be in Vancouver in 2012.

Our other contributions range across a variety of topics that will be of interest to Canadian Children readers. Building upon the growing awareness of the lack of connection for many children to the natural world, Carolyn Bjartveit describes how storytelling can develop early literacy skills and focus young children on nature in her article *Speaking the Language of Nature*. In *Stranger Danger*, co-authors Jason Nolan, Kate Rayes-Goldie, and Melanie McBride trouble the pervasive theme of children at danger in the world of cyberspace. In *Princesses in the Classroom*, author

Allyson Jule undertakes an analysis of the heavily marketed "princess" motif on the development of gender identity in young girls.

Continuing with this diverse range of pieces, The *Directions and Connections* section highlights stories about a Maasai village in Africa and empowering children as philanthropists – both pieces that reflect interest in issues of social justice both here and abroad.

Sadly, in this issue we bid farewell to Cathleen Smith, advocate for children, contributor to Canadian Children, and recipient of CAYC's Friends of Children award. She is memorialized by former journal editor Susan Fraser.

As I pen these words (or keystroke on my keyboard), I am listening to a newly released song by famed singer and children's advocate, Raffi Cavoukian. He has taken NDP leader's Jack Layton's final letter to the nation, penned shortly before his death, and put it to music. Echoes of the refrain ring in my ears:

My friends, love is better than anger. Hope is better than fear. Optimism is better than despair. So let us be loving, hopeful and optimistic. And we'll change the world.

Regardless of what your personal political leanings are, these words resonate with Canadians across the land. And I believe you will find echoes of this resonance throughout this issue of Canadian Children.

This issue, of course, would not have been possible without the hard work and brilliance of our reviewers. In addition to the help of Canadian Children's regular reviewers, this issue was made possible thanks to the contributions of Jodi Streelasky, Luigi Iannacci, Sylvia Kind, Marianne McTavish, Margot Filipenko, Janet Robertson, Alison Preece, Marilyn Chapman, Kari Winters, Rachel Heydon, Rachel Langford, and Margaret MacDonald.

Veronica, who at this writing is in London, England at an international early years conference with others who are reconceptualizing early childhood education, joins me in wishing you a season of inspiration as you embark on changing the world through love, hope, and optimism.

Laurie Kocher (for Veronica, too)

The 'Value of Locality' in Early Childhood Settings: Pedagogical Documentation in the Reggio Emilia Educational Project.

Stefania Giamminuti

Dr. Stefania Giamminuti identifies as an inhabitant of many locales: Italy, USA, and Australia. She is an early childhood educator originally from Rome, Italy, and has several years of experience teaching with young children and their families in an International School in Rome. Currently, Stefania is a Lecturer in Early Childhood Education in the School of Education at Curtin University of Technology in Perth, Western Australia.

Stefania was granted the unique opportunity to engage in PhD research in the world-renowned municipal infant-toddler centres and schools of the city of Reggio Emilia, Italy. Her thesis, entitled 'Pedagogical Documentation in the Reggio Emilia Educational Project: Values, Quality, and Community in Early Childhood Settings' explores the implications of reflecting on the Reggio Emilia educational project in international contexts, and has enjoyed the recognition and appreciation of educators, academics and researchers internationally.

Abstract

This article engages with the notions of locality and community in early childhood settings. Locality is conceptualized as a 'value' in the context of the experience of the municipal infant-toddler centers and 'schools of childhood' (scuole d'infanzia) of Reggio Emilia, Italy. The article is drawn from a recent study (Giamminuti, 2009) which engages with questions of quality, values and relationships in early childhood education and care. Participants in the study include educators, families, and children that were part of the learning communities of Arcobaleno Infant-Toddler Center and Pablo Neruda School. This article focuses on the value of locality as experienced in Reggio Emilia, and offers an invitation to early childhood settings internationally to consider: the importance of positioning oneself in time, history, and place; the significance of constructing a collective sense of locality; and the value of conceptualizing and living early childhood settings as places that belong to children.

Introduction

A personal sense of locality

You never come in an isolated way; you always come with pieces of the world attached to you. .

(Malaguzzi, 1994, p. 53)

I try to be aware that I bring multiple and diverse 'pieces of the world attached to

me', which affect my observations, interpretations and reflections. Thus, this article, which is drawn from my research, has 'pieces of the world' attached to it, my own and those of others who have learned with me. I was born in the Piemonte region of northern Italy and grew up in Rome, bilingual in English (my American mother) and Italian (my father). I began my teaching experience in the early childhood centre of an International School in Rome, where I was inspired to reflect on my role as an educator in relationship with young children, colleagues, and families of diverse cultural backgrounds. I shared with my colleagues: a view of children as rich in potential; a view of working with children as rich in possibilities; and the challenge of teaching in a language – English – which was most often not the children's mother tongue. I grew in my understanding, as a young educator, under the mentorship of inspiring colleagues (and friends) who always believed I could grow further and seek further possibilities. I thank them for this. I brought that belief and attitude with me when I left them to move to Australia in 2003 with my Italian husband, an architect who inspires me to look for meaning in built spaces and places. I have felt at home in Western Australia since we first arrived; however, I continue to marvel at the encounter between different cultures and ways of seeing as I go about everyday life and learn to live in a new context. I am a dual

Italian-American citizen by birth and have recently acquired Australian citizenship – I truly feel that I am a citizen of the world, gifted with an awareness of the way both culture and context have shaped (and continue to shape) my own personal experience and sense of locality, place and belonging. In 2006,

The greatest strength and challenge of the Reggio Emilia educational project lies in the encouragement it offers to educators and scholars internationally to deconstruct culturally-constructed assumptions on the nature of childhood and of pedagogy in the early years, in order to reflect on and transform their own practices and beliefs. Pedagogical documentation is an essential tool in this yearning for a new culture of childhood.

I was privileged to spend six months researching for my doctoral thesis (Giamminuti, 2009) in Reggio Emilia, Italy. I now feel that Reggio is 'my

place' too, a place that was my home and where dear friends and colleagues greet me each time I visit. We keep in touch from afar, we meet when we can, and we share the joys of births, marriages and life. This article is drawn from the wider study (Giamminuti, 2009) which engages with questions of quality, values and relationships in early childhood education and care and starts from the premise of infant-toddler centers and schools being places of culture, in dialogue with the surrounding cultural context. My feeling of belonging to multiple cultures sustained the international outlook of this study, and inspired its international relevance. My aim was to find ways of knowing and understanding that were global while being local – just as I am global and local – and to give opportunities to others to find ways of understanding place and belonging – just as I try to understand place and belonging.

The 'value of locality' in Reggio Emilia

This article engages with the notions of locality and community in early childhood settings. Locality is conceptualized as a 'value' in the context of the experience of the municipal infant-toddler centers and 'schools of childhood' (scuola d'infanzia) of Reggio Emilia, Italy. The 'value of locality' is one of several themes emerging from the case study in the municipal infant-toddler centers and schools of Reggio Emilia, Italy (Giamminuti, 2009). The 'value of locality' is defined by an active engagement to position oneself in time, in place, and in history. This article focuses on the 'value of locality' as experienced in Reggio Emilia, and offers an invitation to early childhood settings internationally to consider: the importance of positioning oneself in time, history, and place; the significance of constructing a collective sense of locality; and the value of conceptualizing and living early childhood settings as places that belong to children. I begin this article with a brief background to the Reggio Emilia educational project, and pedagogical documentation. The 'value of locality' is

then explored in four connected sections: Locality as positioning oneself in time, history, and place; the value of time: a brief sketch of a day; the value of time in the words of the protagonists; and a collective sense of locality: school as a place that belongs to children.

The Reggio Emilia educational project and pedagogical documentation

The 'Reggio Emilia 0-6 (ages) Educational Project' is rooted in socio-cultural and constructivist theories of child development, in the progressive pedagogical theories of John Dewey and others, and in the cultural context of a small northern Italian city with a strong history of participatory democracy and civic community (Putnam, 1993, cited in Edwards, Gandini, & Forman, 1998a).

It is a sense of our locality that helps us to appreciate the universal. This is what the Reggio schools help children to do – to see the universal in the local. That is how we can become 'global' without losing our sense of our own local identity. And that is what Reggio stands for. The 'Reggio idea' is a local idea. Yet, what is so striking about it is that it has inspired an international movement. Its international message is that you must take your local task seriously.

(Bruner, 2000, p.12)

The Reggio Emilia "pedagogy of relationships and listening" (Rinaldi, 2001) is based on an image of the young child as a social being from birth: a competent, intelligent child who learns in relationship with others. This image of child-

hood sustains an innovative pedagogy focused on enhancing the competencies and respecting the rights of young children, as opposed to a pedagogy focused on meeting their needs (Malaguzzi, 1994).

The greatest strength and challenge of the Reggio Emilia educational project lies in the encouragement it offers to educators and scholars internationally to deconstruct culturally-constructed assumptions on the nature of childhood and of pedagogy in the early years, in order to reflect on and transform their own practices and beliefs. Pedagogical documentation is an essential tool in this yearning for a new culture of childhood. Pedagogical documentation, as practiced in the Reggio Emilia municipal infant-toddler centres and schools, is: "visible listening" (Rinaldi, 2001, p. 83); a "construction of traces" (Rinaldi, 2001, p. 83); and a "social construction and an interpretation" (Dahlberg, 1999a, p. 32). It also "offers a research orientation, creates cultural artefacts, and serves as a collective memory" (Krechevsky, 2001, p. 259).

The idea of locality and a sense of local identity are absolutely essential. This is the heart of the Reggio model, it is the model of living within your locality and being conscious of your local tradition. This does not mean that you need to ignore what is universal about mankind. The great task is to translate the local into the universal, and the translation of universals into local use. Politics is local, morality is local, knowledge is local, meaning is local. The process of making these local matters into universals is a process of negotiating [...]

To be ourselves we must first be local: Reggiani, Modenesi, Bolognesi, Londoners, New Yorkers. It is a sense of our locality that helps us to appreciate the universal. This is what the Reggio schools help children to do – to see the universal in the local. That is how we can become 'global' with-

out losing our sense of our own local identity. And that is what Reggio stands for. The 'Reggio idea' is a local idea. Yet, what is so striking about it is that it has inspired an international movement. Its international message is that you must take your local task seriously. (Bruner, 2000, p. 12)

Locality as positioning oneself in time, history, and place.

Locality is defined as "the fact or condition of having a location in space or time" (Merriam-Webster, 2009). I use Locality to illustrate a value that holds within itself the idea of positioning oneself in time, in history, and place--concepts that emerged often from my data.

However, through its historical and ongoing engagement with early childhood communities worldwide, the educational project of Reggio Emilia also positions itself within a 'negotiated space': a space which attends to the local while welcoming the global.

The 'value of locality' is inextricably linked to the 'value of identity': in fact, "to be ourselves we must first be local" (Bruner, 2000, p. 12). Such is its commitment to locality that the educational project of Reggio Emilia chooses to identify itself through the name of its city. However, through its historical and ongoing engagement with early childhood communities worldwide, the educational project of Reggio Emilia also positions itself within a 'negotiated space': a space which attends to the local while welcoming the global.

For Reggio Emilia itself, but also for those contexts and settings which reflect on the meaning of the Reggio Emilia experience for their own early childhood communities, positioning oneself in

time, in history, and place through documentation greatly supports awareness of this ongoing process of negotiation. To illustrate the complexity of the idea of locality I will address the concepts of time, in history, and place in turn.

All through the day – for many days – I never felt the need to look at my watch; I just went with the flow. It felt incredibly liberating.

The value of time: a brief sketch of a day.

A day at Arcobaleno or Neruda begins at 7:30am when the first few children begin to arrive and are greeted by a teacher. Most children arrive just before 9:00am. At 9:00am the 'assemblea' [morning assembly/morning meeting] begins, and continues. One sits down for assemblea with no clear idea of when it will end. It might end soon if there isn't much to talk about or to plan for the day. It might take a long time if there are some pressing issues to discuss. It might take an average kind of time. It might take the time that everyone is engaged, and that is different when you are two years old and when you are six (though the two-year-olds still participate in fairly long assemblies). Then, assembly over, everyone dedicates themselves to the work at hand: ongoing long-term projects; shorter investigations; building a tower with the lego; playing in the home corner; writing messages to your friends, etc. How long does this last for? Again, there is no answer, or rather the answer could be "it depends"--usually, until the building is filled with the wonderful smells that signal that lunchtime is approaching. No bells, no transitions, no lining up for special classes; everyone is thoroughly engaged, some needing gentle re-direction as focus wanes so that they find new focus. As lunchtime approaches, everyone seems to know it is time to tidy up their work or leave it carefully for later or the next day. Interestingly, perhaps the

time has been so un-interrupted and so valued that everyone is ready to tidy up. In fact, I never did witness that mad rush to clean up that I have witnessed in many early childhood classrooms (including my own); perhaps we do not give children enough time to work before we expect them to pack it all up again? Lunchtime – a social time – is set; then comes rest time (for everyone, the six-year-olds too); after rest time there is some time to get organized and then have afternoon snack and go home. All through the day – for many days – I never felt the need to look at my watch; I just went with the flow. It felt incredibly liberating.

From my experience in Reggio Emilia, two dimensions stand out. One is the time that passes and creates a personal and a shared history. The other is the time to learn and listen that is valued in daily life.

The value of time in the words of the protagonists.

There are different dimensions to the 'value of time'. From my experience in Reggio Emilia, two dimensions stand out. One is the time that passes and creates a personal and a shared history. The other is the time to learn and listen that is valued in daily life. From participants' references to the time that passes, an understanding emerges that an educational project is a journey: it takes time, therefore it evolves and changes throughout that time, becoming an ongoing commitment – on the part of all participants, adults and children - to learning and researching. This is highlighted in the words of a few of the educators I interviewed in Reggio Emilia: Giuliana, for many years a teacher at Arcobaleno; Antonia who has been teaching in Neruda for many years; and Francesca who has been teaching at Arcobaleno for only a few years.

An idea of documentation always existed within the infant-toddler centre, and we owe this to Malaguzzi. Meaning that we used to tell him about the things the children did and he would say: "if you don't show me how can I understand?" This was 1979, three or four years after we had opened the infant-toddler centre, and we had begun to, still from very much a perspective of individuality, take photos. At the end these images were collected in an album that was sent home, as a record, a memory... We liked it very much, the children liked to see themselves and re-read themselves, the families liked it. I think the greatest step was moving on from individuality to an idea of subjectivity in relationship to the group. Therefore still using close-up images of one child where you might interpret his/her thoughts, ideas and efforts, but a child in relationship, in relationship with the other children, in relationship with the context. A child learning from others, taking ideas from what the other children are doing. (Giuliana)

Thirty years ago there was very little documentation. Malaguzzi had asked us, in relationship to some of the experiences the schools had been engaged in, to document [...] and then we brought in all these 'cartelloni' [posters] they were called at the time, we brought them into his office where [the pedagogical team] would have looked at them and they would have considered which might be the best ways of documenting. Therefore we really learned how to document, and documentation used to be quite different... (Antonia)

[Documenting is] like a way of positioning yourself ... it's an attitude we have, a way of working that we have constructed through time... (Francesca)

positioning oneself individually and collectively, of learning

and creating change, and most importantly, of recording of the process of change through documentation creates history; a history of an educational project that is connected with the history of a particular place, a city, and its people.

Francesca speaks of positioning herself as an individual. She then refers to a collective perspective and way of working "constructed through time". This exemplifies the ongoing commitment of Reggio Emilia educators to building a local identity, an identity that is made of the personal and the collective. This process of positioning oneself individually and collectively, of learning and creating change, and most importantly, of recording of the process of change through documentation creates history; a history of an educational project that is connected with the history of a particular place, a city, and its people. This is a socio-cultural pedagogy that is in touch with the surrounding cultural context and credits children, educators and families as participants and constructors of that culture. Mara (the atelierista at Neruda since the school opened its doors) is a strong voice, and a strong protagonist, in the construction of that shared history and culture:

This school [...] has a long history, a history which is made of those who live in the school today but also of all those who during these many years have lived in it and built it [...] I say this because the identity of Neruda today is made concretely of those who inhabit it, children, families, staff, but it is made of the layers of experiences and feelings that throughout the years have constructed Neruda as it is today [...] In our school [...] we have an archive [...] the documentation of experiences create that web of thoughts, actions, and stories, which become the cultural heritage of the

school itself [...] [it is important for teachers] because it allows you to read the present, project for the future, but also to re-trace and therefore to evaluate and self-evaluate the experience of the individual and the group [...] the archive becomes fundamental because it is the conceptual structure of thought and experience, the writing in first-person of the history of the school.

Mara defines the school as made of "layers of experiences and feelings." To conceptualize a school as such is a great step towards constructing an image of school as a learning community made of the people who inhabit it over time.

Mara creates several links here: she speaks of memory – living memory and memory of the past – and she speaks of history, both individual history and shared history. She speaks of documentation of experiences over time as a tool for evaluation and self-evaluation; she speaks of identity that is created through layers of experience. Finally, she speaks of documentation as cultural heritage. In thinking of how one develops a sense of locality within the school, it is interesting to note that Mara defines the school as made of "layers of experiences and feelings."

"History is not just something that happened, history is something that you create a story of. History is a form of narrating the past"

(Bruner, 1999, p. 9).

To conceptualize a school as such is a

great step towards constructing an image of school as a learning community made of the people who inhabit it over time. As Mara acknowledges, documentation greatly contributes to building those layers and, importantly, to transforming those layers into knowledge that is accessible to all, a history for all to access and use as a memory, a cultural heritage of knowledge, a "conceptual structure of thought and experience" to transform the present and the future. It is interesting to note, at this stage, that in Italian the words for story (in the sense of Narrative) and history are one and the same: Storia. In the municipal infant-toddler centers and schools of Reggio Emilia, history is valued and documentation is the story - the narrative - that makes the construction and sharing of that history possible: "History is not just something that happened, history is something that you create a story of. History is a form of narrating the past" (Bruner, 1999, p. 9).

The idea of locality linked with the idea of identity acknowledges that within the shared history of a school – or indeed of any place - lie the individual, personal histories of children, educators and families.

School in Reggio Emilia is viewed as a place made up of layers of experiences and feelings, where "history is a form of narrating the past" (Bruner, 1999, p. 9), and which creates possibilities for the present and the future. The idea of locality linked with the idea of identity acknowledges that within the shared history of a school – or indeed of any place - lie the individual, personal histories of children, educators and families. When I asked the parents of the six-year-old children at Neruda what it meant for them to take home the documentation at the end of the school year (an emotional

time when children and families were preparing for the transition to elementary school), Paola replied: "it's a piece of history, a piece of life". Francesca, a parent in the four-year-old classroom at Neruda, shares Paola's view. She sees strong links between history, research, culture, knowledge and narrative, and between a personal story and a shared history (highlighting the role of documentation in constructing both that personal story and shared history). Francesca's reflection (below), connecting documentation to narrative and narrative to history, suggests a link with Jerome Bruner's words (above) on history:

I would say that documentation is the basis of history. Whatever research you might be engaged in, at the family level [...] documentation is culture, it's the first step to a deeper understanding [...] For the family it's the narrative, the story of your child. It's the basis of a personal history, the element from which to begin. So for me it is inextricably linked to the school's history.

I see a strong link between these words of Francesca, the parent, and the words of Francesca, the teacher (above). They both start from a personal perspective and end by embracing a collective perspective, thus they view their own identity (and locality) in relationship to a collective, shared, and local identity of the school. They see themselves as part of the collective knowledge-building event of participating in a learning community.

These words are a very strong message to all adults: they are an invitation to stop and listen and respect the time of children, to view time for learning as a right.

The 'value of time,' in its conceptualization as the time that passes creating a history, does not stand alone in the schools

of Reggio Emilia. As outlined in the description above of a day in school, this goes hand in hand with a daily attitude that values time to learn, to research, and to encounter each other as a right, for children and educators. I illustrate the meaning of the right to time in daily life through the words of different participants in the school community: the children (from the guide to Pablo Neruda); Carla Rinaldi (2005, July), as pedagoga; Ivana Soncini, psychologist in the municipal infant-toddler centers and schools (excerpt from an interview with me); and Paola, a parent at Neruda (excerpt from a parent interview). These words are a very strong message to all adults: they are an invitation to stop and listen and respect the time of children, to view time for learning as a right. The words also highlight how documentation, as an act of listening, is a tool to support adults in valuing this right to time:

First you need to be little, then you get bigger [...] you have to wait days, years have to grow, they can't go by very fast [...] when you grow up time is really slow. A three-year-old can't write, but she can learn to write! You need time to wait, without time we would be big right away [...] If you grow up right away you are sad, because when we are children we can have much more fun than adults: we can go to school, we can learn, we can play. (Neruda, 2005)..

How relevant the children's words are when we think of how society today pressures them to 'be ready' for what's coming next, whatever that may be – school or the workplace! The best way for adults to value children's need for time is to listen:

Listening is not only a pedagogical approach, it a different way of thinking, it is a different disposition to the other ... Listening is time ... the best present that you can give to a child is to give him/her time, your time, a time for themselves to reflect, to think, to play, to communicate. (Rinaldi, 2005)

This attitude of listening becomes even more significant for children with special rights:

The dimension of time is very important [...] time for debate, time for dialogue, time to see, time for achievements, time for successes [...] Time to see the child. Because inside the child who does not walk or does not talk, the autistic child, there is also a child, there always is, with his/her desires, his/her fears [...] This [dimension of time] opens (and this usually happens) an attitude also for the families to try to be a part of an educational project that gives credit to children. (Ivana Soncini).

Ivana invites us to take the time to “see the child.” This requires an attitude of listening and observing, over time, which enables all members of the community (educators, families and children) to “give credit to” children with special rights, to see beyond their “special rights” and recognize each child’s own individuality. Ivana recognizes documentation as a powerful tool that enables educators to take the time and listen. The children in Reggio Emilia invite us to value time. The educators in Reggio Emilia value time to observe and listen; in turn, this value may become part of life in the family. During an interview, mothers at Neruda began to discuss and lament their rushed lives and how this led to a feeling of rushing their children and missing something all the time. Paola identified the potential of documentation in helping her to “stop for a moment” and see what her children see:

Documentation has helped me in these years [...] as a collection of information on my son, to allow me to stop and reflect on aspects that we often tend to overlook in the rush of daily life [...] documentation helps you to stop, to see that your child has noticed something and it's not just a little something, because it is always a discovery. So to give value to those little things we often take for granted, those things we often no longer see

but that they see. So you stop for a moment. (Paola, parent, Scuola Pablo Neruda)

A collective sense of locality: school as a place that belongs to children.

Ascoltare vuol dire che qualcuno ascolta qualcun altro... che qualcuno vuole ascoltare [Listening means that someone is listening to someone else... that somebody wants to listen]. (Samira, 4 years old Municipal Infant-toddler Centres and Schools of Reggio Emilia, 2006)

It is the attitude of ‘wanting to listen’ that makes the municipal infant-toddler centers and schools of Reggio Emilia the places they are. Documentation – which I might conceptualize as ‘wanting to listen’ (because you have to want it) – plays a great role in constructing the notion of school as a place that belongs to children, not just a place for children; thus documentation contributes to building a personal sense of locality that is related to a collective sense of locality:

For children documentation makes them feel that this is your place, a place that waits for you, welcomes you, and respects you... even if it is not always yourself, even if the children see images of other children I believe it is a strong message that says ‘this is a place that belongs to children, it is not only a place for children.’ (Paola Cavazzoni, pedagoga, Nido Arcobaleno)

According to Jerome Bruner, constructing a sense of belonging and relationship should be one of the aims of preschool:

The preschool should make the child feel ‘located’. That is, you want him to feel in a place, you want him to feel related to others who are in that place, you want him to have a sense that where he is located is where he can do things with other people, where he can collaborate with somebody. It’s a place where you live, a place where you collaborate with others, where you get angry at others, where you love some things, you hate some things – it’s a place, there... (Bruner, 1999, p. 9).

documentation is a context for developing identity and relationships, for knowing each other better.

