



THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

Research Commons

<http://researchcommons.waikato.ac.nz/>

Research Commons at the University of Waikato

Copyright Statement:

The digital copy of this thesis is protected by the Copyright Act 1994 (New Zealand).

The thesis may be consulted by you, provided you comply with the provisions of the Act and the following conditions of use:

- Any use you make of these documents or images must be for research or private study purposes only, and you may not make them available to any other person.
- Authors control the copyright of their thesis. You will recognise the author's right to be identified as the author of the thesis, and due acknowledgement will be made to the author where appropriate.
- You will obtain the author's permission before publishing any material from the thesis.

Teacher Otherness in Early Childhood Education:

Rethinking uncertainty and difference through a Kristevan lens

A thesis

submitted in fulfilment

of the requirements for the degree

of

Doctor of Philosophy

in Te Whiringa Educational Leadership and Policy

at

The University of Waikato

by

SONJA ARNDT



THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

2017



Figure 1 - Sculpture of 'Le Grand Van Gogh' : What it feels like to be a foreigner...¹

¹ Despite efforts to locate the artist, no contact details have been found.

Abstract

...shall we be, intimately and subjectively, able to live with the others,
to live *as others*, without ostracism but also without leveling?
(Kristeva, 1991, p. 2, emphasis in the original)

This thesis is a critical philosophical response to Kristeva's opening question. I draw on Kristeva's theories to challenge, question, and make accessible new contributions to conceptualisations of cultural Otherness in research and practice with, by and for early childhood teachers. The thesis aims to elevate such critical attention to the complexities of early childhood teacher Otherness, by repositioning the importance of the uncertainties and potentialities that arise in living 'with' and 'as' the Other. Kristeva's work is seminal to my thinking and writing personally, professionally and philosophically. Most significantly, her philosophical and psychoanalytical notions of the foreigner, of the foreigner within, and her theory on the subject in process are fundamental to my examinations throughout this thesis. Highlighting the often unspeakable senses and experiences of being Other, unfamiliar, unpredictable, strange, Kristeva's foreigner lens offers new opportunities for (re)articulating and (re)inserting some of the raw, nuanced intricacies of Otherness into teachers' identity work. Each chapter performs a particular role in fulfilling these aims, and theoretically underpins the argument for elevating diverse ways of seeing teachers' differences differently.

Despite Aotearoa New Zealand's globalised, culturally diverse society, teachers' cultural Otherness is so far largely under-researched, both nationally and internationally. I respond to the hermeneutical gap arising as a result of this lack of research, and to simultaneous calls for increasingly critical philosophical thought in the field of early childhood education. Early childhood teachers' crucial positioning in the wider society and their influence on young lives make reconceptualisations of

their own cultural selves vital and urgent. The thesis culminates in concluding calls for revolt through an evolving model of useful entry points for further research and practice. The model draws on Kristeva's (2014) concept of revolt, as "an opposition to already established norms, values and powers" (p. 4). It offers openings for constant critical renegotiations of limiting, marginalising or normalising practices and orientations. Kristeva's assertion that there can be no evolution without revolt lays the foundation for critical philosophical engagements, as 'mini revolts', to rethink uncertainty and difference in relation to teachers' Otherness. In conclusion I argue that Kristevan revolt is crucial, in small inner ways, and in wider societal and political ways, locally in Aotearoa New Zealand, and also globally.

Acknowledgements

There are many people to thank for travelling alongside me on this thesis journey - I have space here to mention just a few. Being a student alongside my children, each at different universities, in different cities and at times different sides of the globe has been comforting, reciprocally supportive and exhilarating. Anja and Sascha you constantly inspire me with your love of life, and your local and global adventures. Thank you for being true to yourselves - I promise that I will now stop talking about this thesis! Irmgard and Günter, my parents, you have been integral to this writing, first living and then sharing the weaving of our stories, and providing the space for my bush-surf-writing-exile in Bulli. Thank you.

I've been exceptionally lucky to have Professor Tina Besley and Professor Michael Peters as my supervisors. They have instrumentally challenged and guided me, with sufficient freedom to follow directions, discard some and immerse myself in others. Their wisdom, openness, and their energy and enthusiasm, have been invaluable. I owe particular thanks to Tina, for keeping me on track, and for reminding me to keep it real, and to Michael for taking me on the intellectual journey of many philosophical explorations. I learnt that "every day is a writing day", as Michael insisted early on – yes, I can say now, it is, and I treasure that. It was a delightful turn of events to have Dr. Cathy Legg join my supervision team in my final year. She led me further into unknown philosophical terrain, contributing to my thesis with her commitment to integrity and her critical eye.

I am deeply grateful to my co-writer, co-thinker, friend and colleague, Marek Tesar, for his commitment to philosophical thought, our shared work and for his unwavering encouragement and support. A grant from PESA helped me attend conferences, and I am thankful to the many research and conferencing friends and colleagues across the globe who have contributed to my thinking and writing. I am truly grateful to my friend Sally for being there, for staying positive, and cheering me

on, chapter by chapter, and to Christina and her willingness to proof read this work. Writing this thesis is a telling of many stories, of the foreigners that I know, that I am, that are my friends, my colleagues and my family. The thesis honours all of us, with love, Sonja.

Table of contents

Abstract	iii
Acknowledgements	v
Table of contents.....	vii
List of Figures	ix
Chapter 1 – Introduction.....	1
1.1 Introduction	1
1.2 Importance and urgency of this research	4
1.3 Overarching concerns	12
1.4 Troubling teacher Otherness – Methodological considerations	19
1.5 Chapter Overview	25
Chapter 2 – Kristeva’s foreigner lens: The foreigner and the foreigner within	31
2.1 Introduction	31
2.2 Kristeva’s foreigner lens.....	33
2.3 Kristeva as the foreigner	37
2.4 Myself as the foreigner	54
2.5 Developing the foreigner lens.....	62
2.6 Concluding comments.....	65
Chapter 3 – Subjects forever in process.....	68
3.1 Introduction	68
3.2 The theory of the subject in process.....	72
3.3 Concluding comments.....	96
Chapter 4 – Early childhood teacher Otherness in Aotearoa: Context and concerns	99
4.1 Introduction	99
4.2 Aotearoa’s cultural milieu	102
4.3 The policy milieu	113
4.4 Troubling teacher Otherness: Contextual concerns	123
4.5 Concluding comments.....	133
Chapter 5 – Thinking philosophically	135
5.1 Introduction	135
5.2 What is philosophy?.....	139
5.3 Doing philosophy – philosophy as thought.....	153
5.4 ‘Thinking – writing’ teacher Otherness.....	162
5.5 Concluding comments.....	169
Chapter 6 – Revelatory dialogue and the ethics of text.....	172

6.1 Introduction	172
6.2 Philosophical influences on language and dialogue	178
6.3 Dialogic utterances, through Bakhtin and Kristeva	184
6.4 Dialogic ruptures	194
6.5 Concluding comments.....	199
Chapter 7 – Thinking philosophically: on Otherness.....	202
7.1 Introduction	202
7.2 Tracings of the foreigner – Philosophical perspectives on Otherness.....	205
7.3 Concluding comments.....	233
Chapter 8 – Revolt – Staying with the trouble	238
8.1 Introduction	238
8.2 Revolt, she said: Developing a model for revolt	242
8.3 A model for revolt	247
8.4 Exile, dissidence and delirium – Future research	262
References	268

List of Figures

Figure 1 - Sculpture of 'Le Grand Van Gogh' : What it feels like to be a foreigner.....	ii
Figure 2 - Braided Rivers, by Diana Adams	20
Figure 3 - Braided rivers: The Waimakariri River	30
Figure 4 - Julia Kristeva in 1944, in Bulgarian national costume	39
Figure 5 - Kristeva in 1970 with Roland Barthes, Philippe Sollers and others from the <i>Tel Quel</i> journal	42
Figure 6 - Kristeva and Sollers in 1977	49
Figure 7 - Golden Sands refugee camp, Cyprus, 1948	56
Figure 8 - My mother, the youngest (at 10 years old), with her family in the refugee camp in Cyprus, 1948.....	57
Figure 9 - Myself at 10 years old, in Germany	61
Figure 10 - Tea cosy from Jerusalem	67
Figure 11 -Shadows and light: Antonin Artaud, by Leo de Freyne	70
Figure 12 -“...relations between individuals in their interaction with the world...”, by Leia W. Bevilacqua	82
Figure 13 - Bicultural confluences in Aotearoa.....	104
Figure 14 - The immigrant mask can take many forms (Ricketts, 2014)	107
Figure 15 - River flow, by Len Stomski	121
Figure 16 - Poststructural art history, by Mike Paxton	150
Figure 17 - Composition VII, by Kandinsky – “A swirling hurricane of colours and shapes, of operatic, tumultuous roiling of forms”	154
Figure 18 - Expression in exile.....	164
Figure 19 - Pasquino, most famous of the ‘speaking statues’ Piazza Navona, Rome	176
Figure 20 - Intertextuality	189
Figure 21 - Oh, if the statues could really speak! Lucrezia d’Alagno	200
Figure 22 -Lost souls, by Nateesha Joshi.....	204
Figure 23 - Nietzsche, on the prophecy of the <i>Übermensch</i>	218
Figure 24 -“We are all patchwork ...” (Montaigne, as cited in Kristeva, 1991, p. 120)	233
Figure 25 - Here and here, by Marika Baumler.....	243
Figure 26 - Absolutely Me, by Lea Chapman	246
Figure 27 - The Templer Journey – Fabric of Society, 1868-200?.....	264

Chapter 1 – Introduction

...shall we be, intimately and subjectively, able to live with the others, to live *as others*, without ostracism but also without leveling?
(Kristeva, 1991, p. 2, emphasis in the original)

1.1 Introduction

Julia Kristeva's calls in the opening quote reflect the precarity of being both with and as the Other. They implicate Otherness as an intimate and subjective concern, of our innermost and our closest relationships and perceptions. In this thesis, I examine the notion of cultural Otherness, and its intimacy and subjectiveness, in relation to early childhood teachers in their teaching teams. The complex constructions of the Other that arise represent my ongoing grappling with experiences, conceptualisations and meaning-making of teacher Otherness in the early childhood education sector. Rather than a project with an identifiable completion, it is a question of what might be achieved in the process of striving towards this ideal. My research draws seminally on Kristeva's philosophical, poststructural feminist work, particularly on the questions prompted by her statement, that

there does exist an identity, mine, yours, but it is infinitely in construction, de-constructible, open and evolving (Kristeva, 2008, p. 2).

I use Kristeva's work to invoke further questions, such as whether we can even know our own or Others' identities. The focus of the research is on the largely neglected area of teacher Otherness, and constructions of teacher Other subjectivities within

and in relation to early childhood teaching teams in Aotearoa New Zealand. Methodologically, this is a philosophical examination of conceptions of cultural Otherness, situated in this local and educational milieu. The constantly blurred boundaries and ever-changing nature of identities that emerge through Kristeva's theories, and her philosophical approach drive the examinations and the argument made in this thesis.

The philosophical conceptions of Otherness examined respond to concerns and tensions in the dominant educational, cultural discourses in early childhood education in Aotearoa New Zealand². The examination arises in this temporal, social and political context and influences, becoming a dynamic process of revelations of conceptions, *Toccatas and Fugues*, as Kristeva (1991) metaphorically illustrates through her narrations of what it means to be the foreigner. In her conceptions of the foreigner³, the toccatas and fugues refer to the highs and lows that are "brought up, relieved, disseminated" (p. 3) in foreigners' experiences. This thesis draws on connections and revelations between philosophical, political and social Otherness, and implicates also my own and Kristeva's histories, as complications of Otherness, places and spaces, welcomes and hostilities. The aims of the thesis reflect this focus.

Aims of the thesis

This thesis addresses a critical hermeneutical gap in the early childhood discourse surrounding conceptualisations of teacher cultural Otherness. It responds to a lack of attention to and engagement with teacher Otherness in early childhood

² I refer from here onwards to Aotearoa New Zealand as Aotearoa, as a personal tribute to the revitalisation and elevation of te reo Māori, the Māori indigenous language of New Zealand.

³ The term 'foreigner' is used in reference to Kristeva's (1991) conception of the foreigner in 'Toccatas and Fugues for the foreigner', in her book *Strangers to Ourselves*. To differentiate, I use 'the Other' in reference to concerns with Otherness throughout this thesis, capitalised to emphasise its importance.

education (Cherrington & Shuker, 2012), and to recent calls for increasingly philosophical attitudes and approaches in early childhood education (Farquhar & White, 2013; Peters, 2007; Peters & Tesar, 2017, in press). The aims of the thesis are to:

1. Examine concerns about early childhood teacher cultural Otherness;
2. Analyse and suggest theoretical and philosophical entry points as accessible ways of thinking to develop increasingly complex philosophical attitudes and approaches to early childhood teacher Otherness; and
3. Develop a philosophically informed theoretical and conceptual framework to guide this and future research and practices with, by and for early childhood teachers and their teaching teams.

The argument made throughout this thesis is for the development of increasingly philosophical engagements with, and attitudes and approaches towards, early childhood teachers' cultural Otherness. The hermeneutical gap that the aims address and the ongoing research that this work hopes to inspire drive this argument. This research is thus a foundation for future research and practices to engage with philosophical perspectives on teachers' cultural Otherness⁴ and its implications in the early childhood discourse. The importance and urgency of this research lies in bridging the gap in understanding by arguing for a constant renegotiation and fluid conception of diverse perspectives on teachers' self-Other relationships and subject formations, and for complicating teacher attitudes and approaches towards each Other and themselves, within their teaching teams and

⁴ In these examinations of cultural Otherness I acknowledge multiple perspectives and interpretations of Otherness, which may include concerns with gender, sexuality, race, history and many more constructions of difference and diversity, and that culture may include many variations of these perspectives and orientations.

the wider early childhood context. Kristeva's view that identities are at once infinitely 'in construction' and 'de-constructible' becomes central to the argument, on the basis that the "unsettling fragility" and at the same time "vigorous subtlety" (Kristeva, 2008, p. 2) of cultural Otherness that her theories expose, capture possible instabilities and impacts of perceptions, orientations and practices in early childhood teaching teams.

Kristeva's contributions to this thesis expose and offer entry points to diverse articulations of some of the complexities and tensions emerging in the dominant early childhood discourse. By creating new openings around the gap in understanding teachers' Otherness, this thesis argues for critically conceptualising identities as constantly in construction. This argument demands increased openness and critical thought in orientations towards teacher Otherness within the discourses and practices that early childhood teachers and researchers influence and work in.

1.2 Importance and urgency of this research

This thesis is a personal, professional and political imperative. It is very strongly driven by my relationships with immigrant early childhood teachers, particularly during an intense time of recruitment by the New Zealand government between 2008 and 2011. Although this ties my research story to teacher Otherness in the Aotearoa early childhood education context, the stories and philosophies of subject formation and Otherness that arise throughout this thesis can further be related also to other teachers, other places, other Othernesses, and indeed, as Kristeva (1991) claims, to all of us, as she claims in the title of her book, as 'Strangers to Ourselves'.

My personal motivation to engage more deeply and urgently with early childhood teacher Otherness arose from my experiences as a lecturer of immigrant early childhood teachers during the late 2000s. Resonating with many of my own emotions and sense of Otherness, as an early childhood teacher in cultures and

countries that are both foreign and familiar, and as culturally multiple, or hybrid, in my everyday life, I was deeply affected by the intricate rawness of their experiences. I was alerted to the complicated and diverse attitudes and orientations that they experienced within early childhood teaching teams, and to concerning approaches and practices, and how they played out with these newly arrived and culturally Other teachers. Having myself been involved in early childhood education since 1990, my own concerns and experiences underlie those emerging in the professional discourses.

My students' stories made the discursive hermeneutical gap real. I heard how they had recently migrated to Aotearoa, mostly from Asian countries and predominantly from India, following the Aotearoa government's promotion of the early childhood profession on its Skills Shortage List (Immigration New Zealand, 2010). Many of them had sold everything in their home countries to take up their position in what was to be a new life, a new job, in a new country. They had left their home countries as qualified teachers, and arrived to a country where their qualifications were not recognised for teacher registration, and so they were studying to upgrade their qualifications to the required level (New Zealand Teachers Council, 2014). My feeling was that these teachers were excited to be in Aotearoa, where the growing enrolments of ever younger children in early childhood education had led to the rapid rise in early childhood centres and organisations, and created their jobs. Through their stories, it seemed that their experiences were not all the same, universalisable, or consistent. They were physical, emotional, personal and professional, and often difficult to share or articulate. As if on a roller coaster, they appeared to be rising and falling, at times elated and then sorrowful, as our evening classes bore witness to their latest attempts at settling into their new teaching teams and relationships in their new emotional, cultural and material early childhood environments.

It seemed to me that these teachers struggled often with being confronted by different values, towards children, childhoods, teaching, learning and practice, and with their discomfort of being marginalised, within their new teaching teams. Some reflected how they were increasingly coming to doubt their own values and beliefs that had informed their previous lives and teaching. Others told how they were praised as wonderful for bringing richness – even colour – to the centre, especially if they wear their sari – but they should do so only on ‘culture day’. They reflected a feeling that I knew myself, of being seen as ‘a nobody’ in their own right, tamed into an unknown foreign teacher mould. Their experiences do not resemble easy comfortable transitions, rather they accentuate the intimacy and delicacy of being Other. Similarly to what Duhn (2006) labels the cosmopolitan “global/local child” (p. 198), these teachers re-thought their global/local identity, including what they could, should or want to eat, and when and how they eat it, for example, after a seemingly flippant comment from another teacher proclaiming the smell of one of the immigrant teachers’ food as offensive impacted far more deeply than she seemed keen to talk about. Attempts at assimilating into their new environment included buying new clothes that fit in with those of the other teachers, and praying and toileting when the others did not notice. Attitudinal shifts seemed to be more difficult, as they sought to rethink their values, masking their differences as much as possible. They appeared nervous, misunderstood and frustrated about being judged by others, about their own levels of creativity, or their linguistic abilities, distorting how they played, talked and behaved with the children and their families. The attitudes and practices that emerge in these experiences demonstrate the urgency of research engagements with teacher Otherness within early childhood teaching teams.

Conceptualising the Other also involves re-encountering and renegotiating my own Otherness. It implicates my subjectivity and personal-professional self, as an early childhood teacher in Aotearoa and Germany, and in my role for almost twenty years as a lecturer of early childhood teachers. It also implicates my history and being, my

origins in the Black Forest in Germany, my parents' childhoods in the German colonies of Jerusalem and Wilhelma in Palestine, chance political outcomes, their exile in a refugee camp in Cyprus and migration to Australia, and my childhood there, as the Other (Hornung, 2005, 2009; Tietz, 2009). The poignancy of Kristeva's (1991) utopian goal of living together 'with and *as* others' entwines this thesis with my own intimate encounter with the sensitivities of individual and collective histories and Otherness. These personal imperatives only enhance the professional urgency of this research.

My professional motivation for this research arises in the hermeneutical gap and lack of research focused on teachers who are culturally Other. My experiences with immigrant student teachers and my own experiences as the Other emphasised for me the professional urgency of critical engagements with attitudes and orientations towards teachers' cultural Otherness. The vital and energising forces offered by the cultural multiplicities of the Aotearoa society and early childhood education milieu, and the contributions of Kristeva's linguistic, philosophical, poststructural and feminist work, inform and motivate the professional urgency of this and continuing research in this area.

The lack of contemporary research on teacher Otherness is particularly concerning given the increasingly culturally complex Aotearoa societal context. The cultural composition of early childhood settings in Aotearoa varies by region and reflects waves of immigration since the late 1700s and early 1800s when predominantly British settler cultures met with *tangata whenua*, the indigenous Māori (Ritchie & Skerrett, 2014). As immigrants and refugees continue to settle in Aotearoa, where they live, work, and teach affects self Other, 'local' 'foreigner' relationships, and is implicated by many factors (Immigration New Zealand, 2013; Statistics New Zealand, 2016a), including the proximity of others from a similar culture and employment opportunities (Immigration New Zealand, n.d.; Lewin et al., 2011). Recently immigrated early childhood teachers and their complicated and conflicting personal

and professional subjectivities in their new early childhood settings and teaching teams and their stories are indicative of the hermeneutical gap that this thesis attempts to bridge (Arndt, 2014a).

Teacher Otherness is complicated and perpetuated by dominant moral universalism and liberal attitudes to individual freedom. The student teachers experiences shared in my lectures seemed to illustrate the early childhood education sector's liberal, rights and equity focused societal and educational policies and orientations (Loveridge, Rosewarne, Shuker, Barker & Nager, 2012). This thesis elevates an argument that universalised expectations of respectful relations, tolerance and pluralism, and associated conceptions of universally cosmopolitan citizens (Peters, 2013a) widens, rather than reduces, the gap, depending on their interpretations. It complicates teacher Otherness to problematise what risk being narrow or simple interpretations, leading to marginalising, tokenistic or (unwittingly) harmful practices.

These teachers' experiences in their Aotearoa early childhood settings reflect societal and wider global liberal interests in individual freedom, rights and equity. Coupled with a political neoliberal elevation of economic freedom, they became situated in a context of overwhelmingly narrow definitions, competition and expectations of neoliberal constructs of achievement, outputs and success (Springer, 2016; Kelsey, 2015). It seemed that what and who they should and could be or become had already been predetermined: a tidy fit into a productive, non-disruptive teacher mould. Particularly in the past three decades there have been strengthened efforts, activism and research, espousing reconceptualist, feminist and poststructuralist ideals, and arguing against the marginalisation of minority or subjugated groups (Arndt, Gibbons, & Fitzsimons, 2015; Arndt & Tesar, 2016; Bloch, Swadener, & Cannella, 2014; MacNaughton, 2005; Taylor, 2005; Tesar & Arndt, 2016). Even so, the risk of becoming enveloped by the individualist, competitive neoliberal drive remains, and penetrates ideals and pedagogies.

The impact on immigrant teachers, and all cultural Others, of a liberal focus on rights and justice, and of the neoliberal drive for economic freedom and success, to “deliver good outcomes for children” and enhance “the long-term productivity benefits for society” (OECD, 2012, 2013), narrows engagements with diverse Othernesses. It not only removes attention from past, present and complex realities, but is heavily dependent on and decided by those in majority, dominant, decision making positions. The reconceptualist goal of “social and environmental justice that includes attention to global and local economic inequalities, power relations, and complex ways of understanding” (Bloch, et al., 2014, p. 5) remains easily minimised, marginalised and subordinated to neoliberalised research foci and practices. The contextual concerns addressed in this thesis, arising in the Aotearoa early childhood milieu, reflect international trends and my argument, that might be seen as “post-reconceptualist” (Bloch, et al., 2014, p. 8), is not for one linear theory or perspective, but to urge diverse, oblique imaginaries for new conceptions of teacher Other subjectivities and wider relationalities. Such conceptions are inextricably tied with the political urgency of this research.

Political and economic imperatives

The political importance of this research is tied to the economic imperatives of early childhood education. With critical impacts on teacher Otherness in Aotearoa, political and economic imperatives drive unpredictable immigration policies, and exponential growth in demand for early childhood education (Freeman & Higgins, 2013; Hannigan, 2013), creating heightened uncertainty in the marketplace and workforce. The rapid marketization of the sector manifests not only in the dramatic rise of corporate early childhood governance (Mitchell, 2014; Press & Mitchell, 2014; Whyte, 2015), leading to the need to ‘import’ more teachers like my students introduced earlier, but has also resulted in the collapse of major corporations involved in the provision of early childhood education across Australasia, creating further anxiety in the corporate education model. Major political and policy shifts

occurred when the Labour government was succeeded by the National government in 2008. Key professionalising initiatives in the 'Pathways to the Future' 10-year strategic plan for early childhood education (Ministry of Education, 2002), aimed at improving quality, raising participation and increasing collaboration between agencies, local providers and communities (Mitchell, Meagher-Lundberg, Mara, Cubey, & Whitford, 2011) were cut, for example, with devastating effects (May, 2014). For the immigrant teachers in my classes, the direct impact was the loss of their jobs, as their employers, the early childhood centre owners and managers, were now free to hire unqualified teachers in keeping with lower qualified staff requirements, and no longer 'needed' their newly settled immigrant teachers.

Teacher Otherness is implicated and unsettled through such shifts, which Bauman (2009) describes as a state of 'liquid modernity', punctuated by a lack of stability and short-term commitments, and compounding the uncertainties of being a teacher with or as the Other. In the everyday of early childhood teaching teams, being Other impacts on team decision-making processes, policy reviews, and everyday practices and teaching orientations (Cherrington & Shuker, 2012; Lewin et al., 2011; Rhedding-Jones, 2001). At the same time orientations towards Otherness can lead to resentment and anxiety, on a societal level, or specifically in early childhood settings (Ansley, 2010; Kristeva, 1991; Rivalland & Nuttal, 2010). So, while governing policies and regulations offered the reason and means for immigrant teachers' migration to Aotearoa in the late 2000s, they also shape conceptions of what and who is valued, and employed. They form a grand narrative, as Lee (2015) suggests. My aims in this thesis are a direct attempt at elevating diverse and meaningful conceptualisations of Otherness in the early childhood sector. In doing so, the intention is to reinsert and revalidate individual, culturally, emotionally and materially entangled subjectivities, in a digression from the neoliberal ideal.

The political urgency of this research is thus in the importance of contesting and calling into question attitudes and crucial values of a democratic society. The gap

surrounding understandings of teacher Otherness is implicated when interpretations of democratic understandings of equity become confronted with power relations, hierarchies and marginalisations that arise in the particular normalising thought and practices that have, for example, been said to occur in conceptions of multiculturalism (C. Taylor, 2012). While the concept of multiculturalism has been declared dead (C. Taylor, 2012; Baldock, 2010), a belief in the equality of ‘treating children the same’ (Guo, 2015) remains strong amongst early childhood teachers in Aotearoa. Critical insights and alternative engagements with the ethics of Otherness are urgent in the face of contemporary developments. This urgency underlies the aims of this thesis, and is further explicated in chapter 4.

Bicultural context

The cultural milieu⁵ of the early childhood sector in Aotearoa is grounded in the country’s bicultural history, policy and practice. The fundamental principles of *Te Tiriti o Waitangi* (The Treaty of Waitangi), the 1840 treaty signed by Aotearoa’s indigenous Māori⁶ and British settlers (Dalley & McLean, 2005; Orange, 1989), of partnership, participation, and protection, are embedded in the early childhood education discourses and regulatory frameworks. In the early childhood curriculum guidelines *Te Whāriki* (Ministry of Education, 1996), and other early childhood texts they inform assessment and pedagogies across early childhood settings (Loveridge, Rosewarne, Shuker, Barker, & Nager, 2012; Rameka, 2011), as dominantly evident in the assessment rationales and exemplars, in *Kei tua o te pae* (Ministry of Education, 2004, 2007, 2009). Bicultural policies and practices based on *Te Tiriti* are mandated in policy frameworks for assessment, using learning stories (Carr, 2001; Carr & Lee,

⁵ The term ‘milieu’ is used throughout this thesis to denote a physical, social and emotional space and place.

⁶ A collective reference to *tangata whenua* (people of the land), meaning ‘ordinary’ or ‘normal’ was used to identify locals in relation to the European explorers and mainly British and Irish settlers that began to arrive from 1769 (Ministry of Social Development, 2016).

2012), and for licensing purposes, in the governing Education (Early Childhood Services) Regulations, 2008 (Ministry of Education, 2008). *Te Tiriti* has become, as Loveridge and her colleagues (2012) observe, “instantiated as a document of moral and political standing” leading to the emergence of a “discourse of biculturalism” (p. 100). The revitalisation of *te reo Māori*, the Māori language, is a key aspiration of the bicultural focus on efforts to protect and foster the indigenous culture. The weaving of the Māori and non-Māori, or Pākehā, cultures in various ways into teachers’ practices, attitudes and orientations contextualise the personal, professional and political importance and urgency of this research within the early childhood sector in Aotearoa. In relation to cultural Otherness, issues and tensions arising in the contextual milieu can be summarised into three key overarching concerns, to which the aims of the thesis respond.

1.3 Overarching concerns

Three overarching concerns emerge as particularly dominant in the contextual milieu and conceptual gap surrounding early childhood teachers’ cultural Otherness. Formed within the dominant liberal, neoliberal, liquid modern discourses, these concerns crucially impact on teachers’ work and orientations in the cultural and wider contexts of their early childhood settings. The overarching concerns through which I will address the aims of this thesis can be summarised as the dominant need to know, the call for dialogue as a solution for managing cultural diversity, and calls for celebrating diversity, in early childhood settings. The first concern is with the dominant need for knowledge.

The dominant need to know

A dominant reliance on a need to know permeates the early childhood milieu. Driven by the wider societal expectations, where markets and profits dominate the social landscape (Kelsey, 2015), knowledge is esteemed in local and global multicultural discourses that value knowledge of the Other. Such an orientation

leads practices to become determined by that knowledge (Besley & Peters, 2012; Zembylas & Bozalek, 2012). Knowing children well is dominantly seen as an effective solution to managing culturally diverse early childhood settings (Loveridge, et al., 2012; Guo, 2015), and such knowledge is expected to lead to heightened understanding. A common attitude is that “[d]iversity is about understanding the individual” (Loveridge, et al, 2012, p. 104), and that understanding comes from coming to know, finding ways to “tap into the knowledge” (p. 105) about children and families, and then knowing how to act. Much research, curriculum and policy attention has been paid to this underlying need to know, to work with cultural diversity (Baldock, 2010; Chan, 2009; Duncan, 2006; Freeman & Higgins, 2013; Guo & Dalli, 2012; Mitchell, Bateman, & Ouko, 2015). A number of further issues arise from this orientation.

The need to know relates to assumptions about knowledge itself. In relation to teacher Otherness the problem lies in the idea that knowledge acquired about the Other is representative of a particular truth, of culture, or lifestyle. This concern raises the question of whether it is even possible to know an Other (Todd, 2011), and whether, once any such knowledge is acquired, it will help us to live together in more equitable ways. Kristeva’s (1991) notion of the foreigner within explicates this notion further. The idea that the self remains always uncertain and unknowable, makes the ideal of knowing an Other even less possible, and further places into question the assumption that knowing about an Other or an Other’s culture will lead to knowing how to be together. The pervasive neoliberal orientation and policy focus significantly underlies decisions about which knowledge is desirable, and which is not (Kelsey, 2015; Springer, 2016). When desirable knowledge is determined by market values, enrolments, homogenized routines and policies, or other competitively driven goals, complexity becomes a hindrance, and risks becoming hidden behind simple, surface level engagements. The current early

childhood curriculum *Te Whāriki*⁷ (Ministry of Education, 1996) complicates the need to know, espousing instead a contingent, relational orientation to diverse possibilities, multiple truths and uncertainty, represented more closely by the notion of interculturalism, which offers “a forward-looking model for managing cultural diversity” (Council of Europe, as cited in Zembylas & Bozalek, 2012, p. 181). A discursive focus on knowledge as a solution therefore demonstrates not only a worrying assumption that it is possible to know an Other, but narrowly presumes that increased knowledge of the Other will lead to increased insights and understanding, and thus enhance teachers’ engagements with the Other.

The dominant need to know shapes teachers’ attitudes and approaches towards the self and the Other. The lack of research focused on teacher Otherness in early childhood settings (Cherrington & Shuker, 2012) is exacerbated by the underlying assumption that knowing an Other, or an Other’s culture, can solve the ‘problem’ of cultural diversity (Baldock, 2010). It implies that knowledge enhances relationships and ways of working together (Guo, 2015; Ho, Holmes, & Cooper, 2004; Loveridge, et al., 2012), and embeds early childhood teachers in the further dominant assumption, that knowable strategies and practices will be equally effective across differences, and by implication, also to teachers’ Otherness. The threat of a simple homogenising spread of orientations and practices across all Othernesses is concerning, given the current lack of critical research or scholarly engagements with teacher Otherness, and the resulting impression that it is unworthy of research or policy attention, or not important at all.

Teachers’ relational strategies and practices arise out of and reflect their underlying beliefs and orientations. Homogeneous, surface level or competition driven practices in the milieu, that focus narrowly on smooth, linear flows leave little room

⁷ *Te Whāriki* itself is currently being updated, in an exercise that could be seen to reflect the neoliberal focus on measurable, evidence-based solutions and outcomes (Ministry of Education, 2016).

for what this thesis argues is not only a complicated but an unknowable, unplannable influence of and on teacher subjectivities. A further major issue with teacher knowledge then arises when it is removed from the inner self. Kristeva's (1998/2002) concern with "preserving the life of the mind, and of the species" (p. 5), elevates the importance of revolt to refocus attitudes and approaches on inner transformation. The arguments throughout this thesis develop from Kristeva's (1991) work to urge all teachers' engagement with their own Otherness, and their foreignness within. Authors such as Springer (2016) and Kelsey (2015) place the self-perpetuating hype of neoliberalism at fault of externally, competitive attitudes and practices. In the conclusion of the thesis the notion of revolt follows the "need to flip the script" (Springer, 2016, p. 4). It takes on Springer's warning against retaining the status quo, by rewriting the narrative, creating cracks "in the neoliberal façade" (p. 4), through resistance movements and direct action.

Calls for dialogue as a solution

The multicultural, critical multicultural and intercultural discourses represent diverse historical and discursive standpoints (Baldock, 2010; Peters, 2013a). A common feature is their suggestion for dialogue as a strategy for managing cross- or intercultural encounters (Besley & Peters, 2012; Council of Europe, 2008, 2014; May & Sleeter, 2010; Zembylas & Bozalek, 2012). This leads to tensions that are closely related to the above concern for knowledge. Its implication that engaging in dialogue will lead to some useful outcome, raise again the question of how such expectations enhance cross- or intercultural relationships or work. Further, the expectation that dialogue will solve the 'problem' of cultural diversity (Baldock, 2010) places the focus on an act. Kristeva's (1991) argument that each individual is a foreigner within disturbs not only the assumption of dialogue as useful, but resituates the concern as an attitudinal one, and questions the possibility of engaging in dialogue at all.

This further issue arises from the notion that dialogic engagements can be problematic in themselves (Bakhtin, 1981; Kristeva, 1984), and lead to further alienation of a person's selfhood and identity (Besley, 2007), rather than to solutions. In a study focused on teachers' attitudes towards children's diversity, Lee and Dallman (2008) highlight how teachers' own feelings of being "a minority" (p. 37) influence their ability to engage, due to feelings of "frustration, difficulties, alienation and isolation" (p. 40). Even when others don't "directly hurt their feelings" (p. 41), the experience of being 'a minority' affects their practices, demonstrating the intimacy and sensitivity of dialogic encounters with Otherness. Such a situation can arise also from the third overarching concern, with dominant calls to celebrate cultural diversity.

Celebrating cultural diversity

A dominant call to celebrate cultural diversity rings across the early childhood discourse. Similarly to the concern with the need to know and calls for dialogue, this discourse is articulated most frequently in relation to children's and their families' rather than teachers' diversity. The dominant, elevated practices that ensue both reflect and ongoingly shape teacher attitudes and approaches. "[C]elebrating cultural diversity" for example in sharing of food, cultural practices and rituals, dress, and so on are well entrenched as "established aspects of the way that early years settings operate" (Baldock, 2010, p. 12). This attitude becomes problematic, perpetuating a 'tourist' approach that is shallow and superficial (Robinson & Jones-Diaz, 2006). In Aotearoa, *Te Whāriki* (Ministry of Education, 1996) calls for supporting "the cultural identity of all children" and also to affirm "and celebrate[s] cultural differences" (p. 18). Particularly in the area of the less theorized teacher Otherness, cultural Otherness raises again the urgency of re-thinking these dominant expectations.

Practices that essentialise culture are evident in Aotearoa settings. Mitigated by the challenges of rising diversity amongst children in these settings, increasing demands

and pressures on teachers, teachers' homogenising orientations towards children's diversity are well researched (Chan, 2009, 2011; Freeman & Higgins, 2013; Gibbs, 2006; Guo, 2015; Mitchell et al., 2015; Rivalland & Nuttal, 2010), with further research currently focused on the specific and critically important work with children who are refugees, for example being developed at the University of Waikato. Through suggesting accessible entry points to diverse philosophical approaches and theories I argue for moving orientations beyond policy and management expectations that diversity be celebrated and thus 'valued'. While such a surface level approach may offer welcome guidance in an already busy environment, it underlies the argument that I am making in this thesis, as masking the extent of cultural realities and vulnerabilities behind a thin veneer of superficial joyousness.

Clashing conceptions of childhood, of appropriate curriculum aspirations, of relational behaviours, of linguistic and religious beliefs, and of dominant and marginalised lifestyles, nutrition and dress, are just a few of the complications that risk becoming raw, exposed and challenged in the pedagogical, ontological, epistemological and metaphysical equation of teaching in culturally diverse settings. Tensions between parent, family and teacher expectations (Guo, 2015; Rivalland & Nuttal, 2010; Robinson & Jones Diaz, 2006) affect the ways that teachers themselves can determine, plan, believe and enact their pedagogical understandings and practices (Mitchell et al., 2015), and their constantly forming attitudes and orientations towards Otherness. Calls for celebrating children's cultures lead to a unitary expectation that all those who are Other are comfortable with celebrating their culture. The associated expectation that teachers "put aside" (Guo, 2015, p. 63) their own cultural subjectivities to treat children's Otherness in a somehow removed and distant fashion perpetuates the hermeneutical gap that I am concerned with in this thesis.

Cherrington and Shuker's (2012) research stresses the urgency of emphasising the importance of teacher self-awareness in Aotearoa. Similar to Kristeva's concern with the inner self, they suggest that deep self-understanding is indispensable in a culturally sensitive learning environment. "This requires teachers developing an understanding of their own ethnic and personal identity, together with an affirmative acceptance of their diverse group affiliations" (p. 78). Furthermore, they claim, it is critical that teachers not only know *what* they are, but *how* they are. In other words, it is not sufficient for teachers to be aware of their own history, identity and pedagogical beliefs and values, but necessary also for an unsettling of the expectation of certainty and stasis, to expect and live with uncertainty and surprise in themselves and their forming ways of being instead.

The urgency of developing increasingly philosophical ways of thinking about cultural Otherness lies in the complexity of these three concerns (and in the many tangential issues that arise from, alongside and through them). When teachers who are culturally Other become ideologically and linguistically isolated in their teams, and experience difficulty with having their voices heard, discourses that promote equitable engagements with and across diversity are more likely to be silenced rather than elevated (Cherrington & Shuker, 2012). Cherrington and Shuker's calls for further research are mirrored in international calls for re-thinking the ongoing perpetuation of marginalising practices in multicultural settings (Robinson & Jones Diaz, 2006). "Who benefits, who speaks, and who is silenced?" Urban (2014, p. 235) asks, emphasising the politics of practice and research in early childhood education. Alongside others (for instance, Bloch, et al., 2014; Taylor, 2005, 2013; Rhedding-Jones, 2010; Tesar, 2015a, 2015b; Yelland, 2010), Urban urges critical questioning, elevating counter-narratives, and re-thinking of dominant and marginalising discourses: that which Haraway (2016) takes to an even wider extreme as she urges us to 'stay with the trouble'. The theoretical and conceptual examinations in this thesis are my response to these urges. Framed through the three aims of the thesis as outlined above, my research is a troubling reconceptualisation of possibilities,

potentialities and intricacies for experiencing, being and working with teachers' cultural Otherness that responds to these overarching concerns.

1.4 Troubling teacher Otherness – Methodological considerations

My thinking with Kristeva is both philosophical and methodological. It creates useful access points for articulating and reconceptualising teacher Otherness, as Kristeva's work suggests, cracks open, disturbs and unsettles what might be the dominant views, attitudes or common methodological considerations. Kristeva's work guides ways of thinking about early childhood teacher Otherness, and opens pathways for myself, teachers, and for future researchers to develop our own further philosophical frameworks, thought and research.

Thinking with Kristeva through her work offers provocative responses to my aims and arguments. As "one of the most original and influential thinkers of our time" (McAfee, 2004, p. 3), Kristeva's work has not only "changed the terrain in literary criticism, psychoanalytic theory, linguistics and feminist philosophy" (p. 3), but through these significant impacts, it helps me to suggest and provoke innovative conceptions of teacher Otherness within the early childhood milieu. The shifts provoked in these chapters implicate teachers' inner landscapes, through her explications of the tumultuous illustrations of foreigner realities and experiences, and the notion of the foreigner within. It is only once an individual's foreignness within is recognised that individuals are able to live with other foreigners, Kristeva (1991) claims. Her theory on the subject in process adds to the demanding conception of subjectivities as forever open and evolving, uncertain, unknowable, fluid and in flux. Throughout this thesis, an attitude of openness to uncertainty therefore emerges as pivotal to engaging in philosophical thought, to question and disturb common conceptions, concerns and gaps in relation to teacher Otherness.

Braided rivers

Otherness is at the root of the ethical and philosophical argument of this thesis. It arises in what I have positioned as a hermeneutical gap in understanding, that points on the one hand to a gap in how Otherness is perceived amongst early childhood teachers, and on the other to the lack of research engaged with and supporting understandings of early childhood teacher Otherness. Otherness describes not just one way of being or thinking, but by its very nature is concerned with diversity, multiplicities, messy realities and encounters with and through ways of being in the world, and being in an early childhood teaching team. In a metaphorical way, teacher Otherness might appear as something of what Macfarlane (2013) has linked methodologically to a braided river. Braided rivers are particular geological formations that, when seen metaphorically, might represent the entanglements of ontological and epistemological realities, as side streams and main streams, existent and non-existent, weak and strong, predictable and unpredictable, flowing and intertwining through the early childhood context, which, then, is the porous riverbed of shifting sands.



Figure 2 - Braided Rivers, by Diana Adams⁸

⁸ Used with permission of the artist

As Macfarlane's (2013) use of this metaphor seeks to interface Māori and Pākehā research, in this research it is intended as an interface between complex theories and fluidly forming teacher realities. The ruptures and reconnections in conceptualisations of teacher Otherness are represented in the flow of diverse, heterogeneous streams within, but not necessarily bound by, the Aotearoa early childhood context, nor by this thesis. Kristeva's work is seminal in these conceptualisations. The productive contributions of her work arise from, think through, and think beyond, her philosophical, linguistic and psychoanalytic influences.

Kristeva's philosophical contributions

Kristeva's argument, that we must all acknowledge ourselves as foreigners in order for the (other) foreigner to become less threatening, is the utopian goal from the opening quote. It forms a bridge to my teaching experiences, and continues to underpin the investigations of Otherness throughout this thesis. Her notions of the foreigner, the foreigner within and the subject in process are the three key productive contributions of Kristeva's work in this thesis. Kristeva's notion of the foreigner is the foundation for her metaphorical illustrations of the foreigner and her foreigner lens. Kristeva's illustrations of insights and understandings of foreignness and narratives of foreigners as subjects in constant, un-static, turbulent and transient formation draw on her psychoanalytic practice through her analysands, and on her own life experiences.

Kristeva's foreigner within is represented in her argument that, not only is it complex to be the foreigner, but that all individuals are foreign, within. All of us should thus be not only "able to live with the others" but to "live *as others*" (Kristeva, 1991, p. 2). As "strangely ... the foreigner lives within us" (p. 1), and it is only once the inner foreigner is recognised that other foreigners become less threatening. This fundamental argument is developed through and complicated by all chapters in this thesis. It crucially drives the question of who is the Other within

an early childhood teaching team, as well as the shift that ensues through the recognition that all teachers are actually foreigners within.

Kristeva's theory on the subject in process exposes the idea that teacher subjects are never completely products only of their own experiences. It draws on Kristeva's (2008) notion as above, that identities are "infinitely in construction, deconstructible, open and evolving" (p. 2), as unknowable as they are unstatic. Thinking of teacher subjects as continually in process creates openings for further braided entanglements of teacher Otherness. The contribution of the theory of the subject in process to the thesis and to the concluding model for working in the final chapter, is framed around what Stone (2004a) elevates as the key elements of Kristeva's theory: the notions of the semiotic, abjection, love and revolt. Entry points, openings and new ways of theorising early childhood teacher Otherness emerge in the thinking with and through this theory, and the underlying philosophical perspectives that are examined in this thesis.

Despite their usefulness, the important contributions arising from Kristeva's work can also be problematic. As Goodnow (2010) and Moi (1986) note, Kristeva's style of writing does not take easy care of the reader, and can be at once daunting and demanding. Lechte (1990a) argues that her work is very French, while Barthes (as cited in Moi, 1986) sees her style as deliberate and necessary to change "the order of things" (p. 1). Goodnow (2010) sees Kristeva as combining the "expression of a novel idea with 'stylistic inventiveness'" (p. x), to challenge and question. Kristeva's "poetic, allusive quality" (p. x) can be appealing, entertaining and shocking, which arguably supports the very point of writing, following Barthes: to disturb the order of thinking. In this thesis I draw on Kristeva's theories to challenge, question, and make accessible new contributions to conceptualisations of Otherness in research and practice with, for and by early childhood teachers.

Kristeva's methodological contributions

Kristeva's philosophical analytical lens influences this thesis through the complexities and openings offered by her process-focused philosophy, where each individual is a subject in process (Kristeva, 1998a; Lechte, 1990a; McAfee, 2004). Her treatments of the subject and the spaces for thought created by its intricate attention to and performance and provocation of intimate realities, enthuse my commitment to philosophical confrontations of Otherness, in this research. In following the calls for increased engagement with the "critical task of reformulating early childhood education" (Peters, 2007, p. 224), and for heightened philosophical thought in early childhood education research and practice (Farquhar & White, 2013), Kristeva's (1977/1986) notion of dissident thought makes a further, more methodological contribution to the thesis. This conception underlies my thinking alongside her work.

Kristeva's idea of dissident thought urges the kind of engagement required to fulfil the aim of unsettling and complicating thought on teacher Otherness. "[T]rue dissidence" she says "is perhaps simply what it always has been: thought" (Kristeva, 1977/1986, p. 299), and, as a creative examination of life, it compels a non-linear weaving of elements, requiring a "perpetual interpretive creative force" (Kristeva, 1982/1986a, p. 307), by which what was known becomes uncertain, undone, unknown, as a result of thought, desire and delirium. In addition to Kristeva's conception of dissident thought, her methodological contribution to this thesis lies in her notions of exile and delirium, that form the philosophical framework for this thesis.

As Kristeva states, exile is "an absolute prerequisite for every intellectual effort" (Midttun, 2006, p. 165). It is a certain removal, which, coupled with delirium, involves the "displacement and deformation" (Kristeva, 1982/1986a, p. 308) of wrestling with thought as the desire to make new meaning, and to more deeply understand, driving the intellectual effort to new insights. Kristeva claims that

philosophy enables us to gain deeper insights, to develop a “more trenchant picture” (Midttun, 2006, p. 173). Her work thus contributes to the critical philosophical approach in this thesis and to the aim of provoking and developing alternative increasingly philosophical ways of thinking about teacher Otherness. This aim, and the philosophical foundation and framework for informing future research and practice in early childhood education, are developed throughout the thesis as each chapter weaves into its threads.

Teacher attitudes and practices

Teacher attitudes and practices reflected in contemporary research on cultural diversity in early childhood settings inform this thesis. The insights gained into teacher orientations towards working in multicultural settings are considered as indicative of possible attitudes and orientations towards each others’ cultural Otherness. They work alongside stories told in Kristeva’s (1991) work on the foreigner, and Kristeva’s and my own Otherness to develop insights into what it might mean to be the Other, the foreigner. This mosaic of narratives and realities bridges the gap between philosophies of the Other and everyday experiences of Otherness in the examinations in each chapter. Similarly to Galea’s (2013) aim in a ‘fictive narrative’, they aim to “‘move’ readers/listeners towards others so that they are complexly involved in a process of migrating from their usual positions” to affect and possibly “change themselves in relation to others” (p. 225). The intermittent snippets of research stories, then, serve as a constant reminder to the reader of a certain ‘field of reality’.