To illustrate one of many ways in which the school can make the child feel located, in relationship with others, and strong in her/his own identity, I conclude with the words of Rebecca. Rebecca is six years old and has been at Neruda with the same group of children and the same teachers since she was three. She welcomed me into her classroom in a way that made me understand that she was introducing me to ‘their place’. Rebecca and I talked often and through our conversations I could see that she understood how fundamental relationships were to her experience of growing up in this school, of belonging to this school, of feeling located. Rebecca understood and shared with me that documentation draws together all the participants in the school community, and so she understood that documentation is a context for developing identity and relationships, for knowing each other better. The following excerpt is from a conversation that I had with Rebecca and her friend Alessia. I had asked them to bring their drawing portfolios to our conversation so that they could tell me something about them. The drawing portfolios are one of the few documentation tools at Neruda that is quite individual: there are pages in the portfolio in which the child is photographed in a group, but mainly this document is a collection of an individual child’s drawings over three years. At Neruda, the children have some input into choosing what goes in the portfolio, but mostly it is the teacher making the choice of what to insert. Alessia told me that the teachers put in the portfolios “the most beautiful drawings, the ones that are beautiful to keep.” I asked Rebecca and Alessia why the portfolio contains drawings from all three years in the school, and Rebecca replied: “well because otherwise then how could you

understand the way we were before?"

Rebecca understands that documentation is a tool for building memory and history through time but, most importantly, she realizes that documentation is a tool that supports us in knowing each other better – thus it locates us in a community.

Documentation as a place for understanding “the way we were before” is a place for building a sense of locality, and with locality a sense of identity. I also asked Rebecca what she might do with the portfolio now that the time was approaching for them to leave the school. She replied: “we will keep it as a memory of Pablo Neruda.” Thus Rebecca recognizes the ‘value of time’ in getting to know each other. She realizes the value of creating a history to understand “the way you were before”, and, as the time grows near for her to leave her school, she sees the ‘value of memory.’ Rebecca understands that documentation is a tool for building memory and history through time but, most importantly, she realizes that documentation is a tool that supports us in knowing each other better – thus it locates us in a community.

Conclusion

This article has engaged with the notions of locality and community in early childhood settings. Locality was conceptualized as a ‘value’ in the context of the experience of the municipal infant-toddler centers and ‘schools of childhood’ (scuola d’infanzia) of Reggio Emilia, Italy. The article has focused on the ‘value of locality’ as experienced in Reggio Emilia, and offered an invitation

to early childhood settings internationally to consider: the importance of positioning oneself in time, history, and place; the significance of constructing a collective sense of locality; and the value of conceptualizing and living early childhood settings as places that belong to children.

The underlying message is that building a sense of locality is inextricably connected to building a sense of self and relationship to others – people and places: ‘school’ is, thus, a place to know each other better.

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Reflections and Shadows: Ethical Issues in Pedagogical Documentation

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Abstract

Drawing on literature from visual sociology, research ethics, children's rights and literature on pedagogical documentation, this paper explores the ethical issues that arise for teachers as they become teacher-researchers of and with children through the process of pedagogical documentation, a form of making children's learning visible through the use of photographic images and texts.

Reflections and Shadows: A Metaphor

The surface of the small pond in my backyard reflects the clouds and sky, and the plants and rocks that surround its banks. The grasses growing in the pond create reflections and shadows that probe deep into its depths. Just below the surface are other reflections as light filters down; a fish darts from the shadows while others hang, orange-gold, just below the surface, waiting.

My pond is a metaphor for the ethical dilemmas that play out and confront me in my work as educator and researcher. They are multilayered, going deep into my history, connecting and re-connecting past to present, flickering across the surface of my current work, emerging, changing, waiting, darting, moving. They are both reflections and shadows.

Historical Shadows

The foreshadowing of this paper began for me in the late 1980s when I was

doing my doctoral studies and working as teacher in a university lab preschool. At the time, I was undertaking research in my own classroom of 2-year-olds and concurrently an educational television program was being filmed at the centre about observing children and children's development. Both projects met the ethical criteria of the time, with parents giving consent for their children to be participants in research, and to be filmed as part of this documentary series. One episode focused on "critical incidents" in the classroom. I was seated on the floor reading with a small group of children when I noticed the cameraman, whose presence on a large boom camera could not be ignored, moving towards the water table where two boys were playing. I quickly followed to see these boys hitting each other with wet sponges in an escalating manner. The parents of the children at the centre were eager to see the series as it aired on television. Although, the incident was debriefed as part of the program content, I imagined the feelings of the parents, aunts, uncles and grandparents as they observed their children engaged in acts of aggression made public on television, and so I forewarned the parents by describing this incident before they saw it soggy blow by soggy blow on their television screen. Fortunately, they did not seem overly concerned because they knew the children, but still something had nagged at me.

The classes that I taught were part of the Anchor Project, a program designed for parents and 2-year-olds, with the parents meeting together in another room with a parent facilitator and observing the activities in the classroom on closed circuit video. The intent was not to tell parents how to be good parents based on a particular model, but to help them understand children better and to open up possibilities for them based on their observations and discussions. In this, the program was unique from many other parenting programs popular at the time. This context of lab school/demonstration

centre, research site and parent-child project in which I taught meant that having video cameras and observers were an unquestioned part of classroom life.

*The shadows of silence,
surveillance, objectivity,
research subjects as objects,
flicker across my past.*

We operated in accordance with a understanding of the criteria for good and ethical research, and of appropriate educational practices that included a solid foundation in child study grounded in developmental psychology where observing children, and in this case, teachers as well, was an accepted part of the lives we led as educators. We believed in the tenets of scientific objective observation, developmental stage theory, and parental responsibility for informed consent. The shadows of silence, surveillance, objectivity, research subjects as objects, flicker across my past. The shadows of silence, surveillance, objectivity, research subjects as objects, flicker across my past.

Reggio Emilia and Reconceptualist Perspectives

In the 1990s, I became influenced by the educational philosophy coming from the municipal infant-toddler and preprimary schools in Reggio Emilia, Italy, where children are considered to have rights of citizenship from birth, are seen as competent meaning-makers, and as co-constructors of culture, rather than recipients of a pre-existing culture. I have been highly influenced by early childhood reconceptualists (e.g., Canella, 1997; Dahlberg, Moss & Pence, 1999/2007; Jipson & Johnson, 2001; Soto & Swadener, 2005, and others) who have challenged the hegemony of developmental psychology as a lens through which to view children, and who have opened up questions of voice, power,

and children's rights in adult relationships with children. The UN Convention on the Rights of the Child was ratified in 1989, and its articles that support children as having a right to expression of ideas and the right to have voice in those things that concern them are consistent with the Reggio philosophy. It had not yet entered into our conversations in the early 1990s in Alberta but now plays a major role in how researchers, in other parts of the world, especially, consider children's rights.

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publicly.*

When I reflect back on my experience in a lab/demonstration school, I realize that in the documentary I was grappling with the ethical issues that are re-emerging for me as an educator and researcher in my current work with pedagogical documentation by questioning the responsibility that I had as an educator for how we represent young children publicly. What is our responsibility as educators and researchers to represent others in ways that are ethical and respectful? This is particularly powerful when we work with visual images and I want to explore some of these issues as they have arisen for me through the process of pedagogical documentation as a means of making children's lives in classrooms visible to others. I will draw on the literature from sociology of childhood and educational research with children to explore questions and issues that may be

helpful to teachers engaged in pedagogical documentation as part of their praxis.

I will explore issues of representation, informed consent, bringing children's voices into the research (Soto & Swadener, 2005), the use of photographs of children, and interpretation of visual data (Rose, 2007). It is not within this scope of this paper to examine in depth issues of power between children and educators, or a philosophical exploration coming to a definition of ethics. My definition of ethics comes from Dahlberg, Moss and Pence's (1999/2007) discussion of ethics "which emanates from respect for each child and cognition of difference and multiplicity, and which struggles to avoid making the Other into the same as oneself (p. 156). They continue, "The art of listening and hearing what the Other is saying, and taking it seriously, is related to the ethics of the encounter" (p. 156). Pedagogical documentation holds, at its core, this ethics of the encounter.

Reflections: Pedagogical Documentation

Pedagogical documentation undertaken by classroom teachers and others working closely with children in classrooms (Dahlberg, Moss & Pence, 1999/ 2007) is a process for understanding children's thinking and intentions in educational contexts as a way for teachers and children to construct their educational lives together. It originated in the infant-toddler and preprimary schools in Reggio Emilia, Italy. Pedagogical documentation is grounded in a "pedagogy of listening"-- that is listening with all of your senses (Rinaldi, 2006), through collecting visual data (photographs, videotapes), audio data, and written notes for the purpose of understanding children's thinking in order to plan educational experiences for them, and as a reflective process for educators to understand their own role in the teaching/learning dialogue. In this way the educator is working much as a sociologist to understand the lives of children and their experi-

ences from the children's perspective. The intention is vastly different from the child study approach that informed my work in the 1980s. The intent is not to identify where children are in the developmental process, and where they might be seen as deficit, but to remove those lenses that tend to blind educators from seeing the unique ways in which children construct their understanding of the world and ways in which they are actors in creating culture (Dahlberg et al., 1999/2007; Tarr, 2010). Pedagogical documentation is not an easy task. Olsson (2009) cautions, "there is a risk that we document that which we already know about children and learning and by doing that we immobilize and close down the event" (p.113).

Turner and Wilson (2010) concur:

One of the most common misinterpretations is to understand documentation as a strategy to teach better what we as teachers already know. Instead, documentation needs to be a way to get to know better what the children, in their own way, already know. (p. 8)

The act of pedagogical documentation becomes a dialogue

The process of pedagogical documentation involves returning to the children, their images and their words to gather their insights, their confirmation, or their disagreement, in a shared dialogue so that the children's interests can be supported. The process also means that teachers are deeply implicated in the process through the choices they make in selecting events to document and what they do not select to document (Dahlberg, et al., 1999/2007, p. 147).

Carlina Rinaldi (2006), President of Reggio Children, and former pedagogical consultant for the municipality of Reggio Emilia, writes:

When you take a picture or you make a document, in reality you don't document the child but your knowledge, your concept, your idea.... You don't show the child, but the relationship and the quality of your relationship, and the quality of your looking at him or her. (p. 196)

The act of pedagogical documentation becomes a dialogue. As Rinaldi (2006) writes, "Thanks to documentation the child also becomes aware about the teacher's perspective.... I see what you see about my doing, my thinking" (p. 196).

As documenters we have an ethical responsibility to carefully consider the "temporal and spatial editing" (Goldstein, 2007, p. 72) we do as we select, crop and sequence the photos we use in documentation and share with others. These decisions impact the kind of interpretations that others may make when they view the documentation. Goldstein (2007), in his chapter All Photos Lie, reminds us that a photo is not the "truth" but always a selection or partial view of an event (p.72). Photos and texts are a construction with a particular history and context and subject to interpretation by those viewing them (Thomson, 2008, p. 9). Tiziana Filippini, Coordinator of the Documentation and Educational Research Center in Reggio Emilia, states

The use of various images makes visible the context and allows the audience to enter into that moment; it allows each of us to enter into that situation and examine our assumptions. Images enable us to have different opinions about the situation, what it means, and what then we can know about the children in it, about who children are. (Turner & Wilson, 2010, p. 7)

Documentation in the Reggio schools is a collaborative process, with teachers and pedagogistas (curriculum consultants) analyzing the texts and images

from different perspectives to decide on possible courses of action. These are also shared with the parents, thus bringing them into the dialogue with teachers and children about life in the school. Pedagogical documentation serves as a reflection, or mirror, for both the teacher and the children, as well as for others as participants in the process. Documentation is thus seen as a way to open up possibilities rather than to provide answers.

Shadows

The shadows that background this landscape of pedagogical documentation are the ethical issues that largely have remained unarticulated. For teachers engaged in pedagogical documentation the process places them in the role of teacher-researcher and thus presents them with many of the ethical issues confronting sociologists, and others researching in educational settings. I teach a graduate course, *Inquiry through Documentation*, and have also been involved in a research project with teachers interested in learning to document in their elementary classrooms. The impetus for this investigation into ethical issues has grown from the questions and dilemmas that have emerged when students begin to bring in photos and to create documentation panels. These include questions of choice of image: Why choose this one over that to represent learning? What should I do when images are selected that may show one child in less than a positive light? If I represent this child's struggle to solve a problem (and this child often has difficulties), does this place this child in position as Other or does it bring this child into the group? These are children with special needs/rights and I want others to see their strengths – do these images and text do that? How will others interpret these documentation panels? Not only is there the decision about photo and text selection, there is also the issue of privacy (FOIP: Freedom of Information and Protection of Privacy) and who may view images of children in schools that

also emerge in the literature on visual research.

Out of the Shadows: Difficulties in Making Images Visible

Pink (2007), writing about visual ethnographic work, acknowledges challenges in the use of images because it is difficult to provide anonymity for participants and loss of control of the images by the participants or researcher once they are published (p. 56). This concern also arises in contemporary literature on research on young children. For example, Olsson (2009) considered whether children's photos should be published and whether the expressions on children's faces were important enough to the research for their faces to be recognizable (p. 127). She and her research group also recognized that once published they had no control over the use of the material. They also wondered how these young children would feel about these images when they were older. Dockett, Einarsdottir and Perry (2011) faced a similar question in reflecting how children would view their responses in the future. They ask, "How do we work with children to emphasize the value of their own interpretive frames and perspectives in ways that are respected as citizens within their communities – now and in the future?" (p. 77).

Flewitt (2005), in discussing ethical issues that emerged from her work with 3-year-olds, shares similar concerns:

Although participants' names may be changed in written accounts and erased from audio recordings, visual images make them easily recognizable not only whilst in the public sphere of work but also in the privacy of their homes. This puts children at particular risk and renders parents and practitioners vulnerable to criticism, anxiety and self-doubt. (p. 558)

Flewitt suggests that in addition to blurring faces, drawings from photographic images may serve as substitutes for rec-

ognizable photographs. In my work teaching preservice teachers to document as part of their practicum experience, we look at taking photos in which children are not identifiable, so that not only can they use these as a part of their own and the children's learning but so these images also might become part of the preservice teacher's electronic portfolio - but we recognize the loss of expression and identity.

Flickering Shadows: Voice

Social science and educational researchers have made strides in giving 'voice to children' as co-participants in research about their lives. As documenters of children's lives we have also been engaged in giving voice to children, to be visible and to be heard. The question of who can hear their voice can be problematic. Issues of privacy (FOIP) serve to silence children, as well as to protect them. It silences us as well from being their advocates through documentation. Just as my graduate students could not bring their documentation into the university class without parental consent, we could not share this information beyond the class although it might have served to advocate for children and as a powerful pedagogical tool for student teachers and others. Had it had a larger audience, it would have required additional consent and this may have excluded some children. Documentation panels may not be shared outside of school contexts, without parental consent and, even then, use of names can be problematic. Some researchers (e.g., Dockett et al., 2011) found that children may want not to be anonymous but given credit for their ideas.

Emerging from the Shadows: Ethics and Informed Consent

I have been required by my university to treat the *Inquiry through Documentation* course as a research project and so a standard ethics protocol was filed and all of the parents in each of the teacher's classrooms received formal consent

forms. The ethics protocol and consent form required did not suggest that I, or the teachers, might need children's consent to have their photos shared in the university context; nor do local school boards, whose consent is also required for research in classrooms, suggest that elementary age children might give consent in their own right.

What it means for children to give informed consent is shifting as researchers devise ways to make their research objectives, the use of the data collected, the specifics of what is required of the children, and their right to withdraw at any time understandable - even to very young children. The UN Convention on the Rights of the Child (1989) has had an impact on legislation and on research practices for some researchers (eg., Flewitt, 2005; Soto & Swadener, 2005; Harcourt & Conroy 2005, 2011; Thomson, 2008). UK researchers Bitou and Waller (2011) state that, "in the UK, the Children Act (2004) and Every Child Matters (DfES 2004) established the right of the child to be listened to" (p. 53). Flewitt (2005), also from the UK, writes:

With regard to child consent, Article 12 of the United Nations Convention on the rights of the child (United Nations, 1989) clearly states children's rights to express their views on all matters that affect them. Some researchers prefer to use the term 'assent' rather than 'consent', arguing that minors are unable to give legal consent. However, as Alderson and Morrow point out (2004, pp. 98-99), in English law, 'competent minors' under 16 can give valid consent, with 'competence' defined as having sufficient understanding and intelligence to understand what is proposed. (p. 555)

In 2005, Harcourt and Conroy published a paper titled "Informed assent: ethics and processes when researching with young children, but in 2011 they use only the term consent, which I see as

placing a greater emphasis on the capabilities of young children to fully participate in the process of giving consent, provided that researchers take responsibility for making the ideas fully accessible in terms that children can understand. Their research demonstrates ways in which this can occur. Harcourt and Conroy (2011) argue that "children have the right to be spoken to as co-researchers, in language that makes connections to their prior experience" (p. 42). They stress that researchers must be aware of the phrasing of language they use so that it is not implied as a predetermined agreement (p. 43).

Flewitt (2005) was careful to offer the three-year-olds in her research study opportunities to understand her research and to involve them in decisions about participation. She describes her experience as follows:

When I talked with the case-study children about the processes of their involvement, and as the children handled the equipment, they asked many highly appropriate questions, such as whether their voices would be on the audio and video recordings, whether they could watch/listen to them, who else would watch/listen to them. These responses indicated strongly that although only three years old, they were 'competent' and confident enough to grant or withdraw consent—with some more outspoken and enquiring than their parents. (p. 555)

Flewitt also reminds us that consent must be negotiated on an on-going basis.

An Unexplored Shadow

Researchers must negotiate with gatekeepers, school boards, administrators, teachers and parents to undertake research with children. Whether or not they seek consent from the children, they must negotiate a relationship with the children in order to proceed. This is a shadow lurking in the background of research but which is largely unexplored by educators. Classroom teachers, on the

other hand, are already in a relationship with the children, or at the beginning of the school year, are in the process of building relationships and establishing classroom procedures and expectations, and pedagogical documentation is a taken-for-granted part of this educational context.

Australian educator Sandra Cheeseman (2006), in writing about documentation in classrooms, raises the question about children's consent:

We are tempted to make assumptions that children don't mind this, that it is part of being in an early childhood center. We have always listened into children's conversations and used this material to inform our future planning. The public display of these conversations within documentation may represent an assumption on behalf of the teacher that children consent to this practice. (p. 194)

As a researcher, Burke (2008) also asks, "what right do we have as adults to know the hidden worlds of children's culture and to have them illuminate this through visual means?" (p. 26). This is something that seems to largely be ignored in the literature on documentation. I wonder that, as educators working with children and documenting their learning as teacher-researchers, we might consider the stance taken by educational researchers to honor the intent of the Convention of the Rights of the Child (United Nations, 1989). We might openly discuss and ask for consent from children before we begin to document, and to consider that this is provisional consent that is continually renegotiated. This requires sensitivity because of inherent power relationships in the teacher-student relationship to ensure that children know they have a right to say no at any time. No matter how good our intentions are, I believe that we should be mindful of the question, "what is our right to do this?" Should our needs as educators to plan curriculum and assess students for reporting purposes override students'

right to have a voice in those things that concern them, as stated in the UN Convention on the Rights of the Child (1989)?

Numerous researchers (e.g., Clark, 2005; Burke, 2008; Johnson, 2008; Bitou & Waller, 2011) have demonstrated that even children can, given cameras or drawing media, document aspects of their lives that are important to them and can explain their thinking. As educators in pedagogical documentation, we need to be continually mindful of engaging children in the process of documenting and constructing visual representation of their lives together.

Reflections and Shadows Revisited

In returning to my experience in the parent-two-year-old program, I believe that our intentions to advocate for young children's capabilities and their abilities as problem-solvers through the video observation and discussions between parents and the facilitator, which supported sharing multiple perspectives rather than providing answers, foreshadowed my work with pedagogical documentation. The Reggio philosophy and reconceptualist thinking challenged me to think more deeply about the assumptions we held at the time. While I was present on the videos, I had only a slightly louder voice than the children. Each week a single child was followed during the morning, with some sessions focused on the teachers. At times I could provide an account of an event from my perspective but mostly I was just as much an object of the camera's gaze as were the children. We recognized, as have researchers using visual images (Goldstein, 2007; Pink, 2007), that the camera's gaze only provided a partial view of classroom experiences and sometimes gave accounts to fill in what the camera did not show - but we did not question the surveillance nature of the experience.

Here I have explored some of the ethical issues that confront educators working

with pedagogical documentation reflected against issues raised by researchers who have taken a stance grounded in the United Nations Convention on the Rights of the Child to involve children in research that involves them, to giving them the right to consent and the means to participate as co-researchers. As outsiders, researchers have provided a mirror in which to examine some of the assumptions about consent and participation that may be overlooked by educators working with children. The term teacher-researcher comes with many layers of understanding and assumptions that I have tried to bring to the surface in this paper. Both educators and researchers must negotiate their way amongst the continually flickering shadows of the ethical dilemmas that arise when we work with visual images intended to bring visibility to the lives of children in ways that include their voices in a collaborative endeavor.

To return to my pond...

The grasses in my pond create intertwining reflections and shadows that both play across the water's surface in the sunlight and penetrate deep into the pond's depths. And like these, as educators and researchers we must penetrate beneath the surface reflections to continually re-examine our ethical encounters with children.

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Speaking the Language of Nature: Reconceptualizing Early Literacy in Telling the Stories from the Garden

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Abstract

This article describes how storytelling can develop early literacy skills and focus young children on nature. Over a nine-month period in two program years, children, parents, and educators at St. Andrews United Church Preschool in Calgary, Alberta worked collaboratively to tell and write *The Stories from the Garden*. These *Stories from the Garden* exemplify a holistic approach to literacy by connecting learning experiences focused on the natural world, the lifeworld of the classroom, interrelationships between the children, teachers and parents to the text itself.

Researchers find that storytelling has become somewhat of a lost art...even though it provides the bedrock for later literacy skills. When we tell a story, we set a context, put in the characters, set them on a journey where there will be some conflict, and offer a resolution. Our children don't know about all of these parts yet, but the analysts within them will discover story grammar if we tell them stories and construct stories with them. (Hirsh-Pasek & Michnick Golinkoff, 2003, p. 86)

I am inspired by Vivian Gussin Paley's documentation of preschool children's stories. I read her book, *In Mrs. Tulley's Room: A Childcare Portrait* (2001), in which a preschool teacher used her grandfather's stories about life on the

farm both to teach social skills and to interest her young students. I saw the value of using stories to support early literacy skills, to expand imaginations and to connect children to nature. Research indicates that children are becoming increasingly disconnected from the natural world and media descriptions of child obesity and nature deficit disorder are familiar to most of us. Louv (2008) reported:

Over the past decade, a small group of researchers has begun to document the de-naturing of childhood – its multiple causes, extent, and impact. Much of this new territory; the criminalization of natural play, is occurring without much notice. Copious studies show a reduced amount of leisure time experienced by modern families, more time in front of the TV and the computer, and growing obesity among adults and children because of diet and sedentary lifestyles. (pp. 31-32)

*This article describes how storytelling can develop early literacy skills and focus young children on nature by presenting *The Stories from the Garden*. My hope in co-writing *The Stories from the Garden* with the children was to focus them on the natural*

word, to use storytelling to provoke their interests and to develop their "one hundred [symbolic] languages".

This article describes how storytelling can develop early literacy skills and focus young children on nature by presenting *The Stories from the Garden*. My hope in co-writing *The Stories from the Garden* with the children was to focus them on the natural word, to use storytelling to provoke their interests and to develop their "one hundred [symbolic] languages" (Edwards, Gandini, & Forman, 1998, p. 248) and literacy skills. I wanted to observe and understand how children communicate and live in the real and imaginary worlds. The *Stories* provoked questions, critical thinking, observations, and artwork focused on nature. The children decided how the stories developed and they directed the related project work according to their individual and collective interests. In 2008 and 2009 I observed, documented (using digital photography, audio recordings, interviews and anecdotal records), and facilitated the writing of two volumes of *The Stories from the Garden*. Each year the stories were written over a nine-month period in collaboration with two classes of four-year-old children, their parents, and members of the local community..

I was curious and wondered what the children's reaction and interest in storytelling might be, most particularly stories that connect the imaginary and natural worlds.

I was curious and wondered what the children's reaction and interest in storytelling might be, most particularly stories that connect the imaginary and natural worlds. In the first weeks of school, I introduced the main story characters (Queen Bee, Mr. Chickadee, Russell the Squirrel, P.W. [the Pileated Woodpecker], and the Garden Fairy) to the children who, in time, further developed their traits and personalities. I was curious and wondered what the children's reaction and interest in storytelling might be, most particularly stories that connect the imaginary and natural worlds. I asked the children a question and gave them a problem involving the characters which initiated discussion, collaboration, numerous projects, and ultimately the writing of *The Stories*. It is important to note that each chapter was written days, weeks, and sometimes months after observing, listening and documenting the children's work; time was a major consideration in the slow and thoughtful development of the plot. I wrote the children's ideas and project work into the text and then read it back to them and asked for their feedback. There was a steady tossing back and forth of ideas as we discussed, negotiated and at times argued about the story line. It was not always an easy process but reading *The Stories* to the children on a regular basis gave them a sense of true ownership of the work. I was surprised on more than one occasion when students reminded me of small details about the story months later, suggesting how they had claimed it.

I treasure the painting of my garden that the children created in May 2008 and gave as a gift to the class of 2009. The painting is itself a metaphor of the children's creativity and capabilities. It is a trace of their thinking and represents how their ideas lived out in the classroom. The painting raised questions about what might transpire in future *Stories*. It provoked others to enter the garden and to add to the plot and to imagine. Early in the second year of the project, I envisioned a clean canvas and considered the endless possibilities. What lines, colors, textures, and shapes would the children choose to create a new painting of the garden? I anticipated the commencement of the school year with excitement and trepidation and wondered what *Stories* the students would write. What would they discuss? What symbolic languages would they speak? How would they relate to and develop the story characters? How might the teachers and parents contribute to the emergent curriculum and projects?

Children learn through their bodies, sounds, the languages of drawing, painting, modeling, and so on...the expressive or poetic languages are languages that are in tune - in an emotional, affective, and cognitive relationship - with children's ways of knowing and with each other"

The Merriam-Webster Dictionary (1997) defines *literate* as, "educated; able to read and write" (p. 433). Referring to poetic languages, Giudici, in dialogue with Vecchi (2010), argued that being literate involves more than reading and writing in one language. She said:

"Children learn through their bodies, sounds, the languages of drawing, painting, modeling, and so on...the expressive or poetic languages are languages that are in tune - in an emotional, affective, and cognitive relationship - with children's ways of knowing and with each other." (p. 56).

My childhood memories of learning to read and write in elementary school include rote alphabet drills with charts and flash cards, phonetic exercises, primers, and worksheets. The teacher's emphasis was on covering the curriculum and I remember how she droned on about memorizing word lists. I can imagine her saying, "Repeat after me. A male bee is a drone, spelled d-r-o-n-e." Zipes (1996) suggested that children learn to act and think for themselves when they acquire playful methods and techniques that will

enable them to fathom what the words, expressions, forms, and shapes of their culture mean. They must be encouraged to question, challenge, destroy, mock, eliminate, generate, and reproduce their own language and meaning through stories that will enable them to narrate their own lives. (p. 9)

My early literacy experiences might have been different if I had spent less time fretting over *spelling* bees and more time exploring the variety buzzing in the garden. If given the opportunity, perhaps my imagination and interests would have motivated me to read, write and talk about bees. Many worlds and ways to describe them might have opened up. My ideas would have combined both with ancient and current conversations, ideas, and observations about the world of bees, hives, gardens, and endless other possibilities. Gadamer (1989) reminded us that, "[e]very experience has implicit horizons of before and after, and finally fuses with the continuum of the experiences present in the before and after to form a unified flow of experience" (p. 237). What if, long ago, I had chosen to

dance, sing, or dramatize my ideas about bees? Who would have listened and understood my symbolic languages? Who would have *played* with me? Jardine (2006) wrote:

It is precisely this sense of entering a world larger than ourselves that portends the freedom and ease experienced in playing. We are, so to speak, released from our own subjectivity, our own concerns, our own limits, and find ourselves taken up into a world of possibilities and we can deeply experience our own agency in the midst of such matters. Elementary students have shown us, over and over again, how invigorated they become in knowing that this *spiel* [play] that they have come upon is real. (p. 59)

The children created a tale that was both real and imaginary. They lived in the garden, played with the characters and described their experiences in spoken, written and symbolic languages.

A broad view of literacy expands beyond learning to converse, read and write in one's mother tongue. It includes entering "worlds," losing oneself in play, and becoming *multilingual*. Greene (1995) noted that people hardly ever question the language of dominance in which they were reared. She stated: "Seldom do we see actual participation in the shaping of literacy. Seldom do we see a questioning of the context...or of purely linear or analytical discourse or discourse that presumes the objective existence of what is taken to be the 'normal' world" (p. 111). Perhaps we begin to shape literacy

in acknowledging not one dominant language but languages. Vecchi (2010) referred to the multiplicity and interweaving of the multiple languages of children and noted:

When I say 'language', I do not mean only the customary spoken languages in the traditional use of the word, but *all* those ways of communicating through which human thinking is brought to reflect, dig deeply, ask questions and make interpretations in different areas such as science, music, architecture, painting, cinema, mathematics, etc. to take in all areas of human communication. (p. 18)

The children created a tale that was both real and imaginary. They *lived* in the garden, played with the characters and described their experiences in spoken, written and symbolic languages. Worlds opened up and I heard my students speak the language of nature with eloquence and zeal, as they told me *The Stories from the Garden*.

Finding the Bees! How The Stories Began.

As I often point out, everything in nature is interconnected. Bees are a crucial part of this interconnection. If bees start to disappear, the effects will cascade throughout ecosystems, affecting all life, including humans. We must do everything we can to ensure that bees survive and flourish. Our own survival depends on it. (Suzuki, 2009, # 10)

During the second program year, *The Stories* were based on an Edmonton Journal report, *Alberta Bees Dying at Record Rates* (Fong, 2008) which provided the first provocation and questions. Where are the bees? Why are they disappearing? In discussing and answering these questions, the children continued the storyline.

Excerpt from The Stories from the Garden, September 8, 2008

This morning when I left my house to come to school, I walked quietly through my garden. Something suddenly startled me! Queen Bee flew down from her hive at the top of Blue Spruce and buzzed a message in my ear. "There's trouble in the garden. In the summer my worker bees left the hive to gather pollen but they didn't return. The bees are disappearing. Please help me!"

I felt very worried for Queen Bee so I called to Mr. Chickadee and asked him if the rumor was true. "What a terrible problem," he chirped. "If the bees disappear, there will be no honey for your toast. The bees pollinate the flowers so that the garden looks beautiful and new flowers can grow. We have to do something! But what shall we do? Perhaps the children at school can help. Please ask them to think of some ideas so that we can help Queen Bee. Where did the bees go?"

The children responded:

"To a hotel."

"They went to Mexico."

"There are no hotels in Mexico."

"Maybe they're hiding in the trees."

"Maybe they're lost."

"Maybe we can make a treasure map to find the bees!"

"We could put the maps in an airplane and they could fly to Mexico."

The children drew detailed maps of the neighborhood and left them at a nearby park to assist the bees in finding their way back to my garden. Some children were interested in studying various types of bees and others asked questions such as, "What is inside a beehive?" Other children asked, "What lives and grows in a garden?" Numerous projects began

based on the children's individual interests and they represented their ideas in multiple symbolic languages. Examples of the children's work included drawings of what grows above and below the soil, models of beehives constructed with play dough, and worm tunnels made with recycled materials. I facilitated the children's interests by providing internet information, video clips, and picture books about bees and gardens and I encouraged them to contribute their own resources. The families searched for media reports about the disappearing bees and they supplied newspaper clippings, internet reports and magazine stories to share in class. The children's intrinsic motivation to read written texts and to communicate their ideas increased as their interest in the plight of the bees took flight.

Connecting The Stories to Early Literacy

When we talk about languages, we are referring to the different ways that children – human beings – represent, communicate and express their thoughts by means of different media and symbolic systems. The languages, therefore, are the many sources of knowledge. (Giudici in dialogue with Vecchi 2010, p. 56)

The children were concerned when I told them that the bees had not returned to the hive, despite their efforts to leave maps in the local park. In group discussions, they decided to build a robot that could search for the bees and carry them back to my garden. The children described their individual and collective ideas about robots through drawings, building small block models, and a large scale robot with recycled materials. The large robot was designed to include lights, sounds, a computer, and a scanner. The children wanted to attach a robotic arm that could extend out and catch bees but they did not know how to construct it. After weeks of listening, recording and transcribing the children's dialogue and

work, I wrote about the robot project and the children's problem in *The Stories*.

Excerpt from *The Stories from the Garden*, February 18, 2009

P.W. Woodpecker flew down from a tree to investigate and found Russell the squirrel muttering aloud in frustration as he worked on the robot. "This won't work," he grumbled. "I'll never finish this robot before Queen Bee wakes up unless I find the missing parts. Oh what a nuisance. What will I do?" P.W. introduced himself and asked Russell what he was building. "I am making a robot to find the missing bees and return them to the garden. I'm inventing a robot arm to carefully lift hives out of trees, but it just won't work."

P.W. fluffed his feathers and continued, "Do you know that a robot arm [the Canadarm] was invented in Ontario and it is now onboard the space shuttle, Columbia? It is used to launch satellites, capture satellites in orbit for repair and take readings of the space shuttle to check for any problems before it returns to earth. You should come with me to Ontario and Quebec. We can check the plans for the robot arm at Spar Aerospace Limited in Ontario and visit the Canadian Space Agency in Saint-Hubert, Quebec."

"What a great idea! I'll start packing now." Russell squealed with excitement as he hurried to pack the brown suitcase he found in the garden shed.

The children's interest in e-mail communication grew as the story characters travelled across Canada. One girl made a laptop computer out of recycled materials for the characters to use to communicate with the children in the classroom. The students were motivated to write messages to the story characters and their parents helped them to compose and send emails from their home computers to an account that I set up for this

purpose. At school the children excitedly shared their responses from P.W. Woodpecker and Russell the squirrel and read their emails aloud to their classmates. They were intrinsically motivated to write and read messages based on their growing interest and connection to *The Stories* and the characters. A four year old student wrote the following email message to P.W. Woodpecker and Russell the squirrel on April 25th, 2009:

Dear P.W. and Russell,

I want you to come back soon to finish the robot because Queen Bee is getting angry when she wakes up because she doesn't have the robot and she doesn't have the bees. I want you to come back before the first day of summer!

I heard a chickadee chirping like Mrs. B's Mr. Chickadee and it looked like him too. I saw his eyes and they were the same, same, same and I am hoping that Mr. Chickadee is not missing you!

In *The Stories*, when Russell the squirrel and P.W. Woodpecker arrived at the Canadian Space Agency in Quebec, the children decided to help them build a robotic arm for the robot. They studied diagrams and written descriptions of the Canadarm which I provided from an on-line source and they constructed a robotic arm with recycled materials.

I asked the parents to take their children on an on-line virtual tour of the Canadarm training simulator on their home computers. Later at school, the children created their own simulator in an empty room beside the classroom. They made plans to secure the simulator and they designed and constructed retina scanners and computerized security systems using recycled materials. Their vocabulary and language skills developed as they studied plans, negotiated and collaboratively solved problems.

Considering the multiplicity of symbolic languages in *The Stories from the*

Garden, what did I see and hear as the children spoke the language of nature? They gave voice to bees, birds, and squirrels and communicated with them electronically. Their paintings and drawings (visual narratives) included flowers, insects, trees, and imaginary beings that live in the garden. As the story characters travelled across the country, the children created two and three dimensional maps of Canada that included details of mountains, lakes, and forests. These were collaborative projects that involved discussion and problem solving.

After a child shared *The Stories* with her extended family, her grandparent wrote a message to the class from a farm near Eston, Saskatchewan. She noted that she saw Mr. Chickadee and P.W. Woodpecker exploring mysterious 'rings' on the bank of the South Saskatchewan River and described a nearby Aboriginal archeological site where teepee rings are visible on the ground. The children's questions and interest about the 'rings' initiated The People of the *Plains Project* and was written into *The Stories from the Garden*:

Excerpt from *The Stories from the Garden*, March 30, 2009

A great horned owl delivered a message to P.W. and Russell while they explored the banks of the South Saskatchewan River. "My ancestors told stories about who-o-o-o made these rings. It was the Aboriginal people who-o-o-o lived here many years ago. They lived in teepees and set up camps along the river bank; the Cree, the Blackfoot and the Assiniboine Tribes. Who-o-o-o are you?"

P.W. and Russell introduced themselves and thanked the great horned owl for answering their questions about the mysterious rings. After the owl flew away, Russell asked, "What is a teepee? What did the campsite look like when the Aboriginal people lived here?"

The children's vocabulary grew as they studied the Indigenous Peoples of the Canadian plains. They made bows and arrows to hunt the buffalo and described their adventures through dramatic play. Their symbolic literacy was supported when the children constructed a ten foot high teepee on which they painted traditional animal designs using berry and tea dyes.

Although the characters did not change, *The Stories* varied each year according to the interests and ideas of the students. As the children created new storylines and plots, their participation increased, their interest deepened, and their literacy skills were supported and further developed.

Reconceptualizing a Holistic Approach to Early Literacy

By opening the door to Cognitive Pluralism (which recognizes the plurality of knowledge and the unique functions of different cognitive forms), a whole new array of potential consequences flow for the curriculum. First...the concept of literacy would be expanded. Although the term *literacy* typically refers to the ability to read, it would be extended to include the encoding or decoding of information in any of the forms that humans use to convey meaning. (Eisner, 2002, p. 81)

Miller (1989) suggested that *holistic education* is concerned with connections in human experience – "connections between mind and body, between linear thinking and intuitive ways of knowing, between academic disciplines, between individual and community, and between the personal self and the transpersonal Self that all spiritual traditions believe to exist beyond the personal ego" (# 1). Collaborative story telling and writing expands the "linguistic bridge" and pushes the boundaries of literacy to include multiple symbolic languages (spoken, written and visual), that communicates and connects manifold repre-

sentations of meaning. Thus, a new *holistic* literacy is born. Rinaldi (2001) noted that in narrating learning experiences, process and language should be closely interwoven, so as to support each other reciprocally and to support the quality of the learning experience: "What we actually have to document is the 'emotionally moving' sense of the search for the meaning of life that children and adults undertake together – a poetic sense that metaphorical, analogical and poetic language can produce and thereby express in its holistic fullness" (p. 150).

According to Sawyer (2009), the *holistic* approach to early literacy considers the *whole* as well as *the sum of the parts* of language. He says that a holistic approach is child-centered and that language is about relationships and interactions. Sawyer noted that "connections are made among the author, child, reader, and text. A holistic approach typically involves numerous cooperative activities. These activities usually involve other children and tend to give all children ample opportunities to practice language and become confident users of language" (p. 13). A holistic approach to early literacy which considers interconnections between the whole and parts of language and its meaning reminds me of Gadamer's description of the *hermeneutic circle*. Gadamer (1989) wrote, "The movement of understanding is constantly from the whole to the part and back to the whole...The harmony of all the details with the whole is the criterion of correct understanding" (p. 291). As time passes, my interpretations of *The Stories* continue to change and my understanding of the children's ideas deepen as I read and re-read the text. The interconnection of past and present experiences, multiple relationships and the text itself create new meaning of *The Stories*.

At the end of the school year, I invited the children to come to my garden. Before they arrived, I moved the robot project from the classroom and placed it

under the Blue Spruce tree. As the children entered the garden gate, their hush of anticipation turned to squeals of excitement as they raced under the boughs of the tree to inspect the robot. They searched for Russell the squirrel in the rhubarb and listened for P.W. Woodpecker's call. I marveled at their curiosity and excitement. The children transformed the backyard into a magical story setting; an ordinary outdoor space without swings, sandbox, or toys became in that moment an enchanted garden filled with wonder.

I heard the children speak the language of nature and thus strongly disagree with Wendell Berry's statement, "Our children no longer learn how to read the great Book of Nature from their own direct experience" (Louv, 2008, p. 113). Children require time and opportunities

to explore the natural world so that they, in collaboration with others, can connect to and experience it. The bigger concern is that some educators and parents fail to facilitate children's efforts and are not willing to listen to their multiple languages. They focus on children becoming literate in the dominant language of the culture. Vecchi (2010) stressed:

We can give children and ourselves the opportunity that comes from not immediately creating hierarchies between languages, understanding the richness that rises from this. We can offer school education where different languages are treated in both specific and interdisciplinary ways and we can continue to try out and use languages in practical ways in everyday teaching. (p. 19)

Last weekend a former student, who is

now in the second primary school grade, knocked on the garden gate and paid me a visit. After she searched in the perennials and under the Blue Spruce tree, she looked at me rather disappointedly and asked where the Garden Fairy's castle was (the fairy 'home' she had made out of a shoe box at school in 2008). I was delighted that she remembered her project and with a reassuring smile I replied, "I don't know. Where do you think it is? Tell me The Story!"

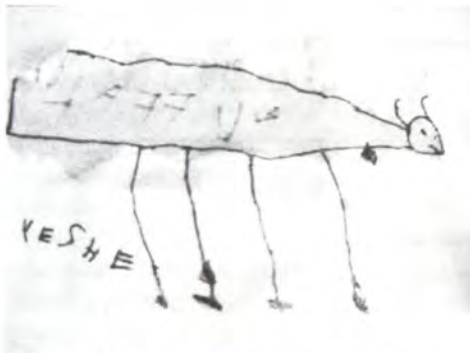
Personally I am convinced that the richer and more complete a language, the more it is able to welcome and enter into synergy with other languages. However, this means that each language must be treated by adults and with children for its rich structure and expressive possibilities. (Vecchi, 2010, pp. 18-19)



Preschool children in the class of 2008 created a painting (acrylic on canvas) of my garden for children in the class of 2009. This gift and trace of the past provoked new Stories from the Garden.



A young boy studying a diagram of the Canadarm



A buffalo painted with tea on the teepee canvas.



The children constructed a ten foot high teepee – The People of the Plains Project



A robot to catch bees (top) and P.W. Woodpecker's laptop computer (bottom), made with recycled materials



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The Stranger Danger: Exploring Surveillance, Autonomy, and Privacy in Children's Use of Social Media

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Abstract

Jason Nolan, PhD, is Director of the Experiential Design and Gaming Environments (EDGE) Lab (<http://edgelab.ryerson.ca/>), and an Assistant Professor in the School of Early Childhood Education at Ryerson University, where he teaches courses in math, science and technology. His research focuses on adaptive design for children with disabilities, "digital natives", play, and technology-enhanced informal learning environments.

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In this paper, we argue that censorware is one of the bogeymen that instills fear in parents whose children have access to the Internet. It is a fear that has the potential to restrict children's autonomy and opportunities for engagement in social media. Fear regarding children's online activities is one of the issues surrounding children's Internet safety that does not appear to be situated in any particular social or cultural context. Among the most popular means of monitoring children online, censorware may prove even more harmful to children's socio-emotional wellbeing and development than any other form of monitoring (boyd & Jenkins, 2006; Cloke & Jones, 2005; Helwig, 2006; Kamii, 1991; Laufer & Wolfe, 1977; Marx & Steeves, 2010; Pettit & Laird, 2002; Rooney, 2010). Inherent in the design and use of censorware are structures that inhibit children's online and offline social interactions, their ability to develop fully as social actors, and their experience of being

empowered to make informed and critical decisions about their lives, including choices relating to privacy. As well, reliance on surveillance-based approaches to monitoring online activities of children (aged 5-14) may actually be leading to a greater danger: a decrease in opportunities for children to have experiences that help them develop autonomy and independence. Our inquiry is located within a growing body of research that addresses the social implications of restricting, surveilling and controlling young children's online activities versus nurturing individual autonomy through parental mentoring and critically reflective software and social technology use.

The importance of autonomy and privacy for children's social development

Helped by the proliferation of public access to the Internet, home and mobile computing, and high-speed Internet access over the past decade, children's time spent online is up 63% over the past five years, and the average age of all virtual world users is 14 years old, with children aged 2-11 constituting a notable 9.5% of the Internet population (Kzero, 2009; Nielsen, 2009). This increased presence of children in online and in virtual environments raises many

questions about what kinds of content or activities children ought to have access to and the notion of the preservation of 'innocence':

The desire to understand children as innocent has pushed them into certain types of spaces, restricted certain types of spaces, restricted certain activities which may challenge notions of innocence and curtailed certain knowledge which broach innocence.... (Cloke & Jones, 2005, pp. 329-30)

Such restrictions, enacted in the name of innocence and protection, have consequences for a child's ability to negotiate the space around them via creative exploration. Children's "desire to metamorphose and relabel the spaces, practices and materials of everyday encounter as a critical dimension of childhood" needs to become part of our awareness of children, and should inform all of our interactions with them (Cloke & Jones, 2005, p. 316). This type of play closely resonates with the growth of "maker" or "Do It Yourself" (DIY) culture, and is exemplified in websites such as DIY Kids (<http://www.diykids.org/>) and The Tinkering School (<http://www.tinkering-school.com/>). That said, the DIY and maker impulse requires a pre-condition of autonomy and agency in order to flourish. These same creative instincts are also associated with civic and political engagement as opposed to passive consumption of culture and/or ideology.

As Henry Jenkins (1998) argues, childhood innocence is presented as an apolitical vacuum to be protected and isolated, while at the same time being used as a "human shield" against criticism" in political forums (p. 2). Children are often marginalized and silenced as social actors, while at the same time conditioned with whatever social, cultural or ideological agenda is inscribed in the design of the tools and spaces they inhabit. Instead of cultivating their autonomy and independence, children

become vehicles for our ambitions, repositories for our hopes and dreams, and targets for our avarice; they are largely excluded from being people in their own right.

Regardless of the context, it is the interplay of the child's interaction with the world that shapes the degree to which the child becomes the kind of social actor they are expected to be in any specific social or cultural context.

Jean Piaget defined autonomy as "the ability to think for oneself independent of reward and punishment, and to decide between right and wrong, and between truth and untruth [...] autonomy in the Piagetian sense refers to the ability to govern oneself" (as cited in Kamii, 1991, p. 382). Another way of looking at autonomy is as "psychological agency, or the ability to pursue goals that are authentically related to the needs of the self" (Helwig, 2006, p. 460). According to 'self-determination theory,' autonomy, along with 'relatedness' and 'competence' are fundamental psychological needs connected to intrinsic motivation and development of an independent sense of self (Helwig, 2006, p. 460). Becoming an autonomous individual is central to social development and socio-emotional development in the early years in many Western cultural contexts. As soon as children realize their ability to influence the world around them they engage in play, inquiry, theory building, testing, making and reflection. This exploration is directed at understanding and expanding the scope of a child's autonomous interactions with the world around them and the things and people it contains. Developing an autonomous relationship with the world is much more

than gaining independence or having freedom of choice. Autonomy manifests itself in different socio-cultural contexts, particularly as the child develops social relationships beyond those of the immediate family into larger family and social groupings. Regardless of the context, it is the interplay of the child's interaction with the world that shapes the degree to which the child becomes the kind of social actor they are expected to be in any specific social or cultural context. Explorations of autonomous actions serve an important function in helping the child grow into an adult able to understand and assume their active role in society based on what is possible in any particular socio-cultural context.

Digital attention researcher Linda Stone, in an interview with Henry Jenkins (2010), extends Piaget's insights about the relationship between learning and autonomy against perceptions of danger that limit children's learning experiences:

Time and environments for self-directed play – [are] also essential. We have replaced self-directed play with homework and guided learning. Both of the latter have value. The former is significant. Self-directed play is where our emergent questions find expression, our passions find us, failure is iteration - there isn't an emotional charge, it's part of a compelling process of discovery.

[...]

Today, in the name of "safety"/danger, so much is declared dangerous -- so much of what feeds curiosity and wonder. Granted, some of it may be dangerous, but so much of it can be explored – just ask Gever Tulley . (Jenkins, 2010, ¶ 12, 15)

Autonomy is critically linked with a child's development in a number of specific areas: identity formation (boyd & Jenkins, 2006; Marx & Steeves, 2010), independence and responsibility (McKinney, 1998), individuation (Tang

& Dong, 2006), resilience and self expression (Marx & Steeves, 2010).

Gaining autonomy is primarily the co-construction of relationships between the child and family, child and community, and child and socio-cultural context that provides the child with the opportunity to have the most dynamic, and hopefully meaningful, engagement possible. All children need to be engaged in non-judgmental dialogues about issues that are important to them, in a language and manner they can understand, and that will allow them to start making critical and ethical choices.

Childhood autonomy is necessary for the proper development of pro-social behavior (Stattin & Kerr, 2000), strong, trusting relationships (Marx & Steeves, 2010), and critical thinking skills (Davis, 2001) within the context of familial and social reciprocity and interdependence (Kamii, 1984) that is culturally situated and modulated by the social environment in which the child is developing. Dahlberg and Moss (2005) point to the Reggio Emilia approach to early childhood education and the "pedagogy of listening" that relates to increasing autonomy in children in both formal and informal learning environments (p. 97). The pedagogy of listening increases autonomy by helping children understand that what they say, do and think has an impact on their familial and social environment.