Methodologically, using a mosaic of stories to create the field of reality not only resonates with Kristeva’s (1991) metaphorical illustrations of the foreigner, but it aligns with what emerges in the thesis as an ethics of text. According to Kristeva (1969/1986), recognising literature and text as a dynamic assemblage, of times and spaces of histories and realities, that is, as “dialogue[s] among several writings” (p. 36), that react to and involve historical, present and future possibilities and realities,

is performed in the polyphony of these stories. This means that diverse perspectives and positionings are, as Barthes (1977) reminds us in chapter 6, 'woven into the fabric' of the philosophical perspectives examined. They serve as an ethical connecting point between the realities of teachers, Otherness and complex philosophical attitudes and orientations, to support and provoke diverse understandings of early childhood teacher Otherness. The mosaic of stories of attitudes towards the Other provide hypothetical representations of the metaphorically braided rivers of Otherness to guide the reader throughout the thesis.

1.5 Chapter Overview

Each chapter in this thesis performs a particular role in fulfilling the thesis aims, and in addition, each chapter extends the argument, by arguing for the elevation of diverse ways of seeing difference differently. They respond to the contextual concerns relating to Aotearoa early childhood teacher Otherness. Each chapter offers diverse ways of rethinking teacher Otherness, in response to the dominant need to know, the expectation that dialogue is a solution to the problem of cultural diversity, and to the concerns with common calls for celebrating culture. The following chapter overview briefly introduces the key tasks and focus of each chapter. The thesis culminates in the braided rivers coming together in chapter 8, in a metaphorical ocean of openings and possibilities.

Chapter 2 – Kristeva's foreigner lens: The foreigner and the foreigner within

Chapter 2 grounds the thesis in Kristeva's notion of the foreigner and the foreigner within. It uses Kristeva's (1991) illustrations of the foreigner in her chapter 'Toccata and Fugue for the Foreigner', to present her contributions to the thesis through her foreigner lens, and sets up the argument for multiple, blurred, in-construction conceptions of the Other. This chapter challenges the contextual concerns raised above by situating Kristeva herself as a foreigner and exploring Otherness and

multiplicities in her own life, work and associations. The chapter also introduces my application of the Australian Aboriginal Ganma metaphor as a drawing together of connections to my own histories and multiple modalities of Otherness. Examples of our stories represent possibilities of foreigner realities, and also implicate myself, and my positioning, intimately and personally, first as a teacher Other, and now as a lecturer of early childhood teacher Others, in the analyses and concerns of this thesis.

Chapter 3 – Subjects forever in process

Chapter 3 examines Kristeva's theory of the subject in process. It responds to the aims and concerns in this thesis by suggesting the subject in process as a useful theorisation of Otherness as uncertain and unknowable, through a philosophical framework. Framing the examination on the key notions in the theory, of the semiotic, abjection, love and revolt, supports both a theoretical and a personal understanding of the teacher Other as the subject, whose subjectivity is "never achieved once and for all" (Stone, 2004a, p. 126), and furthermore, never known in its entirety. The conception of the subject in process provokes examinations of an individual's inner landscape, through the elevation of the unconscious, and of the unknowable foreigner within. This chapter accentuates the breadth of Kristeva's philosophical contributions to this thesis: the poetic, the psychoanalytical and the political, in relation to forming attitudes and orientations towards early childhood teacher Otherness. It also forms a critical foundation for the cracks and new conceptual spaces that emerge in the concluding revolt in chapter 8.

Chapter 4 – Early childhood teacher Otherness in Aotearoa: Context and concerns

Following the outline in chapters 2 and 3, of the philosophical conceptions of the foreigner, the foreigner within and the subject in process, chapter 4 reaffirms their importance in this thesis, to the question of teacher Otherness in Aotearoa early childhood settings. It explicates in more detail the contextual concerns alluded to in

this introduction, that the thesis responds to and that underlie the urge in the remaining chapters, to rethink and revolt against dominant calls and practices. The chapter affirms the multiple, fluid and complex relationships between the teacher Other, the early childhood setting, and wider societal and political expectations and contingencies. This chapter thus invites pause and reflection, elaborating the importance and urgency of this and further research as a response to the socio-political, educational and cultural milieu of early childhood education in Aotearoa and globally.

Chapter 5 – Thinking philosophically

Chapter 5 consolidates the argument for the importance of ‘doing’ philosophy as a provocation of teachers’ critical and complex thinking. It argues for philosophical thought as a dynamic undertaking, where the nature, process and direction of engagement may shift, as it probes the boundaries of conventional, dominant and ethical thought. To this end, the chapter examines perspectives on what it means to do philosophy, and makes these perspectives accessible as ways for rethinking possible early childhood teacher attitudes and approaches. The chapter is grounded in Kristeva’s conception of critical dissident thought (Kristeva, 1977/1986), and proposes possibilities for an ethical philosophical framework for this and the further research that this thesis hopes to inspire. Through this framework, the chapter further explores Kristeva’s (1982/1986a) concepts of exile, dissidence and delirium as useful stages of engagement with philosophical problems, to counter expectations for absolute knowledge or truths. The chapter responds to the dominant need to know by offering suggestions for multiple philosophical confrontations and understandings of knowledge and ways of thinking philosophically.

Chapter 6 – Revelatory dialogue and the ethics of text

Chapter 6 builds on the 'doing' of philosophy and methodological considerations of chapter 5, by responding specifically to the contextual concern with calls for dialogue as a strategy to 'solve' the 'problem' of diversity in educational settings. The chapter problematizes the complexities of dialogic engagements by positing Kristeva's notion of the intertextuality of foreigner engagements as not only temporally and culturally but also individually volatile. Argued through and alongside a Bakhtinian treatment of polyphonic dialogic encounters, this chapter offers an example of philosophical engagement with the fundamental contextual concern of dialogue across differences, through the introduction of Bakhtin's linguistic influences. Applying a Kristevan lens expands the analysis of dialogue to expose its vulnerability, through the unconscious revelations of teacher subjectivities.

Kristeva's notion that text performs an ethical function through its ambivalence emerges through this chapter as a useful methodological consideration in this and future research. As heterogeneous, allowing for sameness as well as difference, of the Other and the self, written text, like dialogue, becomes a dynamic assemblage, of times and spaces of the author's histories and realities, as well as of those that are written about (Kristeva, 1973). Text itself, the chapter argues through Kristeva's work, is a non-linear, "inner space of literature" (Ffrench, 1995, p. 170), and thus is ethically fraught, complex and deserving of careful consideration.

Chapter 7 – Thinking philosophically: on Otherness

Chapter 7 addresses the aim of encouraging increasingly philosophical conceptions of teacher self-Other relationships in early childhood education. While it responds to all of the contextual concerns, its primary aim is to contest the common calls for celebrating culture and related concerning attitudes and orientations in the early childhood milieu. It does this by offering entry points and insights into some of the philosophical perspectives on Otherness that influence Kristeva's thought and work. The chapter contests the notion of simple linear, absolute or homogeneous ways of

knowing ourselves or each Other. It traverses philosophical perspectives on self-Other relationships from Dante and Montaigne, through Hegel, Marx, Existentialist thought through Nietzsche, Kierkegaard, and Sartre, and further by Camus, and of Kristeva's psychoanalytic forebears Freud and Lacan.

This chapter argues for the importance of considering multiple theoretical perspectives on Otherness, in the formation of critical attitudes and approaches to teachers and teaching teams. By conceptually situating Kristeva's work amongst a selection of her own philosophical influences, it illustrates the relevance of developing multiple conceptualisations. Illustrating shifts between perspectives extends the argument for critical philosophical thought in relation to self-Other conceptualisations, and also provokes the sense of ongoingly in construction identities (Kristeva, 2008), to contest universal expectations for celebrating culture. The influential modalities of Otherness in this chapter act as points of entry for teachers' conceptualisations of themselves with and *as* the Other, and as the foreigner within.

Chapter 8 – Revolt – Staying with the trouble

Kristeva's conception of revolt is posited in this chapter as a way of what Haraway (2016) calls 'staying with the trouble', demonstrating that the expectation for a conclusion can be an interim stocktake position only. In the metaphor of braided rivers, this chapter is the ocean, in which the waters combine. The Ganma metaphor in chapter 2 represents that space. The chapter develops the Kristevan-inspired conception of revolt outlined in her theory on the subject in process. It presents a model of possibilities for philosophically rethinking attitudes and orientations towards uncertainty and difference in teacher Otherness in early childhood teaching teams, on the basis of the openings, arguments and perspectives examined throughout the chapters. In particular, this chapter aims to flip the script (Springer, 2016) that underpins the overarching contextual concerns identified in chapter 4, to pose possibilities for revolt against the dominant need to know, the

expectation of dialogue as a solution to diversity, and the dominant calls for celebrating culture. Revolt is posited as a vital and transformative process of re-negotiation that is both urgent and unsettling, and implicates all early childhood teachers and their teaching teams.

In a final flipping of the script, this chapter urges us to stay with the trouble in future research. It reconnects the critical examinations, insights and understandings arising throughout the thesis, to suggest the key ways in which this thesis informs and influences attitudes and approaches to practice, and to future research, to enhance insightful and meaningful philosophical attitudes and orientations in support of teacher Others and those who work with them. Through the Aotearoa metaphor of the braided rivers, and the Australian Aboriginal Ganma, the multiplicities of conceptions, engagements and possible realities of teacher Otherness are recognised as mere but critical particles, energies and forces circulating, juxtaposed, acting and reacting, within early childhood settings and the wider field. The suggestions that evolve and are outlined thus lead into new and further research directions and revolt.



Figure 3 - Braided rivers: The Waimakariri River⁹

⁹ Used with permission from Manatū Taonga Ministry for Culture and Heritage for re-use under the Creative Commons Attribution-NonCommercial 3.0 New Zealand Licence.

Chapter 2 – Kristeva’s foreigner lens: The foreigner and the foreigner within

Foreigner: a choked up rage deep down in my throat, a black angel clouding transparency, opaque, unfathomable spur. The image of hatred and of the other, a foreigner is neither the romantic victim of our clannish indolence nor the intruder responsible for all the ills of the polis (Kristeva, 1991, p. 1).

2.1 Introduction

The previous chapter introduced my thesis as an opening towards accessible, critical philosophical conceptions of the Other and Otherness. It also outlined the aims of the thesis and research, and the overall argument for increasingly philosophical thinking and engagements with early childhood teachers’ cultural Otherness. As the introductory chapter, it gave an overview of the contextual and conceptual urgency and importance of this thesis, and identified the key contextual concerns to which it responds, and which drive the need for this research. In addition, I introduced the seminal influence in this research of my thinking with, alongside and through the work of Julia Kristeva, and her key philosophical and methodological contributions to the thesis and my research.

This second chapter develops the argument of the thesis and affirms Kristeva’s seminal contribution through her foreigner lens. It introduces two of her ideas that are fundamental to this thesis: her notion of the foreigner and of the foreigner within. Her concept of the foreigner is illustrated in this chapter through a retelling of Kristeva’s experiences of her analysand-foreigners in her psychoanalytic practice.

This notion leads to the argument for recognising the foreigner within. The illustrations in this chapter expose the complicated revelations and vulnerabilities in Kristeva's notion of the foreigner through the passionate and intimate realities, multiple truths, and self-Other understandings as illustrated in Kristeva's work. Speech encounters in new environments, boundary crossings into new paradigmatic or physical locations, foreign political and educational aspirations and other implications for living in and with difference are portrayed through a Kristevan psychoanalytic and philosophical foreigner lens.

The chapter substantiates the influences on this research not only of Kristeva's work on the foreigner, but also of her life experiences and stories that explicate Kristeva herself, as the foreigner, and as a foreigner within. Drawing on her influential thinking and contesting of dominant attitudes and orientations, and on some of her life experiences, in this chapter I think with and alongside Kristeva the person, the thinker, the philosopher and the Other. Then, further highlighting the personal importance of this research, as alluded to in chapter 1, I consider ways in which I myself relate to Kristeva's notion of the foreigner and the foreigner within. In doing so, I add to the weaving of the Aotearoa braided rivers metaphor introduced in chapter 1, by seeking guidance from my Australian homeland. The Australian Aboriginal metaphor of Ganma further helps me to acknowledge entangled turbulences of ways of being, knowing and researching, the foreigner, Other. Like the braided rivers, Ganma is also an intertwining of different knowledges in a "confluence of rivers" (Watson, The Yolngu community at Yirrkala, & Chambers, 1989). It helps me here to represent my own histories and shaping of my Otherness.

The examples of our lives, histories and experiences raise diverse ways of conceptualising Kristeva's notion of the foreigner, that respond to the concerns with teacher Otherness in the Aotearoa early childhood sector: with the dominant reliance on knowledge, dialogue and celebrating culture, as strategies to deal with the problems of cultural diversity. The chapter culminates in strengthening the

argument for recognising the foreigner within each individual, subject, and early childhood teacher. It forms a foundation for complex orientations towards Otherness as a collective, yet individual; private, yet public; elevating, yet depressing; sometimes all and sometimes nothing, experience.

2.2 Kristeva's foreigner lens

As illustrated in the opening quote, Kristeva's notion of the foreigner explicates some of the awkwardness, uncertainty, and non-static changeability of conceptions of the self and the Other. Her potential contribution to conceptualizing early childhood teacher Otherness is epitomised in her appeal for a sense of comfort with discomfort. She provokes an ongoing questioning, for example, through intimate and 'tiny revolts' – as I do in the concluding chapter of this thesis – to exploit the gaps (Roberts, 2005) in knowing and being, and in the uncertainty that accompanies an awareness of the foreigner within. Barthes (as cited in Moi, 1986) captures the importance of her provocations, saying not only that she changes the order of things, but that "she always destroys the latest preconception, the one we thought we could be comforted by, the one of which we could be proud: what she displaces is the *already-said* ... (p. 1, emphasis in the original). In this thesis, Kristeva's 'changing the order of things', provokes a questioning that presents and elicits increasingly philosophical attitudes and orientations towards Otherness. Her notion of the foreigner changes the order of preconceived assumptions about Otherness, the 'already-said' and perhaps the not-yet-said.

Kristeva's (1991) illustrations in her chapter 'Tocatta and Fugue for the foreigner', from her book *Strangers to Ourselves*, represent her foreigner lens and are the starting point for philosophical examinations of foreigner experiences and realities in this thesis. She metaphorically draws on the toccata and fugue in Bach's compositions, perhaps intended to reflect their origins, where toccata derives from the Italian *toccare*, to touch, as dictionary definitions suggest, a form of "composition in free style, ... of full chords and running passages", and fugue from

the “musical composition represented in three parts or voices”, as in the Italian *fuga*, to take flight, in other words some of the multiple, complex states of being, resistance and movements, from Bach’s work. In her book, as in this chapter, these likenesses epitomise rising and falling, raw and sensitive, awkward and remarkable, possible ontologies and epistemologies of the Other. Without attempting a faithful re-presentation of or alignment with Kristeva’s illustrations (Rifkin, 1998), I introduce here the essence of ‘the foreigner’ through Kristeva’s foreigner lens.

Kristeva’s (1991) ‘Tocatta and Fugue for the foreigner’ catapults the reader into simultaneously dark but also hopeful sensations of Otherness, painting a picture of the foreigner as unknown and unimaginable, hated but also inspirational, driving forward, a spur, as she says in the opening quote to this chapter. As in Bach’s compositional elements, conceptions of Kristeva’s foreigner rise and fall, resting and taking flight, through multiple voices, reflected in her own compositions, retold in the following passages, of what it means to be a foreigner.

For Kristeva (1991), the concept of the foreigner is fluid and fluctuating. Being the foreigner involves various forms of being removed from one’s origins, from the home (or mother-) land, or from other safety, known pasts. Foreignness can feel like a “demented whirl” (Kristeva, 1991, p. 6), where one is never exclusively being in one or the other state. The foreigner can be rootless, a wanderer, hiding behind a range of masks in his/her attempts to fit in with the new community or place, hiding disappointments and sadness. Encountering the foreigner, Kristeva says, we may be

[a]t first ... struck by his peculiarity – those eyes, those lips, those cheek bones, that skin unlike others, all that distinguishes him and reminds one that there is *someone* there. The difference in that face reveals in paroxystic fashion what any face should reveal to a careful glance: the nonexistence of banality in human beings (p. 3, emphasis in the original).

Affirming his or her identity becomes a tenuous affair: where does the foreigner belong – everywhere? Nowhere? Now? Then? What counts, in the ‘paroxysmic’ shifts between what is considered normal, and ‘abnormal’, abrupt encounters in the new place, citizenship, passports or geographic locality – acceptance in society, the social grouping, work or community? Foreignness can be determined in many ways: legal, physical, contractual, emotional, spiritual. Conceiving foreignness through a Kristevan lens offers new challenges, to recognise and elevate work skills or prove oneself for example, it can also raise angst, guilt, or, as alluded to in the previous chapter, resentment and fear.

In Kristeva’s (1991) encounters with foreigners, the foreigner can be seen as transcended from what previously was. He¹⁰ is immersed simultaneously in the promise and unknown of abandoned familiarity, in what she sees as a “happiness of tearing away, of racing, the space of a promised infinite” (p. 4). Diverse experiences of disengagements and uprootings epitomize the conception of the foreigner through this lens. Some of Kristeva’s foreigners mourn their loss, while others become engulfed in the intoxication of their newfound independence, in the freedom from orders, responsibilities, inhibitions and restrictions by which they were previously controlled. And some, off the rails now – having escaped the controls of home - keenly follow unknown, previously unimagined tracks, to invent, cope with, try, fail and reinvent new ways of being.

While Kristeva’s opening quote evokes the image of choked up rage and hatred of an Other, her metaphorical illustrations of foreigners illustrate other diverse modalities of being and responding to the Other. Some live as nomads, escaping, in exile, or are permanently on tour. Originating from different places, having cut

¹⁰ Kristeva’s situation and theoretical positioning within the dominant patriarchal Parisian intellectual milieu (Johnson, 2002) underlie her use of the pronoun ‘he’ in reference to the foreigners that she describes.

loose, from a time, place and life, perhaps to escape and start fresh, some from nothing, others from a different life, some revel in various ways in being new. Perhaps they are seen as a relative 'nobody' in a new place, but perhaps also they are recognized as bringing with them different histories, records, directions? Kristeva suggests that in certain situations nomadic, loose foreigners are seen as living by different meanings, to people who are considered to be native, the locals, and that this can lead (she says, in an eerie foresight into the local impacts of contemporary global ills), them all too easily to become associated with 'all the ills of the *polis*'.

Kristeva (1991) further implies that the foreigner enrages the locals with their opaque, masked intentions. Internally bleeding "body and soul" (p. 6), she illustrates foreigners' masks clouding transparency, hiding their humiliation, isolation, degradation in their new world, where they might become, in various ways, the 'underdog'. Neither really true, nor completely false, underneath their mask, they might even relish their chaotic states of transience, freely attuning to new loves and hates, short term commitments and tasks, deeply self-absorbed and narcissistic, with no one public or private identity. In love with their distance, Kristeva describes the foreigner as remaining, at least for a time, blissfully foreign, elusive, happily depressed, constantly roaming, un-belonging and commitment free. Their happiness, however, "is constrained, apprehensively discreet, in spite of its piercing intrusion, since the foreigner keeps feeling threatened by his former territory, caught up in the memory of a happiness or a disaster – both always excessive" (p. 4). Riding out the ups and downs confronting them in their new context, struggling with remnants of the past, within their ever-evolving present, the foreigners represented by Kristeva are seen as at once the romantic victims of our indolence, as in the images of choked hatred, and a fresh positive energy that pushes us to confront our own foreignness. As Kristeva (1991) suggests, "[f]rom heart pangs to first jabs, the foreigner's face forces us to display the secret manner in which we face the world" (p. 4). Foreigners compel us to "stare into all our faces,

even in the most familial” (p. 4). It is this constant state of flux and transformation that punctuates her foreigner lens.

Following her introduction to the foreigner as a detested black angel, or an opaque unfathomable spur, Kristeva (1991) challenges us with the ideal that opened and permeates this thesis: how to live with and *as* the other. Her emotionally laden foreigner lens compels this chapter to ‘stare into the face’ of Otherness, “[c]an one be a foreigner and be happy?” (p. 4) she asks, as she emphasises the rawness of often-messy realities and fears, demands and engagements, but also the resistances and silences, of being, and being with, the Other. Otherness is inherently complex, multiple and difficult to define, made more difficult by Kristeva’s additional imperative of the foreigner within. She suggests that we would be spared detesting the foreigner, if we could only recognise the foreigner that resides within each of us, “[t]he foreigner comes in when the consciousness of my difference arises, and he disappears when we all acknowledge ourselves as foreigners” (Kristeva, 1991, p. 1). To this end, she further argues that “[t]he foreigner is within me, hence we are all foreigners”, concluding that seeing the foreigner in ourselves prevents us from seeing others as foreigners, thus “[i]f I am a foreigner, there are no foreigners” (p. 192). Kristeva’s foreigner lens is elaborated in the following sections, through illustrations of the foreigner and the foreigner within in examples from Kristeva’s life and work and then my own.

2.3 Kristeva as the foreigner

Kristeva has been noted to begin her writing¹¹ with the words ‘in the beginning’. She explains the frequent referral to ‘the beginning’ as transporting distant childhood memories that are portrayed, for example, by our speech, through the use of signs and symbols to “arrive at emotions, at sensations, at drives, at affects,

¹¹ See Kristeva’s books *The Powers of Horror*, *Tales of Love*, or her work on Proust, for example.

and even at ... the 'umbilicus of the dream'. This is something unnameable, that is, nevertheless, crucial to the formation and communication of the subject" (Kristeva, as cited in O'Grady, 1998). Kristeva's own narratives, in interviews and in her writing, and others' stories of Kristeva's life and histories, paint a picture of the toccata and fugue, as heterogeneous developments and subversions, in Kristeva's Otherness. This section brings to life her description of the "acknowledged and harrowing otherness", "brought up, relieved, disseminated" as "barely touched upon and ... already mov[ing] away" (Kristeva, 1991, p. 3). Kristeva's Otherness emerges in her childhood.

Kristeva embodies her own notion of 'the foreigner' in several ways. She is, as she says, "a mosaic", as an "adopted-American Frenchwoman of Bulgarian origin with a European citizenship" (Midttun, 2006, p. 169). Born on the 24th of June, 1941, in Sliven, Bulgaria, she was raised in a French-speaking family. Cultural and linguistic dualities arose early for Kristeva. Already in her attendance at a French kindergarten, and then, continuing her immersion in the French language and culture (France Culture Broadcast, 1988/1996), she was educated by Dominican nuns (McAfee, 2004), possibly influencing her later atheism. The Othering in her early life played out in her daily attendance at both a Bulgarian and a French school – one in the morning and the other in the afternoon – and in the public/private, insider/outsider dialectics of communism. Her parents were not members of the Party, and the Othering effects of such non-compliance relegated her, like her foreigner, as a certain 'nobody', outsider.

Excluded from schools intended solely for the communist bourgeoisie, she made up for the constraints of this ideological totalitarian Othering. Seeking out extra classes to expand her literary and linguistic interests (Clark & Hulley, 1989/1996), her early formation as French, yet also Bulgarian, non-belonging, yet also belonging and educated, led, like for her foreigners, to her linguistic subjectification. Despite this grounding, however, she never would be French, even after many years as an adult

in Paris ... but, similarly to her foreigners, she also no longer belongs to her Bulgarian homeland.



Figure 4 - Julia Kristeva in 1944, in Bulgarian national costume¹²

Childhood memories cannot be lost, Kristeva claims, as “[o]ur recollections of childhood are naturally linked with the geography of our homeland – its colors, its sounds, and its smells” (France Culture Broadcast, 1988/1996, p. 4). For Kristeva, this takes her to the dualistic structure of her childhood, sounds and smells of kindergarten or school experiences, but also to her non-institutional childhood, simultaneous homeliness and Othering in Bulgarian society, public and private communist party and non-party entanglements with the sensory experiences and materialities of childhood. She points out its juxtapositions:

¹² Multiple attempts to locate the copyright for this image have been unsuccessful. It is printed in Guberman, 1996, pp. 135-137.

The experience in Bulgaria permitted me at once to live in an extremely closed environment (which is called totalitarian for good reason, with enormous constrictions), to understand the weight of social life, and at the same time to try to find the small spaces of freedom, which include, for example, the arts, the interest in foreign languages, even religion (Clark & Hulley, 1989/1996, p. 49).

Kristeva's early education prepared her for her later theoretical stance, that language acquisition is instrumental in the formation of subjectivities (Oliver, 2002). Language was instrumental too, in her transformation from foreigner child to foreigner intellectual.

Kristeva's Parisian entrée

On Christmas Eve, 1965, Kristeva arrived as a young doctoral student on the Parisian intellectual and literary scene. France was dealing with the aftermath of the Algerian war of the previous decade, and there was a general interest at that time in the communist ideology. She was welcomed with a doctoral scholarship issued by General de Gaulle, in support of young nationals from the East (Clark & Hulley, 1989/1996). In Paris she was "pushed" as she says "to the limits of [her] abilities ... of society, language, and culture" (France Culture Broadcast, 1988/1996, p. 4) both intellectually and personally. Kristeva's foreignness in this landscape frames her work, her theories, her 'ever present underground life' and 'malleable immanence' and underlies her contribution to this thesis. Linguistically, ideologically, culturally, sexually, Kristeva says, her early time in Paris was a time of explosive change, "of bodies, of discourses, of ways of being" (Kristeva, 2002, p. 5). As with the toccata and fugue experiences of the foreigners illustrated above, the opportunities within these experiences evoked (and perhaps continue to evoke) both turmoil and a positive orientation towards foreignness and exile, avoiding, as she says, "sinking into the mire of common sense" by "becoming a stranger to one's own country, language, sex and identity" (Kristeva, as cited in Lechte, 1990a, p. 80). In a similar

way, it seems, 'common sense' established, unquestioned attitudes in the Aotearoa early childhood milieu frame early childhood teachers' Othering.

Kristeva's arrival and work in Paris defined and located her in certain foreigner-defined relationships, juxtapositions and approaches to philosophy, to linguistics and to psychoanalysis. Continental philosophy and French philosophical influences situate her in the wider genealogy, or as Deleuze (1990) would have it, map, of French philosophy. Building on her earlier experiences in Bulgaria with the Russian formalists and with theorists like Bakhtin, early Continental influences were critical in shaping her direction (Moi, 1986). Particular associations in her work locate Kristeva in the milieu and approaches that, in turn, form and shape her as a foreigner and also this research. Whilst not intending to be a full and explicit account of all of Kristeva's connections, the following section further explicates the notion of the foreigner and the foreigner within through Kristeva's stand-out intellectual influences. For Kristeva, and for the formation of French philosophical thought, the key influence was the *Tel Quel* journal, in what has been labeled the 'moment' of *Tel Quel*, between 1966 and 1975 (Ffrench & Lack, 1998).

Kristeva and Tel Quel

The *Tel Quel* journal served many roles in the formation of Kristeva as a philosopher. It became her intellectual foreigner home, and the home of contemporary French philosophy. Published in Paris from 1960 until 1982 (at which time it was superseded by the journal *L'Infini*), *Tel Quel* punctuated the intellectual scene in Paris throughout this period. It represents a "French philosophical moment" (Badiou, 2012, p.lii), between Sartre's ground-breaking *Being and Nothingness* in 1943, and Deleuze's writings on *What is philosophy* in the 1990s. Throughout the political volatility of these times, particularly surrounding the political events of 1968, *Tel Quel* navigated streams of philosophical structuralism and poststructuralism. Kristeva's reputation as "the incarnation of modern, intellectual France" (Midttun, 2006, p. 164) can well be attributed to this period, where she

established herself as a leading and critical scholar and member of the *Tel Quel* community.

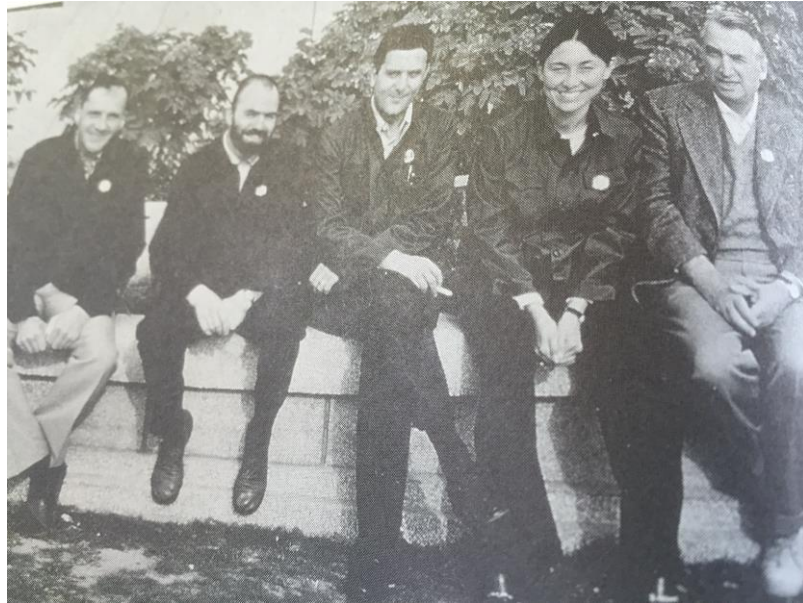


Figure 5 - Kristeva in 1970 with Roland Barthes, Philippe Sollers and others from the *Tel Quel* journal ¹³

Her workings in the *Tel Quel* journal can be said to be largely responsible for the ‘bodies, discourses and ways of being’ that led to Kristeva’s rapid immersion in the Parisian “intellectual turmoil and excitement” (France Culture Broadcast, 1988/1996, p. 5). There she met her mentor Barthes, a structuralist literary theorist and linguist, and, through an article about latent revolt, also Philippe Sollers. Sollers led the journal, and it was he who made her want to stay in Paris, where she attended the lectures of Lucien Goldmann, Barthes, and Claude Lévi-Strauss. Kristeva (1998b) posits *Tel Quel* as more than a space for mental activity, but as a

¹³ Multiple attempts to locate the copyright for this image have been unsuccessful. It is printed in Guberman, 1996, pp. 135-137.

“real space to shelter it” (p. 7), more than just an office or a publication, but “a way of life” (p. 8), which she shared with others, including Marcelin Pleynet, Jacqueline Risset, Jean-Louis Baudry. In 1968 Kristeva married Sollers, cementing what would become an intense and important relationship (Ffrench, 1995).

Her contemporaries on the *Tel Quel* committee (which she joined in 1970) included her compatriots Pleynet, Denis Roche, Baudry and Marc Devade, as well as her by now long-time friend, linguist Barthes, and Sollers, as the head of the group. *Tel Quel* importantly brought together history, strategy, theory, and context, in an association and proliferation of work on life and thought, and a movement that came to be known as ‘*le telquelisme*’, providing an academic springboard, for example, for Michel Foucault, Jacques Derrida, Luce Irigaray and Kristeva herself (Ffrench & Lack, 1998). “More mature” (Midttun, 2006, p. 167) thinkers, as Kristeva describes Barthes, Deleuze and Derrida, motivated her own substantial contributions to this period of ‘French theory’, as well as her marriage and ongoing work with Sollers. Kristeva’s philosophically critical, imaginative and creative work led her towards reconstruction and revolt in her writing, literature, and art. This period stands out in Kristeva’s work, and grounds it as particularly useful in complicating conceptions of teacher Otherness, through her elevation of sensuousness, feeling and expression, in her confluence of philosophy, linguistics and psychoanalysis (Midttun, 2006).

To isolate a particular *Tel Quel* ‘moment’ between 1966-1975 helps to highlight its influences on Kristeva, and French philosophy. An avant-garde shift, for example, towards a “form of ‘scientific’ analysis”, a “scientificity” (Ffrench & Lack, 1998, p. 3), complicated and formed Kristeva’s direction. Her linguistic work was influenced by the formulaic shift of this scientificity, that essentially removed the mystique of her conceptions of subjectivity and she opposed its deterministic intent and strategy. This shaped Kristeva’s defining discursive work in the *Tel Quel* ‘moment’, and her thinking beyond structuralism. Through and alongside *Tel Quel*, key influences that

temporally locate Kristeva within these French philosophical circles include Lévi-Strauss and Barthes, and in psychoanalytic circles, Sigmund Freud and Jacques Lacan. The philosophical foundations and shifts of this time, grounded in the debate between the philosophy of life and philosophy of the concept (Ffrench & Lack, 1998), underlie the importance of Kristeva's philosophies in the braiding of life and concepts in this research.

Kristeva's simultaneous belonging and foreignness in her Parisian entrée is thus punctuated by critical responses to the contemporary theories of the time. They are evident from her early academic forays as a linguist, as a female doctoral student in the Parisian patriarchal milieu, in her immersion in structuralism as an early poststructuralist, an antifeminist feminist, and as a psychoanalyst that then breaks with psychoanalysis. Alongside Louis Althusser, Lacan, Barthes and Derrida, she is upheld in her relationship to the quasi-scientific rhetorical discourses as a proponent of the work of Marx, Freud and Saussure (Ffrench & Lack, 1998). Kristeva's reactions to this scientificity are demonstrated in her own early linguistic structuralism and dialectics, and her poststructural move beyond them.

These influences became pronounced in the political turmoil of the late 1960s, in a time of heightened interest in Marxism in France (Carroll, 2006). Seeking to confront the communist 'truth' on a visit with her compatriots to China, Kristeva became disillusioned with the ideology, in a formative experience leading to her particular conceptions of revolt. Distinct from a revolution, Kristeva's revolt gives an urgency to her philosophies of the self, the foreigner and subject formation, and gives rise to her re-realization of her own Othering on the basis of her political-ideological background (Moi, 1986). Marxist influences, for example, on Barthes' development of linguistic form, and the social bond and implications arising from linguistic rules and formalism, including in Saussure's structural linguistics, influence Kristeva's own linguistic work and contributions (Kristeva, 2006), that are further examined in chapter 6.

Kristeva's linguistics

Providing fertile ground for her own linguistic theories, Kristeva's critiques of others' theories were the basis of her break away into structuralism. Seeing the signifying signs and text as multiple (Moi, 1986) fuelled her departure, for example, from Saussure, from Jakobson, who had published Saussure, and from Barthes and his structural linguistics. In a time where many were exploring the limits of formalism, Barthes himself invited Kristeva to move beyond it, to speak on postformalism, and to introduce Russian linguist, Mikhail Bakhtin. Kristeva's linguistic connection with Bakhtin is examined in chapter 6, where the polyphony of text and its intertextuality form a central argument against simple expectations of dialogue as a solution for cross-cultural relationships.

Kristeva's literary oeuvre substantiates her foreigner experiences of belonging and not belonging. It led to frequent publishing opportunities in prestigious journals, and to her publishing of two books: *Le Texte du roman*, and *Séméiotiké*, in quick succession upon her arrival. Although it situated her alongside other significant literary events around this time, Lacan, for example, published *Écrits*, and Foucault published *Le Mots et les choses*, Kristeva's productive efforts both connected her and disconnected her with her milieu (Kristeva & Malcolmson, 1993; Moi, 1986). Oliver (2002) points out this disconnect, as Kristeva's writing skilfully contributes to "psychoanalytic theory and clinical practice, literature, linguistics and philosophy" (p. ix). In doing so she affected the intellectual scene in clearly influential, but also eccentric, and what was also interpreted as terroristic, ways, influenced by her origin and her sex (Ffrench, 1995). Both forging a reputation as "the incarnation of modern, intellectual France" (Midttun, 2006, p. 164), and simultaneously the foreigner, within the same scene, Kristeva's hallmark became how she worked with the current thinking, to usurp the current thinking. Her insistence on semiotics being used to critique the concept of semiotics, and then her critiques of

structuralism, produced her as “one of the groundbreaking theoreticians of the French poststructuralism” (Midttun, 2006, p. 165).

Kristeva’s alignments and critiques, that is, her belonging and her non-belonging, demonstrate her non-linear, unpredictable life and work as a foreigner. Like for teacher Others, who might sometimes and in some ways belong and at other times not, insights from Kristeva’s experiences open ways of confronting the dominant concerns about their Otherness. As McAfee (2004) sees it, Kristeva is “of two minds about things”, revolutionary, yet careful; radically subversive, yet at other times “steeped in paternal authority”; focused on both the fascination and repulsion of people by “the foreigners in their midst”, while concerned with these extremes as critical constructions of “our self identity” (p. 3). Barthes claims that “Kristeva is always *foreign*” relating particularly “to the theoretical scene she was in, radically subversive ...” (as cited in Moi, 1986, p. 3, emphasis in the original). In ‘changing the order of things’ Kristeva’s work and life thus shape and are shaped by her responses to the wider society.

Kristeva the cultural foreigner

Kristeva herself reflects on the societal nuances that shaped her: as a young woman in a male dominated scene, a linguist from Bulgaria, her originality and influence in Paris was due to a more welcoming French society than she sees it becoming in later years (Kristeva & Malcolmson, 1993). She says in an interview with France Culture Broadcast (1988/1996):

When I arrived in France, I felt liberated by my new political, familial, personal and especially intellectual situation. I was pushed to the limits of my abilities and encouraged to expand my horizons – not only my own but those of society, language and culture. This new context encouraged me to reflect on the many ways “foreignness” is

manifested in our world – culturally and psychologically as well as poetically and pathologically (p. 4).

Even so, she experienced, like my immigrant students seemed to, an at times “distrustful and cold hospitality”. For the immigrant student teachers this was reflected, for example, in their stories of being asked not to speak their own language, or to contribute to decision-making, when they presented different or unpopular views. For Kristeva it arose in French cultural life, where she learnt however, that this coldness was “nevertheless effective and dependable” ... and “marked by a reserved but generous curiosity, ... receptive to the nomad, the outlandish, the implant, and the exogamous of all kinds” (Kristeva, as cited in Lechte, 1990a, p. 14). She found the French to be more inclined and receptive to the production of new thought than the English and the Americans, in her view, on account of their cold resistance. As a nevertheless relatively comfortably immersed foreigner in the French way of life and intellectual milieu (Lechte, 1990a), Kristeva’s own life as the foreigner entangles her pasts with her presents, confronting foreigner ghosts, joys and potential. She too remains unknowable as the foreigner within, as she continues:

[f]oreigners must confront a ghost from the past that remains hidden in a secret part of themselves. Although I consider myself to be well assimilated into French culture, I think that the French people themselves do not find me to be so. They communicate this to me indirectly, yet I am constantly reminded that I come from somewhere else. Even so, I do not always find their reactions painful. ... I describe the foreigner’s situation not only as a source of hopelessness and confusion but as an opportunity to overcome such feelings of estrangement and to experience exaltation and enthusiasm. If we take advantage of this opportunity, we can realize our own potential, the potential of those around us, and the “foreignness” inherent in

each of us. This can indeed be a source of joy (France Culture Broadcast, 1988/1996, p. 4).

In the mid-1960s French intellectual world, “intellectuals did have a revolutionary role to play” (Moi, 1986, p. 5), and Kristeva’s first hand experience of the communist ideological ideal set her apart. Revolutionary times and heightened fascination with communism and the build-up to the 1968 revolt both formed and drew on, her contribution as an “upheaval in thought” (Lechte, 1990a, p. 2). Kristeva’s upheaval, according to Lechte,

... calls for thinking and thereby challenges the market mentality in doing so. It by-passes the stereotype, and opens the way – for those who allow themselves to be challenged by it (p. 4).

Like her metaphorical toccata and fugue imbued foreigners, Kristeva’s participation in contesting thinking, like that of her foreigners, involves breaking free from orders, shifting responsibilities, inhibitions and restrictions. As if revolting against her earlier constraint by the totalitarian regime, she herself plays out her idea of the foreigner, as she repeatedly immerses herself in unknown, previously unimagined tracks, to invent, cope with, try, fail and reinvent new ways and theories of being and writing.



Figure 6 - Kristeva and Sollers in 1977¹⁴

Kristeva's literary breadth sets her apart from her contemporaries, and further affirms her multiplicity as a foreigner. Indeed, the difficulties mentioned in chapter 1, that some find with Kristeva's writing, are critical in the purpose of this research. Lechte, (1990a) asserts that we must not neglect "Kristeva's position as exile and foreigner" (p. xii), as a way "truly to confront the difficulties involved" (p. xiii) in these positionings. One of the major strengths of Kristeva's work and its usefulness in this thesis, then, are the openings created through such confrontations, by speaking "about what used to be unspeakable" (p. 5) of Otherness, and the intricacies involved. She not only works *with* her contemporaries in *Tel Quel*, but she sets herself apart from them. By combining thinking, writing and literature, she says, language becomes transformed, "[i]t becomes sensuous, filled with feeling and that means that the speaker is not neutral. She carries herself into the language" (Midttun, 2006, p. 167). McAfee (2004) echoes Barthes' recognition of Kristeva's

¹⁴ Multiple attempts to locate the copyright for this image have been unsuccessful. It is printed in Guberman, 1996, pp. 135-137.

influence, pointing out that “[s]he has changed the terrain of literary criticism, psychoanalytic theory, linguistics, and feminist philosophy” (p. 3). Similarly, she is changing the terrain of this research with these combinations in her work.

Kristeva’s psychoanalysis

In 1974 when Kristeva immersed herself in psychoanalysis, she realized that confronting the past means translating childhood memories into another language. For her this confrontation and translation occurred through the language of psychoanalysis (Moi, 1986). The insights gained through this translation expose the multiple layers of her work, and her fluidity, in constant motion, as she calls it, “travelling ... I find myself between genres” (Midttun, 2006, p. 169). Drawing on her own self-analysis in between and transforming genres, reinforces her status as “an outsider in Paris, someone in exile”, “a foreigner experiencing and inducing a ‘*dépaysment*’ (bewilderment, disorientation, feeling of strangeness and unfamiliarity)” (Lechte, 1990a, p. 66). Kristeva’s productive response to her foreignness as exposed through psychoanalysis, underlies her idea of exile, which becomes an important ethical imperative in the philosophical thinking and framework that is examined in chapters 5 and 6. Kristeva credits exile as crucial for her successful thinking-writing. Confronting strangeness in “the other and [of] oneself, toward an ethics of respect for the irreconcilable” (Kristeva, 1991, p. 182) is thus critical to the contribution of Kristeva’s work to this research. This inner and outer foreigner ‘bewilderment, disorientation, feeling of strangeness and unfamiliarity’, impacts in important ways on Kristevan notions of feminism.

Kristeva and feminism

Kristeva’s alignment with feminism and feminist practices significantly connects the diverse directions of her work, and her contribution to this research. “[S]omewhat critical”, according to Moi, (1986, p. 9), she “used to belong to the movement” and is “now more radical” (Midttun, 2006, p. 174), as Kristeva herself claims in an

interview, aggressive feminism is “archaic” (p. 174), and contrary to her aim of speaking “of each and every woman’s freedom and creativity” (p. 174). Kristeva’s concerns have been labelled as a “third generation postmodern feminism” (McCance, 1996, p. 155), conscious of, and arguing against, the prevailing social contract and ideological contexts. From her poststructural standpoint, she is concerned with shifting “the boundaries, the limits, of the subject’s enclosure” (p. 155). Her feminist stance is thus inseparable from her critical approach to psychoanalytic work, focus on the body, and complex subject formations. Her concept of the subject in process, explicated in more detail in chapter 3, embodies this feminist stance as always only alive if it is constantly changing (Kristeva, 2002). Thus, her concern with “[t]he challenge of confronting the foreigner is the challenge of confronting alterity” (Purcell, 2010, p. 575).

For Kristeva, a confrontation of subjectivities necessarily exiles the unified subject. This further dispels expectations of a coherent ‘we’, to reveal also the wounds, and turmoil (McCance, 1996), the otherwise unsaid, that is raw, intimate, and inseparable from societal impacts. Innovative, active, dissident research is required, according to Kristeva (Kristeva, 1979/1986), “to break the code, to shatter language, to find a specific discourse closer to the body and emotions, to the unnameable repressed by the social contract” (p. 200). Kristeva’s feminist stance fits with the social, moral and ethical commitments to urgently confront teacher Otherness, where “the stakes are ... of epochal significance” (p. 200), especially given the significant influence of early childhood teacher attitudes and orientations on the provision of education to the youngest members of society, and on the relationalities and lives of the children and their families with whom they share such a responsibility for the future.

Kristeva as the foreigner

‘Freely attuning to loves and hates’, as her foreigners do, Kristeva’s intellectual and literary foreignness plays out her notion of the foreigner in this thesis. Similarly to

her foreigners, her *Tel Quel* space might, for example, be a mask, that helps soften the critiques and confrontations of societal and intellectual alterity. Kristeva's views and approaches to foreignness are neither undisputed nor universally accepted (Johnson, 2002; Visker, 2005). Instead, the contributions that her work makes to this thesis arise in the attitude of critique and confrontation, of her life, theories and intellectual milieu, through her multiple modalities of Otherness. A constant Hegelian-like dialectic, for example, as will be further explained in chapters 5 and 7, is influential (Oliver, 2002), and realized in the opportunities offered by the potentials of Kristeva's Otherness (Moi, 1986).

The relationship between her life and theories adds to insights into what it means to be the foreigner. Their connection signifies meaning, for example, between life, language and experiences (Oliver, 2002), as a performance of her earlier notion of foreigners. In these entanglements, the psyche of the group – whether French or Aotearoa society, or an early childhood teaching team – reflects and shapes individual citizens' exclusionary reactions to those who are outside of the group, shaping the experiences of the Other (Purcell, 2010). For Kristeva's foreigners, exclusion by the locals can lead to the desire to mask realities, for example, or to remain silent, to minimize their reactions. Rejection might lead to being

[r]iveted to an elsewhere as certain as it is inaccessible, [where] the foreigner is ready to flee. No obstacle stops him, and all suffering, all insults, all rejections are indifferent to him as he seeks that invisible and promised territory, that country that does not exist but that he bears in his dreams and that must indeed be called a beyond (Kristeva, 1991, p. 5).

Reflections on group or societal attitudes offer valuable insights into the possible experiences of individual Others, foreigners, and their dream of 'beyond'. Conversely, also, recognizing the Other, can "make our own subjectivity appear

strange” (Purcell, 2010, p. 576), and reaffirm the foreigner within each of us, through the discomfort that such a recognition causes.

Confronting the present, as Kristeva reminds us in her turn to psychoanalysis, means looking to the past. Recognising the multiple interwoven streams in the Aotearoa metaphor of braided rivers and shifting sands introduced in chapter 1 (Macfarlane, 2013), the multiple strands of my own Otherness evoke and are guided by a similar metaphor originating in my country of birth, in the Australian Aboriginal philosophy of Ganma (Watson, et al, 1989). Ganma represents the confluence of freshwater streams with the salt water of the sea. It symbolises the interface of different knowledges, from different origins, histories, or situations, as they intersperse, fluidly intersecting molecules, forces, particles and materialities. This Aboriginal theory holds that the “forces of the streams combine and lead to deeper understanding and truth” (Watson, et al, 1989). Like the braided rivers, it offers a way to acknowledge different knowledges coming together, but not necessarily as commensurable, in this research.

Through Ganma then, knowledges converge, as we recognise others as foreign, “forc[ing] us to display” our own “secret manner in which we face the world” (Kristeva, 1991, p. 4). Kristeva reflects on her own alterity, describing her conundrum of the foreigner within, as “a monster of the crossroads” (Kolozyc, 2014, p. 1), illustrating the point of recognising that “foreignness is within us”, that “we are our own foreigners”, and that “we are divided” (Kristeva, 1991, p. 181). Relationships with and as the foreigner teeter “on the fragile threshold between brutal rejection and loving acceptance, which can only begin to be resolved through the acceptance of our own difference” (Purcell, 2010, p. 577). For a further connection with such a fragile threshold, my own ‘disengagements and uprootings’ illustrate different perspectives and experiences of Otherness. They explicate Kristeva’s notion of the foreigner and the foreigner within through my histories, childhood and foreigner experiences. Through these experiences, I am embedded

and affected in this research: a foreigner confronting my own ghosts. In this next section I think-write on my own unknown, outlandish, nomad, implant, in myself, like Kristeva's foreigners.

2.4 Myself as the foreigner

I became the foreigner on a particular day. It struck me on the day that I was dropped off at Monash University kindergarten that I was different. Through Kristeva's foreigner lens, I am the foreigner, and have been from when I was born in Fern Tree Gully, outside Melbourne, Australia. My foreigner story arises in the histories that my uncle Peter Hornung writes of in the English translation of stories in *Memories of Palestine*. "You will 'hear' people talk" he says, "you will listen to their anecdotes, take part in their highs and lows, their triumphs and their tragedies, and perhaps look deeply into their souls" (Hornung, 2005, p. 11). These stories, my ghosts, following Kristeva, precede my earliest memories.