This is listening both in relation to children and one's self, as a way to not only critically reflect on how we, as parents, educators, and society at large, engage with children, but also through the process of theory building, testing, and reflection, engage in a dialogue with children in order to more fully understand how the children in our lives make sense of their own lives. The Reggio Emilia approach is intended to nurture autonomy within the context of the family, and with the aim of strengthening the bonds of interdependence within the family and community (Smith, 1998). Nurturing autonomy reflects a willingness to engage children in the discourse of power relationships between the child, family and community (Kamii, 1984; Mac Naughton, 2005; Moss, Dillon & Statham, 2000; Vasquez, 2004). The Reggio approach to developing autonomy is very much an example of the 'zone of proximal development' that describes the location of interaction between what a child can do without support and what requires the support of others to accomplish (Bleazby, 2006; Vygotsky, 1978). Gaining autonomy is primarily the co-construction of relationships between the child and family, child and community, and child and socio-cultural context that provides the child with the opportunity to have the most dynamic, and hopefully meaningful, engagement possible. All children need to be engaged in non-judgmental dialogues about issues that are important to them, in a language and manner they can understand, and that will allow them to start making critical and ethical choices.

The opposite of autonomy is 'heteronomy,' which is the condition of being governed by someone else. Piaget offers a story of the problematic thinking and moral judgment produced by heteronomy. He asked heteronomous children about the morality of telling lies. Heteronomous children generally believed that telling lies was only bad if they were punished, but okay if they were not. Further, lying to adults was

worse than lying to other children because "adults can tell when something is not true" (Kamii, 1991, p. 382). As this example illustrates, heteronomous children respond to choice as a condition of reward or punishment rather than critical thinking and evaluation.

The consequences of heteronomous conditioning - becoming used to dependence on others to make decisions - are evident beyond childhood contexts into the teen years. 'Helicopter parenting' is a form of heteronomy increasingly common in some North American cultural contexts when a child moves away from direct parental control and parents have trouble letting go (Kelley, 2008). De Stasio, Ansfield, Cohen and Spurgin (2009) have noted that even college-aged students remain inordinately dependent on their parents for basic needs. This suggests that the previous generation of children may not have had the opportunity, as children and youth to successfully negotiate sufficient skills to function autonomously in the cultural context(s) they have grown up in. Howe and Strauss (2007) report that instead of developing the intrinsic motivation to take ownership of life skills and learning, developing the same culturally situated levels of interdependence as their parents had, heteronomously dependent young adults turn to their parents for help for things as basic as self-advocacy, even into the job market. In response, universities have found it necessary to develop first year programs that teach the skills required to help students become academically and intellectually independent. However, parenting is not the sole force of heteronomy: education, religion and other institutional structures that reinforce reward and punishment, in particular, play a complimentary role. Young people who lack contexts of autonomy may have difficulties with life and work obligations that require self-direction, critical thinking and intrinsic motivation, relying on parents and others to make decisions for them far into adulthood. The absence or affordance of pri-

vacancy in early childhood is key to understanding why.

The connection between privacy and autonomy

In relation to social development, privacy is somewhat enigmatic as it can be either "a product of self development" or a "pre-requisite for the development of the self" (McKinney, 1998, p. 76). Privacy is often misunderstood as 'secrecy,' and has a variety of meanings in various social and cultural contexts (Cavoukian, 2011). As privacy relates to individuals in a contemporary Western cultural context, a useful working definition could be the ability to control information about ourselves rather than a desire to conceal or 'hide' this information (Shade, 2008). A lack of privacy, in this context, is defined as a lack of autonomy, the ability to make an informed decision without undue influence of others (Radwanski, 2003; Shade, 2008). Without privacy, an individual's ability to make informed decision without the 'undue influence' of others (Radwanski, 2003; Shade, 2008) is impaired.

Accordingly, privacy and autonomy are mutually implicated in the context of healthy socio-emotional development. Most definitions of privacy are based on disclosure, identity, and control (see DeCew, 1977; Fried, 1968; and Altman, 1975). Privacy in the context of social space and social agency is the ability to control information about oneself, one's identity and the boundaries that separate different contexts of one's life. From a Western cultural perspective, privacy is an essential part of the development of autonomy, as McKinney argues:

Privacy serves an important function in the development of individual autonomy, as the mechanism by which boundaries between ourselves and others are established and maintained. It is, at least in part, through our ability to choose when and how to interact with others that we develop a sense of ourselves as autonomous

beings. (McKinney, 1998, p. 76)

Early childhood is a pivotal location when it comes to the provision of privacy and private space that facilitate the development of autonomy and the socio-emotional benefits that come with it.

Children demonstrate a need for privacy and autonomy in the early years through performed acts of autonomy and as responses to heteronomy; in other words, as emancipatory acts or acts of defiance to authority, in the form of making a mess or noise, running away when called, etc. This begs the question as to whether is it possible to nurture authentic autonomy in surveilled spaces if there is no possibility for a child to do more than defy heteronomy through secrecy or subversion.

With autonomy, an authentic experience of privacy is integral to a child's future success in mature decision making and knowing how to appropriately and safely navigate social boundaries, or know when to not disclose personal information. The home often provides a space to practice privacy, thereby facilitating the development of personal boundaries between the child and others (Cloke & Jones, 2005; Parke & Sawin, 1987). But if children are not afforded privacy in their home life or their daily lives, they will not know how to appropriately establish and advocate for their own boundaries and privacy or recognize those of others as they become adults.

This may explain the dominant perception of today's youth as inappropriate 'over-sharers' who do not need or value privacy (Grimmelmann, 2010). Furthermore, the perception that these differences reside in a generational difference (i.e., 'digital natives') may be better situated in the context of digitally reinforced heteronomous conditioning.

When considering privacy in the context of a child's growth and development, it is important to understand that privacy is negotiated between the child and the family, the community, and the society in which the child lives. Privacy is part of the socialization process and a certain level of interdependence necessary for a community to function (Parke & Swain, 1987; Tang & Dong, 2006). Children demonstrate a need for privacy and autonomy in the early years through performed acts of autonomy and as responses to heteronomy; in other words, as emancipatory acts or acts of defiance to authority, in the form of making a mess or noise, running away when called, etc. This begs the question as to whether is it possible to nurture authentic autonomy in surveilled spaces if there is no possibility for a child to do more than defy heteronomy through secrecy or subversion. Surveillance of children can shift children from developing autonomous relationships that reciprocally respect others to relationships based on avoidance, secrecy, and denial. The choice, it seems, is up to us; how we want our children to act is predicated on how we act towards them.

Monitoring: Surveillance versus Mentoring

According to Livingstone, the coincidental convergence of three factors has created today's atmosphere of 'disproportionate reactions' to perceived threats to children's safety in their use of social media:

first, the extraordinary rapidity of the Internet's development and diffusion, outpacing adults' ability to adjust;

second, an endemic cultural fear of the new, encouraged by media panics framing the Internet as an unmanageable source of threat to children's safety; and third, the novelty of reverse generation gap whereby parental expertise and authority is exceeded by children's ability to use the technology to evade adult management. (Livingstone, 2009, p. 151)

Surveillance via censorware both feeds and responds to the fear created by the convergence of these factors. As Frechette (2005) reports, this fear represents a great opportunity for corporations selling cyber safety products for parents. Marx and Steeves (2010) provide an excellent overview of many of the censorware and surveillance products available to parents to purchase, for newborns on up. The common description of most censorware products is that they provide parents with the ability to 'monitor' and 'control' the activities of their children by 'filtering' and 'blocking' certain sites, activities, or content. While older censorware acted as content blockers or filters for web content, the latest generation of products add social media monitoring and blocking, allowing parents to see and control what their children are doing on social network sites or instant messengers. A key feature of these newer censorware products is the ability to prevent children from inputting personal information or chatting with contacts that are not pre-approved by parents.

Much of the marketing language for these products encourages parents to take action by reinforcing media panics about the dangers of social media and the web more broadly. PC Tattletale (2010) asks "Who's Protecting Your Child From Internet Predators, Pedophiles, Cyber Stalkers, Online Sex Offenders When You're Not There?" Sentry Parental Controls (2010) agrees: "Your child online = danger. Protect them now." To further reinforce the fears of parents, many of these sites employ questionable statistics without saying where or how

the results were obtained. In an interview with CBS Evening News, self-professed 'Internet expert' Greg Smith, author of *How to protect your children on the Internet: a roadmap for parents and teachers* (2007), acknowledges that he invented his statistics: "If I had to guess where the number of online sexual predators hanging out on social networking sites was, I'd probably put it above the million range" (CBS Evening News, 2007). Sentry Parental Controls' (2010) website lists a number of alarming statistics—all without sources, concluding it all with this provocative question: "Did you know that only 18% of the most serious incidents [of online child solicitations] were actually reported?" This, of course, begs the question: how was that statistic obtained? Unsurprisingly, Marx and Steeves (2010) suggest that the statistical claims on these sites are "exaggerated" or invented (p. 215).

*There is an implicit
assumption in acquiring
information through
surveillance, rather than
through voluntary disclosure,
that children cannot be trusted
to share with their parents.*

Within the context of fear and parental responsibility, some sites openly call their functionality 'spying,' with the aim of 'protecting' your children. SpyOnYourKids.net (2010), a website with advice for parents, states: "For Internet Safety, It's OK to Spy on Your Kids!" In fact, some products promote spying, encouraging parents to engage in surveillance without the knowledge or consent of their child. PC Tattletale's website has a link to a CBS Evening News (2007) video featuring an 'Internet

expert' who instructs parents to do just that. To this end, the invisible functioning of the software is frequently listed as a critical and key feature. Many products are directly marketed as spy and surveillance tools, without ethical consideration of the impact that heteronomous surveillance has on children.

More recent campaigns, such as Norton Online Family, seem to encourage a more balanced approach on the part of parents, even though the software's functionality is still essentially the same:

The best way to become a part of your kid's online life. You can't be watching all the time, but you can play a consistent and supportive role in your kids' lives, online. Let them grow and learn on their own while being able to provide guidance when necessary.

[The Privacy Notice states that] the client software will always announce its presence to your children and make it clear at all times what information about them is being collected. (Symantec, 2009)

Although most of the marketing materials for censorware describe the product's function in terms of 'monitoring' the activities of children online, there is very little difference between parental monitoring and covert surveillance in relation to developmental experiences and outcomes. In this context, the monitoring of children's use of social media is represented as a deliberate act on the part of the parents (facilitated by censorware) to observe what their children are doing as a means of control (Kerr & Stattin, 2000, p. 366). The language of censorware also serves to reinforce and promote an ideological frame that normalizes surveillance of children as a beneficial activity. Surveillance becomes a moral imperative for "good" parents to gather information about the activities of their children's use of social media versus "bad" parents who do not.

If parents really learn the most about their child's activities directly from the child rather than via surveillance, then surveillance could actually reduce what parents know about their children. This is because self-disclosure by a child entails and reinforces trust and respect between parent and child. Covert surveillance is inherently experienced as disrespectful, untrusting and patronizing by children who are subjected to it, thereby potentially contributing to a child's disinclination for open disclosure with parents.

Research is suggesting that the social consequences outweigh the benefits when it comes to the use of censorware (Kerr and Stattin, 2000; Rooney, 2010; Marx and Steeves, 2010). There is an implicit assumption in acquiring information through surveillance, rather than through voluntary disclosure, that children cannot be trusted to share with their parents. Concealed in this is an ideological value: that there are positive gains for children whose parents are aware of activities as a result of surveillance (versus a voluntary disclosure). Kerr and Stattin (2000) report that there is no evidence to support that children cannot or should not be trusted and suggest that there is an important disconnect between what parents know and how they come know it. They note that child disclosure is more likely to account for a positive link between parental knowledge and positive outcomes for children, and that

it is possible that open, positive communication between parent and child results in positive developmental outcomes, such as avoiding deviant peers and at-risk behaviors.

If parents really learn the most about their child's activities directly from the child rather than via surveillance, then surveillance could actually reduce what parents know about their children. This is because self-disclosure by a child entails and reinforces trust and respect between parent and child. Covert surveillance is inherently experienced as disrespectful, untrusting and patronizing by children who are subjected to it, thereby potentially contributing to a child's disinclination for open disclosure with parents (Kerr & Stattin, 2000).

A 2004 focus group on Canadian youth found that Canadian children and youth felt that 'spying' and other tactics employed by parents and parental software companies on them while they have been growing up imply a "lack of respect for the abilities of young people to make responsible decisions and choices" (Media Awareness Network, 2004, p. 9). Rooney (2010) argues that in thinking about trust and children there are two key dimensions that must be considered: "the notion of trust as relying on others for a certain benefit or non-harm to the person doing the trusting; and, trust as a positive expression of confidence in the child" (p. 348). In this light, covert surveillance carries with it the implication that a parent does not have confidence in their child. Marx and Steeves (2010) agree that covert surveillance "may also work against the kind of trusting relationships that encourage children to comply with adult results..." (p. 214). Surveillance is a form of controlling behavior where parents assert their authority through punishment and reward in place of trust and understanding, that does not encourage self-disclosure, nor does it help children build self-regulatory and self-monitoring skills that are a key component to building auton-

omy (Kamii, 1991). McKinney adds that "[c]onstant pressure to disclosure personal information might interfere with children's sense of boundaries and might also delay their learning methods of self-consolation" (McKinney, 1998, p. 91). The dynamic created by constant, covert surveillance is one of control rather than a cooperative, shared experience between a parent and child.

Privacy activist, Electronic Frontier Foundation fellow and author Cory Doctorow (2008) argues that censorware also gets in the way of teaching and learning. He points out that despite their producer's claims, censorware simply does not work as children will inevitably devise a workaround. In his recent Young Adult sci-fi novel, *Little Brother* (2008), Doctorow presents a dystopian future world where children have grown up surveilled in school, at home and in public. Like the young characters in Doctorow's novel, who distrust authority and find ways to 'hack' the system, heteronomous, surveilled children seek ways to circumvent parental and societal controls rather than cultivating an autonomous desire to engage with parents and society in a mutually efficacious manner. As Frechette (2005) argues, the development of critical autonomy "does not fit with the logic of commercial filters and the self-regulated corporations attempting to control and streamline Internet content" (p. 572).

Parents who engage in covert or constant surveillance may be negatively impacting how their children learn to trust others or themselves (Kamii, 1991; Rooney, 2010). Even if there are benefits to parental control in terms of safety or increased pro-social behavior, they may perhaps be outweighed by the cost to the psychological well being of a child, such as increased depression, lack of confidence and lowered self-esteem, in later years (Kerr & Stattin, 2000).

At the other end of the spectrum, human monitoring can function as a positive learning opportunity. Monitoring can

also take the form of mentoring where the child is engaged in an authentic, healthy and trusting dialogue about his or her experience, goals, and desires. In their study of children's development, Pettit and Laird (2002) draw a clear line between the two:

monitoring [as mentoring] reflects parents' efforts to adapt and regulate children's behaviour through guidance and supervision, whereas psychological control emanates from a parents' motivations to inhibit the child's developing psychological autonomy, to keep a child dependent on the parent, and to help retain power in the relationship. (p. 100)

Guided and mentored social media use can be a supportive learning opportunity that leads to trust and autonomy rather than an exercise in control and surveillance.

Pettit and Laird (2002) found that in pro-social children, psychological control by parents was actually a predictor of greater anxiety and delinquent behavioural problems as the child matured into adolescence. High parental control and surveillance has also been linked with rebellious behaviour (Kerr & Stattin, 2010), while greater parental monitoring predicted lower anxiety and delinquency in pro-social children (Pettit & Laird, 2002). Pettit and Laird (2002) do, however, note that the benefits with respect to lowered delinquency were only found in families where parental involvement was low.

Children need to feel they are trusted in order to understand trust and how to trust others. This involves experimentation, practice, testing, failure and

reflection, in a context where there is some form of authentic, negotiated interpersonal guidance or mentoring with those they have emotional ties.

They theorize that caveat arises because adolescents see parental control as disingenuous if parents are not otherwise involved in their lives. These findings highlight the importance of positive parental involvement and mentorship in the lives of young children, rather than technological solutions that abdicate parents of any responsibility (Nolan, 2010).

Children need to feel they are trusted in order to understand trust and how to trust others. This involves experimentation, practice, testing, failure and reflection, in a context where there is some form of authentic, negotiated interpersonal guidance or mentoring with those they have emotional ties. Guided and mentored social media use can be a supportive learning opportunity that leads to trust and autonomy rather than an exercise in control and surveillance. This alternative to surveillance can take many forms and there are a variety of strategies parents can employ. Livingstone (2009) highlights "active mediation (talking about the media content), restrictive mediation (setting rules and restrictions) and co-use (sharing the experience)... active co-use (parents and children go online together and talk about the experience as they do so)" as key strategies for effective and healthy mentoring (p. 220).

Children need to feel they are trusted in order to understand trust and how to trust others. This involves experimentation, practice, testing, failure and reflection, in a context where there is some form of authentic, negotiated interpersonal guidance or mentoring with those they have emotional ties. Each of these examples produce more of a level playing field where children can experience agency

and voice, execute choice, make decisions, and advocate for their own points of view and interests. In the context of mentoring "children are more likely to behave in pro-social ways when they are able to voluntarily disclose information to adults with whom they share a bond of trust" that comes from the parent modeling trust and supporting the child in her activities (Marx & Steeves, 2010, p. 214).

Children need to feel they are trusted in order to understand trust and how to trust others. This involves experimentation, practice, testing, failure and reflection, in a context where there is some form of authentic, negotiated interpersonal guidance or mentoring with those they have emotional ties. Children need to feel they are trusted in order to understand trust and how to trust others. This involves experimentation, practice, testing, failure and reflection, in a context where there is some form of authentic, negotiated interpersonal guidance or mentoring with those they have emotional ties. "Without such [mediated] risk-based encounters, there is also no basis for making decisions about which risks may be worth taking and which are to be avoided. It is only by building trust, that we can in turn understand and make better judgments about trusting" (Rooney, 2010, p. 353). Without these opportunities, children will lack crucial social dispositions needed to understand others' intentions and risks that put them in harm's way, potentially into their adult lives as well. Censorware is not designed with these kinds of outcomes in mind, but quite the reverse. In fact, heteronomous conditioning (i.e., distrust, secrecy and extrinsic motivation) are essential to the success of products that profit from a culture of fear.

Conclusion

Monitoring children's activities online can be approached as a continuum of choices with established developmental and behavioural consequences. At one end, adults seek to surveil and control

their online activities, limit choices, and enforce rules and restrictions instead of negotiations and dialogue. At the other, we may mentor and guide children to build their capacity to negotiate their privacy and safety online in a healthy, creative, critically-minded and responsible manner.

All of these findings reinforce the fact that children require positive conditions of autonomy, trust and respect to develop into individuals who are intrinsically capable of negotiating the world around them. These are the same behaviors that are observed in “the most academically successful students are those who are self-regulating and responsible for their own behavior” and among those who achieve success in personal, civic and professional life (De Stasio et al., 2009, p. 46). These need not be defined as abstract theories of children’s development, but practical and achievable goals.

Parents have a choice: they can rely solely on software that surveils, controls and limits their children’s activities and ‘punish’ transgressions through further restrictions; or they can take a more proactive role in mentoring their child’s activities online by helping them develop key social and cognitive skills that have long term and transferrable benefits for life. The latter need not exclude a partial use of monitoring software but is distinct from over-reliance or total dependency on those tools. Ultimately, children bear the brunt of all choices made on their ‘behalf’.

There is no child-proof technology, and no technology-based fixes will protect children. Children can circumvent or disrupt most parental interventions, and hack whatever barriers software and social networking puts in place to thwart their activities. Rather than relying on surveillance techniques and technologies, parents can choose to mentor them by helping them to learn and understand the principles of self-protection. As Frechette (2005) argues, “Unlike measures to block or filter online informa-

tion, students [children] need an empowerment approach that will enable them to analyze, evaluate, and judge the information they receive” (p. 555).

As mentioned previously, children need to engage in dialogues that are developmentally appropriate and culturally situated if they are to develop the capacity for critical and ethical thinking. These dialogues are not simply a matter of keeping children out of harm’s way but healthy and ethical parenting skills – online or off. We need to recognize that playful, social interaction among children or with adults are tentative learning acts with implications for development over time. They may or may not appear or be innocent, and certainly can be subversive or in opposition to parental expectations. Successfully negotiating challenging behaviors, rather than silencing or punishing them, is yet another dimension of the positive, proactive mentorship process children need in order to feel heard rather than judged, controlled or silenced. This is the foundation for meaning-making and learning that autonomous children require, and it is up to us how we nurture or stifle this exploration. These conditions will also help parents and their children to co-develop necessary and personally meaningful digital literacies rather than software dependence.

Howard Rheingold (2009), an early participant in online life and culture and originator of the term “virtual community,” identifies a set of key digital literacies needed for all of us to negotiate the future – socially, professionally and otherwise. Among Rheingold’s primary literacies: attention, participation, collaboration, network awareness, and critical consumption of information. Autonomy is a necessary condition for cultivating such literacies. Rheingold identifies the central role of decision making and choice: “[k]nowing what to pay attention to is a cognitive skill that steers and focuses the technical knowledge of how to find information worth your attention”

(¶ 4). Rheingold (2009) also emphasizes the importance of social collaboration, which illuminates how these literacies are co-constructed “[m]ore and more, knowing where to direct your attention involves a third element, together with your own attentional discipline and use of online power tools - other people” (¶ 4). By co-constructing these literacies, parents develop skills with, rather than for, their children. Doctorow (2009) also points out the importance of meaningful scaffolding of digital literacies against the anti-social lessons of censorware. In “Beyond Censorware: Teaching Web Literacy”, Doctorow (2009) argues that the “norms of technology use that today’s kids grow up with will play a key role in tomorrow’s workplace, national competitiveness, and political discourse,” and that “worst of all, censorware teaches kids that the normal course of online life involves being spied upon for every click, tweet, email, and IM [instant message]” (¶ 2). The real ‘lesson’ of censorware is this: being sneaky and evasive, dishonest and cynical – just like the adults.

Adults must understand the danger comes in the form of barriers we put up to children’s explorations while at the same time refusing to engage them in a dialogue that will help them to understand how to articulate an understanding of privacy and autonomy that will keep them ‘safe’ throughout their lives.

The strangest danger to children comes from us, be it in the form of marginalisation, idealization or covert surveillance. It comes when we choose not to see children as individuals who must learn about the world around them through experimentation, testing and reflection, and through the exercising of autonomy. Regardless of a child’s cognitive capacity or socio-emotional level of development, it is incumbent on us to see and engage children as social actors, and encourage them to the limits of their abilities to see themselves as such – online and off.

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Princesses in the Classroom: Young Children Learning to be Human in a Gendered World

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Abstract

For well over fifty years, girls as princesses has been a staple of childhood play. In 2000, The Disney Corporation released its "Princesses" line of merchandise -- eight princesses marketed together as a group for the purpose of creating a single brand which can be more easily mass-produced. As such, the princess industry has grown significantly in the last ten years. This paper explores the heavily marketed princess motif on the development of gender identity in young girls. The messages of simplistic and traditional, hyper-gendered performances are powerful and ubiquitous, and such fixations need not be encouraged in primary classrooms. Primary teachers in particular could use alternative and varied metaphors for gender roles when choosing books, stories, and learning activities for their classrooms, and they can create space for critical discussions regarding young children's perceptions of gender roles. Because children appropriate cultural material to participate in and explore their world, mindful engagements with their teachers seem necessary.

"Every girl can be a princess.

Any dream can be; close your eyes and see.

A magic wand and soon you're gone

from just you to royalty."

- *Every Girl Can Be a Princess*
(Disney, 2000)

Both parents and teachers of young girls at the primary level of schooling recognize the princess as a key focus in girls' play and fantasy life. Likewise, many boys are drawn to images of superheroes and use such metaphors as characters in imaginative play. There is great appeal to fantasy, and children play out of what they see in the world around them. This article suggests that such metaphors, particularly the princess image for girls, work against a more fully developed sense of gender and selfhood.

Princesses are popular and pervasive in Western society. Hayes and Tantleff-Dunn (2010) watched 121 American girls from ages 3 to 6 "playing princess" at school and found that most girls "adopt" the persona of these attractive, hyper-feminine characters (various princesses) with whom they try to personally identify. Westland (1993) examined 100 girls and boys, ages 9–11 in a UK school, finding a similar trend with "princess" being a key theme in the girls' play and in their art work. There is power in the princess to deeply influence the emotional development and future ambitions and attitudes of girls; as such, these gendered images are not so innocent (Vanderkam, 2009).

A princess accomplishes very little other than being beautiful. The princess is usually passive and objectified or praised for her appearance: because of this, she is an icon of the ultimate image of femininity (slim, long flowing hair, beautiful facial features, etc.). Her special and narrowly defined beauty is where the fantasy lies. Intelligence and competence are not necessary requirements for the job. In comparison, the superhero is task-driven and often accomplishes more than the princess by way of fighting evil or protecting the world from destruction. Princesses rarely have such tasks. Both the princess and the superhero are pervasive gendered metaphors for young children and give children critical messages about what gender looks like and means.