I grew up amongst members of the recently re-established communities of Palestinian German Templers¹⁵, in Australia. German is my mother tongue, and the German communities established by the refugee Templers in Bayswater, Boronia, and Bentleigh, were my local community. My large extended family, and the Templers in the community, tradespeople, teachers, musicians and sportspeople, shaped my life as I knew it, in German. Similarly to Kristeva, my double life began when I was a child.

My foreigner histories

My childhood is shaped by my parents' histories, in the original Templer communities in Palestine. Formed in the Black Forest, Germany, in 1861, to pursue

¹⁵ The Templers are an "independent faith community" (Temple Society Australia, 2016), first established in the Black Forest, Germany, in the 1860s.

a spiritual belief in the creation of a Temple of God, the Temple Society represented a faith-oriented departure from the Protestant Church. This departure was physical as well as religious, with followers of Christoph Hoffman, the leader, migrating to Palestine to form a community founded on a love of God and of one's neighbour, unencumbered by the dogma, confessions and sacraments of the Protestant Church (Sauer, 1985). The first community was in Jerusalem, followed by others. Between 1869 and 1948 further German Templer settlements were established in Bethlehem, Waldheim, Haifa, Sarona, Wilhelma, and Jaffa, as educational, economic, and religious foundations of life and community. Engineering firms, orange orchards, wine plantations and farms, builders, teachers, and families lived and prospered together, through the flourishing and devastation of two world wars, and the space in between (Blauch, 2009; Hornung, 2009). My mother's childhood in Wilhelma and my father's in Jerusalem were punctuated first by what they remember fondly as an idyllic life, and then by World War II. This included their internment by British soldiers, within their communities, and the ravaging turmoil and uncertainty about what lay ahead, for themselves, their homes and communities. Evicted for deportation, my father's family was amongst a group that moved to Germany during the raging war, to the Black Forest, 'back' to the 'homeland' that many, and certainly he, had never experienced.

Other families, including my mother's, were to be shipped to Australia, but retained in Palestine due to an outbreak of chickenpox. Chickenpox spared them from years of detention with those families who did board the ship, in the Tatura Refugee centre near Goulburn, Victoria. The 'chickenpox' families were deported later, at the end of the war. As my uncle, Peter (Hornung, 2009) captures it

As a small minority in Palestine, interned behind barbed wire, torn between loyalty to a distant fatherland and love of the Holy Land, forced out by deportation, terror and organized expulsion, the Templers did indeed have a difficult time. Throughout the 1940s,

they battled with the spectre of an uncertain future on a rollercoaster ride of fear, hope and despair (p. viii).

My mother tells of the ‘fear, hope and despair’ of the families preparing for wherever they were going, while no-one knew where. With four days to pack their belongings, they burnt in huge bonfires what they could not fit into the small suitcase that every adult was allowed to take. Prized possessions were burnt or smashed, rather than leaving them to anyone else, shattering and leaving behind dreams and lives. When my grandmother’s crystal bowl didn’t break, however hard she threw it, she carried it with her on the entire voyage to Australia.

Crammed onto the ship, the ‘Empire Comfort’, my mother’s family and others in the group was shipped to the unknown. Amid shooting, bombs and vomit, they endured the journey to a refugee camp in Cyprus. Here they spent a year, of what, from my mother’s child-perspective was in many ways a wonderful time: a little schoolwork each morning – run by teachers in the group and by other prisoners of war already on the island, in the make shift school tent – followed by playtime at the beach in Famagusta in the afternoon (I. A. Arndt, personal communication, February 23, 2016).



Figure 7 - Golden Sands refugee camp, Cyprus, 1948¹⁶

¹⁶ Used with permission, Horst Blaich

For the adults the Cyprus internment was a more worrisome fear, hope and despair rollercoaster, of finding their sole (and soul) comfort in the company of their known community members. Their shared experience and sheer determination helped them to establish some semblance of routines, communal kitchens and even improvised theatre performances. A year later, another long boat journey brought the group to Australia (Blaich, 2009; Hornung, 2009). That is where I was born.



Figure 8 - My mother, the youngest (at 10 years old), with her family in the refugee camp in Cyprus, 1948¹⁷

Myself, a child foreigner

One day in the summer of 1969, I was devastated at being dropped off at the kindergarten. I was incomprehensibly removed from my private – and until then also my public – familiar community. Perhaps I was reliving my parents' earlier exile,

¹⁷ Family photograph

as misunderstandings or non-understandings became my life? Malone's (2016) description of Ganma, as "the meeting of two bodies of water ... a way of talking about how two separate epistemological domains or cultures of knowing might come together" describes the clash of knowledges that occurred in me on that day. The teachers attempted to include me in what I am sure were intended to be 'fun' activities with the other children. I could neither speak nor understand the language, however, and real and imagined borders were everywhere. These perceived barriers led me towards a private space of safety, removing myself from the teachers' gaze. Overtly I must have appeared like a withdrawn child, who, like Kristeva's foreigners, masked her fear, and attempted to hide herself. Inaccessible to the teachers, I had no inclination to reveal or to escape this mask. It was my reliable space, reserved for and accessed only by myself.

School was a similarly disturbing rupture of my cultural and linguistic normality that further entrenched my Otherness. Outwardly, starting school was another physical border crossing from the security and comfort of my private life, into the wider public community: a familiar process, privilege and dream, for many children the world over. For me, however, entering school manifested my alienation. Although I quickly mastered such culturally hegemonising tools as the dominant English language, appropriate study skills and local cultural mannerisms, I was and remained classified as 'German'. In my private life I was 'normal', living with 'normal' people whom I loved and knew. However, in that private normality I had never been called a 'Nazi', nor been sneered at and insulted for being 'German'. That occurred only when I crossed the borders every day to school. Perplexed, the teasing at school led me further into hiding.

In my wider family nobody spoke of being 'German', or of what this meant, in relation to living in Australia. The real stories of the ravages of war and forced exile remained hidden from us children – and mostly avoided even amongst adults, most likely as still too raw and painful. It was a number of years before I found out

(through 'social studies' classes during the 1970s, focused heavily on German atrocities committed and endured during World War II), about Nazis. And it was many more years before I grasped the implications for other children's families, and how their actions towards me perpetuated handed-down, narrow conceptions of detested Germanness.

In this developing British colony, all children at my primary school at this time were either from immigrant families, or descendants of immigrants. In that sense we were all foreigners, with wartime stories of grief, despair, and new countries, yet I was the foreigner amongst foreigners, the too strange stranger. Rachel, from Pakistan, became my friend, while to the other children I remained the 'black angel' detested Other. My own social, cultural questions added to the confusion confronting me on a daily basis. Why didn't the German lessons that I attended on the weekends address these issues? The teachers there did not speak to my concerns, hoping instead to create a smooth, superficial, joyous existence and childhood in the new land, and rendering the German/Australian borders opaque, unfathomable and un-navigable. Of course, I knew little of the adults' pain, or of their own unfinished grappling with their evacuation, alienation, losses and heartaches (Hornung, 2005). How did I become the foreigner, that, like Kristeva's foreigner, clouds transparency, the chased around the playground hated Other? My daily border crossings locked me into a solitary resistance with childhood engagements, invisibly producing me as an inner child foreigner.

Masking my Germanness

Every day I tried to mask my Germanness. I undid my long plaits as I arrived at school, threw out my brown bread, branding-me-as-German-sandwiches, gaining hope every time I removed another piece of evidence. Keeping this secret from my parents made me feel powerful and in some kind of control over the situation. If I could hide the evidence, my differences would be hidden, and I could be less

foreign, 'without ostracism', as Kristeva (1991) suggests in her opening utopian challenge in chapter 1.

When the headmistress invited me into her office to teach her German, I mistook what she may have intended as an affirmation of my home language knowledge, as just another reinforcement of my omnipresent Germanness. She exacerbated my alienation, and I navigated secretly, through the back corridors, to her office in the hope of getting there and back to my classmates unseen, having consumed the meat pie, which she offered me, as a non-German indulgence in food that the other children also ate. By attempting to conceal my Otherness, I tried to reduce the name calling, and thought that if I would repeat these procedures every day, perhaps I could eliminate the rejection altogether? "Indifference is the foreigner's shield", Kristeva (1991, p. 7) states, and in this daily turmoil of my private/public, German/Australian Othernesses, my shield was also my public defence.

My childhood reflects constraints inherent in the notion that the child is constructed by social norms (James, Jenks, & Prout, 1998). Exiled-German-Australian norms were strong as I was growing up, but they were and remain complex. As one of the first generation of Templers born in the new country, the social constructions of our childhoods resembled the phenomenon that Kristeva (1991) describes as exiled foreigners retaining (or attempting to retain) the "essential purity" of the life of "abandoned forebears" where one "imagines that one preserves it better than ... [those] who have stayed "back home"" (p. 24). My childhood was an in-between. Like Kristeva (1991) and her foreigners, I was never really here, but also no longer there. I followed the aspirations of her foreigners: to become assimilated into the "fraternities of the "wise", ... "the "native"" (p. 2), oh, if only I could just have been like the others....

I crossed not only between my dual Australian realities, but inadvertently my multiple realities were rooted also in the Palestinian settlements, that were no more, and further back, in the German 'homeland', to which we remain bound, in a

historicized, vicarious way through the histories, told and retold. To use Kristeva's (1991) point, "having lost all material ties" maybe the Templers too had invented for themselves a "we" that was now largely symbolic, that while "lacking the soil" had become "rooted in ritual" (p. 24)? These multi-layered ties, at once distant but equally and intensely present, permeated my childhood.



Figure 9 - Myself at 10 years old, in Germany

... 'on the fragile threshold between brutal rejection and loving acceptance'¹⁸.

Later in my childhood and as an adult I lived intermittently in the Black Forest. As for Kristeva's foreigners, my multiple roots played out in different ways, where questions remain, and new questions arise. Hiding behind the mask, removing

¹⁸ Family photograph

evidence of Germanness, sneaking around corridors, became entangled with the normality of being and speaking German. Instead, in Germany I was exoticised and desired, as the Australian Other. What do these experiences mean for me as an adult foreigner – now reversing the duality? As an early childhood teacher in Germany, with a fluent Swabian dialect, my foreignness emerged in my ways of living. The German rituals, maintained so strongly in my Australian childhood now largely superseded by a new Australian-New Zealand-somewhat European, Ganma-like intermingling, of knowledges and not necessarily commensurable ways of being. My Otherness, like Kristeva's Frenchness, depends on the perspective. How am I, like Kristeva's (1991) foreigners, "ready to resume [the] infinite journey, farther, elsewhere" (p. 6), always transient? Where am I transient to, or from? As in the remainder of the thesis, questions multiply, and elevate the continuing foreigner within myself, as I respond to my own and others' Otherness.

What other questions have our elders been unable to talk to us about, because they touch on what remains in their own unconscious? Perhaps some topics are too raw or awkward to 'speak the unspeakable' and we, the next generation, might never know about struggles that pre-exist, and ultimately also form us? Following Kristeva, our elders too are foreigners, at an unconscious level, to themselves. What does this mean for them, and myself, as I wonder if or how I can question and unsettle what is hidden behind their mask, unravelling all of our foreignness within?

2.5 Developing the foreigner lens

As Kristeva says, the foreigner is, and remains, in between. The argument of this thesis is developed by this chapter through demonstrations of the kind of 'demented whirl', pleasure, and suffering, hypersensitivity, masked and shielded everydayness of being the foreigner through Kristeva's and my own experiences.

Through our experiences, Kristeva's notion of the foreigner and the foreigner within, raw, intimate, and complex, expand common understandings of 'the foreigner'.

According to the Oxford Dictionary (Oxford University Press, 2017), as an example of a common understanding, a foreigner is “a person born in or coming from a country other than one’s own” or “a person not belonging to a particular place or group; a stranger or outsider”. Kristeva’s (1991) notion of the foreigner exposes realities, struggles, embodiments, limits, formations and transformations that the subjectivities and perspectives in the dictionary explanation may be hinting at. Conceptualising the notion of the foreigner is difficult, as multiple understandings contradict and interfere with each other. Our stories reveal depths, emotions and complex causes of Otherness: both of us are foreigners, “different human being[s]” (p. 2), who, to return to this chapter’s opening quote, can be seen as causing “a choked up rage”, “black angel[s] clouding transparency” (p. 1), Kristeva in a male dominated, foreign scholarly environment, and myself in and beyond the adopted new homeland of my (also foreigner) parents.

Through this foreigner lens teacher Others that come from a different background or place, might be seen as the cause of unwanted disturbance, or anxiety, in the everyday comfort and routine of a teaching team. Like in our lives, the metaphor of Ganma and of the braided rivers can usefully represent the coming together of diverse knowledges that converge when teachers who are culturally Other work together. These metaphors remind us how boundaries are blurred as histories and knowledges mix: within Kristeva’s Bulgarian-French-linguistic-philosophical-psychoanalytical-personal world; within my German-Australian-New Zealand histories and cultures; and within teachers through their conscious and unconscious attitudes and orientations in their new or even not so new early childhood environment. Lines can become blurred, for example, in terms of what matters in their teaching roles, about the nature, morality and ethics of relationships with families and community, to what extent teachers listen to children’s voices in their new setting, and respond to children’s development, behaviour, abilities, risk taking, nutrition, dress, or relationships.

Kristeva's notion of the foreigner creates spaces for these blurring confluences. The multiplicity of her foreigners' experiences and emotions is illustrated in what some might see as overly poetic emotionally driven and dramatic. The argument for its usefulness lies in precisely that: Kristeva's foreigner lens highlights the often unspeakable or unspoken sense of discomfort caused by being Other, unfamiliar, unpredictable, strange. The spaces opened by rupturing known, comfortable conceptions of the foreigner, and of ourselves as foreigners within, are instrumental in questioning conceptions of Otherness, and culminate in the concluding aims beyond this thesis in chapter 8, further research and practices of revolt.

Possibly the 'victim of our clannish indolence', 'intruders', or even 'responsible for all the ills of the polis', as in her opening quote, Kristeva's foreigners exemplify such multiplicities as arise in being culturally Other. Being the foreigner, yet also at home, is articulated by Kristeva, as not only a "hopelessness and confusion" but also a grasping of opportunities to "overcome such feelings of estrangement" (France Culture Broadcast, 1988/1996, p 4), in the ongoing formation of subjectivities. In reference to her own foreignness she reflects on 'her' foreigners in *Strangers to Ourselves* as performances of this ongoing, contradictory but complicated sameness/Otherness. Her conception of the foreigner is thus critical to inform the argument for deepening confrontations of our own and Others' Otherness, as simultaneous braiding of intertwining knowledges and ways of being, revealing desolation, hopelessness, joyous exuberance and exaltations in multiple forms, to grasp 'small spaces of freedom'.

This intertwining is furthermore within ourselves, as the foreigner lives within each of us, and, following Kristeva (1991), 'he' represents our identity, as well as "the space that wrecks our abode, the time in which understanding and affinity founder" (p. 1). That we would be spared from detesting the Other by recognising the foreigner within ourselves, creates what might be a problematic or even impossible expectation of a 'we' – as an expectation perhaps, of homogenous teaching teams?

How might individual and collective orientations to the team implicate the idea of the foreigner coming in – an immigrant teacher perhaps – when teachers become conscious of their difference? And how then might teachers think differently through attitudes or orientations to Otherness that mean that this foreigner, teacher, “disappears” as Kristeva (1991) argues “when we all acknowledge ourselves as foreigners...” (p. 1)? Kristeva’s foreigner and the idea that there exists a foreigner within each of us, are significant in emphasising the disturbances that such revelations might cause.

2.6 Concluding comments

This chapter illustrates Kristeva’s foreigner lens. Kristeva’s notions of the foreigner and the idea that the foreigner lives within each of us underlie the examinations throughout the remainder of this thesis. Spurred on to deepen examinations of the foreigner by her provocations, this chapter has foregrounded the critical observation of two consistently present considerations in being the Other: its uncertainty, and unknowability. “Let us escape its hatred, its burden”, Kristeva (1991) urges, affirming these points, “fleeing them not through leveling and forgetting, but through the *harmonious* repetition of the differences it implies and spreads” (p. 3, emphasis in the original). A critical and intricate thought engagement with Otherness is necessary, to accept and allow for differences in ways that promote such harmonious cross-cultural encounters.

The narratives and dialogues developed in this chapter have demonstrated some of these multiple layers and impacts as representations of the foreigner. Kristeva’s and my own realities have explicated more than a singular personalised foreignness: they are illustrations of multiple modalities of Otherness, their representation limited in this instance by my ability to capture, let alone do justice to, their full extent within this thesis. Following Kristeva’s (1991) suggestion to “not seek to solidify, to turn the otherness of the foreigner into a *thing*” but rather to “merely touch it, brush by it, without giving it a permanent structure” (p. 3, my emphasis),

this chapter has barely 'touched' her or my Otherness, 'brushed by it', a toccata and fugue.

This chapter has strengthened the argument for the usefulness of Kristeva's notion of the foreigner and the foreigner within as points of entry into further philosophical thought throughout this thesis. It addresses the hermeneutical gap surrounding teacher Otherness in early childhood education by explicating Kristeva's foreigner lens through some of Kristeva's own narratives and experiences, and her ontological connectedness with the notion of the foreigner. Situating Kristeva temporally and spatially within the explosive times in Paris has shown how she was simultaneously influenced by and influenced theoretical shifts, from structural epistemologies to poststructuralist de- and reimaginings, illustrating how she both formed and lived her foreigner lens.

Investigating some of my own histories and realities has helped to personalise Kristeva's foreigner lens to my story, as an entry point to this theorisation of Otherness. The stories told and untold by the 'old people', of my parents' childhoods, life, and internment in and then exile from Palestine, and stories of linguistic, personal, public and ideological foreignness have implicated my grappling with my own and with teachers' orientations to Otherness. The deportation of entire German settlements into the unknown continent of Australia forms a strong foundation to my own ongoing questioning and realities as the foreigner that also belongs: neither really here, nor there. Kristeva's foreigner lens has unmasked and unravelled, confronted, affirmed, shocked and stood alongside my own revelations.

Finally, this chapter's indication of the omnipresence of the foreigner within opens a space for the next chapter's development of the argument of the thesis, through Kristeva's third key contribution: the theory of the subject as constantly in process. Kristeva's dislike of photographs illustrates this concept. "I fail to recognize myself in those fixed moments and poses..." she notes, they alter "the moment I actually experienced There, I remain a foreigner" (Kristeva, 1996). Like when

assumptions about teachers who are culturally Other remain unchallenged, Kristeva says, “I fail to recognize myself in those fixed moments and poses, those fragments of lost and forgotten time that leave no impression on me besides an occasional feeling of discomfort that bears little relation to the remnant that I see before my eyes.” A static or linear approach or representation is impossible when subjects are considered as always foreign, and always in process. In this chapter I have used the photographs shared in her interviews with Guberman (1996) in the spirit of Kristeva’s (1996) stated intention, as a memory of “an ever-present underground life – not a past, but a malleable immanence that never stops developing, however secretly.” Such a malleable immanence then, is further examined in chapter 3, through the subject in process.



Figure 10 - Tea cosy from Jerusalem

The malleable immanence ‘never stops developing, however secretly’: my father’s tea cosy taken from Jerusalem 1942 keeping his coffee hot in Australia in 2017.¹⁹

¹⁹ Family photograph

Chapter 3 – Subjects forever in process

Everything is in motility, of which, like the rest, humanity only sees the shadow (Artaud, as cited in Kristeva, 1998a, p. 151).

3.1 Introduction

In the previous chapter motility and humanity were displayed through Kristeva's notion of the foreigner and the foreigner within. In this chapter Kristeva's theory of the subject in process adds to the argument for increasingly complex, critical and philosophical engagements with early childhood teacher Otherness. The subject in process continues the braiding of rivers, bringing Kristeva's influences into play through Artaud's²⁰ statement that 'everything is in motility' (Kristeva, 1998a), and in this motility the subject in process creates spaces for recognizing and examining the 'shadows' of its complex realities. It unmask what might be unseen, simultaneously hiding the unknowable, validating and elevating teachers' inner landscape, as foreigners within.

Chapter 2 introduced two of Kristeva's key contributions to the argument in this thesis: the notion of the foreigner, and the foreigner within. The illustrations of these notions, first through Kristeva's toccata and fugue foreigner lens, and then through Kristeva's and my own lives and stories, emphasise the uncertainty and unknowability of being the Other. They directly address the concerns of this thesis by challenging expectations that there can be a 'solution' to the 'problem' of

²⁰ Antonin Artaud is a nineteenth century avant-garde dramatist, poet and Kristeva's inspiration in theorizing the subject in process.

diversity (Baldock, 2010), and they instead elevate the multiple possible, simultaneous and ongoing realities and questions of Otherness. Kristeva's (1996) statements that photographs represent a memory of "an ever-present underground life ... a malleable immanence that never stops developing, however secretly" indicate what might lie behind Artaud's shadows, and lead the thesis to her third key contribution: her theory on the subject in process.

In this chapter I follow Kristeva's insistence on the importance of recognising the foreigner within from chapter 2, and that it is only when individuals recognize themselves as foreigners, that they will be "spared detesting" (Kristeva, 1991, p. 1) the Other. Kristeva's theory of the subject in process offers perspectives that both inform and complicate how early childhood teachers might work through this process. The chapter responds to the aims of the thesis by offering critical philosophical ways to think about knowing the self, and about the uncertainty and variability, the 'motility' of the subject.

Shadows and light

This motility of the subject, like the foreigner within, applies to all early childhood teachers in a teaching team. Kristeva's (2008) statement that all subjects are "infinitely in construction, de-constructible, open and evolving" (p. 2) underlies the importance of this theorisation of teacher Otherness. It complicates conceptualisations of teacher Otherness with what is unknown, repressed, 'shadows' and the further idea that, even when we culturally belong to a team, culture, milieu, or society, "we are never completely the subjects of our own experience" (Oliver, 1998). The intrinsic heterogeneity that complicates teaching teams, whether they include new immigrant teachers, well-settled teachers, or others from diverse backgrounds, is revealed as infinite and unknowable, and as the foundation for examining Otherness in ways that acknowledge the Other, foreigner, teacher, and remove her from the margins. This examination of the subject in process thus aims to open accessible entry points for theorising the inherent

heterogeneity in early childhood teaching teams, unmasking all teachers as in process, foreigners within, and as mutually affecting, affected and therefore crucial to each Others' work, life and relationships in the team.

Shadows and light represent the diversity of the braided rivers of teachers' ontological and epistemological Otherness. As in the painting of Artaud himself, below, shadows and light encapsulate the seen and the unseen, the known and unknown that is inherent, shifting, but ongoing, in teacher Otherness.



Figure 11 -Shadows and light: Antonin Artaud, by Leo de Freyne²¹

Accordingly, this chapter opposes ideals that favour ontological or epistemological sameness or simplicity. It follows the argument of the thesis, that there are no easy

²¹ Despite all attempts to contact the artist no contact details have been found. This image was retrieved from https://www.google.co.nz/search?q=antonin+artaud,+by+Leo+de+Freyne&espv=2&biw=1237&bih=578&source=lnms&tbm=isch&sa=X&ved=0ahUKEwiBu5zxirTSAhVEi5QKHe5hAK0Q_AUIBigB&dpr=1#imgrc=yhLITp7WDxeSnM

answers or solutions to the problem of diversity in early childhood teaching teams, responding to it by seeking to open up new ways of theorising and thinking. The subject in process offers a theoretical point of entry to complicate and rethink marginalising contextualised orientations and practices. Teams, for example, might be welcoming “as long as they [the foreigners] behave and speak like us” (Söderbäck, 2012, p. 306), or differences might be merely annihilated, to “neatly situate[s] everyone on the linear path” of progress, for example, “in the interest of a neutral and abstract ‘all’” (p. 306). This chapter seeks to unsettle and disturb the neutrality of the abstract ‘all’.