The Princess Industry

The princess fairy tale is a persistent one for many young girls. The message begins practically at birth with everything from princess baby shirts and bibs to picture frames for baby girls. By the time those girls are toddlers, many are drawn to princess dresses, glittery crowns and even princess make-up, stickers, and bed sheets. Images of pink frill and silver tiaras are found everywhere: in movies, at toy stores, in books, at girls' birthday parties, and as popular Halloween costumes. It is a persistent and persuasive ideal. The princess reigns supreme. Even princess castles are ubiquitous in many playrooms, childcare centres, and classrooms. Princess Barbie and Princess Bratz dolls are popular gift ideas and princess accessories are easy to find in stores.

For well over fifty years, girls as princesses and boys as superheroes have been staples of childhood play. The worry about such metaphors now is due in part to the assumptions of extravagance and entitlement that feed a growing industry that is based exclusively on these images. Orr (2010) identifies the Disney Corporation's 2000 release of their "Princesses" line of merchandise: eight princesses marketed together as a group for the purpose of creating a single brand which can be more easily mass-produced. Now, Snow White, Jasmine, Belle, Pocahontas, Mulan, Ariel, Cinderella, and Aurora are found together on the bed sheets, posters and related paraphernalia. This particular princess industry has grown in the last ten years from \$300 million in its first year to \$4 billion internationally by 2008. All of it constitutes a brilliant marketing move that targets a normal stage of child development and exploits it for profit (Orenstein, 2006). But, more importantly, a seemingly harmless rite of passage may well now have problematic effects on gender exploration and sense of one's worth.

While both the princess and superhero

metaphors have the potential to undermine a fuller exploration of gender identity in young girls and boys, the more sustainable attribute of action may make the superhero more helpful than the passive princess in the development of identity (Paley, 1984). Regardless of the debatable strengths and weaknesses of each image, the messages of simplistic and tradition, hyper-gendered performances are real. Such fixations can be and are often present in the primary classroom. Dyson (1997) explores conversations between teachers and their young students in her book, *Writing Superheroes: Contemporary Childhood, Popular Culture and the Classroom*. She says, "Children's imaginative stories and dramatic play, whatever their source, [are] about the human condition, about good and evil, about power and love of varied sorts" and those grand themes are "embedded in their play" (p. 181). Dyson goes on to say that "children need assistance [...] with structure and teacher guidance to reflect on those themes" (p. 181). Primary teachers in particular could use alternative and varied metaphors for gender when choosing books, stories, and learning activities for their classrooms, and they can create space for discussions regarding young children's perceptions of gender patterns. Dyson's own study of boys and girls in elementary classrooms points to children's agency in their own imaginative play but cautions that imaginations are "not unlimited, unstructured". Rather, "Children appropriate cultural material to participate in and explore their worlds, especially through narrative play and story" (p. 181).

By age 3, children are beginning to define themselves as gendered. They are also at a peak of imaginative play. This convergence of age and imagination makes the early years so formative. The more recent Disney incarnation of the princess phenomenon has meant that the princess has become even more ubiquitous; it sets young girls on yet a higher and smaller pedestal of beauty and adoration. The image limits possibilities for gender ambiguity or explorations that might allow for more diversity and authenticity. Dyson (1997) says, "Despite these realities, children's unofficial use of diverse cultural materials can provide substance for official engagement and reflection – for critical resistance and thoughtful negotiation" (p. 181). It is important that teachers in the child's life engage in this "negotiation" with them through thoughtful classroom discussions, rather than condoning, ignoring, or even encouraging the princess motif. Such encouragement is what Twenge and Campbell

(2009) identify as "princess parenting" – a kind of breeding of narcissism that is particularly inherent in celebrations of the princess motif. Twenge and Campbell, social psychologists, used the IAT (Implicit Association Test) questionnaire on hundreds of American college-age students. In their book, *The Narcissism Epidemic*, they explore the growing rate of today's college-age women in particular who grew up with the princess metaphor surrounding them as a marketing reality. They suggest that young women are developing narcissistic traits four times that of college-age men. Twenge and Campbell (2009) point out that today's college-age women were young girls when some of the most popular Disney princess films were released in the mid to late 1980s and marketed as toys, posters, and choices for clothing. In response, Disney has recently released a line of princess-inspired prom and wedding dresses aimed at this group of women, promoting what Twenge and Campbell call the "diva habit".

Boyd (1997) recognizes the growing concern over highly gendered play themes in her study of boys and superhero play, citing the doubling of such research studies from 1990 to 1995 on the subject of gendered play in young children. She reviews the concerns about such play in primary classrooms due to the concerns over boys' behavior in particular. However, her own review of various studies on boys and superhero play suggests that teachers may be over-reporting the occurrences and nature of super-hero play, leading to an inflated estimate of this behavior among boys. For example, children and teachers may have different views on what is play-fighting or aggression vs. super-hero fantasy play. Parsons and Howe (2006) research the play dyads of preschool boys in various play sessions and compared superhero play and non-superhero play and found that boys were more (not less) aggressive and physically active in non-superhero play. In fact, Parsons and Howe suggest that superhero play is highly imaginative and that boys displayed more collaborative activity and language use than boys not using superhero play.

Perhaps the same can be said for princess-play (that it is highly imaginative and relies on collaboration), but teachers need to serve as "negotiators" regarding gendered assumptions embedded in this fantasy of beauty above all else. A total immersion into the princess or superhero world limits meaningful connections with a larger, more gender-ambiguous world. Classroom books and displays need to be sensi-

tive to gender exclusivity and focus on the shared intellectual world of knowledge where a fuller exploration of learning and development can flourish.

Princess and Superhero Aspirations

Other than the Princess movies, Disney movies and books often centre on a feature male lead character who seeks adventure: Peter Pan, Robin Hood, The Lion King. Too often, when females do enter the picture, they are princesses or they aspire to be princesses or they are rewarded for their beauty by becoming princesses, such as is the case in "Sleeping Beauty," "Beauty and the Beast," and "Cinderella," and others. The female characters are in relation to a male figure who has the power to save them in some critical way. Her beauty is his reward for his courage and strength. The See Jane organization, a media watch program, was founded in 2004. Its research has been carried out by at the University of Southern California, Los Angeles. Stacy Smith (2006) has explored G-rated (G for General – family viewing) movies and the portrayal of female and male characters in films that are marketed specifically to children. Smith and her team explored 101 top-grossing family-rated films released from 1990 through to 2004, analyzing a total of 4249 speaking characters in the movies, including both animated and live action films. The research found that, overall, three out of four characters (75%) are male, while fewer than one in three (28%) of speaking characters are female. Fewer than one in five (17%) characters in crowd scenes are female while more than four out of five (83%) film narrators are male.

For all of us, but especially for young children, images and stories help influence the important developmental task of understanding what is means to be human, whether we are male or female. According to Smith, in 2003 the Kaiser Family Foundation found that half of all American children from birth to age 6 watch at least one DVD movie per day. That children also tend to watch the same movie over and over only amplifies the effect of the highly gendered images. Several studies that explore the television viewing habits among children suggest that gender expectations can become very simplified, skewed and stereotypical in nature (see Herrett-Skjellum & Allen, 1996, in Smith, 2008). The See Jane media watch group believes the presence of a wider variety of female characters in children's earliest experiences with the media is essential for both girls' and boys' development. If both boys and girls

see more female characters of all types of roles, we may experience a fuller awareness of the possible ways to be human.

De-Gendering the Classroom

Teachers can seek out stories which present more fullness to human behaviour and intentions or present characters that are not clearly gendered into hyper-feminine or hyper-masculine roles, or only "commercially given gendered princess identities" (Wohlwend, 2009, p. 57). Many stories and movies for children have nothing to do with charming a prince or wearing expensive, fancy clothes, such as: Chicken Run, Castle in the Sky, Lilo and Stitch, Alice in Wonderland and Monsters, Inc. Wohland's three-year ethnography of an early childhood class in the US suggests that "girls enthusiastically [take] up familiar media narratives, encounter social limitations in princess identities" (p. 80). Presenting children with "counter narratives", Wohland urges, is the role a teacher can play.

One example of a counter-narrative of the princess motif is Robert Munsch's *The Paper Bag Princess*, first published in 1980. It has since sold over three million copies worldwide. The story begins in a traditional enough way: Prince Ronald plans to marry the lovely Elizabeth. However, a dragon arrives who destroys Elizabeth's kingdom and all her princess clothing (leaving her with only a paper bag to wear) and takes Prince Ronald. It falls to the plucky Elizabeth to rescue her prince. She does this by tricking the dragon to fly around the world two times. This challenge exhausts him and he falls asleep. Elizabeth saves Ronald but, instead of thanking her, he tells her to "come back when you look like a real princess" (Munsch, 1980, p. 19). Elizabeth calls off the wedding. The story reverses the expected princess and dragon stereotypes. Using such stories in the primary classroom presents both girls and boys a more human, less simplified stereotypic view of being a person. Using such stories, teachers can invite discussion with children and explore their perceptions and expectations of others. How teachers interact with such stories can be key interruptions in the highly-gendered world of young children.

Another example of counter-narrative princess stories is the more recent book, *Princess Bubble* (Johnson & Tonelli, 2007). The story stars a princess who is confused by the fairy tale messages that say she must marry a prince before she can live happily ever after. Princess Bubble dons her "thinking crown" to research fairy

tales and interviews her married princess friends. With help from her fairy godmother, Ms. Bubble discovers that living happily ever after is not about finding a prince. True happiness, she says, "comes from being kind to others and being comfortable with who you are." (p. 27). Such messages are important ones to engage children in discussing and exploring. Both boys and girls need interaction with a variety of stories and there are a variety of characters on which to build their own sense of self.

Conclusion

Certainly the media marketing overload is responsible for limiting both girls' and boys' choices about what it means to be a girl or a boy. The chief problem with such metaphors is that they often rehearse children into a narrowing set of gender values, like femininity aligning with looks rather than with who they are or what choices they make. The Disney Corporation has used children's attraction to one-dimensional princess characters as one entity and, by doing, so creating a shallowness of possibilities. The princess metaphor is all about being special, about being the one who gets all the attention, and about getting the prince. When children focus on such narrow and superficial storylines regarding themselves and others, they are prevented from considering the many other ways to play and other ways to be more authentic. The multi-million dollar princess industry may be convincing girls (and their parents and teachers) that they must be pretty, special and magical to be worthwhile or valuable as female characters in their own lives. Teachers of young children can recognize the problems for both boys and girls in supporting such troubling representations of masculinity and femininity and, instead, explore and expand a myriad of fictional characters in children's play and story time. In this regard, children's use of more diverse cultural materials can provide more thoughtful insights on what it means to be human apart from hyper-gendered icons.

"Just putting on a tiara and you aren't the same old you.

My life changed so completely by just putting on a shoe."

-Every Girl Can be a Princess

(Disney, 2000)

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The Wonder of Learning: The Hundred Languages of Children An Exhibit from Reggio Emilia

by Reggio Children

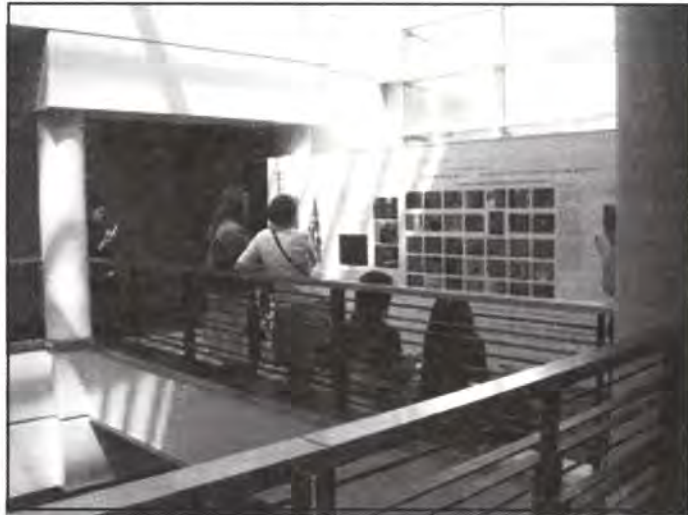
This piece was contributed by Reggio Children to highlight The Wonder of Learning exhibit that will be in Vancouver July-December, 2012. Reggio Children is a mixed public-private company that the Municipality of Reggio Emilia, along with other interested subjects, decided to establish in 1994 to manage the pedagogical and cultural exchange initiative that had already been taking place for many years between the municipal early childhood services and a large number of teachers and researchers from all over the world. This new experience was based on an idea originally proposed by Loris Malaguzzi and carried on by a committee of local citizens and educators.

"So despite everything, it is permissible to think that creativity or rather learning and the wonder of learning... can serve as the strong point of our work. It is thus our continuing hope that creativity will become a normal traveling companion in our children's growth and development." Loris Malaguzzi

Reggio Emilia is a city of about 165,000 people in the Emilia Romagna region of northern Italy. It is a town that has invested part of its wealth in developing a network of more than thirty early childhood municipal centers, for children from birth to 3 years and from 3 to 6 years. This educational project began over forty years ago, led initially by Loris Malaguzzi, first head of the municipal early childhood centers, until his death in 1994.

Reggio Emilia municipal infant-toddler centers and preschools have always been defined by the modernity of their theoretical thinking and their deep-rooted commitment to research and experimentation. These services for early childhood transform into everyday reality a 0-6 educational project based on the image of a child equipped with enormous potential who is the subject of rights. For this reason privileged attention is given to the children, observation and documentation of learning processes, exchanging ideas and discussion.

In 1980 the exhibition *The Hundred Languages of Children* was shown: first conceived by Loris Malaguzzi and his closest associates, this exhibit was rooted in the experience of the educational



institutions operated by the Municipality of Reggio Emilia and it presented a series of educational projects developed in infant-toddler centers and preschools whose authors were teachers, atelieristas, pedagogistas, cooks, auxiliary staff and children, all together. After 1987 the exhibition crossed the water to the North America and it was shown also in Canada (Vancouver, Calgary and Toronto) in 1994, 2006 and 2007.

A new exhibition

The Wonder of Learning exhibition was born from the roots of *The Hundred Languages of Children* which, for more than twenty-five years, has recounted experience of education in Reggio Emilia to thousands of visitors all over the world.

The new exhibition presents the most recent projects in the infant-toddler centers, preschools and primary schools in

Reggio Emilia and is proposed as a "democratic piazza" for attracting international attention to the importance of education and schools as places of discussion and mutual exchange.

The Wonder of Learning maintains the itinerant nature of previous exhibitions and offers itself as an activator of strategies and sectors of cultural activity beyond the world of childhood and as an enabler and promoter of evolutionary professional development processes for educators in schools and society at large.

This new exhibition has a narrative and communicative structure that reflects the contemporaneity, complexity, and plurality of points of view that have always characterized the work carried out in the infant-toddler centres and preschools of Reggio Emilia. The new exhibition is divided into 6 sections conceived as "micro-spaces" that are interconnected but independent, with a strong identifica-

tion in relation to the subjects communicated. The sections do not follow a pre-determined path and can be viewed in any order by visitors according to their own personal interests.

The various projects are communicated through different parallel levels by means of three-dimensional objects, video films, publications on paper, audio recordings, and so on. The aim is to afford visitors a personal approach according to their level of interest and competency, and to examine with different media the processes of the children and of the teachers, the role of the adult, the work tools, and so on.

Theses of the exhibition

The exhibition is proposed as a democratic square or piazza, a place for dialogue and to:

- affirm the right to education and learning
- highlight an idea of schools that choose an "ecological" approach; interdependency, co-existence and co-participation in building culture
- recognize the hundred languages as an extraordinary potential in children and human beings, which transforms and multiplies during journeys of knowledge and relations
- declare an idea of participation in education oriented in the direction of creating an intercultural dynamic. All these reach towards the construction of a new idea and new experience of citizenship.

Awareness of and responsibility towards the shared destinies of the planet and humanity require attitudes of "solidarity" and participation, the capacity for putting oneself in the other's viewpoint (other person or other thing), which has its roots in emotion and the ability to mirror ourselves in others. Dialogue of this nature needs to be capable of accepting provisional, and non-finished elements, of transformation.

This exhibition bears witness to the importance of learning contexts, of feeding a desire for research, for viewing things with solidarity, for relating to things with intensity and empathy and for aesthetic experience.

In the same way, the value of learning in groups is of primary importance. In fact negotiating meaning is a constituent part of the processes of constructing knowledge. Learning in groups which provide space for argumentation, for sharing interpretations, emotions and reflection, creates favourable conditions for subjective (person-specific) learning; acquisition of content, awareness of ways of learning, the capacity for understanding that "point of view" has a pluralist nature. Learning in groups gives rise to social forms of knowing and knowledge which are essential to an idea of citizenship for the world today and the world tomorrow. Ways of learning, and the time it takes to learn, have their roots in biology and in culture.

In this exhibition we wish to reconstitute and bear witness to the respect and attention given to forms and times of learning in children and adults, individually and in groups. We would like to propose possible dialogues between children, children and adults, children and environments, children and objects of their knowledge.

A "democratic square"

The exhibition becomes a special occasion for re-tracing cultural identity in the educational project and in the complex system of relations and organization which opens to the world from within infant-toddler centers and preschools. The dimension of viewpoint and reflection, which characterizes the many and diverse local and global contexts, situates the international identity of this entire educational experience at the centre of the discourse.

The new exhibition represents well the wandering of thoughts and childhood seeking themselves, this effort by society to seek itself: the image presented in the

exhibition is radical and is the image of children, women and men, of humanity seeking themselves. This is why the exhibition becomes an assuming of responsibility and a way – as Loris Malaguzzi proposed years ago – of describing the possible through an image [...], the possible for mankind and for children. In recounting the possible, the exhibition becomes a place of liberty, of encounter and passion, a place of resistance, and also aspires to being a chapter of the future, narrating and courting dream and desire. (Carla Rinaldi, President of Reggio Children)

Today's exhibition, more than previous ones, knows it has to travel, on the one hand attracting the attention of administrators, teachers, parents and citizens to a culture of childhood; on the other it has to disseminate a certain way of doing school, an approach to education and knowledge [...] Aesthetically speaking it has its own "graceful severity". There! An expression I like, where grace recalls the grace of childhood and a sort of severity keeps us away from certain stereotyped images of childhood and from excesses present in today's society where spectacularisation risks being transformed into vulgarity. (Vea Vecchi, Exhibition curator, Responsible for Reggio Children Exhibitions, Publishing, Ateliers)

This exhibition is a concrete example of theory and practice intertwined; ways, occasions and tools for strengthening and supporting our capacities of learning how to be with children and therefore 'the tools of our trade', attempts at activating real contexts of action and real contexts of professional growth, perfectly in tune with our idea of professional growth. (Tiziana Filippini, Exhibition curator, Responsible for Pedagogical Coordination Preschools and Infant-toddler Centers– Istituzione of the Municipality of Reggio Emilia)

The new exhibition The Wonder of

Learning also addresses different cultural, social and economic contexts and proposes modifying the approach to working with young children. [...] The exhibition does not indicate what you ought to do but it underlines how, if you change a certain type of attitude in your way of working within your context, if you make a change of paradigm, posing yourself questions and learning to build answers, then you can face experiences of learning from a different point of view. The exhibition, also through its itinerant identity, constantly opens dialogues with differences. (Amelia Gambetti, Responsible for Project Promotion and Development, Co-Chair Reggio Children International Network Coordination, International Liaison and consulting / Advisory Board member, Preschools and Infant-toddler Centers–Istituzione of the Municipality of Reggio Emilia)

The exhibition is the fruit of children's participation in constructing knowledge, legitimised and embraced by schools whose objective it is to make the participation visible. Children participate in building knowledge, but if this is not recognized and given visibility by schools, if culture and society do not give it legitimacy, then the participation does not exist: children's participation does not exist, likewise parent participation does not exist, teacher participation does not exist. (Paola Cagliari, Director of Preschools and Infant-toddler Centers – Istituzione of the Municipality of Reggio Emilia)

Infant-toddler centers and preschools are places of public discussion on and around education: public because they belong to the city, they are an expression of the city, and precisely because they are civic spaces they contribute to a definition of the values and ideas giving identity to Reggio Emilia's experience of education. [...] The new exhibition The Wonder of Learning represents one possible way of working to support partici-

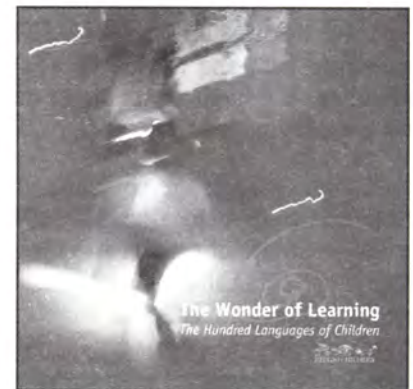
pation as value, at the same time as attempting to practice it. (Claudia Giudici, President of Preschools and Infant-toddler Centers– Istituzione of the Municipality of Reggio Emilia and Responsible for Reggio Children Research, Professional Development, Consulting)

References

[From *The Wonder of Learning*, exhibition catalogue, Reggio Children, 2011]

The Wonder of Learning exhibition website is http://www.thewonderoflearning.com/?lang=en_GB

The Vancouver hosts website is: www.wonderoflearningvancouver.com



Children of a Maasai Village

By Maureen M. Harris

Maureen M. Harris is an educator, lecturer and music professional. She was awarded the Canadian 2009 Prime Minister's Award for Excellence in Early Childhood Education, and is the recipient of the 2009 Canadian Music Teacher of the Year Award presented by the Canadian Federation of Music Teachers Association. Her publications include a chapter in *Listen to their Voices* (2007, edited by Katharine Smithrim and Rena Uptis), and 'Montessori Mozarts,' an instructional book for Montessori educators and parents. Her latest work, 'Music and the Young Mind – enhancing brain development and engaging learning' was released at the World Forum Foundation Conference in Ireland in 2009.

Abstract

In this article, Maureen describes her encounters with a Maasai community in Tanzania, and offers possibilities for readers to be involved in a global community.

Every person needs a place furnished with hope. ~ Maya Angelou

I have had the privilege of visiting, working, and establishing relationships with members of a Maasai community in Tanzania, which led to a current research project with the University of Windsor in Canada. Collaborative efforts with the founder of a school built specifically for this Maasai community in their village (boma) are ongoing and a meeting in Chicago with Ms. O'Brien resulted in finalizing a request by the Elders to document the native Maasai music as a means of knowledge transformation for future generations. In Maasai communities, Elders are the 'gatekeepers' of knowledge and those who make decisions for the wellbeing of the community. The Maasai has chosen not to become a dying culture, but rather a model of a culturally responsive people who possess native ways of knowing which will survive through cross-generational learning.

During my first visit in 2009 as a tourist to Africa, I had the opportunity to visit some of the most beautiful scenery in the world. From climbing Kilimanjaro, to making safari trips to Lake Manyara and Serengeti eco system national parks, to paying a visit to the Ngorongoro crater

(known as the 'cradle of Mankind' – the beginnings of human life), I was amazed at the vastness of the land and the opulence of wildlife. Watching these animals in their natural habitat, they displayed the "divine plan," the ability of all creatures to live together harmoniously just as Mother Nature intended. The huge herds of zebra, gazelle and wildebeest roamed the vast planes of this beautiful crater that, at 264 square kilometers, is the second largest in the world. Locals say this was the largest mountain in the world, surpassing even Mount Everest. I observed the patience and concentration of the lion as she surveyed the wildebeest; the cunningness of the black rhino as he refused to entertain us, crossing to the water hole (most likely due to the scent of tourists and gasoline filled jeeps); the elegance of the giraffe and zebra amalgamating on the planes; the serenity of the hippo and elephant families as they grazed and watched us without fear; the monkeys who seemed to smile as they investigated each other's fur for insects; baby monkey and mom who cuddled and caressed and fed; and the vultures and hyenas who waited hungrily. All worked together in painting an extensive and lush landscape. These experiences brought images of a time long ago when dinosaurs reigned, animals migrated in herds, and vegetation was plentiful. From the cheetah to the tiniest of insects, all lived with purpose, a need for survival - and yet somehow succeeded in sustaining a balanced ecosystem.

I couldn't help but ponder the role of

mankind in this seemingly flawless creation and found my-self questioning our purpose, and the so-called superior intellect of man, in this incredible existence. The extensive banana and coffee plantations are now controlled by Coffee Unions, who export for profit. I also wondered what we can do to protect this environment. Where is the most amount of effort needed? What is necessary to provide the next generation with the skills to rise above the problems of today and make this world a better place for living? I realized very quickly that the decisions made today are crucial to shaping our future. I wondered why humans had such difficulty accepting the diversity of others and lacked the ability to empathize, to stand in somebody else's shoes and look at life through their eyes. I also questioned the role of early childhood education, with its ability to flourish in lands of poverty and dissension.

Arriving in the small town of Kilimanjaro at the base of the mountain, climbers meticulously prepare for their 6 day climb of the largest mountain in Africa. I wondered what glorious thoughts of courage and accomplishment would fill their heads standing at the summit. I re-called one of President Obama's speeches in which he called every man to serve, to come-together to meet the challenges of our new century – great words of action and accountability. Perhaps it is now time to extend this call to action to include all who inhabit this planet we call earth.

Humankind has not woven the web of

life. We are but one thread within it. Whatever we do to the web, we do to ourselves' - Chief Seattle

Daniel Pink (2005) tells us in *A Whole New Mind* that "the keys to the kingdom are changing hands" (p. 2). According to Pink, the future belongs to economies and societies built on inventive, empathic, big-picture capabilities, all of which are fundamentally human abilities. He emphasizes a new approach to life involving the ability to empathize with others, to understand the subtleties of human interaction: "the ability to understand what makes our fellow man and woman tick, to forge relationships, and to care for others" (p. 2).

There are many issues facing all nations as we enter the new century - from children recruited for warfare to climate crisis, global economy to health care, and education to changing family structures. Most countries have not endured these challenges at some point in their histories. The situation of children in nations that have experienced armed conflict or natural disasters is particularly dire. We have only one choice and that is to work together to give children the best possible start in life. Ensuring they have adequate food, shelter, healthcare, education, and freedom from violence, abuse and exploitation. I will not attempt to pretend to offer solutions to world peace or the climate crisis facing us globally but I would like to address the role education plays in this very big picture. I venture to suggest that its importance stands alongside some of the most crucial concerns of today. To create a better world and one that will survive, we need to begin with the children - help them to create a world of their own making, where walls are replaced by bridges and generational differences are replaced with peaceful solutions. To accomplish such a task we must begin with education - educating children and families from birth.

In the words of Michael Jackson's beautiful song for peace:

We are the world. We are the children. We are the ones who make a brighter day so let's start giving. There's a choice we're making we're saving our own lives. It's true we'll make a better day just you and me.'

A big problem facing education today is that of ensuring every child has the opportunity to receive an education, an opportunity to gain knowledge and sow the seeds of change for future generations. How can this be obtained when the achievement gap between low-income (mostly minority and third world children) and those children who are more fortunate is growing daily? There are many organizations working tirelessly to help the children, such as UNICEF, UN agencies, national governments, Early Head Start programs, UNESCO, and of course the 'Oprah' organization. In particular, the global organization Save the Children's first global campaign called 'Rewrite the Future,' is focused on securing quality education for the millions of children out of school due to war and armed conflict. In conflict-affected fragile states, one in three children is out of school. Without education, and without protection, they are being denied both their childhood and hope for the future. World leaders have pledged to bring about universal primary education by 2015, but around 75 million children are still missing out on school for unacceptable reasons, such as being female, coming from ethnic minorities, having a disability or needing to work. Save the Children strives to make education accessible and safe for children, focusing on those who are hardest to reach.

What can we do as individuals, organization leaders, communities, or government officials to provide education? Prior to this visit to Africa I would have reassured you that there is very little for an individual to accomplish because the task at hand is of such magnitude. Well, I now confess to a change of heart. Having witnessed first hand the smiling

faces of the little ones, the beauty of the children, the desire to succeed mixed with frustration in the older teenage children, and the hope-filled anxious faces of the elderly, it is clear that this is the time for change, the time for sharing the educational wealth to all children around the world.

Despite our differences culturally - and even the differences between the many tribes in Tanzania and Kenya - technology has now opened the doors universally for people to witness the lives of their fellow world inhabitants. Even the elders and tribe leaders, who may like to continue their rich culture and lifestyle, they too are becoming aware that it is increasingly more difficult to contain their young growing adults in a time bubble, and that something must be done to help. Unfortunately at this stage, technological advances have taken hold so quickly that it is difficult for the older generation to keep up with and understand the needs of the new world both economically and culturally and find themselves at a loss as to what the next step towards progress might be.

One such example took place when visiting the Maasai boma on the outskirts of Moshi, 50 kms. from Kilimanjaro, and 30 kms. from Arusha, a bustling town in Tanzania on the mid-eastern coast of Africa. The drive there took over an hour with limited visibility as the dirt roads with deep troughs created enough dust to cover the windows. Our driver and guide seemed oblivious to the driving conditions and continued jovially to teach my daughter Leah the nuances of the lyrical local language Swahili. Leah is volunteering for three months in the town of Moshi teaching English to the very young children in the mornings, and the adult Maasai tribe people in the afternoons. The Maasai, a very tall and slender race of people, had gained great respect as warriors during the British reign. Similar to the Apache and Cherokee Nations of North America, as their lands were conquered the tribes

became restricted to reservations.

Upon arrival at the village we received the most welcome of welcomes. The children ran to the car waving and smiling to meet us and the elders followed suit. The wind had picked up so the parched dry earth was blowing in circles and I wondered if perhaps this was the cause of the children's seeping eyes. Our guide was fluent in Swahili and the Maasai dialect, and his English conversation skill was adequate. This was of great assistance to us, given that none of the Maasai tribes people spoke any English at all, and we could not speak their language. Most of the townspeople in the local town Moshi, particularly the teenagers and young children, spoke a little English and were very conscientious to learn more. The leader of the tribe, a very tall man dressed in a blood-red 'shuka' and carrying a long spear, was very proud of his 10 wives and his many, many children living in the hardened clay-dung huts spread across the surrounding land. He cordially asked if we could make babies together, and was quite taken back when I explained that Leah, my daughter was 21 years old, and in our country marrying only one man was our belief. Their huts were a cramped, dark space with a five foot high ceiling. Here is where the family cooked, slept, and kept newborn calves. It appeared that manhood was demonstrated by how many wives a man had and how many children a man could produce. Once the children reach puberty, the father builds another hut and he and the sons live there together to learn hunting and survival skills while the mother stays and educates the girls in 'womanly things'. Despite the leader's and elders' contentment with their lifestyle and perhaps belief in its value, there was an undeniable recognition that, for the children at least, they needed help. They seemed to realize that for their children to survive they needed to learn new ways, ways that they as leaders were unfamiliar with. It was very clear that their need to prepare their children for

the future took priority over any need to preserve the tribal traditions. However, I can't see them abandoning their dancing and jumping rituals; and perhaps it is wise to build new worlds together while maintaining respect and dignity for other cultures.

On my repeat visit I was once again warmly welcomed and taken on a tour of their greatest treasure - a Maasai school. The O'Brien School for the Maasai was built in 2006 in the Maasai village, at the base of Mount Kilimanjaro. It is based on the premise of respect for the Maasai knowledge. In an effort to create sustainable learning for the Maasai community the school offers, and the Maasai have embraced, a traditional Western education model that emphasizes reading and writing in English and the study of mathematics. Beginning with the 3-5 year olds, we visited five classrooms that progressed through elementary and up. We met Jehovah, aged eleven, who quickly told me he was the oldest in the school. All the children wore uniforms. They sat at desks, which housed their books, since there was nowhere at home to store them or conduct homework. The majority of these children were needed to help with the cattle chores at home, and did so after a day at school. The principal explained that the length of a school day in Tanzania was determined by whether the children were fed a lunch. If not, the school ended at midday to enable the children to return home for lunch. If they were fed lunch (as in many Christian schools), the children were able to continue and concentrate on their studies until 4:00 p.m. The children at the O'Brien School for the Maasai received lunch, which was supplied by Kellie and supporters from the U.S.A. The children could continue full day schooling as long as supplies last. Children who go hungry in kindergarten are noticeably behind their peers in reading and math by third grade (Partnership for America's Economic Success, 2008).

I was quite surprised to see every child

stand when we entered the room and recite in unison, "Good morning to you and how are you doing?" and when I replied, "I am fine thank you and how are you?" they responded with, "We are very well, thank you Ma'am". Despite the sparseness of materials and up to fifty children per class with one teacher, they were impeccably well-mannered and exceptionally self-disciplined. Students worked unsupervised for up to twenty minutes as Joseph, the principal, the classroom teacher, and I conversed. Two of the five teachers were mature male teachers who taught all subjects, including English and French, to the advanced classes. Two of the remaining teachers were early childhood trained, and the third teacher, Evelyn, had completed a 2 year Montessori training course in Kenya. She asked if I had brought language and math materials. I suggested that she and the ladies of the Maasai make some of the language instructional materials, and perhaps the Maasai could assist in making the math materials. I also suggested she brings her teacher training manuals to school to show the other teachers how to display, in a more accessible manner, the few teaching materials they had thrown in a big basket on the floor. With assistance and support, Evelyn has the potential to model early childhood teaching to the other teachers. Joseph's concern is offering Evelyn support and a competitive salary to keep her at the O'Brien House. An alternative approach is to raise the funds to send one of the teachers to an early childhood training school in Kenya, to gain more experience, which may be the preferred approach.

*If you are planning for a year, sow rice;
If you are planning for a decade, plant trees;
If you are planning for a lifetime,
educate a person.* ~ Old proverb

After much discussion and repeat visits for dropping off the supplies we brought with us, and more meetings and emails back to U.S and Canada that week, we are now currently working on teacher

training, teacher mentoring, inviting volunteer teachers from abroad and from Kenya, and, of course, fundraising for providing materials. Our discussions including considering the natural habitat and surrounding farming, the potential for the Maasai tribe's people to make teaching materials, and Leah's interest in working with fellow volunteers to teach the children sports. We were also able to disperse the donated basketball uniforms from our hometown. To my great surprise there is a piano in one of the rooms. As a musician I'm sure Leah will have much fun teaching English through music. Joseph's passion and drive is inspiring, particularly as a strong male role-model for the children. He proudly mentioned that he has challenged the children to work hard and perhaps some of the students will earn the honour of attending the well known Oprah Winfrey School in South Africa.

The story of the O'Brien School for the Maasai is even more a miracle of chance than our meeting with the Maasai and the discovery of education together. In 2006, Kellie O'Brien and her daughter Heather travelled to Africa during the Christmas holidays. Their overwhelming urge to help the community led them to volunteering at a local convent and they returned home to California with a promise to build a school for the Maasai children of Sanya Station, Tanzania. That promise has grown and in 2007 they returned for the opening of their first three classrooms and to create a soccer field. Today, the school has three additional classrooms, a 4,000 book library, a women's center, and a clinic used by a visiting doctor. Thanks to Sister Dona, Mother Superior of the Franciscan Cappuchin Sisters, and Gabriel, a leader of the Maasai tribe, and the many generous people for their assistance, the O'Brien School for the Maasai is a reality – and a source of great pride to the village. This past year, due to donations and support from family and friends in America, Kellie and Heather filled two containers to ship to Tanzania.

These containers, packed with school supplies, teaching materials, desks, library shelves, books, sports equipment, and other essentials were then transported to the village. A team of locals were on hand to unload them and to present their contents to the Maasai on behalf of their friends in America. They set to work to build library shelves and picnic tables, organize books, and complete the many projects planned. Village women made curtains for the new library with sewing machines that were also supplied.

Many things were accomplished this year, but there are always unforeseen needs. They continue to work to solve the water problem, with the understanding that two wells are an acute necessity – one near the school to provide fresh water and hygiene needs and another to irrigate a planned 4-acre community vegetable garden. Finding and keeping good teachers is so important to the success, says Kellie. Feeding the children a healthy diet and treating HIV-AIDS and other diseases are also high priorities. The women of the village want to learn to read and write and to find a way to become more self-sufficient. To this end, a sewing room filled with kindly donated sewing machines is now in full swing, with jewelry and carry bags made by the Maasai women being produced. The sales of these products help to empower the women of the village as they strive to provide education for their children. It is my hope that no child will ever again need to be sold for the price 20 cows. Interested readers can read more at the school's website at www.obrien-school.org

While the Maasai children are taken under the wing of the families and tribes and taught the ways of their fathers and grandfathers, there is an absence of other basic skills needed to prosper in the future. Education provides the children with the everyday survival tools for self grooming and learning. The leaders of tomorrow must be educated today.

We are very excited to welcome teacher graduates from Canadian universities and are working together to implement strategies such as teacher education, volunteer teachers from abroad, on-line instruction for those unable to leave Moshi, or funding for enrollment in the neighbouring training centre in Kenya. We are also working to gather and to create teaching materials. It is my belief that we have a collective responsibility to commit to global education and give all children a reason to hope for the future, one child at a time.

In the words of President Obama,

who recently spent time in his father's homeland of Kenya:

"With the right education, a child of any race and faith and station can overcome whatever barriers stand in their way and fulfill their God-given potential. As neighbours, we have a responsibility to each other and to our citizens, and by working together, we can take important steps forward to advance prosperity and security and liberty."

I tell you that truly we are each the authors of our own lives. As I glance around the town and countryside of Moshi, I make a promise to myself to look outward to all of God's creatures and work tirelessly to remind my colleagues and friends that one person truly can make a difference to these beautiful children of Africa.

**Readers interested in finding out more about Maureen's experiences in Africa and the ongoing accomplishments working collaboratively with the Maasai community can contact her at mharris@montessorimozarts.com*

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Child Philanthropy: Empowering Young Children to Make a Difference

Victoria Armstrong

Victoria Armstrong is a Registered ECE with an Honors Bachelors degree in Early Childhood Studies. She has been in the field of early childhood for five years with prior studies taking her to Hawaii, India and Japan. She has co-presented at multiple conferences including Halton's 'Great Beginnings,' Halton's 16th Annual 'For the Love of Literacy', and the 'Teachers and Children as Researchers' symposium held in affiliation with CAYC and the Ontario Reggio Association.

Abstract

This article discusses the idea that young children, aged 3 to 8, are capable of being philanthropists. It discusses the definition of philanthropy, the concept of children as altruistic, children's rights to participation, young child philanthropists today who have started organizations, and finally, practical steps in encouraging and empowering young children to be philanthropic.

Introduction

There is a vast body of research that has accumulated to date that discusses the ability of youth to engage in philanthropy. Research includes ways that youth are currently being involved in various organizations and sitting on boards of directors, as well as some of the challenges and opportunities that youth and those involved with them are presented with (Allen, 2002; Tice, 2002).

Are children as young as three years old capable of being philanthropists and if so, what would this look like?

What is lacking in the current body of research, however, is a focus on young children. This begs the question: Are children as young as three years old capable of being philanthropists and if so, what would this look like? This article presents the idea that children, aged

three to eight, are capable of being philanthropists if they are empowered and presented with tangible opportunities and experiences that allow them to give and serve. Furthermore, as stated in the United Nations Convention on the Rights of the Child (UNCROC) all children have the right to participation (UNICEF, n.d.). This includes Article 12 which states that children have the right to give their opinion and have adults actively listen and take their thoughts and ideas seriously, as well as Article 13 which states that children have the right to find out things and share what they think through a way that is meaningful to them (eg. drawing, talking, writing, etc.) (UNICEF, n.d.). Therefore, with the lack of research pertaining to young child philanthropy, this article will discuss a variety of issues addressing this topic and conclude by offering some practical considerations.

Defining philanthropy

In order to consider the young child's ability to be philanthropic, it is essential to first understand the meaning of philanthropy. The definition is one that has evolved over the years; from one of its first definitions in 1611 in the King James version of the Bible as "the kindness and love of God our Savior for man," to Webster's 1828 dictionary definition as "love to mankind; benevolence toward the whole human family; universal good will; desire and readiness to do good to all men; opposed to misanthropy [hatred or mistrust of human beings]" (Sulek, 2009, p. 195,197). McCarthy (as cited in Lord, 2009) further defines phil-

anthropy as "an opportunity for individual citizens to pursue their vision of a just and equitable society beyond the range of government control" (p. 149). The actual term philanthropy is derived from the Greek *philos* meaning loving and *anthropos* meaning human being (Collins, 2006). Philanthropy can therefore include a variety of types of giving such as, "charity, or giving to the poor to meet acute or immediate needs, as well as giving to such organizations as libraries, museums, universities, churches, and hospitals. It encompasses volunteering money, time, and services" (Lord, 2009, p. 149).

Furthermore, a central characteristic of philanthropy is altruism: giving unselfishly for the welfare of others. There is still debate however from leading scholars in the field of philanthropy as to the measurability of altruism (Sulek, 2009). Despite this challenge, the fundamental core of philanthropy as drawn from the above definitions appears to be a love for humankind and a just, equitable society. Acts flow out of that love and concern for others, whether that is giving one's time or giving finances or resources. While it may be impossible to measure true motivation for people's giving, even motivations that are egocentric (eg.: "give to get") still require individuals to have the ability to think of others and have the desire to help people, otherwise they would likely keep their time, money and resources to themselves.

It is important to have a clear under-

standing of what philanthropy is and what it looks like, in order to consider how it might be encouraged in young children. Bjorhovde (2002), for example, discusses findings from a study that sought to identify "key philanthropic concepts and pedagogical methods thought by educational researchers, psychologists, sociologists, and fundraising practitioners to be important for a comprehensive philanthropy curriculum" (p. 12). The findings suggested that four components are essential to a philanthropy curriculum: factual concepts (what philanthropy is, its history, etc.), motivational concepts (why people give, understanding that everyone can be a philanthropist regardless of personal wealth, empowering children to believe that they can make a difference, etc.), procedural concepts (how philanthropy occurs, how organizations are structured, where funds and resources go, etc.) and personal development concepts (developing values and skills such as one's own desire and ability to help others, responsibilities, etc.). While a specific philanthropy curriculum could take shape in many different ways, what is fundamental for adults who are encouraging young children to be philanthropists is having a deep understanding of the essential components of philanthropy. Then, adults can engage in conversations with young children about philanthropy and begin to co-construct with them what philanthropy looks like in their own personal setting. A key pedagogical method in the above study was the importance of social construction for children: helping them to construct their understanding of philanthropy through engagement with others (eg.: discussions, witnessing modeling of philanthropy, etc.).

Developing a clear understanding of philanthropy with regard to young children requires individuals to reflect on their beliefs about children, their capabilities, their rights, their interests, how they learn, their role as a citizen and so on. A few controversial beliefs about

children that play a large part in allowing children the opportunity to be philanthropic will be discussed in the next few sections.

The ability to give selflessly for the welfare of others stems from the ability to be socially oriented – that is, to care about others, to be able to consider perspectives other than one's own, and to have the desire to engage with others.

Are young children capable of altruism?

Since altruism is a key component in philanthropy, it is important to consider a young child's ability to be altruistic. The ability to give selflessly for the welfare of others stems from the ability to be socially oriented – that is, to care about others, to be able to consider perspectives other than one's own, and to have the desire to engage with others. Developmental theorists such as Jean Piaget have posited children as young as three as egocentric, with the inability to mentally consider another's perspective other than their own. Piaget's preoperational stage, which usually occurs between the ages of two and seven, states that children's intelligence and perception of the world is egocentric and self-centered (Wood, Smith & Grossniklaus, 2001). Piaget drew this conclusion from an experiment that he designed to support his theory of a child in the preoperational stage possessing egocentric characteristics (Wood et al., 2001). In his "Three Mountains" task, a child sat at one end of a table with three different sized and colored paper maché mountains. A doll was then placed on the table, to the right of the child, and the child was asked what the mountains looked like to the doll (Lee, 1989). According to Piaget's theory, a child in

the preoperational stage who was egocentric would reply with a response that reflected what could only be seen from their perspective (Wood et al., 2001). Since most children younger than four years responded in the way that Piaget theorized, it was concluded that children in this stage are unable to take on the perspective of another (Lee, 1989). Lee argues, however, that this task was not 'social in nature' and that children's ability to consider, and take on, the perspectives of others, is socially constructed with 'real' people (1989). Furthermore, Lee (1989) reviews numerous studies which indicated children's ability to not only consider another's perspective, but change specific aspects of their oral language, such as their intonation and sentence complexity, to reflect the individual to whom they are talking. For example, one study of children's conversations found that, "four-year old children speak similarly to adults and peers, but that they speak to two-year olds in shorter and grammatically simpler phrases and use more attention-fixing statements – particularly the expressions 'see,' 'look,' and 'watch' – in their talk with two-year olds" (Lee, 1989, p. 383). A second similar study of young children three and a half to five and a half years old found that children spoke "to toddlers in shorter and less complex utterances than those used in speaking to adults and peers" (Lee, 1989, p. 383), and that the questions that children asked of toddlers were more directed towards the toddlers internal wants or needs versus questions asked to adults and peers that addressed information or events in the external world. Lee (1989) goes on to comment that:

It is clear that these young children have a theory about toddlers: that they are creatures of their wants and needs and know little about the world, and that questions taking their perspective into account must be shaped by these factors. Not a particularly flattering theory, perhaps, but not an egocentric one either. (p. 383).

In addition to Piaget's theory, Fehr, Bernhard and Rockenbach (2008) conducted a study that looked at how young children's 'other-regarding preferences' take on a specific form, inequality aversion, between the ages of three and eight. They found that the younger children behaved more selfishly and the older children behaved in a way that decreased inequality between themselves and another. The study involved the children allocating candy (in different set ratios) between themselves and a picture of either a child they knew or didn't know. A flaw in this study that can be paralleled with Piaget's experiment is the requirement of children to interact with inanimate objects to display social abilities, rather than allowing children to interact and engage in concrete social relationships to better understand how they relate to others and consider others perspectives.

Not only are children as young as three capable of taking on the perspective of another and being socially oriented, but McMullan, Addleman, Fulford, Moore, Mooney, Sisk and Zachariah (2009) discuss the ways in which babies reach out and build relationships with peers and adults in their lives. The authors in the article highlight that when babies receive respect, affection and care, they in turn reach out to others and display a strong interest in creating relationships with others. Lee (1989) supports this point by discussing a baby's action of pointing at an object or another being, stating that the "infant's social pointing is an attempt to establish intersubjectivity with another person...[and has a basic] understanding of the need to actively work to coordinate another's subjective viewpoint with its own, and vice versa" (p. 379). While a baby's pro-social actions may not be completely altruistic, it is evident that they have an awareness of others in their environment and a desire to engage in reciprocal relationships.

I believe that children are born as social beings with an innate desire for relation-

ships with others. As a result, as children grow in their social relationships with others, they display empathy and an understanding that there is more than their own point of view to consider. Children as young as three have the ability to show a great awareness of those in their environment and adapt their behaviour to reflect respect and care for others. Much like adults, children can have times of egocentricity and have to work through listening and understanding another's point of view. Relating to, respecting, caring for and functioning with others is a complex process at times as everyone is unique and has individual perspectives. Children, like adults, also work through this process. Their ability to consider another's perspective however and care for others in their environment, illustrates their ability to be altruistic versus predominantly egocentric (Wood et al., 2001).

Children's right to participation

In order for children to feel encouraged to volunteer their time, money and resources, their rights to participation must be taken seriously. A child whose thoughts and ideas are silenced or not considered receives the message that they can't make a difference and won't be supported in their efforts. As a country that ratified the United Nations Convention on the Rights of the Child (UNCROC) almost twenty years ago, Canada has a responsibility to make sure that children's rights to participation are upheld. Zeldin and MacNeil (2006) state that, from a social justice rationale perspective, "all young people are entitled to be active agents in their own lives" (p. 7). Article 12 of UNCROC states that "all children (1) are capable of expressing a view; (2) have a right to be heard in all matters affecting them, including policy matters; and (3) have a right to see their views taken seriously in accordance with their age and maturity" (Zeldin & MacNeil, 2006, p. 7). It is important to note that Zeldin and MacNeil's research comes from a 'youth' philanthropy perspective as does much of the research in

this area. Little is mentioned about young children and philanthropy, yet all children under the age of eighteen have the same participation rights as laid out in UNCROC. The weight of a young child's opinion might not change a decision the way an older child's might, however, as stated in UNCROC, they have the right to express their views, be heard and have their views seriously considered.

Two key components of children's rights to participation are empowerment and respect. Covell and Howe (2001) point out that just because

children have the legal right to exercise their rights does not mean that they have the capacity or confidence or motivation to practice their right to freedom of expression or to participate in the decision making of the family [or other areas in their life]. They may be inhibited from doing so for a wide variety of reasons. Before children and young people are either able or willing to participate in family life [or any arena of life], they must feel empowered and respected. (p. 102)

Children are aware when their thoughts are not welcomed and when their ideas are merely seen as 'cute' rather than intelligent and thoughtful. If we are to uphold children's rights to participation and provide them with opportunities to give and serve, then we must first take children's thoughts seriously, actively listen to them and thus empower them to speak up and make a difference in matters that they are passionate about and interested in.