By exposing the rawness and nuances of Otherness in the subject in process, Kristeva’s theory offers access to new ways of theorising teacher Otherness. Teachers’ collective commitment and personal and professional responsibility to cultural diversity in relation to the children in their centre, are expressed in recent research. They propose, for example, bridging and negotiating cross-cultural relationships (Guo & Dalli, 2012; Harvey, 2011; Loveridge, et al., 2012; Mitchell et al., 2015), and they call for urgent research in relation to the teachers themselves, and to their Otherness. Teachers’ and researchers’ calls inform the application of Kristeva’s subject in process throughout this thesis, through the central elements identified by Stone (2004a) as: the semiotic, abjection, love and revolt. These elements are central to the theory, and frame this chapter in relation to teachers’ ongoing constructions and forming subjectivities, to support and promote critical philosophical attitudes and approaches towards teacher Otherness.

This examination takes literally the translation of Kristeva’s title of her theory from the French. *‘Sujet en procès’*, means both the subject on ‘trial’ and the subject in ‘process’, and Kristeva plays on both meanings (Ffrench & Lack, 1998). This raises possible tensions and concerns in their constructions of teacher subject formations in particular situations and relationships. In its application of elements of Kristeva’s theory, this examination does not purport to be a study of psychoanalysis. Rather it

is a philosophical engagement with particular conceptions of subject formation, drawing on Kristeva's productive and destabilising contributions. Kristeva's theory informs and provokes details and nuances in early childhood teacher subjectivities, that lead to critical insights into their Otherness. The examination in this chapter concludes with the key element of uncertainty, arising in the notion of revolt, as an opening for opportunities, for change, and for living with and as the foreigner in the unknown future. It begins, however, with an outline of the subject in process.

3.2 The theory of the subject in process

Stone (2004a) refers to Kristeva's subject in process as a mystery. Subjects are never completely products only of their own experiences, but instead, she says, are always 'split subjects', and as such "we must call ourselves (continually) into question" (Stone, 2004a, p. 124). Through Kristeva, the ongoing construction of the self, of identity, subjectivity, as subjects in process, connects our evolution as subjects with the evolution of language, as a signifying practice, as such signifiers appear in discourse, literature, and art, for example. It counters any positivist theoretical neutrality, by highlighting the motility and ongoing creation of the subject (Kristeva, 1998). The theory of the subject in process emerges from Kristeva's psychoanalytic influences through Freud and Lacan, but in its motility, it also represents a shift away from psychoanalytic theory. Kristeva argues that Lacanian psychoanalytic theory relates to a disconnected subject, a structured and "divided unity" (Kristeva, 1998a, p. 133). Since the subject is in process, its motility differentiates it (and the body) from linguistic structures. The structures of language, or text, represent an element of stasis following Kristeva, whereas the subject in process opens up to the complexity of the subject's drives which move it beyond this structural stasis (Prud'homme & Légaré, 2006).

The concept of the subject in process moves beyond the structures by which subjects are constituted. For Kristeva it challenges the linguistic structures in subject formations, emerging through Saussure's structural linguistics, for example, and also

through Lacan's psychoanalytic work (Kristeva, 1998). The subject in process points in particular to Kristeva's following of Lacan's work, in which the evolving subject is related to a language, and where the "real body and the textual body are of a similar nature ... as they are embodied in language" (Prud'homme & Légaré, 2006, p. 2). From a psychoanalytic perspective, the structures of language are "always already divided" (Kkona, 2012, p. 176). They always involve both a signifier and what is signified. Conceptualising the Other through the motility of the subject in process represents a break from linguistic structures, making room for "pre- or translanguistic modalities" (Kristeva, as cited in McCance, 1996, p. 147). They shift into the unknown, beyond fixed structures, beyond language, into and perhaps beyond, the human.

For early childhood teachers, the structural milieu is broad. It is made up of governing structures at a national, local and early childhood centre level, including government policy (such as educational, teacher education and immigration), local laws and regulations, and centre policies, as well as the structures of wider societal and local community attitudes and understandings. These structures might be seen as what Kristeva calls the symbolic. The symbolic structures represent the environment in which the subject in process develops, in a signification, that is, in a constant meaning-making, that occurs through the semiotic. The semiotic (Kristeva, 1984) is a key element of the subject in process, and is central to its usefulness in questioning the intricacies of teachers' own and others' subject formation. The semiotic is examined now in relation to teacher Otherness.

The semiotic

The semiotic makes a significant contribution to more complex articulations of teacher Otherness. It is what creates meaning in the signifying process of the construction of the self. In conceptualising the subject as in constant process, meaningful signification depends on the connectedness of the subject. It always "requires both the semiotic and symbolic modalities" (McCance, 1996, p. 147). To

conceptualise the semiotic then, it must be seen alongside the symbolic. The symbolic co-exists with the semiotic, and, following Kristeva (1984), gives the process of signification its structure, through the governing laws, rules and attitudes as referred to above. For Kristeva, the symbolic represents the structuring rules of a theory, as well as the governance of a subject. In this research, I draw particularly on the latter, to the governing structures of the subject, specifically applied to the milieu of the early childhood sector. The symbolic then, creates a structural framework, and the semiotic exists alongside, or within, the symbolic. The semiotic adds “the heterogeneity of meaning” (Prud’homme & Légaré, 2006, p. 4). It alerts us to multiple interpretations and implications of and within the symbolic milieu.

For Kristeva the semiotic exists in the chora, which is an inner space that cannot be represented. This means that the semiotic acts in discrete ways, as “[d]iscrete ... energy” or drives, that occur in the not yet formed and continually forming subject, as a result of “constraints imposed ... by family and social structures. In this way the drives”, are “‘energy’ charges”. The chora is “a nonexpressive totality formed by the drives and their stasis in a motility that is as full of movement as it is regulated” (Kristeva, 1984, p. 25). The semiotic chora, then, ties the symbolic influence to the semiotic meaning-making. It “designates a heterogeneousness beyond representation, an unconscious supplementarity that belongs inescapably to the process of signification” (McCance, 1996, p. 147). It represents, perhaps, what teachers may feel but be unable to articulate, that is nevertheless meaningful about differences and similarities, belonging and alienation, elation and despair, in their subject formation.

Through this chora the semiotic performs multiple roles in the subject in process (Kristeva, 1998a). It links the subject in process to its context, landscape, polis; it counters the homogeneity of the symbolic structure; it represents that which pre-exists the subject, pre-birth and pre-linguistic; and it energises the subject in its process, by heterogenising it through the nuances through which it communicates,

adding to and moving beyond the sign systems, or symbolic environment (Prud'homme & Légaré, 2006). What follows is an examination of each of these roles and the new spaces created for conceptualizing the nuances of teacher Otherness in early childhood teaching teams, beginning with how the semiotic links teachers to their context.

Linking teachers to their context

The semiotic links teachers to their early childhood teaching team and milieu. In particular, it recognises the signifying and communicative aspect of the social and cultural life of their context (Lechte, 1990a). Semiotic meaning-making, while unrepresentable and 'extralinguistic' "still leaves a mark (as a sign *of* something other than itself)" that may be in the form of "individual or collective behaviours" or evident through "the whole of culture" (Semetsky, 2015, p. 1072). The semiotic arises from teachers' expression and feeling of the rhythms, tones, energy, and pleasure, or desire, as well as in fear, disgust, or hatred. For teachers the semiotic thus connects them by affirming the affective impacts of their context on their forming subjectivities.

The semiotic connects teachers to their context, not in a singular event, feeling or identifiable 'thing' that can be captured. It lies mostly in the unconscious, and it 'speaks', that is it gives meaning, or signifies, in what has been described as the "uncanny strangeness" (Kristeva, 1991, p. 83) of meaning. The semiotic gives meaning to teacher foreigners' forming subjectivities through the unnameable senses, affects and connections in the collective culture of their context (Kristeva, 1998a; Semetsky, 2015). That is, it recognises their inner reactions to the attitudes and practices surrounding them. Without this semiotic component, teachers would remain disconnected in a superficial, homogeneous lack of meaning and emptiness.

Myriad complex factors complicate teachers' context and any attempts to simplify it (Sadehi, 2012). As the semiotic always exists in counter-definition to the symbolic

structures, it too is always complex. As alluded to earlier, for early childhood teachers in Aotearoa the symbolic context includes such governing structures as Ministry of Education or Education Review Office imperatives, and other licensing authorities' professional standards for teaching practice. It also includes the Education Council, which approves overseas qualifications for teacher registration (TeachNZ, 2015), and the policies and prescriptions that regulate teachers and their practice in ethical codes and national and international benchmarks. The symbolic embeds teachers in the holistic, culturally determined and locally premised pedagogies and practices, that aspirationally live out the principles of *Te Whāriki* (Ministry of Education, 1996). Despite its relational aspirations, the curriculum framework simultaneously implicates teachers in the short-term goals and commitments of the globalized, neoliberal, wider economic, political and societal paradigm (Bauman, 2009; Thrupp, 2015, Springer, 2016). Bauman's (2009) description of society as unpredictable and unreliable, as a state of 'liquid modernity', places teachers into a symbolic that is oversaturated with unprocessed information. His framing of the state epitomises an un-simple polis, that is in constant competition with itself and with its often-changing variations and seductions. Teachers are connected but respond each in their own way to this state, through the semiotic.

By connecting teachers to their context the semiotic acknowledges the un-static nature of the wider educational and societal context of Aotearoa. It elevates the concerns arising out of neoliberal educational reforms (Peters & Tesar, 2017; Springer, 2016; Thrupp & Irwin, 2010), of a rapid increase in the marketization and privatization of early childhood education (Mitchell, 2011, 2014; Mitchell & Brooking, 2007), and of the unsettling and multiple professionalisms to which these public and private tensions lead (Duhn, 2010). These pressures are further fuelled by an expectation that, more than ever before, early childhood education is seen globally as a key determinant of children's and society's future success.

This places teachers in the Aotearoa early childhood sector at a crossroads of multiple Othernesses: social, political, educational and cultural. Those who are cultural Others in their teaching team, are indeed split and may feel and appear to be mysterious subjects, torn between political and cultural forces, that weave into a complicated web of deeply personal, often conflicting, excitement and marginalisation (Cherrington & Shuker, 2012; Dahlberg & Moss, 2005; Guo, 2015; Harvey, 2011; Mitchell et al., 2015). Teachers are unwittingly connected to their symbolic context as it shapes and perpetuates ongoing societal practices and attitudes, towards differences, for example, that might disturb the relative comfort of the status quo (Robinson & Jones Diaz, 2006). Concerns within the wider symbolic early childhood context reinforce this connection in tensions arising through the juxtaposition of interpretations of the curriculum framework in *Te Whāriki* (Ministry of Education, 1996), with the demands of the neoliberal political and economic context. The reinforced lack of attention to teacher Otherness in this juxtaposition only widens the conceptual, hermeneutical gap that this thesis addresses. As “the semiotic element makes symbols matter” (Oliver, 2002, p. xv), it validates and offers ways to acknowledge teachers’ interpretations of and responses to their governing structures, the rules and regulations. The semiotic also counters their homogeneity as subjects in process.

Countering homogeneity

Through the chora, the semiotic, then, is an inner space, where teachers’ responses evoked by the governance structures are formed and play out. These responses determine how teachers react and practice within the regulatory symbolic context, and reinforce that the symbolic and the semiotic are inseparable, always interdependent. The individual subject is always both semiotic and symbolic (Oliver, 2002). Kristeva’s positing of the subject in process as a conceptual shift from viewing the subject as logically structured, for example in a Lacanian way through language, is exemplified in the semiotic responses to the symbolic, that validate the

subject's disruptive, heterogeneous forces and narratives. An example of this is in their performance through "tonality, rhythms, contradictions, meaninglessness, disruption, and silence" (Widawsky, 2014, p. 62). The semiotic thus counters, and helps teachers to move beyond, the homogeneity often promoted by narrow governing rules, laws and structures, as if releasing them and their responses from an enclosure. It creates a space to break teacher subjects out of this enclosure, conceptually, temporally, and emotionally (Prud'homme & Légaré, 2006).

Following this thinking, teachers' symbolic structure represents not only the written or obvious, but also the unwritten and hidden rules by which they are governed. It shapes teachers' thinking, being, relationships and their attitudes towards themselves and their teaching, within society, and within their teaching team. The symbolic structure of the subject is related in psychoanalysis to the ego, to what is knowable, to a stasis, and to stability (Oliver, 2002). In countering homogeneity, Kristeva's semiotic might be seen as an 'attack' on the stasis (Kristeva, 1998a; Prud'homme & Légaré, 2006), a disruptive force, which is distinct from the symbolic, and from its language, signs and symbolisations (Kristeva, 1984). In this 'attack', the semiotic represents and forms the affective, emotional, sensual elements in developing subjectivities, in unspeakable, unrepresentable ways (Widawsky, 2014). It is through the semiotic then that the rhythms, tones and drives are discharged (Oliver, 2002), and thus the semiotic counters the homogeneity of the early childhood regulatory and structural environment through the nuances, the poetic, and what Kristeva calls the musicality that arises in teachers' drives and energy, in the reactions between their semiotic and symbolic order.

The semiotic's constant re-construction of teacher subjects is therefore unconscious, and it is unpredictable. It is a "translinguistic" (Kristeva, 1984, p. 90) disruption to the symbolic structures, that breaks the mould of set expectations, transgresses rules, not only because it conveys meaning and significance but especially to do so, for individuals and the team. It Others teachers, as it heterogenises expectations,

the moulds and rules, through the fluid, unknown energies that “move through the body of the subject” (Kristeva, 1984, p. 93). Seen within a teaching team, the semiotic might be that which motivates individual teachers’ energies and drives in their interruption of normalized, homogeneous routines, and ways of being and working. It might be that drive emanating from discomfort, excitement, or their ‘gut’ feelings, the difficult to pin down sensations that nevertheless cause teachers to avert, distort, pursue and elevate, or abandon, actions, practices or beliefs. It could thus also be the unconsciously arising sensation that leads to rejection, of what is intolerable, inexplicable, but essentially impacting on teachers, teaching and relationships.

In alerting teachers to these drives and responses, thinking about the semiotic creates a space to recognise teachers’ inner senses. Fitting with my immigrant student teachers’ ontological and epistemological in-betweenness, the semiotic also recognises the turmoil involved in the passage between symbolic contexts. It elevates recognition of the drives and how their individual responses implicate their being as teachers in between their former and current early childhood contexts and teaching teams. According to Kristeva (1969/1986), the semiotic complicates intertextual processes. This means that teacher subjectivities are always inscribed with their past realities, as well as with those that are current and with those by which they are surrounded, as is further explained in chapter 6. Its intertextuality inserts the semiotic into the unpredictability and on-going construction of teacher subjects in process as Other, and indeed, it pre-exists them.

Pre-existing the subject

The semiotic can be seen as pre-existing teacher subjects. For Kristeva it arises in the realm of the maternal body, suggesting that the semiotic already exists before the subject itself. This also suggests that its elements and drives arise from a pre-existing environment in which the subject comes about and is formed (Kristeva, 1998a). So, conceptualising teacher subjectivities through the semiotic reaffirms

that the subject in process is irreducible to a particular model or conceptual framework, but rather it is a “non-verbal semiotic articulation of the process” (p. 142). It opens up the idea of the subject to the pre-symbolic that again transgresses knowing, and perhaps also identification or articulation. In this sense the semiotic is “a space of mobility” (Prud’homme & Légaré, 2006, p. 2), that introduces and provokes movement in the subject away from a belief in the static unitary subject, to one of uncertainty, of being in process. Kristeva (1991) illustrates such temporal transgressions through her foreigners,

Not belonging to any place, any time, any love. A lost origin, the impossibility to take root, a rummaging memory, the present in abeyance. The space of the foreigner is a moving train, a plane in flight, the very transition that precludes stopping. As to landmarks, there are none (p. 8).

The uncertainty arising in the swings when the present is ‘in abeyance’ between, for example, teachers’ feelings of highs and lows, stability and instability, or what Kristeva (1991) also describes as the foreigners’ sensation of being “always elsewhere, ... belong[ing] nowhere” (p. 10), underlines the notion that the semiotic already pre-exists, surrounds and affects the subject. It moves the subject beyond the ego, stasis, and the homogeneity of the symbolic, creating a space that is uncertain.

Being posited in the maternal body also implicates the semiotic in the materiality of the body that is, along with subjectivity, always in process. Kristeva has been credited with returning the body into the discourses of the human sciences (Peters, 2012a), and with constituting subjectivities through the body. As it represents the bodily drives, through rhythms, tones and movements (Oliver, 1998), inserting Kristeva’s semiotic elevates the body and gender from an historical association “with the feminine, the female, or woman”, that is often “denigrated as weak, immoral,

unclean, or decaying.” Kristeva’s work thus offers theoretical access points to support the

connection between mind and body, culture and nature, psyche and soma, matter and representation, by insisting both that bodily drives are discharged in representation, and that the logic of signification is already operating in the material body (Oliver, 1998).

Signification through these connections occurs through the essential but unknowable interdependence of the semiotic and the symbolic. Beginning from pre-birth and then initially through the mother, these differentiating and identifying elements affect the signification of teacher subjects through their bodily drives, language and matter. It is through such unpredictable and unknowable notions, that the semiotic can further be seen to energise the subject.

Energising the subject in process

The heterogeneous forces that the semiotic represents create energy in their unknowability and uncertainty (Kristeva, 1984). They energise the subject in process through the affective, emotional, sensual drives and impulses (Sadehi, 2012; Widawsky, 2014) described above. By expressing “the unspeakable and the frightening ... the things that language leaves out” (Iannetta, as cited in Sadehi, 2012, p. 1492), the semiotic creates a space for teachers to recognise or process what they ‘sense’ about a situation, group, person or belief. Recognising the semiotic validates teachers’ perhaps uncategorisable, indescribable bodily and mind reactions to their symbolic context, and the way that this energises them to respond and react.

Furthermore, the semiotic not only helps to recognise, but shapes, the foreigner within. In its challenge of stagnating or fixed language or structures, the semiotic develops instead a dynamic realm, that “destroys logic” (Prud’homme & Légaré, 2006, p. 4), and reflects Kristeva’s deliberate intention to negate unitary conceptions

of life, language and relationships. Kristeva's tendency to 'open pathways', where others see a pessimistic impasse (Lechte, 1990a; Oliver, 2002), connects life, meaning and language, in the signification of the subject in process, through this semiotic energising potentiality. The semiotic thus exposes meaning as "not the unified product of a unified subject; rather, meaning is Other and as such makes the subject other to itself" (Oliver, 2002, p. xviii). As subjects continually in process, teachers' constant knowing and unknowing is energised further through the expulsions and rejections that drive their constant renewal (Prud'homme & Légaré, 2006). The semiotic attack that verifies this complexity within and beyond the known, conscious, symbolic structure, the shadows, perhaps, that Artaud refers to in the opening quote, leads to a constant renewal that might affect how teachers form and re-form their conceptions and attitudes towards themselves and Others in their teaching teams.



Figure 12 -“...relations between individuals in their interaction with the world...”, by Leia W. Bevilacqua²²

²² Despite all attempts to contact the artist no contact details have been found. This image was retrieved from <https://www.artpeoplegallery.com/philosophy-and-art/>

The relations arising in the conceptions and attitudes, as Bevilacqua represents in the painting of 'interactions with the world' above, implicate another key element beyond the semiotic, in the subject in process: the notion of love.

Love

As another key element, following Stone (2004a), the subject in process involves an ethics of love. Imaginable through Kristeva in a pre-existing way that is similar to maternal love, an ethics of love underpins the drive to believe, and to care. Love is the very "aim and method" (Stone, 2004a, p. 129) of psychoanalysis, and channelling such love towards both individuals and society encompasses teachers' moral, ethical, personal and professional commitments, to their colleagues, to children, their families and to communities in an early childhood setting. The element of love plays out in confrontations of the "possibility or not of *being an other*" (Kristeva, 1991, p. 13, emphasis in the original), for example, in response to Kristeva's question of this intimate and subjective possibility as a way of living with and as a foreigner, at the beginning of this thesis. Like the other elements of the subject in process, love implicates all teachers in a team in their responses to and interactions with difference, the Other, in their midst. Differences, transgressions of norms, teachers' multiple, non-banal everyday subjectivities and ways of being become meaningfully interwoven, through an ethic and practice of love (Collin, 1985/1996), for all Others in the early childhood setting. Love shifts the focus away from an individualised, isolating, labelled Otherness as the burden only of the teachers who feel Othered.

Love inserts an essential ingredient into the argument of this thesis: an ideal of openness. An ethics of love embraces an openness to difference at a semiotic unknowable level, that recognises rhythms, tones and "fundamental otherness" (Lechte, 1990b, p. 32). A capability to love an Other, between teachers in a teaching team, for example, involves appreciating, at a level of struggling or working towards recognising each Others' Otherness. This means that love is fundamental to attempts, efforts and orientations towards 'living with and as' the Other. "Love

means being open to change” (p. 32), and in a Kristevan sense it forms teacher subjects as “an open system” (p. 32) that face the wider world, society, the early childhood sector, not as a threat, but rather as a stimulus, an ideal, energising and inviting change.

The ideal of love creates a measure, of limits of difference, appreciation, and struggle, through which the self and the Other are conceptualised. This ideal is not easy. “Trauma, crisis, and perturbation” Lechte (1990b) explains, “should be seen as the sources of an ‘event’ in the life of the subject, something which broadens horizons, and not something to be denied or resisted” (p. 33). Love then becomes not an answer, but a fundamental transcendence of self-Other barriers, a “dissolution of otherness” (p. 31). Love is an identifying, revelatory aspect in the subject in process, and it depends on the experience of ‘events’, even if they remain unspeakable, as the war experiences of the Templer communities were for such a long time.

Love’s potentiality for the subject in process lies in its raw, intimate openness to and experience of the context. The intention to “love without ‘possession’, ... love without the death of self” (Stone, 2004a, p. 129) is strengthened by its immersion in contextual crises and traumas. Love emanates through the highs and the lows experienced by the subject in process, ranging from extreme happiness to extreme suffering. Therefore, the subject becomes “increasingly more capable of love” (Lechte, 1990b, p. 33) through trying events, or experiences. For teachers in the Aotearoa early childhood milieu, defining crises and traumas might arise in their aspirational interweaving and balancing of cultural and ideological differences in their team, arising, for example, in multiple understandings of broad curriculum interpretations of the principles and strands of *Te Whāriki* (Ministry of Education, 1996).

Further, Otherness seen through Kristeva’s (1991) foreigner lens notes “a separation from one’s origins – from the mother(land) – and the assumption of an orphan

status”, where “[t]he foreigner becomes rootless, a wanderer in exile, living different guises, taking on different personas in a life of the mask” (p. 81). Such conceptions disturb expectations for diversity to be manageable, for example, and to be known, understood and celebrated (Baldock, 2010; Ho, Holmes, & Cooper, 2004). Love depends on recognising that perhaps a better understanding of each other is not the ultimate ideal, and that all teachers’ discomfort, struggles, and various achievements might remain, equally ideally, unrecognised and misunderstood. Engaged through the unknowable semiotic, love as an attitude suggests an approach that surpasses knowledge, or a policy-driven need to know and urge to celebrate their Otherness.

By surpassing knowledge, love further exposes a crisis in teachers’ confidence and subjectification. The crisis becomes evident by conceptualising love through the German term *Einfühlung*, that is, as an identification arising from assimilating others’ feelings (Kristeva, 1987/2002). Urged by governing bodies, supervisors, teacher educators and practicum guidelines, teachers engage with their practice through ‘reflection’, theorising and rethinking their practice to inform their teaching. This process, Schön (1983) worries, has become erroneously misconstrued as a requirement for proof or scientific evidence of practice, and has become a professional crisis of confidence. Brookfield (1995) echoes this concern with proving, justifying or knowing teaching practice, since “teaching can never be innocent” (p. 1), and “we can never have full awareness of our motives and intentions” (p. 1). The crisis for teacher Otherness arises in the very expectation that teachers might understand, know and have to prove themselves.