Covell and Howe (2001) go on to say that children “must be encouraged to do so through education and through a culture of listening to children, one that takes their views and rights seriously” (p. 102). Children are aware when their thoughts are not welcomed and when their ideas are merely seen as ‘cute’ rather than intelligent and thoughtful. If we are to uphold children’s rights to participation and provide them with opportunities to give and serve, then we must first take children’s thoughts seriously, actively listen to them and thus empower them to speak up and make a difference in matters that they are passionate about and interested in.

A large part of taking children’s rights to participation seriously comes from viewing children as citizens today, rather than ‘citizens in the making’, which Golombek (2006) strongly advocates for. She discusses issues around current defining features of a citizen (such as the ability to vote in elections for public office) that would therefore exclude children under eighteen from being seen as citizens, and challenges the notion that other key defining features of a citizen (such as contributing to society, sharing, giving of one’s time and resources, etc.) are characteristics that children under eighteen often, and readily, exhibit. Viewing children as citizens today encourages adults to see children as social beings who are already contributing members of their society, and as a result, have valuable and insightful ideas to share that can shape their environment.

Young child philanthropists today

There are many young children who have started organizations and initiatives that illustrate their ability to be other-centered and passionate about giving of themselves, their time and their resources. What made many of these next examples possible, however, were particular adults in the children’s lives that took children’s right to participation seriously— in particular, their right to

express their views and have them listened to and considered. Children show themselves to be incredibly competent when they are given the opportunity and shown respect for their ideas.

Hannah Taylor – The Ladybug Foundation Inc.

When Hannah was just five years old, she became very saddened seeing a man eating out of a garbage can. She talked about it with her mother, asking repeatedly why this was going on. She became intrigued to know whether homelessness could be cured if everyone were to share what they had. Another day, Hannah passed by another homeless person carrying all their belongings in a shopping cart. She was again extremely saddened and went to bed wishing that she could cure homelessness. As a result of Hannah’s mother taking her thoughts, opinions and feelings seriously, she encouraged Hannah to do something tangible to help. Her mother knew how extremely sad Hannah was by what she had seen and shared with her that “sometimes when you worry and feel sad about things, if you do something to change the problem, your heart won’t feel so sad” (The Ladybug Foundation Inc., 2011). Hannah’s compassion for homeless people, at the young age of five, moved her to start The Ladybug Foundation, a non-profit Canadian registered charity, when she was only eight years old. Hannah named it The Ladybug Foundation because, for her, ladybugs were good luck and also her mascot. The Ladybug Foundation’s mission statement comes straight from Hannah’s own words: “I believe that if people know about homelessness – that there are people living without a home – they will want to help” (The Ladybug Foundation Inc., 2011). The foundation’s programs include: Hannah’s public speaking engagements in Canada and other parts of the world, her Ladybug Scarf Campaign, her “Make Change” Ladybug Jar Campaign, Ladybug Foundation Bracelets, Big Boss Lunches, and Sponsorship and Donor

Campaigns (The Ladybug Foundation Inc., 2011). The Ladybug Foundation has raised funds and supported over forty charities to date, including food banks in Ontario, Alberta and Quebec, and organizations such as Yonge Street Mission in Toronto, Rain City Housing and Support Society in British Columbia, Soul’s Harbour Rescue Mission in Saskatchewan, and Main Street Project Inc. in Manitoba (The Ladybug Foundation Inc., 2011).

This example illustrates a number of things. Firstly, it illustrates a young child’s ability to be altruistic. Hannah was moved out of sadness and compassion for the individuals that she came into contact with who were living on the streets. Her desire and motivation from the age of five was not to just help with homelessness, but to cure it; to do whatever she could so that she could help as many as she was able to. Secondly, this example illustrates an adult, Hannah’s mother, taking Hannah’s right to participation seriously. It could have been easy to simply dismiss Hannah’s feelings of sadness, perhaps thinking she would get over it. Instead, her mother actively and genuinely listened to Hannah’s concerns and encouraged her to do something tangible, believing that she was capable enough to do so. Young children have the ability to make a lasting difference in their communities and be leaders for change – if they are listened to, taken seriously, and encouraged to put their thoughts into action.

Alex Scott - Alex’s Lemonade Stand Foundation

Alex Scott, before her first birthday, was diagnosed with neuroblastoma, a childhood cancer. For four years she battled it, beating many odds that seemed to point to a brighter future for her. However, around her fourth birthday, she found out that the tumors had started growing again. Alex then received a stem cell transplant. After the surgery, Alex told her mother that, “when I get out of the hospital, I want to have a lemonade

stand" (Alex's Lemonade Stand Foundation, 2011). She continued on to explain that she wanted to "give the money to the doctors to allow them to help other kids like they have helped me," (Alex's Lemonade Stand Foundation, 2011). Later on that year, Alex held a lemonade stand and raised two thousand dollars for her hospital. Alex continued to battle cancer, but throughout the process, she held lemonade stands to raise money and awareness for childhood cancer research. Many people heard of her story and what she was doing to try and help, and hosted lemonade stands also, donating the money to Alex's cause. Unfortunately, Alex succumbed to her illness when she was eight. Today however, her family continues Alex's lemonade stand idea, raising money and awareness for childhood cancer.

Despite Alex's own challenges and struggles while battling cancer, her own illness led her to show empathy, at four years old, for other children who were also battling cancer. Furthermore, Alex's family took her 'simple' lemonade stand idea seriously and as a result, has enabled the creation of a foundation that has raised well over a million dollars for childhood cancer research.

Nora Gross – Common Cents and the Penny Harvest

Common Cents and the Penny Harvest were created as a result of Nora's desire, at four years old, to feed a homeless man. She talked with her dad and asked how she could help. Taking her question seriously, Nora's dad thought about what he could do to encourage his daughter's desire to help feed the homeless. While he was picking her up from a neighbour's house one day, he noticed a bowl full of spare change and odds and ends and asked if the neighbor would be willing to donate the pennies in the bowl to feed the homeless. The neighbor was all too thrilled to get rid of the pennies and to help her community in some way. Nora, now 24 years old, explains that,

"those pennies turned out to be not only my father's answer to my question, but also the answer to the unheard questions of millions of children: How can I, a child with so few resources, make the world a better place?" (Common Cents New York, Inc., 2011). This is how the not-for-profit organization Common Cents was created. Nora explains that the beauty of Common Cents is that "we give the youngest of all people the chance to look into their communities, see problems and ask questions, and then answer them with the creativity sensitivity and generosity that come so naturally to children – and all this using the loose change that no one seems to miss at all" (Common Cents New York, Inc., 2011).

Common Cents' best known program is their Penny Harvest, which is the largest child philanthropy program in the United States. Essentially, the Penny Harvest works by children between the ages of four and fourteen collecting pennies (from their own resources, from family, friends, neighbours, etc.) and then deciding how the money that is raised will be spent:

Student leaders sit on roundtables to study community problems. They define community, debate and prioritize the most pressing issues, and determine which organizations can best alleviate those problems by speaking directly with them through site visits or in school presentations. They then make cash grants to those organizations with the pennies they collected earlier. (Common Cents New York, Inc., 2011)

Not only are children involved in grant making, but many also choose to help first hand in their community by using the pennies raised to support various needs practically. Through the Penny Harvest, over eight million dollars in grants has been donated by children between the ages of four and fourteen.

It is incredible to consider what has come from one adult taking seriously the

question of a young child. Nora was not only able to make a difference with something that moved her to compassion, but as a result, the organization is currently enabling a multitude of children between the ages of four and fourteen to raise money and then decide, themselves, how it will be spent in their community. This illustrates that not only does taking the thoughts and ideas of a young child seriously demonstrate a great amount of respect for them, but by doing so, can allow for a rippling effect to occur and many children being given the opportunity to have an active voice in their community.

Encouraging young children to be philanthropic

It is evident that despite theories and research studies that attempt to prove children as egocentric and incapable of considering another's perspective, children are in fact more than capable of not only considering other's perspectives, but being moved by compassion to find a way to make a difference. However, as Covell and Howe (2001) point out, children need to feel encouraged and empowered in order to articulate their ideas clearly and feel safe knowing that they will be respected. It is one thing for a child to understand and be capable of philanthropy, and another thing entirely for adults to truly believe children's capabilities and encourage and invite their participation. In turn, there are a variety of things that adults can do to encourage young children to be philanthropic.

1. *Take the time to actively listen to children* – Hearing children and actively listening to children are very different notions. Actively listening to children involves being patient, and creating a space where children feel comfortable to share their thoughts. Children, like adults, are keenly aware when they are being hurried. Practicing active listening with children means giving them your undivided time and attention. Following up with re-stating what children have

said or asking thoughtful questions demonstrates to children that you are genuinely interested in their ideas and want to fully understand them. Children feeling actively listened to is the first step in empowering them to be philanthropists.

2. *Be a role model.* Children are social beings and construct their understanding of the world around them through discussion and engagement in relationships with others. Being a role model can include volunteering your time to organizations or initiatives in your community that are meaningful to you, giving financially, or giving resources. Being a role model in this way opens the door to discussion with children about what you are doing, why you are doing it and so on. It gives them an opportunity to socially construct their understanding of philanthropy and what it looks like, and offers them a platform to talk about their ideas or questions that they have about their community.

3. *Give children choice in what organizations, projects or initiatives they want to support.* Philanthropy becomes much more meaningful for children when they have the opportunity to explore their interests, thoughts and questions in a certain area. Personal experiences, environment, family, friends and school can all shape a child's philanthropic interests. Following their lead and supporting them in their exploration of issues that are meaningful to them is key. One child might be intrigued or saddened by a homeless person they walk by, while another child might be interested in helping children that come from abused homes, perhaps based on an experience the child might have had with a peer at school.

4. *Talk with children about organizations in their community.* Children may have the desire to start an organization themselves, just like Hannah, Nora and Alex did. However, some may want to support organizations that are already in their community. Engaging in discussions with children around what different organizations do in the community (or abroad) as well as some of the ways that they are currently supported and support others, gives children more ideas to consider and more perspectives to be aware of. Even as adults, it is hard to help organizations if we don't know that they exist.

5. *Find a way to record or document children's questions.* Not only are children's thoughts important, but their questions can often be incredibly insightful and poignant. They see the world through eyes that are so very different from adults. Children's questions are often raw and unfiltered; they aren't clouded with skepticism, insecurities and excuses that often shape the types of questions that adults are willing to ask, or consider. Recording children's questions whether in a journal, or in photographs of a particular experience that reflects a child's question, gives adults and children questions to ponder together. It can create a platform for philanthropy by discovering the things that are on the hearts of children – what they care about, what concerns them, what they are confused about and so on. Children's questions can be powerful if we take them seriously.

Young children are competent, compassionate and intelligent individuals with a host of creative ideas and abilities. Unfortunately though, these can be stifled in children when they are not respected, listened to, or taken seriously. For many children, it is natural for them to not only consider other people's perspectives, but to genuinely care about

others' thoughts, feelings and life situations and want to make a difference. It is the responsibility of adults therefore to empower children to share their ideas, to listen to them and to believe that they can create change in their communities.

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Flows, Rhythms, & Intensities of Early Childhood Education Curriculum

Veronica Pacini-Ketchabaw, Editor (2010).

Reviewed by Carol Anne Wien

Carol Anne Wien is Professor in the Faculty of Education, York University, Toronto, author of several books on curriculum in the early years and editor of *Emergent Curriculum in the Primary Classroom*.

New York: Peter Lang, (206 pages)

ISBN: 978-1-4331-0899-0 (soft cover)

The book has a beautiful title which signals its distance from mainstream thinking and practice in early childhood curriculum. This collection of essays from reconceptualists – those who challenge the foundations in developmental psychology of early childhood thinking – draws on a wide-ranging array of philosophers and thinkers to debate curriculum processes in early childhood practice. From Foucault and Derrida to Butler, from Hannah Arendt to Malaguzzi and Rinaldi, all framed by the wild sayings of Deleuze and Guattari, the book brings the reader of early childhood curriculum into a giddy relation with world-size philosophers. What the book aims to do is trouble the mainstream modernist understandings of curriculum, providing openings toward other landscapes of thinking about working with and educating young children. Editor Veronica Pacini-Ketchabaw says, “We hope that readers will be sparked to meaningfully and critically engage with, contest, and resist everyday discourses by asking questions that will bring early childhood practice to ‘other’ spaces” (p. xiii).

The book comes to us from the educators, college teachers, and academic researchers of early education in British Columbia, which has long been in the forefront, to my mind, of innovative re-thinking of traditional curriculum in early childhood. All theories are stories of how the world might be viewed. Often they show us a new view, a useful heuristic to rethinking the practice of living. But the new view is not to be taken as a truth, but rather a way of seeing through the eyes of the story. What we have here is new ways of seeing early childhood curriculum, developed from interpretations of (mostly) French philosophy. The book is divided into three sections, headed Flows, Rhythms, and Intensities. Each is led by a quote from Deleuze and Guattari. These will be amusingly unintelligible to many in the early childhood field. For example, “Always follow the rhizome by rupture; lengthen, prolong, and relay the line of flight” (p.1). What could they possibly mean? The way these philosophers wrote is so far beyond conventional language use as to invite smiles, chuckles, head shaking. But then you get a little curious, you start to think about a phrase, and suddenly a space opens up in your mind in which a totally new way of seeing something presents itself. These quotes are utterly head-perplexing, great fun, and “refresh” thinking.

The opening section, *Flows*, encompasses three chapters. Enid Elliot’s *Thinking beyond a framework: Entering into dialogues* is one of the strongest arguments I have seen for why relationships matter in early childhood education. She shows in a compelling way why frameworks,

such as BC’s Early Learning Framework, while they may explicate practice to the public and act as a guide, cannot prescribe practice. “Frameworks and curriculum cannot mandate attitudes, assumptions, and reflection; ...A framework or curriculum fails to engage educators in a dialogue where thinking can shift and new ideas can be formulated” (p.5). She begins with a vignette of a successful moment from her own practice with toddlers that arose out of relationship, and looks to Bakhtin’s notions of dialogue and the commitment of an ethic of care to explain the power of relationships in successful care. She shows the importance of imagination and empathy in relationships and reminds us that no framework or institutional generalization could have helped her: “rather, there was my relationship, attentiveness, and engagement that helped me find the thing to do” (p.15). Elliot shows the limits of frameworks for practice, that while necessary, cannot fulfill aspects of practice that are crucial to its intensity of care for others.

In *These ventiloquist walls: Troubling language in early childhood education*, Cristina Ventimilla works with the poststructural philosophers Austin, Butler and Foucault, using discourse analysis and notions of the “performativity of language,” to critique three posters on the walls of a classroom in a college ECE program. The posters which describe what teaching is like – baking a cake, going on a journey, wearing a shoe – were attempts by individual students to create a symbol in text and image for their experience. Ventimilla’s critique of their modernist, instrumentalist thinking is strong and brings the full weight of academic theory and analysis to bear on these student works. The writer plays the academic game to the hilt and the chapter feels like an example of intellectual dominance, fencing with words. But I would ask Ventimilla why the youngest and newest members in the early childhood field, its students, are held responsible for the mainstream culture in which they are embedded? They are immersed unawares in a culture they didn’t create. I would also ask her what image of the students and their thinking is implied in her critique? How does she think a critique such as hers supports students in finding openings and possibilities for different imaginings of their world? Put another way, in what instances is critique a dead end, shutting down dialogue and closing off possibilities, and in what instances is critique valuable because it disrupts, disturbs and allows something new into the openings such disruption creates?

Kirsten Ho Chan’s *Rethinking children’s participation in curriculum making: A rhizomatic movement* is especially interesting in taking the field’s notions of child participation beyond the superficial to consider

participation in terms of rights. "A rights-based approach views participation as the base on which a democracy is built and the standard against which democracies are measured" (p. 42). She also takes seriously one of the Deleuze and Guattari metaphors, "lines of flight", as filtered through Olsson's writing, and offers a nice introduction to their notion of knowledge as rhizomatic. This chapter can help us articulate what is meant in the early childhood field by child participation and gives the phrase some depth of meaning.

The *Rhythms* section has two chapters. Iris Berger writes on the thought of Hannah Arendt and how her notion of stories as political is useful to our conceptions of pedagogical narration (the term BC educators have chosen as synonymous with learning stories and pedagogical documentation). What Berger offers is a nuanced argument for the fact that pedagogical narration in early childhood programs can, with its collaborative dialogue, lead the field into stronger political engagement as actors with the courage to speak out. In *A story to unsettle assumptions about critical reflection in practice*, Deborah Thompson, who provided the sand and water segment for the BC Early Learning Framework, is able to critique her own practice from a new perspective, providing a useful exemplar of an educator moving from a disposition to view the framework as describing "best practice" to one seeing that reflection produces further questions and multiple perspectives -- always a plurality with tentative revisions.

The *Intensities* section has five chapters, including Kummen's examination of issues of time organization in early childhood programs and Pacini-Ketchabaw's tackling of diversity through interpreting two examples from practice through the lens of reconceptualist thinking, in particular Deleuze. Mary Caroline Rowan writes about creating story books in Innuitit, the language of Nunavut (the top third of Quebec), making the local cultural context visible in text and illustration: examples of the titles of the books created by a group of Inuit women suggest a world view to be brought into visibility beyond geography -- *Annie's Ulu, Foggy these Days, Across the Breadth of the Peninsula*.

Sylvia Kind's *Art encounters: Movements in the visual arts and early childhood education* is delightful for its account of a shockingly marvelous artistic disruption to curriculum in an early childhood setting, and the deep reflection required in thinking through the effects of this encounter between children and Kind's art. She notes that "Artists have long understood and worked with the idea of art as a language and the concept of art as research" (p.121). She also argues that in creative work, struggle and disruption are often necessary precursors -- a sort of breaking of the expected -- so that something new can be imagined and arise (p.115). Artists and scientists, I note, both seem to have temperaments that can tolerate the despair and desolation of these ruptures before the new and imagined arises. The tension of being responsible for the young places a different stress on teachers. Her chapter raises the intriguing question of whether such events can be considered curriculum, and will be challenging to those who would keep programs predictable, and controlled by routines and known curriculum.

Laurie Kocher et alia's *Families and pedagogical narration: Disrupting traditional understandings of family involvement*, presents a strong illumination of family-school relations across one year in the life of her kindergarten classroom. Kocher begins with the inequities of family-school relations, as described in the literature, and her own inspiration in the work of educators of Reggio Emilia in Italy and Hilltop Children's Centre in Seattle, WA, and creates a portrait of her year with

the families of her kindergarten class. She works against the grain of customary parent-school relations, to create relationships among families -- and between herself and families -- so that a context in which families were far more interested in school life than usual results. Her chapter is a thoughtful explication of the inseparability of theory and practice: its position as the closing chapter reinforces the notion that we can say beautiful words all day, but it is those with the drive and stamina to make something new in the world who can convince us of the fact that all practice is embedded with theory.

Yet the reconceptualist view that undergirds this book has a troubling blind spot. I wish to offer a critique of the reconceptualist argument that the discourse of child development and developmentally appropriate practice is responsible for the mainstream practice of early childhood education. Reconceptualists do not acknowledge, in my experience, the role and dominance in early childhood education of traditional teacher-centred schooling practices. Nowhere is it acknowledged that the routines, transitions, and production schedule organization of time in early childhood come directly from the industrial model of schooling in public schools, not from child development. In addition, the fact that developmentally appropriate practice (DAP) was a radical break with mainstream ways of offering programs for the young is seldom acknowledged. To conflate DAP (and child development) with mainstream schooling and its influences is to miss a huge portion of the history of our field. As well, DAP was critiqued fiercely from within the field from the moment of its first major document (Bredekamp, 1987), particularly in terms of norms and concern for cultural diversity (see for instance, Kessler, 1991; Mallory & New, 1994; Reifel, 1993).

Developmentally appropriate practice, as it developed during the 1960's -- 1990's was a radical departure from schooling practice. My early research, examining why it was so difficult to construct DAP in settings in Nova Scotia, arose out of frustration that excellent ECE students would, within two years of working in the field, fall into the traditional schooling practices of their settings, teaching two-year olds the alphabet, numbers, and colours to prepare them for school (Wien, 1995). Further, this research showed that DAP was but a minor aspect of many settings. To my mind, reconceptualists are ignoring about a hundred years of schooling impact on early childhood programs in focusing so intently on developmentalism. To ignore the weight of the impact of schooling practice on ECE historically is to ignore both the engine of the market economy, which drives much of government policy, and the deeply embedded cultural traditions of school in our society. Apart from university and college ECE lab programs and perhaps 20-30% of other programs, schooling practice -- sitting and listening to the teacher, moving from activity to activity by the clock, teacher as "keeper of the routine" (Wien, 1995), thinking in terms of school readiness, and so forth -- remains to this day the dominant practice in early childhood in both private and public settings, with DAP but a thin overlay over traditional practice in many settings. I would love to see reconceptualists tackle this blind spot, and look behind DAP and developmentalism to the roots of much early childhood practice in schooling. Reconceptualist arguments would then be more complex and compelling, anchored more realistically in the depth of our society's culture of early education.

Yet to the authors of this book I say congratulations on bringing a wide range of intriguing thinking and rethinking to examples of our daily practice and to opening up wonderful debates about what early childhood curriculum might be and the richness with which it might be

viewed. This is a serious book that deserves much attention from within the field: it is thought provoking and brings a less well-known literature into the debates of early childhood education. The book is academic in a refreshing way that keeps theory embedded in practice, and should have a world-wide audience, bringing Canadian expertise and experience to international debates.

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Seen and Heard: Children's Rights in Early Childhood Education

Ellen Lynn Hall and Jennifer Koofkin Rudkin (2011)

Reviewed by Wendy A. Crocker

Currently a PhD candidate at the University of Western Ontario, Wendy A. Crocker is a long-time educator. During her 28 year career, Wendy taught in both elementary and secondary schools, worked as a language consultant and an early years coordinator before becoming a school administrator. Recently, she has been involved with the implementation of Full Day Learning for 4 and 5 year olds at both the system level and with the Ontario Principals' Council. Wendy serves on the Board of Directors for London Bridge Child Care Services and is a member of the Ontario Reggio Association.

"Children have a right to make ideas with other people" is only one of the impressive list of rights that the children at Boulder Journey Charter School have articulated. I must admit that my reading of *Seen and Heard: Children's Rights in Early Childhood Education* started here, at the Charter of Children's Rights, because its two-page spread and bulleted list caught my attention during my initial sampling of the book. As a former early years classroom teacher, the concept of children's rights is one that I have heard, read and discussed in many forums, for many years. However, it is also an ideal that is often lost within the current discourse in early childhood where the focus is on early(ier) literacy and the long-term economic advantage of young children in school all day. This book by Hall and Rudkin (2011), two teachers and researchers within the fields of early childhood and education, is an important tool to contravene the future focus that is prevalent in the field and supplant it with a celebration of the rights of children in the here and now.

Organized into six chapters, the book is predicated on three foundational, overlapping ideas: The hundred languages of children from Reggio Emilia; the pedagogy of listening (again from Reggio); and the central tenet of the book, "that all children have a right to participate in the communities in which they reside" as citizens of the present (p. 2). The authors often return to this fundamental belief that children are human beings, with important rights in the present and not simply human becomings who are being prepared for a future tenancy as citi-

zens of the world. Giving voice to this important concept throughout the book, the authors celebrate the language of the children by recording and sharing their ideas in a **different font**. The children from Boulder Journey Charter School are omnipresent in this text: in their words, their beliefs, their questions, their drawings and in photographs of the children at work. In utilizing these multiple modes, almost covertly, the authors remind the reader of the many ways, the hundred languages, through which children demonstrate their thinking.

This book differs from many others in the field of early childhood education and care by immediately positioning children as capable individuals who have important insights into the issue of human rights and the impact of those rights on their lives. It opens space to really listen to what children are saying and provides opportunities for the reader to challenge their own beliefs and behaviours that may not yet be aligned with those articulated in the text. Although the chapters of the book are formatted to layer one upon the other, they are also essays in their own right and can be read independently. I chose to read the first chapter, "Tuning Adult Ears to the Voices of Young Children" and then leapt into chapter five, which featured an audit trail of the children at Boulder Journey and their thinking about the rights of their class hamster, Crystal, and the ways in which her rights were honoured through the children's choices about her care. Although the two chapters informed each other, there were many places where I felt that I had overlooked important conceptual linkages by skipping the earlier chapters.