Through a Kristevan (1987/2002) lens such an expectation opens the possibility for a “lovehate” narcissism. Originating as a psychiatric term, this represents an “Ego-object-Other triangle” (p. 138), in relation to teachers in their teaching team. Such a narcissism might signal further risks in the now frequent neoliberal pressure, for evidence and productivity, for example, that pushes teachers to prove or measure

their teaching or even their own subjective selves in individualised and negative ways (Peters & Tesar, 2017). A lovehate narcissistic view acknowledges the closed and ‘unloving’ implications of teachers’ exposure as they compete against each other, and appear only to ‘love’ themselves in what risks becoming a context-driven obsession with their own self-reification. In addition, it acknowledges the reified emptiness that ‘proving’ themselves gives rise to, in place of the critical individual and shared struggles of ethically, morally driven openness to the pain and exuberance of love, as a raw, vulnerable system (Lechte, 1990b).

Expanding the concern with the hermeneutical gap that leaves teachers from diverse backgrounds engaged with in their Otherness, the assumptions and uncertainty inherent in their subject formations become both exacerbated and alleviated by the notion of love as an element of the subject in process. The element of love as a critical process in teacher subject formations exposes further concerns in the early childhood context. The elements of the subject in process, through an ethics of love, posit teacher subject formations as at risk. Reflective practice models (O'Connor & Diggins, 2002) call for practical pedagogical commitments to love (Hughes, 2010), and a bicultural elevation of *aroha* as a concept that embodies kinship, or the spirit of life and “total well-being” of the world community (Pere, 1991, p. 6), are aspirations in the early childhood curriculum *Te Whāriki* (Ministry of Education, 1996) that embed and push teachers towards discursive encounters of love.

Kristeva’s conception of love as an element in the subject in process raises a similar concern to Schön and Brookfield above, however, that such expectations to love might exacerbate teachers’ ‘masking’, of themselves, and thus also hide their Otherness. Whereas expectations in the early childhood discourse, for example for teachers to “love children” (Hughes, 2010, p. 26), are directed at what teachers do to an Other, Kristeva’s (1987/2002) expectation is that, first, love is an inner experience, of examination, perhaps shock, revelation or discovery, that only after

an inner struggle, leads to possible ways of engaging with Others. Inner struggles may, of course, not only evoke love, but also lead to abjection, as Stone (2004a) identifies, as another key element in the subject in process.

Abjection

Abjection forms the subject by its constant presence. In Stone's (2004a) words "[e]xcess is natural to life" (p. 126), so how each teacher deals with what is excessive - good, or bad - causes a constant tension. It is constant, because what is abjected or expelled, does not become repressed and disappear from consciousness, but remains present, Kristeva (1982) says, as a constant threat, that does "not respect boundaries" (p. 5). As such it "beseeches and pulverizes the subject" (p. 5), who is constantly aware of it, as an engaging force. As Kristeva further puts it, "the abject does not cease challenging its master" (p. 2). Even if it is a loathing, repugnant element, "a piece of filth, waste, or dung" (p. 2), of which the subject wants to rid herself, the abject represents an ongoing suffering, awareness, risk of defilement, and in Kristeva's extreme, the risk of death.

Abjection literally refers to expulsion. It is therefore responsible for both instability and transformation in teachers' relations in the world. In Kristeva's subject in process, it represents expulsions or separations, that lead to the subject's becoming 'I', birth being the most original such experience. Further crucial separations, such as separation from the mother, which in Lacan's psychoanalysis occurs in the mirror stage, are transformational, and represent particular recognitions of a distinct 'I', for the child, at its first time recognising its separation from its mother. Kristeva's work links such a separation to the pre-linguistic semiotic chora, prior to the mirror stage, where "the process of *expulsion* ... is animated by the drives of a body caught in the tissue of nature and society. It is a *pre-verbal gesturality* ..." (Kristeva, 1998a, p. 141, emphasis in the original), that forms and repeatedly transforms the subject to become aware of itself as separate from its environment.

Abjection performs a critical transformational function. It represents the transformation to a reformed re-emergence of the self, through that which is expelled. In effect, then, as Kristeva (1982) claims, “I expel *myself*, I spit *myself* out, I abject *myself* within the same motion through which “I” claim to establish *myself*” (p. 3, emphasis in the original). Knowingly or unknowingly then, teacher subjects’ responses to their surroundings abject or accept, not just their thoughts, but through the semiotic relationship with their unconscious inner drives, also their prior selves, as they establish and re-establish themselves. Local foods, teaching beliefs, dress or behavioural nuances and practices become expelled as necessary, as teachers establish and re-establish their ways of thinking, believing, and being.

This abjection occurs both with the unpleasant and the pleasurable. In one sense, abjection refers to basic experiences of expulsion, of bodily excretions and fluids, following Freud’s principle of anality, for example, and both the repulsion and the *jouissance*, or pleasure, with which such experiences are frequently accompanied. Kristeva (1998a) stresses that the pleasure of abjection can be repressed by symbolic structures, as, like the semiotic, abjection disturbs and unsettles the symbolic. For teachers, structural repression might occur unwittingly through overly prescriptive centre policies and practices, that (perhaps seek to) ignore their sense of disconnect, abjection, or expulsion arising from loss, rejection, marginalisation or abandonment. Such policies and practices might occur, for example in reduced ‘non-contact time’, or time for reflection, and the accompanying possibilities for teacher subject transformations and development (Ministry of Education, 2015a), or many other forms of devaluing teachers’ cultural beliefs, rituals or practices, in the name of retaining a smooth veneer of cultural and curricular ‘richness’.

Teacher transformations can be alienating. On the one hand, they may leave them feeling “utterly hopeless, miserable, humiliat[ed], and cast aside” (Semetsky, 2015, p. 1073), affirming, to return to Kristeva, the “risky process” of the subject, as a conflation of the “rhythm of the body” with the “upheavals of history” (Kristeva,

1980, p. 34). Recent migration might affect this process, as might other forms of cultural Othering on account of diverse histories and experiences, such as labelling, categorising, or even Kristeva's detesting. On the other hand, the pleasure of abjection or expulsion, might lead teachers, like Kristeva's foreigners, to feelings of utter freedom and independence (Kristeva, 1991), or to an exuberant embracing of their distance and rejection of previous symbolic overbearances, or perhaps like both Kristeva and myself, having arrived in a new country and being elevated as the exotic Other. Either way, abjection moves teachers' Otherness within and beyond themselves, transforming their sense of themselves, their 'I', in its wake.

Abjection, then, is always a part of the ongoing process of subject formation. It inheres in the "borders of an always tenuous 'I'" (McAfee, 2004, p. 45), by expelling what is deemed unnecessary, inappropriate, or improper. The abject also represents teachers' desires (Oliver, 2002) for recognition, for example by abjecting the feeling of subjugation or marginalisation. The principle of abjection infers that it arises from the desire to move beyond what is abjected. It therefore underlies the idea that difference can only be recognised as a counterpoint to particular understandings of sameness. In this sense, abjection explains policies and practices that perpetuate the marginalisation of teachers who are culturally Other. Even inadvertent limitations or rejections of particular teachers from particular groups, activities or teams, can be seen through the principle of abjection. This might include the expulsion of processes that are deemed to be unnecessary, for instance, seeking appropriate forms of approval to display certain cultural relics or customs on 'culture day', or in a lack of respect for faith based dietary requirements, prayer routines, hygiene or dress. At the same time, abjection explains teachers' expulsion of particular conditions, beliefs, curriculum aspirations, practices or lifestyles, which they may have left behind in their previous realities or contexts.

Teachers in Aotearoa early childhood settings are bound by their symbolic policies and prescriptions, codes of ethics (Early Childhood Code of Ethics National Working

Group, 1996; Education Council New Zealand Matatū Aotearoa, n.d.), for example, and commit to responsibilities towards young children and their learning. Poised on multiple thresholds of their own knowledge and experiences of the society, teachers become implicated not only for themselves, but for the children in their early childhood setting, in abjecting, and as the abjected, as they sort, assimilate, expel or adopt attitudes and behaviours to guide their professional responsibilities. An important way in which they do this is through their struggles, pain and pleasures of love and abjection.

The elements of abjection and love are processes through which teachers can connect with their semiotic. They implicate teacher foreigners and their teaching teams in ethical relationships, “between conscious and unconscious, self and other, citizen and foreigner, identity and difference, that rather than relying solely on sacrifice and violence, [are] built on acceptance and love” (Oliver, 2002, p. xxvii). In these ethical relationships the subject is always unstatic, on trial in various ways, and in process, and her task is to avoid any pretence at unifying the self, but rather to “unbind, dissolve, ... dislocate”, abject her self from the contextual homogeneity.

Kristeva argues that there is a foreigner within each individual, and that when individuals can live with the unknown Other within themselves, in the unconscious, they are better able to live with the Others in their midst. Continuing this argument to teacher foreigners, the freedom created then is not merely, as Kristeva (2008) says, an “absence of constraint” (p. 4), but rather a new self-beginning. Differentiating between freedom that adapts and changes in relation to market forces, technology and globalisation, and that which “favors the *indefinitely reconstructible and open quest for identity*” (Kristeva, 2008, p. 5, emphasis in the original) of each individual, the freedom of self-beginning offers the dislocation and hermeneutical openings to rethink teacher Otherness. These possibilities rely on the notion of revolt.

Revolt

In Kristeva's illustrations, the foreigner is variously portrayed as anaesthetised paradoxically in a heightened awareness of his foreignness. The conceptions of the semiotic, abjection and love, are centrally concerned with raising levels of awareness, experiencing, and examining these paradoxical states, "reconciling difference while retaining subjectivity" (McAfee, 2004, p. 117). As Stone (2004a) emphasises, such differences are within and without, revealing all individuals as diverse and complex, "'multiple selves' (light and dark, loving and hating, always incomplete) as subjects in process" (p. 131). For Kristeva, recognising the foreigner within and the other foreigner, without, "establishes a politics" (p. 132). Such a politics is grounded in an ethics not only of love, but also, as alluded to in Bevilacqua's painting above, of encounters, roles and responsibilities, arising through those differences, as incomplete.

This politics places teachers in a state of puzzlement. Its purpose is to provoke continually questioning attitudes and approaches, towards themselves, diverse team members, social groups, and Others. Following Kristeva, it is the basis of a moral obligation for revolt. Revolt, for the subject in process, is an aspect of community, or of a teaching team, a political state, and most crucially of all, this aspect, according to Kristeva, is sorely lacking in contemporary politics and society (Kristeva, 2000). This examination of the subject in process concludes with the contributions that the element of revolt makes to the argument of this thesis.

Kristeva's notion of revolt adds to the argument through its focus on the importance of a permanent state of questioning. It counters the risk that might be seen as a semiotic anaesthesia, where the semiotic responses become suppressed and hidden, as might occur in an overbearing, narrowly focused symbolic environment (McAfee, 2004). Such permanent questioning instead invokes the semiotic, as analysis, artistry and encounters with history and realities: 're'-volt involves an evolution through the past and the present (Kristeva, 1996/2000). It is a "return to

the front, unveiling, a going back to the source, re-foundation, re-velation” (Kristeva, 2008, p. 5), particularly of an individual’s semiotic histories and realities, as examined in this and the previous chapter. Kristeva (1996/2002) argues for a culture of revolt, for transformation and endless questioning, to illuminate and (re)insert meaning into the subject’s inner life, soul and the “invisible and indispensable source of what is Beautiful” (p. 420). Re-turning revolt into the process of constructions of the self and the Other, then, involves engagements with inner experiences, questioning of meaning, through multiple mediums and temporalities. It is an “art and culture of revolt” (p. 421). Indeed, it is precisely this ‘art and culture’ that is under threat, according to Kristeva. It is precisely this art and culture that adds a crucial motivation to teacher-Other relations in their teaching teams.

Revolt as a state of questioning becomes threatened by power. Symbolic structural, societal, and political power normalises particular behaviours, and leads to direct or indirect repressions, acceptances, silencing, and losing touch with the semiotic. For Kristeva a lack of revolt represents a crisis – politically and personally (Stone, 2004a, 2004b). It leads to stagnation, where “on the social level, the normalizing order ... fails to support the excluded ... foreigners, among many others” (Kristeva, 1996/2002, p. 420). McAfee (2004) explains Kristeva’s concern as

another peril awaiting those who have lost touch with the force of the semiotic. Without the threat of revolt against the symbolic order, the psyche loses energy. It loses the life-enhancing force that the *chora* brings to subjectivity. The self becomes more of an automaton than a human being (p. 106).

Such a loss of connection removes individuals’ ability to “thrive, change and live” (McAfee, 2004, p. 106).

A societal, political, public order that is founded on, or driven by, short-term commitments and productivity-focused ideals, is the contemporary reality. It is demonstrated for example, by government funding cuts and changes to the 10-year strategic plan for the early childhood education sector in Aotearoa (Ministry of Education, 2002), and the rewriting of *Te Whāriki* (Ministry of Education, 2016a). The removal of the target of a 100% qualified early childhood teacher workforce, that had motivated local and immigrant teachers in their studies and commitments to their new early childhood field between 2002 and 2011, demonstrates the perils of its symbolic power, in its crushing of personal and professional confidence (May, 2014; Mitchell, Meagher-Lundberg, Mara, Cubey, & Whitford, 2011). Furthermore, it led to less teacher-focused research, exacerbating the lack of research on teachers' cultural Otherness, and to a situation where even research on children's cultural diversity remains dominated by the perspectives of teachers from dominant, majority cultural backgrounds (Cherrington & Shuker, 2012; Loveridge, et al., 2012). In a Kristevan sense teachers' subjective space in this context is in crisis, distorted by an overbearing symbolic.

An overbearing symbolic, accompanied by a lack of a culture of revolt is destructive of the semiotic. This means that it destroys the prospect of deepening the semiotic insights in understandings of the self and the Other, exacerbating closed, narrow, removed orientations, rather than an inner openness to Otherness and an ethics of love. Teaching teams with overall lower qualifications as a result of government policy shifts and funding cuts are not only less likely to be skilled or qualified in a pedagogical sense, they are also less likely to be equipped with critical questioning skills, attitudes or approaches to teacher subject formations and the ongoing questioning that the element of revolt demands. The dominant focus in the Aotearoa early childhood field currently perpetuates this situation with its increased expectations of business-oriented 'professionalisms', visible, measurable outcomes, participation and practices (Duhn, 2010; Hannigan, 2013). It steers the focus away from teacher subjectivities, cultural Otherness and realities.

Kristeva's (2014) concept of revolt demands a reaction to a dominating symbolic order, through engagements with the semiotic inner experience. Such an approach depends on "uncompromisingly questioning inner experiences" (p. 3), for revolt to re-form, shift and innovate new ways of engaging with the self and the Other. This means that engaging in revolt with and for teacher Otherness implicates the entire teaching team, and requires a motivation to engage with the complexity and multiplicity of all of their pasts, presents and futures.

A recent study of teachers' attitudes towards diversity in children demonstrates a heartening approach. Teachers' recognition of their role as "[c]hallenging of bias" and seeing this as "one of the paramount responsibilities" (Loveridge, et al., 2012, p. 109), indicates teachers' awareness of the importance of their orientations towards governing symbolic powers, and the insidious influences of such power on their roles towards children and families. Such an attitude creates a hopeful space for Kristeva's urge for localised, inner questionings, little revolts. Even more importantly, it affirms that not only individual teachers but entire teaching teams are implicated in the intention to "interrogate how their own subject positions can consciously or unconsciously perpetuate social inequalities" (p. 110). Revolt can be both "horrific and rejuvenating" (Sunderland, 2010, p. 31), involving "throwing off the restrictions of unitary meaning or 'sense'" (p. 31).

A lack of revolt therefore risks perpetuating early childhood teacher orientations towards Otherness as sanitised forms of sameness, sanctioned by symbolic policy or societally constructed normalised borders, ruled by an incapacity for deviation. Only through confrontations by all teachers in the team, of the past and present, in constant critical questioning, can such boundaries be displaced, worked through and eventually let go (Söderbäck, 2012). Revolt is crucial to breaking down normalising limitations, and can occur in small inner ways, as well as in wider societal and political ways.

An attitude and practice of revolt thus returns the argument to the fundamental challenge of living well with and *as* the Other (Kristeva, 1991), by urging teachers to the critical thought and practices necessary to do so. By requiring puzzlement, an acceptance of the uncertainty, and unknowability, and also the delight and surprise, in the semiotic, in abjection, and in the notion of love, revolt connects the elements that Stone (2004a) delineates in the process of subject formation. Moreover, this vital and transformative process of re-negotiation of revolt again affirms that all teacher subjects are foreigners within, and ‘infinitely in construction’. It follows then, that all teachers in a teaching team benefit from the critical, deep, confronting thought and transformation through the elements of the subject in process.

In a Kristevan (2000) approach to revolt, the need to know that arises from a fear of uncertainty is a contributing factor in a state of crisis. Such a state, as in the current neoliberal state in Aotearoa, therefore prefers the contemporary lack of revolt. Revolt, however, opens a space for all teachers’ Otherness, by demanding a practice of supporting the current system to live within it, but also of resisting it (Kristeva, 2008; Tesar, 2015a, 2015b). It insists on a questioning of dominant expectations in the milieu and the unitary understandings they arise from, to recognize and create spaces for the complex intricacies that arise in the semiotic, and in all elements of the subject in process.

For Kristeva (1991) foreigners can seem to belong “[n]ot ... to any place, any time, any love” (p. 7). Teachers as foreigners also search for what it means to belong, and, as in Cherrington and Shuker’s (2012) research, feel unbelonging, unrecognised. Speaking as the foreigner herself, Kristeva (1991) recognises that “I do what *they* want *me* to, but it is not ‘me’ – ‘me’ is elsewhere, ‘me’ belongs to no one, ‘me’ does not belong to ‘me’”. She asks “... does ‘me’ exist” (p. 8, emphasis in the original)? The notion of revolt questions ways in which teachers’ ‘me’ does exist. In its urge to constant questioning, revolt is the key to rethinking teacher Otherness. It is the final push that drives teachers to engage with their own and others’ ongoingly forming,

non-static teacher subjectivities in the concluding model for revolt in chapter 8. It energises the critical role teachers play in the multiple modalities of that 'me', as early childhood teachers in Aotearoa.

3.3 Concluding comments

Teachers are at multiple junctures as subjects in process. Long-time residents of Aotearoa or newly immigrated, as culturally Other to each other, they are, following Kristeva's (1991) insistence, all foreigners within. Explicating the notion of the subject in process has opened up potential possibilities for narrowing the hermeneutical gap of teacher Otherness, by articulating inner elements in the constant formation of teacher subjectivities (Kristeva, 2008). The key elements of Kristeva's theory, the semiotic, love, abjection and revolt (Stone, 2004a), offer intricate perspectives on the self and the Other, and evoke new and increasingly critical attitudes and approaches to Otherness and towards the Other. The notion of the subject in process addresses teachers' multiple junctures through an attitude of openness.

Kristeva's semiotic touches on teacher foreigners' inner experiences as subjects in process, to invite an openness to their inner selves. The semiotic situates teacher subjects within their context of often unpredictable, unstable short-term goals and expectations. By emphasising the ways teachers' engagements with the depths of their lives, their musicality, rhythms and drives, implicate their permanently unfinished, 'infinitely in construction' subjectivities, the semiotic's existence alongside and always in relation to the symbolic reveals openings for rethinking their Otherness. It also reveals a certain crisis of power and knowledge, within the Aotearoa early childhood landscape. Affirming all teachers as foreigners within, the

semiotic creates a space for the term 'teacher foreigner'²³ to be relevant for all, albeit in multiple, heterogeneous ways, within each teaching team, affirming further the uneasiness, and pleasure, of the 'inner life', or Kristeva's (1991) idea of the "non-banality in human beings" (p. 3). Rather than a simple solution, the semiotic encourages teachers to become foreign to themselves, by reconnecting with and validating their embodied, affective histories, realities, and responses to their milieu, through love and abjection, and also through revolt.

The element of revolt has been outlined as essential for the evolution of teacher foreigners' self-Other orientations and engagements. In early childhood teaching teams revolt is the critical step to counter hegemonising, (perhaps unwittingly) marginalising calls for the celebration of narrow conceptions of cultural identities, or of treating all who are Other the same (Baldock, 2010; Rivalland & Nuttal, 2010). Implicating all teacher subjectivities as ongoingly in construction, the element of revolt and its necessity for reform calls into question the very dependence on increasing knowledge of and understanding the Other.

This chapter has opened the question of teacher foreigners' ongoing subjectification and the intimacy and intricacy of their inner life and self. All teachers are implicated in this process, as "[t]he foreigner ... reflects back to us the discomfort of our own foreignness" (Marcano, 2003, p. 162), it shifts transformative processes of attitudes and orientations towards Otherness throughout the entire teaching team. Kristeva's theory on the subject in process points to the impossibility of insisting on particular knowledge, answers, practices, or celebrations, of 'showcasing' particular forms of culture. In their culmination in revolt the elements of the subject in process give rise to a certain spirit to live otherwise. Revolt is both a critical and an artful use of the

²³ From this point, I use the term 'teacher foreigner' to refer to all teachers in recognition of the argument that openness to the foreigner within requires a critical reconceptualisation, surpassing the socially and politically determined nature of cultural Otherness (Kristeva, 1991).

drives: the swerve, the turn, the flip of the script, to step off the map (Roberts, 2005).

The elements of the subject in process enable an *unknowing* of teacher foreigners. They call for ontological and epistemological encounters by and for each teacher with her own and with Others' histories, pasts and realities, as they may relate at any given moment to the current context in their particular team and early childhood setting. In their culmination in revolt they expose the energies and non-static shifts ongoingly occurring in all teacher subjectivities in the teaching team. Revolt is the key to future aspirations and change, although it is also always undecidable, it "carries the seed of the unknown, the yet-to-come, the unprecedented" (Söderbäck, 2012, p. 310). This chapter has sown the seed of uncertainty, which in the next chapter resituates Kristeva's foreigner lens and the subject in process in early childhood teachers' Aotearoa milieu. Chapter 4 juxtaposes the overarching unsettledness of constant uncertainty and unknowability of teacher Otherness, with the dominant discourses and concerns to which this thesis responds. It outlines and situates the motility, shadows and light, to reconnect with Artaud's opening quote, in relation to the key concerns about knowledge, dialogue and celebrations, and in relation to teacher foreigners in their early childhood teaching teams.

Chapter 4 – Early childhood teacher Otherness in Aotearoa: Context and concerns

The modification in the status of foreigners that is imperative today leads one to reflect on our ability to accept new modalities of otherness (Kristeva, 1991, p. 2).

4.1 Introduction

Kristeva's (1991) opening quote captures the problem of this research: the urgent need to modify the status of foreigners. Further elevating this critical concern, she says that

[t]he violence of the problem set by the foreigner today is probably due to the crises undergone by religious and ethical constructs. This is especially so as the absorption of otherness proposed by our societies turns out to be unacceptable by the contemporary individual, jealous of his difference – one that is not only national and ethical but essentially subjective, unsurmountable (p. 2).

The previous chapters introduced Kristeva's work as central to this task and concern, first through her foreigner lens, and then through the subject in process. The previous chapters have opened up the suggestion for new modalities of Otherness, by establishing identity as contingent and uncertain. Kristeva's philosophical and psychoanalytical theories on the foreigner, the foreigner within and the subject in process open up provocations towards a philosophical rethinking of teacher Otherness. Permeated by the concept that teacher subjectivity is "never achieved once and for all" (Stone, 2004a, p. 126), and never known in its entirety, teacher

Otherness has been posited as strongly affected by the relationship with the unknowable foreigner within, emphasising its ongoing unknowability and complexity. Kristeva's foreigner lens and theory on the subject in process are the theoretical points of entry into the questioning and openness that Kristeva urges in the opening quote.

This chapter resituates the central argument for such increasingly critical engagements with teacher Otherness within the Aotearoa early childhood education context. Hence, to return to the braided river metaphor, it locates the aims and concerns of teacher Otherness within the nationally and locally formed milieu, that is the metaphorical shifting, sandy, loosely defined riverbed, which I briefly introduced in chapter 1. It embeds teacher Otherness in the historical, bicultural and wider cultural milieu, and illustrates some teacher attitudes and orientations towards Otherness as demonstrated in contemporary research on their work with children from diverse backgrounds. The chapter elaborates on the policy milieu of *Te Whāriki* and the neoliberal marketplace, and underlying tensions leading to the overarching contextual concerns identified in chapter 1. These overarching concerns are: the dominant need to know; calls for dialogue to solve the so-called problems with cultural diversity; and calls for celebrating culture. The contribution of this chapter is pivotal to the argument for reconceptualising attitudes and orientations towards teacher Otherness and contextualises the concluding model for future research and practice in chapter 8.