Consequently, I dutifully returned to Chapter Two and vowed to read the remainder of the book in order.

The second chapter, although American in its tenor, offers an interesting way of conceptualizing the evolution of children's rights by comparing the journey with three other marginalized groups in the United States: The Black Civil Rights movement, The Second Women's movement, and the Disability Rights movement. What emerges is the belief that although there are similarities in the oppression of marginalized groups, those similarities differ. The authors posit that traditional positioning of children as being inherently vulnerable, as having differences in their minds and bodies that require support, and at times being invisible, parallel other struggles for human rights – especially in relation to protection and provision (e.g., a child has a right to protection from abuse and the right to be provided with nutrition). Interesting to note, however, is the difference between Canadian policies and their U.S. counterparts. While Canada ratified the 1989 United Nations Rights of the Child, the United States remains only one of two countries (the other being Somalia) that have yet to agree to the UN policy or indeed have any national policy related to the rights of children. This is one area of the book that would be interesting to take up for discussion from a Canadian perspective at both the federal and provincial levels.

Similarly the following chapter, "The Special Estate of Children's Rights" would be worthwhile to reframe in light of the recent Deans' Accord on Early Childhood Education that emerged from Congress 2011 at the University of New Brunswick and the current status (or not) of young children in Canada. This chapter posits that children's rights hold a "special estate" and calls into question some of the seminal work by important authors in the last few decades. How does the work of Farson (1974) and Elkind (1988) fare when viewed through the lens of children's rights? The opinion of the authors may surprise you. Hall and Rudkin (2011) advocate a position which actively and consciously balances children's protection and participation rights which may cause discomfort for adults who choose to 'child proof' and shelter children from hurt and danger. This right is reflected in the words of the Boulder Journey children: "**Children have the right to pretend being dead and think about what it means to be dead**" (p. 8). It seems that the children are reminding adults that they need to explore concepts that may make grown ups feel uneasy. Further, an adult's need to protect children may actually rob them of the right to participate. This caused me to step back and seriously reflect on my own practice with early years children and to recognize times when I had acted *for* them instead of *with* them, however unwittingly, and reduced the children in my care to being invisible and voiceless. Adults must resist the temptation to take over a situation with a view to expediency at the risk of the loss of children's autonomy. The visual reminder of *Hart's Ladder of Student Involvement in School* (1994) serves as an important aide memoire. This is reminder is a visual hierarchy of the ways in which adults engage children in decision-making. While the lowest rung represents the most extreme level of adult control, those who believe in the rights of children to be seen and heard will aspire to the higher rungs: those that illustrate children's autonomy through "student led, student-directed, student centred decision-making."

In 1999, UNICEF/Elections Canada partnered in a project to have children vote for the right that they deemed the most important. Canadian children affirmed the importance of social connections over their personal freedoms and made the most important right for children that of "growing up within a family". Chapter Four, Children as Community

Protagonists, explores the need for children to work within their communities as protagonists and co-constructors of knowledge. The authors amass research that asserts that while children develop emotional responsiveness to each other and to the world at an early age, and that while family is the context in which children learn the rules of social participation, it is within the community of school that children are afforded opportunities for both personal achievement and contribution to the greater social good. Again, we are reminded of how schools are constantly positioning children for a future role that often negates the value of who they are in the present. The authors assert that adults must engage with children in meaningful dialogue about *their processes* in order to make those processes more visible to both parties. That is, truly supporting children in their many languages requires listening carefully to them. Additionally, this chapter offers some fascinating insight from children at the Boulder Journey School related to the authentic role of families as partners in a child's school experience. When responding to the request of the children to help them to build "the tallest rocket ever built", the parents wrestle with the balance between involving themselves with the work of the children or imposing their adult perspectives and ideas on them. The discussion of the need for adults to create a balance between children's needs for protection and participation from earlier in the text is echoed in this vignette.

Chapter Five, Children's Exploration of Rights through the Construction of a Hamster City, stars the children and Crystal the classroom hamster and is perfectly positioned following the discussion of the challenges confronting childhood rights using the widest possible lens. By bringing to bear the literature, the research, the parallels among other marginalized groups, nesting the role of the family within that of the school and then coming into the classroom, the reader recognizes through the children's measures to support their pet the parallel themes in the text to support children. Most poignant to me was the deepening level of the care for the hamster as the children were more and more able to assume Crystal's perspective. The journey was clearly transformative with the children articulating parallel concerns to those voiced by parents about their own offspring, for example, "**But I would worry so much if she fell**" (p. 83). This chapter is a wonderful example of the ways in which the one hundred languages of children help to narrate the same story using text, drawings, photos, maps and the words of the participants.

Fittingly, the final chapter of *Seen and Heard* is related to children's spaces and places, and the need for young children to have spaces of their own to return to as a refuge, as a place over which *they* can exert control, as a space of peacefulness or one in which they may transcend their present. Children's spaces are only for children (e.g., snow forts and tree houses). The authors argue that the need for children to have their own space is a result of their marginalized social position and believe that it is incumbent upon adults to build a foundation of trust that permits children to have control over their own spaces. How is this foundation constructed? It is built by listening carefully to children, by valuing what they are offering, by inviting them into the dialogue as participants and by celebrating who they are now, in the present.

I highly recommend *Seen and Heard: Children's Rights in Early Childhood Education*, and its exquisite blend of research and practice, to everyone who has the privilege of working with young children and the responsibility to advocate for and honour their rights.

In Memoriam

Memories of Cathleen

Remembered by Susan Fraser



Cathleen Smith was an amazing person, who during her life made an enormous contribution to early childhood education in Canada. She is one of the few people we can truly say changed the face of early childhood education across the country especially in the education of children who need extra support. Cathleen was one of the two faculty members who founded the early childhood education program at Douglas College

I first met Cathleen when I joined the faculty in the ECE program at Douglas College in the early 1980's. She taught the special needs courses and we collaborated in teaching literature, science and art for young children. I can honestly say I never had one dull moment working with Cathleen. She spilled over with ideas that kept all of us who taught with her on our toes. In the teaching we did together Cathleen was always breaking new frontiers and taking us the ECE faculty and our students along with her. For instance, she was one of the first people in Canada to discover Reggio Emilia, the Italian approach to early childhood education, that has since taken the world by storm.

In 1993 Cathleen organized the first Canadian delegation to visit Reggio Emilia. Many of us returned to Canada transformed forever by what we had learned from the lectures, conversations with the Italian teachers and above all by our observations of the beautiful environments we saw in the preschools themselves. Later, Cathleen was instrumental in bringing the exhibit of the schools in Reggio Emilia, "The Hundred Languages of Children" to Vancouver. It was a gigantic effort on Cathleen's part and she was so dedicated to the project that there were many times when I left her at work on it in the evening and found her still working when I returned to our

office in the morning.

Cathleen's passion for life and especially for Aboriginal culture, children's literature, nature, and art at all levels, (she was an artist in her own right) was an inspiration to us all and enriched all our lives. She loved to cook and shared her love of food and different ethnic recipes with all of us. So many of her students who now work in the field of early childhood have said that they owe everything to Cathleen and would never be where they are today if it were not for her.

We will all miss Cathleen, her boundless energy, enthusiasm and for the care and concern she showed for all of us in ECE especially for the young children in our care. Above all Cathleen was a good friend who was there for you offering support in both the good times and hard times. I will always remember when she enrolled me in a weekend paper making course on Granville Island because she felt I needed a break in a stressful teaching year!

Anne Carr who taught the special needs course at Douglas College has sent this message from Ecuador where she now works: "Cathleen was a very important person in the lives of many people including myself. Her commitment to the rights of young children, especially those who have special needs, their families, their teachers and therapists was remarkable. Cathleen was tireless in her journey for ways to help young children build friendships and has inspired many of us to keep revisiting what teaching and learning with all young children means." As Anne said, "She will be greatly missed but her legacy continues."



Iris Berger

PUBLICATIONS
CHAIRPERSON

On the (Complex) Topic of Children's Rights

The Convention on the Rights of the Child sets out the rights that must be realized for children to develop their full potential, free from hunger and want, neglect and abuse. It reflects a new vision of the child. Children are neither the property of their parents nor are they helpless objects of charity. They are human beings and are the subject of their own rights (UNICEFF statement regarding the UN Convention on the Rights of the Child,

http://www.unicef.org/crc/index_protecting.html).

The Convention on the Rights of the Child

As some of you may be aware, November 20th is International Child Day. November 20, 2011 will mark the 22nd year of the existence of the Convention on the Rights of the Child (UNCRC). The Convention was adopted unanimously by the UN General Assembly in 1989. It has been ratified by

192 States (with exception of United States and Somalia) and became legally binding in September 1990. The Convention provides legal and ethical grounds on which to argue for changes to policy in favour of children's rights. While the Convention relies on political pressure, dialogue, and cooperation, rather than strong enforcement mechanisms, it does 'keep state agencies on their toes' since national governments are bound to make regular reports on their progress in meeting their obligations to the UNCRC. The Convention acts as a reference point from which feedback is provided to countries on their policies and practices for children as well as promoting the visibility of childhood in law and society (Smith, 2007).

A Focus on the Rights of Young Children

In the UNCRC document, children are defined broadly as persons under the age of 18. Interestingly, in the years after 1989, country progress reports to the UN Committee on the Rights of the Child made little reference to young children and the Committee became concerned that in implementing their obligations under the Convention, states have not given sufficient attention to young children as rights holders or to the fact that early childhood is a distinct phase in life that requires special consideration. As a result, in 2005 the UN Committee on the Rights of the Child issued an additional document (known as General Comment No. 7) on rights pertaining specifically to young children (birth to 8 years of age). Importantly, the Committee made a significant effort to constitute an agenda for rights in early childhood that signalled a shift away from traditional beliefs that regard early childhood mainly as a period for the socialization of the immature human being towards mature adult status to highlighting that children, including the very youngest children, be respected as persons in their own right. General Comment No. 7 states that, "Young children should be recognized as active

members of families, communities and societies, with their own concerns, interests and points of view" (2005, pp. 2-3). In her comments about the topic of children's rights, New Zealand early childhood scholar Ann Smith (2007) posited that, "there is a very important change in emphasis from 'fixing children' to fit a normative mould, and viewing them as vulnerable and passive, towards children's agency, respecting children's personhood, supporting their participation and resilience to cope with problems, and ensuring that society provides entitlements for them" (Para. 8). Similarly, long time early childhood advocate and researcher, Martin Woodhead (2006) notes the shift from an international childhood advocacy that in the past relied heavily on the power of scientific evidence for young children's universal nature, needs and development (having their roots in theories and research spanning the biological and social sciences), towards the UNCRC advocacy claims that rest mainly on political and ethical positions.

Complexities in Rights Perspective

With a global consensus on the importance of adhering to the children's rights' agenda and the groundwork prepared for us through the UNCRC and General Comment No. 7, we might assume that upholding children's rights can easily become a reality. Well, it is not so simple. Despite a growing awareness of children's rights in academic (i.e., in research with children), educational, and early years policy milieus, there seems to be little commitment to put the topic of children's rights on the national agenda. Generally speaking, in Western societies we are accustomed to thinking about responding to children's 'needs'; less discussion is devoted to what a rights-based approach to childhood might mean and how it might change our conceptions of children and their positioning within our society. It is not surprising that thinking about childhood from a rights-based perspective is (still) challenging for us.

Well-known feminist law professor Martha Minow explains that the topic of children's rights presents "conceptual, practical, and political difficulties" (1986, p. 1). She continues by posing provocative questions: "What exactly is a right that can be exercised by a five year old, or a two year old – and does it rest on different premises than rights for adults? How are rights for children to be enforced?" (p. 1). In an article that was written towards creating General Comment No. 7, Martin Woodhead (2005) illustrated quite brilliantly the complexity of the concepts used in the UNCRC, by showing that these concepts can be interpreted differently and that each interpretation bears very different consequences for understanding the rights of young children. For example, in the case of the child's 'right to development,' Woodhead posed the following question: "Can development be defined in a way that is universally relevant, or should we be thinking more in terms of pathways to development?" (2005, p. 4). As for the right that the best interests of the child are a primary consideration in decision-making, Woodhead's challenge is: "How should 'best interests' be interpreted in the face of competing views – how far does protecting and promoting development provide a yardstick? How far can or should children be active in shaping the course of their development, expressing their views on their best interests, and what are the roles and responsibilities of adults with responsibilities for guiding children's effective participation?" (2005, p. 4).

What We Can Do

My intention in exposing the complexities in thinking about childhood through a rights perspective is not to suggest that it is 'too difficult' to pursue this topic - quite the contrary. My hope is to illuminate the fact that a rights perspective to early childhood necessitates (a lot of) discussion, deliberation, civil engagement, and experimentation; especially by persons whose lives are enriched by being in relationships with children. These discussions are necessary in order for us to begin to under-

stand what a rights-based approach to young children might entail in our particular contexts. Some have taken seriously the project of understanding children's rights in early childhood setting. For example, Glenda Mac Naughton and her colleagues Kylie Smith and Heather Lawrence (n.d) have initiated a project called: *Hearing Young Children's Voices: Consulting with Children Birth to Eight Years of Age*. The project was designed in accordance with UNCRC's article 12 that posits that children have the right to participate in decision-making and to express their views about things that concern them. The purpose of the project was twofold. Firstly, to show that children can be 'consultants' to government on matters of child related policy (the project collected information in multiple children's services about what children liked about their current experiences and what they would like to happen in their early childhood environment). And secondly, to develop strategies and teaching techniques to enable educators and parents to act on children's right to participate in decision-making (i.e., using drawing and photography as a way for children to express their wants and wishes).

B.C.'s children rights researcher Moosa-Mitha (2005) suggests that children's rights be understood within a differences-centred framework. Within a differences-centred approach participation is not necessarily understood in the normative sense of participating in decision making processes. Moosa-Mitha challenges us to broaden our understanding of what participation means for a child. She says, "...children may not be responsible for the way the world is, and they may not have the psychological wherewithal to make 'rational choices' but they certainly respond, mitigate, resist, have views about and intercut with the social conditions in which they find themselves" (2005, p. 380). Moosa-Mitha proposes that our first commitment to children's rights would be examining children's 'presence' in the relationships in which they participate. By presence Moosa-Mitha refers to the

degree to which the contributions of the child are being acknowledged and taken seriously, suggesting that for children to have rights, "It is not enough to have a voice; it is equally important to be heard in order for one to have presence in society" (p. 381). And what a better reminder to examine the 'presence' of children in the relations that we have with them, than the celebration of the International Child Day on November 20!

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Resources

- The Convention on the Rights of the Child:
<http://www2.ohchr.org/english/law/crc.htm>
- Canadian Coalition for the Rights of Children:
<http://rightsofchildren.ca/>



Friends of Children Award



Gerrie Prymak



Gerrie Prymak's educational work has been rooted in Winnipeg, where she was born and has lived most of her life in. She graduated in 1974 from the University of Manitoba with a B.H.Ec. in Nutrition and she received her teaching degree in 1978. Until her retirement, Gerrie taught for 28 years in the elementary grades at the River East Transcona School Division. Her philosophy centred on the Inquiry approach to learning, reading quality books to children, encouraging good citizenship, and doing what is meaningful and purposeful for children. A lover of the visual arts, Gerrie worked with colleagues and parents at the Prince Edward School to implement the ArtsSmarts Program which brought Winnipeg artists and children together. Staff at Prince Edward remember Gerrie and her children painting giant murals in the hallways with Richard Manookeesick and building child size sculptures with clear packaging tape with artist Bud Gilles!

Gerrie has been a member of CAYC since 1998. She served as the CAYC Manitoba Director from 2003-2009 and continues to serve on the CAYC Manitoba working team. During her time as Manitoba Director, she organized two exceptional special events. For National Children's Day, November 20th, Ball Room Dancing at the Lieutenant Governor's House was organized. This was a wonderful success for the children and the adults who participated. The second event, Ice Venture, gave underprivileged children in Winnipeg an opportunity to skate at the MTS Centre and take home a pair of ice skates for future skating.

Gerrie is CAYC MB's representative on the Manitoba Provincial Healthy Child Advisory Committee. While volunteering at Healthy Baby at the Indian Metis Friendship Centre Gerrie and staff listened closely and carefully to the parents' request for an early childhood hub for the tots and families to play and learn together. They had no place to go after they graduated from Healthy Baby. From 2007-2010 Gerrie wrote many funding applications and received grant funding to keep the Turtle Island Tots and Families program viable until sustainable funds were secured. As well, Gerrie is a council member of Coffey ECD Fund. Since its inception in 2009, this endowment fund has financially supported over 7 Early Childhood programs for babies to 4 year olds and their parents/caregivers in Winnipeg.

Gerrie leads by doing. She is persistent and asks tough questions, such as; if we really value children in Canadian society, how can our actions demonstrate that? What actions can we take today? Her grassroots approach inspires many to believe that all things for the very young are possible when we work as a team. Without a doubt, Gerrie is a friend of children.

Nominated by Beth Warkentin

Call for Contributions

Special Issue on Transitions in the Field of the Early Years in Canada for Canadian Children, Fall, 2012
 Guest Editors: *Martha Gabriel (UPEI) and Marilyn Chapman (UBC)*

The landscape of the early years in Canada is undergoing major transformative changes. Government departments, early learning centres, university researchers, early childhood educators, parents, kindergarten teachers, policy makers and other stakeholders are implementing/experiencing major shifts in programs and services for young children and their families across the country.

We invite you to consider submitting a manuscript for the themed Issue on Transitions to Special Issue Guest Editors by May 1, 2011, following the manuscript guidelines set by the journal. If accepted for publication, final papers will be due by July 15, 2012. Publication date of the themed issue is October, 2012.

Potential themes include:

Critiques of Early Years policies and practice

The role of parents in children's transitions

Conceptions of curriculum, in particular, early learning curricula

The impact of transitions in kindergarten environments (for example, from the community to the public system; from part time to full time; and so on.)

GUIDELINES FOR AUTHORS?

Canadian Children is the journal of the Canadian Association for Young Children (CAYC), the only national association specifically concerned with the well being of children of preschool and elementary age in Canada. The journal is published twice yearly and contains articles, book reviews and announcements of professional conferences.

Canadian Children is a multidisciplinary journal concerned with child development and early childhood education. Authors from across Canada, and elsewhere, are invited to submit articles and book reviews which reflect the variety and extent of both research and practice in early childhood education and child rearing.

Form, length and style

As part of the submission process, authors submitting a manuscript to Canadian Children are required to check off their submission's compliance with all of the following items, and submissions may be returned to authors who do not adhere to these guidelines.

1. Written manuscripts should be in English or French. The word limit is 5000 not including references. Text should be double-spaced in a font such as Times New Roman, size 12.
2. Submissions must follow the style in the Publication Manual of the American Psychological Association (6th edition).
3. The submission file is in Microsoft Word or RTF file format. Any supplemental files are in Microsoft Word, RTF, jpeg, gif, or Excel format. PDFs are NOT acceptable.
4. Supply complete contact information for all authors on the title page: Name, affiliation, complete street address, e-mail address, fax, phone numbers (the more, the better). Clearly indicate the first-named author or the co-author who will be handling the correspondence and clearing galley proofs with the editors and associate editors. Indicate if funding from a particular source supported the project.
5. All manuscripts should include an abstract of 100–150 words.
6. The complete title of the article and the name of the author(s) should be typed only on the first sheet to ensure anonymity in the review process. Subsequent pages should have no author names, but may carry a short title at the top. Information in text or references that would identify the author should be deleted from the manuscript including both text citations and the reference list. These may be reinserted in the final draft.
7. Author Identification. The author's name should be removed from the document's Properties, which in Microsoft Word is found in the File menu.
8. Notes and references. Notes should be typed as normal text at the end of the text section of the manuscript rather than as part of the footnote or endnote feature of a computer program and should be numbered consecutively throughout the article. A reference list contains only references that are cited in the text. Its accuracy and completeness are the responsibility of the author(s). Personal communications (letters, memos, telephone conversations) are cited in the text after the name with as exact a date as possible. (NB. Personal communications are not cited in the reference list.)
9. Tables, Figures, Illustrations. The purpose of tables and figures is to present data to the reader in a clear and unambiguous manner. The author should not describe the data in the text

in such detail that illustration or text is redundant. All graphics and photographs must be sent in jpeg or gif format.

10. Once an article has been accepted, all tables, figures, illustrations and audio/video files should be e-mailed to the assigned editor along with the manuscript and an author bio of no more than 100 words.

Submission email address:

To submit a manuscript, email to <cdnchildren@gmail.com>

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Friends of Children Award Guidelines

The CAYC "Friends of Children Award" was established to give CAYC a way of recognizing outstanding contributions, by individuals or groups, to the well-being of young children. If you wish to nominate an individual or group for this award, please use the criteria and procedure below.

CRITERIA

The Friends of Children Award may be presented to an individual or group, regardless of age, who:

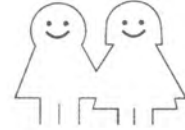
- Has a history of commitment to the CAYC mission statement and/or aims.
- Has shown an outstanding scholarly, advocacy, innovative or practical contribution to the well-being of young children.
- May or may not be of Canadian citizenship.
- May or may not hold CAYC membership although it is encouraged.

PROCEDURE

- A nomination must be made by a member of the Board of Directors and be seconded by a member of the Board of Directors. Board members can, however, receive recommendations for nominations from individual CAYC members or from other organizations.
- Nominations will be brought forward at a Board of Directors or National Executive meeting by the board or executive member assigned responsibility for the award. This board or executive member will present and speak to the nomination.
- The nomination will be voted upon and passed by the Board of Directors with a consensus decision.
- The award will be presented promptly and in person when possible.
- Publicity of the award and the recipient(s) will appear in the journal, *Canadian Children*, and other publications where possible.
- The number of awards per year will vary.



As inspired by the children and educators of Reggio Emilia



Inviting Complexity: Deepening Our Understanding of Pedagogical Documentation

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International Innovations in ECE

A Canadian Forum on Early Childhood Frameworks



July 13 - 15, 2012

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Hosted by the Unit for Early Years Research and Development

Early childhood care and education is very much on the contemporary international agenda, and one key facet of that agenda is the introduction of early childhood frameworks. These frameworks have profound implications for early years policies, programs, research, and practice—they have provided the opportunity for numerous innovations in the field.

This conference, the first of its kind in Canada, brings renowned early childhood leaders from Reggio Emilia Italy, New Zealand, and Australia to Victoria, British Columbia for learning, sharing, and planning ways forward for Canada's young children and families.

Featured conference speakers include:

- **Dr. Carla Rinaldi** (Reggio Emilia, Italy)
President and inspirational leader of Reggio Children*
- **Dr. Margaret Carr** (New Zealand)
Co-author of the innovative and influential *Te Whaariki*, New Zealand's bi-cultural early childhood curriculum framework
- **Dr. Jennifer Sumsion** (Australia)
Co-leader of the national consortium that recently developed *Belonging, Being and Becoming: The Early Years Learning Framework for Australia*



We invite early childhood practitioners, instructors, advocates, policy makers, researchers and graduate students from across Canada to come together in a unique national early childhood forum to present, to discuss, and to plan creative approaches to early years practice, policy, research, and training, all within the beautiful setting of Victoria in the summer.

The conference is hosted by the Unit for Early Years Research and Development (www.web.uvic.ca/~eyrd), located at the University of Victoria's School of Child & Youth Care. The conference builds on the ongoing *Investigating Quality* project initiated by the Unit in 2005, which explores the links from theory to policy to practice.

Mark **July 13-15, 2012** in your calendars now and plan to attend a conference that can make a difference for the early childhood field in Canada.

For more information, including the call for presentations and conference rates, please visit our website at:

www.uvicearlyyears.ca

**Immediately following the Victoria Conference, Reggio Emilia's travelling "Wonder of Learning" exhibit (www.thewonderoflearning.com/?lang=en_GB) will be launched in Vancouver. Stay longer and participate in both events!*

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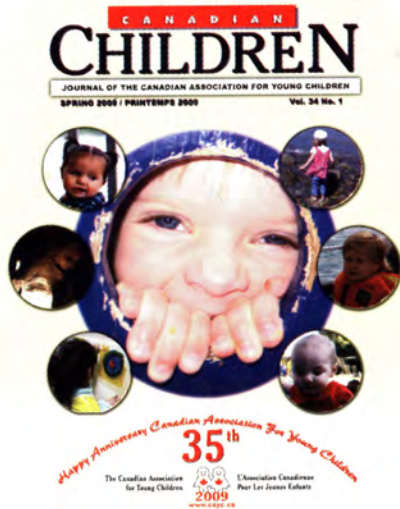
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