The explications of Kristeva's notion of the foreigner in chapter 2 illustrated the raw, intricate and multiple levels of experiences that teachers' cultural Otherness might implicate. Her and my Otherness added to the many levels of historicised Otherness that remain unsaid and unknown, reinforcing the uncertainty that accompanies the notion that there is always a foreigner that remains within us. The previous chapters have set up the argument that is reinforced in this chapter, that developing and reformulating attitudes and approaches towards a critical philosophical

engagement with teacher Otherness is crucial to provoke enhanced understandings of the complexity of their raw, intricate and multiple realities. In chapter 3 the term 'teacher foreigners' was affirmed as implicating all teachers in a teaching team, in recognition of the foreigner within, and of the multiple modalities of Otherness revealed through elements of the subject in process, and in the opening quote to this chapter. This chapter's situatedness in the Aotearoa early childhood education riverbed, its context and concerns, creates the space within which Kristeva's philosophical, linguistic and psychoanalytical work acts in this argument.

Early childhood teacher Otherness arises in a particular Aotearoa early childhood milieu. Conceptualised through Kristeva's notion of the foreigner, teachers' Otherness cannot be static, unitary, or knowable, even to the teachers themselves. The contextual concerns exacerbate this unknowability through a particular social and policy environment. As Kristeva says of the *Tel Quel* journal, it emanates "echoes, tangents and welcomes" (Kristeva, 1998), that make it become a "space of life" (p. 8), of relationships, work and play. So teacher foreigners too are consciously or unconsciously implicated, by and in their ontological and epistemological early childhood education 'spaces of life'.

Apart from their immediate realities, policy, political and temporal tensions impact on teachers' experiences of their Otherness in their teaching teams. Wider societal, educational and political attitudes and approaches to knowledge and to openness (Peters, 2013b; Peters & Roberts, 2012) affect the framing and treatments of teachers with and as Others and their localised experiences of dominant policy and pedagogical expectations. Teacher Otherness in Aotearoa society arises from entanglements of cultural histories, a bicultural foundation and a multicultural society.

4.2 Aotearoa's cultural milieu

The importance and urgency of this research is embedded and emerges in an historical cultural foundation and context. From settlement by the earliest Māori, currently believed to have arrived from East Polynesia in the 13th century, inter-tribal clashes, wars and differences have shaped the contemporary cultural and economic milieu (Ministry of Social Development, 2016). *Te Tiriti o Waitangi* (The Treaty of Waitangi), signed in 1840, connected Māori and the predominantly British settlers that followed (Orange, 1989), through its principles and obligations of partnership, protection, and participation. Subsequent to the Treaty “waves of settlers” (May, 2015, p. 27) continued to influence trade and settlement patterns (Sinclair, 1969), blurring but not negating the Māori/Pākehā dichotomy. Although historically and ongoingly contested as unfulfillable, the Treaty “offers a model of equitable partnership” (Ritchie, 2015, p. 42) for future generations of Māori and settlers. Continuing immigration perpetuated marginalisations of local Māori populations and, although progress has been made in many areas, continues in contemporary modes of adaptation, assimilation, and dominance (Ka ai, Reilly, Moorfield, & Mosely, 2004).

Regarded as the founding document of Aotearoa, the Treaty and its principles (Orange, 1989) are the foundation also of the bicultural obligations in *Te Whāriki*. Its principles are reflected in the early childhood education curriculum aspirations (Ministry of Education, 1996) and other regulatory and policy requirements. Although difficult to define through a direct translation into English, *Te Ao Māori* (the Māori world view) concepts such as *whanaungatanga*²⁴ and *manaakitanga*²⁵, affirm Māori conceptions of teaching as an ethically and relationally significant

²⁴ focusing on such notions as relationships, collaboration and shared responsibilities for the other

²⁵ involving acts of responsibility, hospitality and a commitment to care for others

encounter, embody a concern for humanity through socially responsible relationships, and promote an orientation to teaching and Otherness as a collective engagement, through and beyond *Te Whāriki* (Ministry of Education, 1996; Ritchie, 2003; Ritchie & Rau, 2006). A proliferation of reports since the early 2000s outline the Ministry of Education and the Education Review Office²⁶ expectations and regulations for bicultural teaching practices in early childhood settings. Overall, teachers are expected “to be actively aware of the types of contributions and commitments required of them” ... “so that Māori culture and language are nurtured and protected” (Gordon-Burns & Campbell, 2014). The Māori Education Strategy, *Ka Hikitia* (Manning, 2012; Ministry of Education, 2009) further elevates Māori children’s identity and recognises the pivotal importance of teachers’ representation of narratives of the essence and spirit, as well as the languages and practices, of their culture. Despite difficulties in implementation, and the contested nature (Garner, 2014), or as some see it, the failure (Rata, 2003), of the bicultural ideology, the ongoing endeavour to support teachers in revitalising a language and culture that is indigenous and unique to Aotearoa creates both openings and tensions for teachers (Education Council New Zealand Matatū Aotearoa, 2011). Most critically for this examination, the bicultural milieu adds another level of uncertainty through these expectations, particularly for teachers who are struggling to learn the English language and the culture of a new setting. It also heightens the meaningfulness of my seeking guidance from indigenous metaphors to frame this research.

²⁶ Ministry of Education (2002, 2008, 2009a, 2009b, 2011a, 2011b, 2011c, 2011d); Education Review Office (2008, 2010, 2012)



Figure 13 - Bicultural confluences in Aotearoa²⁷

Teachers in early childhood teaching teams are of course far from homogeneous. While immigrants may prefer to live and apply for work through others from similar cultural backgrounds (Lewin et al., 2011), this cannot be assumed universally, and rising permanent and long-term immigration, which includes the ongoing immigration of early childhood teachers, perpetuates the convergence of diverse cultures in the early childhood teaching milieu (Ministry of Social Development, 2016; Statistics New Zealand, 2016b). Teacher cultural Otherness is a societal and social reality, raising again the problem with the lack of research engaging with early childhood teacher Otherness, and the urgency of this and future research in the area.

²⁷ Family photograph

In such a culturally complex society, teacher Otherness is embedded in a context where identity is a contingent issue (Ministry of Social Development, 2016; Sinclair, 1969), even if it is not universally recognised, or treated, as such. The Ministry of Social Development (2016) acknowledges that social, cultural and religious diversity are important, and not new to Aotearoa, claiming that

[i]ncreased diversity can be a good thing for a society and its economy. The creativity, innovation and challenge to accepted wisdoms that emerge from diversity have the potential to advance the way we do business, work, trade, and enjoy our social and family lives.

Simultaneously cautious however, the Ministry recognizes some of the risks that also arise, as illustrated in Kristeva's explications of foreigner experiences, for example, saying that cultural diversity

also carries challenges. Key potential problems include: a lack of acceptance of diversity; people experiencing discrimination; and social isolation (Ministry of Social Development, 2016).

For early childhood teacher foreigners the contingent issue is elevated as they come to terms with their own cultural Otherness, alongside their concerns for the bicultural and cultural diversity and imperatives inherent in the children, families, colleagues and communities with whom they work (Cherrington & Shuker, 2012; Mitchell, et al, 2015; Loveridge, et al., 2012). Aotearoa's history and foundation in unknowable indigenous ways of being and complex knowledges (Mika, 2012) enmeshes teacher Otherness within a very particular, inherently indeterminable bicultural and cultural milieu.

Cultural complexities are a feature of the milieu, therefore, and continue to rise with current rates of immigration. The "democratic and egalitarian aspirations" (Sinclair, 1969, p. 188) of the settler colony continue to underlie a yearning for social justice

in claims such as the Ministry of Social Development's (2016) above, for society to benefit from further waves of migration. In the recent past Aotearoa has experienced a "significant increase in ethnic, cultural and religious diversity" and has the fourth highest rate in the OECD of people born overseas, at 23%. Of these, European (74%), Māori (15%), Asian (12%) and Pacific (7%) ethnicities are identified as dominant (Statistics New Zealand, 2016a), and understandings of cultural orientations and ways of being even within any one labelled ethnicity or group are neither unique to nor homogeneous within that group. Despite *Te Whāriki's* focus on Treaty principles and social justice yearnings for equity, cultural Othering in Aotearoa remains a reality (Garner, 2014; Ka ai, et al., 2004) for Māori and other minority groups, and the enactment of diverse and distant as well as local histories, geographies, rituals and lives (May, 2013; Mohanty, 2003; Rhedding-Jones, 2000; Walsh, 2007) continues to shape how it affects teachers in their roles and identities. The concerns with coming together across such historically grounded and continually shifting cultural differences in signifying encounters with others, place teachers in what can be a paralysis of uncertainty and non-knowing, in the entangled cultural paradigms (Tolich, 2002).

A multicultural-intercultural milieu

The Aotearoa cultural milieu, like Kristeva's foreigner landscapes, epitomises multiplicity. Seemingly recognising Kristeva's notion of the foreigner within, Ricketts (2014) posits in relation to his culturally imbued representation of masks below, that "[r]efugees and immigrants are not the only ones to wear masks." Rather, he says, "To a greater or lesser extent we all do every day, many times a day". He describes masks that might be Kristeva's (1991) foreigner's "anaesthetised skin he wraps himself in" or the "hiding place where he enjoys scorning his tyrant's hysterical weaknesses" (p. 6). Ricketts' idea of multiculturalism, like Kristeva's foreigners' experiences, reflects the uneasiness, hope and accompanying dread, which might arise in teachers' paralysis, in their not knowing how to proceed, culturally, or

biculturally, in their practice. Ricketts (2014) describes the masks, saying they “point to the front, the persona, that immigrants often, perhaps always, feel required to adopt on coming to a new country, to New Zealand”. Masks, it seems following Kristeva, fulfil such roles also when the foreigner is not a new, or even relatively new, immigrant, but Other, the foreigner, within, faced as early childhood teacher foreigners are in Aotearoa, with an increasingly multicultural early childhood milieu.



Figure 14 - The immigrant mask can take many forms (Ricketts, 2014)

Despite Rickett’s (2014) assertions, and contemporary global cultural migrations, multiculturalism as a concept has been famously pronounced as unsuccessful. While Angela Merkel and other dominant heads of the European Union claim its demise (C. Taylor, 2012), the term remains in common use in reference to cultural diversity in early childhood (Baldock, 2010; Chan, 2009, 2011; Cherrington & Shuker, 2012) and wider educational settings (Ho, Holmes, & Cooper, 2004). The Council of Europe (2014) sees multiculturalism as unavoidable, as

an essential condition of human society, brought about by cross-border migration, the claim of national and other minorities to a distinct cultural identity, the cultural effects of globalisation, the growing interdependence between all world regions ... (Council of Europe, 2014).

This cultural interdependence points to Aotearoa as a multicultural milieu. It also points to the criticality of adopting increasingly philosophical attitudes and approaches towards the Othernesses that this involves, and to the contradictory and interwoven practicalities that this can involve for early childhood teachers.

In this practical sense, Taylor (2012) conceptualises a shift from multiculturalism in relation to interculturalism. Multiculturalism, he suggests, involves natives and immigrants, or “long local ancestry versus those who have more recently arrived” (p. 416), and the elevation of fears and anxieties that arise when accepted norms and ways of living become evident and questioned. Whereas multiculturalism can be seen as an ideology that aims to recognise differences, interculturalism is aimed more at their integration (Baldock, 2010; C. Taylor, 2012). The Council of Europe (2008) further suggests that an “intercultural approach offers a forward-looking model for managing cultural diversity”. Interpreted through early childhood teacher orientations, this orientation continues to raise concerns. The Council of Europe suggestion seems to re-normalise particular expectations in a democratic, rights focused framing of hegemonic understandings, cohesion, integration, and shared fundamental values, that, similarly to the multicultural practices espoused in the educational discourses, can be managed.

The increasingly diverse migrant population since the 1980s (Ministry of Social Development, 2016) has impacted on early childhood settings with increasing attendance by children from ethnic and linguistic minorities (Loveridge, et al., 2012). In highlighting the extensive research that this situation has led to in relation to children and their families, Cherrington and Shuker (2012) call attention to the lack

of engagement with the multiple cultural Othernesses of early childhood teachers in Aotearoa. Their call affirms this situation as exacerbating the hermeneutical, ontological and epistemological gap in relation to teacher foreigners, and elevates the importance of conceptualising teachers' attitudes and orientations towards their own and their colleagues' cultural Otherness. When teachers approach diversity in their settings thinking that treating all Others the same is fair and appropriate (Rivalland & Nuttal, 2010), for example, cultural normalisations become perpetuated on many levels, in addition to policy or curriculum expectations (Cederman, 2008; Arndt, Gibbons, & Fitzsimons, 2015), and widely accepted historically or locally reified beliefs, attitudes, assumptions or dispositions. The next section examines teacher attitudes and orientations in relation to the cultural diversity in their early childhood settings.

Teacher attitudes and orientations

Early childhood teachers' attitudes and orientations towards their multicultural context arise within the symbolic structures of that context. They are governed by *Te Whāriki's* principles, strands and goals, for example, where culture is seen as "shared understandings and a shared world-view, often expressed in accepted lifestyles and traditions" (Ministry of Education, 1996, p. 99). Those who do not share the understandings or world-view then, or live by the accepted ways that are dominant in an early childhood setting, are the Other. Teachers from minority cultures in other countries describe their experience of "frustration, difficulties, alienation and isolation" (Lee & Dallman, 2008, p. 40), as having their differences delegitimised, and being assimilated into the dominant culture, being told "you aren't a minority!" (p. 37). They too end up masking their differences, to "prevent [themselves] from being attacked by others in relation to [their] culture" (p. 37). Teachers' cultural Otherness is not the focus of *Te Whāriki*, and is a potential source of anxiety, in Aotearoa (Cherrington & Shuker, 2012) and in other countries, where "loss of identity, loss of status, loss of family networks" (Rivalland & Nuttal, 2010, p.

28), can lead to attitudes that favour “sameness” on the “assumption that sameness brings group coherence and reduces conflict” (p. 29). Like Kristeva’s foreigners, teachers may attempt to raise cultural invisibility to deflect interest away from rather than towards minority cultures and languages.

Teachers’ perceptions of their roles in diverse settings exacerbate the key concerns surrounding cultural Otherness outlined in the second part of this chapter. Early childhood teachers’ attitudes towards diversity within their settings are illustrated in contemporary research, and demonstrate their responses to *Te Whāriki* (Ministry of Education, 1996) and its cultural aspirations for children and their families. The curriculum framework offers positive guidelines for culturally diverse, welcoming and affirming relationships between teachers, the children they teach and their families. The teacher attitudes and orientations revealed in the research on children’s cultural diversity are indicative of their possible attitudes towards teacher Otherness within their teaching teams.

Teachers appear to struggle to put the aspirations in the curriculum framework into practice. Instead they homogenise culture, in what Chan (2009) claims is a multicultural ethnocentrism, “delegitimising historical and localised variations and specificities” (p. 31). Mitchell, et al. (2015) found that teachers struggle with implementing the curriculum, due to expectations to be not only teachers, but cultural brokers. This notion is central also in Harvey’s (2011) study, where teachers see their role as affirming children’s cultural identity, in this case through the use of children’s home languages. Other Aotearoa studies delegitimise difference through an emphasis on care (Guo, 2015) and on treating all children the same (Guo & Dalli, 2012). Chan (2006) highlights teachers treating children as the unknowable, classified, Other. Like Guo (2015), Chan argues for the importance of teachers engaging in more depth with diverse pedagogical and cultural discourses, to break down barriers and increase openness to the uncertainty of Otherness.

Teachers' view of their role as cultural brokers assumes that they have some knowledge about, and feel confident in, their own and the centre's cultural orientation. What is more, to affirm children's cultural identity they should know at least a little of that culture and language. While admirable and useful, these tasks raise the question, again, of recognizing teachers' own Otherness, and, if they don't share the same culture or language, it raises the further question of what this means for teachers who may themselves be recent learners of the English language or local culture. Recognising the elements of the subject in process, teacher foreigners indeed may be sensitized, like Kristeva's foreigners are, to Others' reactions to the symbolic milieu, but uncertain, or paralysed, as to how they should respond in practice. Paying attention to their semiotic responses, senses and energies, for example, or through abjection or love, may inspire teacher foreigners' attention to their own and other teachers' Otherness before and in preparation for, informing their teaching practice.

Semiotic drives, sparked through the elevation of their own mother tongue, may energise the teacher subjects, if it is the same language as the children's, and if the other teachers in the teaching team condone it. Speaking children's language, to easily relate to them (Guo, 2015; Harvey, 2011), may indicate an attitude that teachers amongst themselves who speak the same non-English language would relate easily, as was evident in my experience of the Indian immigrant student teachers, and in further research on new Indian immigrants (Lewin, et al., 2011). When that language match is absent, adopting "a particular speaking approach, ... talking slowly, employing examples and using body language to communicate" (Guo, 2015, p. 66) has been found by parents not to be useful, but to silence their child's opinions, to treat children 'like babies', without extending, engaging or interesting them. Other parents complained about teachers speaking in the children's home language – the very practice that teachers were intentionally engaging in – as the parents' interest was for their children to learn English. Guo (2015) surmises that teachers reject the "dominant-cultural discourses of multicultural education" to

foster interdependencies, for example, and remain “caught up in” (p. 69) surface level, uncritical practices. As she sees it, teachers’ care and superficial knowledge is insufficient in multicultural education without a commitment to inclusion, agency, active participation, decision-making and identity formation, with transformation as a central concern. Attention to teachers’ orientations to the Other even for children, and certainly in themselves and their colleagues, is therefore critical.

This depth and complexity of cultural Otherness and transformation is not reflected in teacher attitudes in Harvey’s (2011) research on bilingual settings. While revealing a stronger focus on the importance of recognising culture, as teachers thought it is equally important to be aware of their own culture as of others’, their conception that culture is not a “big deal” (p. 37), and merely like having different coloured eyes or moles, downplays what in theorising the subject in process are complex transformations, understandings of the self and ways of being, reacting and evolving. One teacher’s simple claim, that “[i]f you show respect to someone they will show it back to you” (p. 37), may, through Kristeva’s foreigner lens, become infinitely more complex, for example, through different connotations of respect arising from different historical or local perspectives, or from the interpretations and significations of the verbal and non-verbal languages used to communicate respect.

Teachers seem to follow a ‘treating them the same’ orientation, as presented in Rivalland and Nuttal’s (2010) research as well as in Guo’s (2015). Teachers not only tout the idea of “sameness as fairness” (Rivalland & Nuttal, 2010, p. 31), but they claim as if it were a problem, that treating children differently means “children notice it ... the difference ... which can then cause ... friction” (p. 29). Difference is seen as a “potential cause of conflict, which needs to be avoided, diffused and managed” (p. 29), and “sameness” is seen as “encompassing of differences, and equated ... with equal opportunity for all”. This, for example, means that there is no need for a policy addressing diversity, according to one director of a centre, as “you

just accept people as they are” and equality is achieved by “treating our children equal and our parents the same” (p. 29).

A pervasive belief permeates these views, that teaching is a neutral act and that cultural realities do not impact on teaching, or if they do, that paying attention to them is too difficult, or irrelevant. Other cultures thus become obliterated and homogenised within the dominant culture, allowing for difference only when it can be accommodated, as exotic, for example. Lee (2014) sums this notion up in the view that there is an enabling and disabling potential in subjectivity, that needs to be acknowledged to allow teaching to be and become more complex. Creating accessible points of entry to further engagements with teacher subjectivities, she argues, would lead to a better understanding of teachers’ “feelings, opinions, and even prejudices” (p. 15). The teacher attitudes and orientations to children’s cultural Otherness expressed here and throughout the remainder of this chapter demonstrate, as Guo and Dalli (2012) conclude, that for children “negotiating and creating intercultural relations” through shared language experiences and cultural tools amongst peers can lead to successful outcomes, but also to “failure and social rejection” (p. 37). Transferred to conceptualisations of teacher Otherness, Guo and Dalli’s emphasis on peer relations adds a critical component to the raw and sensitive work involved in engaging in teacher subjectivities. The milieu both enables and disables teachers’ subjectivities and Lee’s concern with feelings, opinions and prejudices, through the policy context of early childhood education in Aotearoa. The next section expands on the policy milieu from chapter 1.

4.3 The policy milieu

Behind Aotearoa’s multicultural and intercultural context lies a complicated policy milieu. This policy milieu illustrates the global influences on education and embeds early childhood teachers in a local and global commitment to and influence on children, childhoods and society (Moss, 2013; OECD, 2012, 2013). Regulatory bodies construct the sector’s symbolic, structural context through the licensing criteria in

the regulations (Ministry of Education, 2008), their surveillance and enforcement through the Education Review Office (ERO), curriculum and assessment guidelines through the Ministry of Education, and teachers' 'professional standards' through the Education Council (EC) and the New Zealand Qualifications Authority (NZQA). The sector remains dominated by female teachers, at 98%, or 20,845 teachers (Education Council New Zealand Matatū Aotearoa, 2015), and further complicated by the diversely structured providers, that were set up as a positive accommodation of diverse pedagogical views and cultural standpoints. Teacher and parent-led early childhood settings, including Education and Care settings, Kindergartens, Home-based care, Playcentre, Te Kohanga Reo (Education Counts, 2016), and others such as Playgroups and Pasifika Language Nests, that are variously also governed and monitored by national associations or by private or corporate ownership, reflect the social, cultural and political times when they were set up (Mitchell, 2013), and in which they continue to operate.

Global benchmarks and expectations to raise and formalize simultaneously standardize, normalize and homogenise practices (Arndt, Gibbons, & Fitzsimons, 2015; Arndt & Tesar, 2016; Dahlberg, Moss, & Pence, 2013). In addition, they affect attitudes and approaches, in teachers, children and their families. Under this pressure, early childhood education holds on precariously to its place of importance in raising future citizens and preparing them for a society that is said to be barely able to accommodate its own erratic changes, if at all (Bauman, 2009; MacEinri, 1994). The conceptions and orientations espoused within such global and local early childhood discourses crucially shape teachers' influence on young children's lives.

These conceptions and orientations underlie treatments of the Other in the wider society, for example in ethical and moral considerations of foreigners in local communities, impacted by immigration and refugee policies, and those affecting immigrant teachers (Immigration New Zealand, 2013). Recent global crises that implicate teachers' orientations to Otherness in treatments of refugees and asylum

seekers, can therefore not be underestimated (Arndt, 2015; Biesta, 2015; Devine, 2015; Peters & Besley, 2015). The Aotearoa policy milieu comprises *Te Whāriki's* relational, holistic mandate, within the wider neoliberal and outcomes-driven marketplace in a paradoxical relational/commercial supply and demand chain.

Te Whāriki: a woven cultural mat for whom?

The term *Te Whāriki*²⁸ metaphorically refers to a woven mat of cultures and pedagogies that is intended for all to stand on (Ministry of Education, 1996). It interweaves “principles, strands, and goals” (p. 11), in an inclusive curriculum framework that bridges Treaty obligations and bicultural aspirations, struggles and expectations, and liberal, socio-cultural early childhood pedagogies, through “reciprocal and responsive relationships ... with people, places, and things” (p. 9). It is widely hailed nationally and internationally as a ground-breaking navigation of cultural settings and connections, and is noteworthy for its reflective and collective stance in and despite the neoliberal backdrop, and for the roles and responsibilities that it places on teachers and their subjectivities (Carr, 2013; Cederman, 2008). Its aspiration for children to

grow up as competent and confident learners and communicators,
healthy in mind, body, and spirit, secure in their sense of belonging
and in the knowledge that they make a valued contribution to society
(Ministry of Education, 1996, p. 9),

reinforces teachers' obligations, to prepare, guide, and holistically shape child-citizens for the by now increasingly diverse, neoliberal society. Teachers are thus tasked with straddling not only the Māori-Pākehā dialectic, but with encouraging children “to understand and respect the different cultures which make up our

²⁸ I use the title of *Te Whāriki* to refer to the original document released in 1996, as opposed to the new draft of the revised curriculum framework that is currently with the Minister.

society” (Ministry of Education, 1996, p. 41), which itself is seen as struggling with cultural and racist dialectics (Cederman, 2008; Garner, 2014). *Te Whāriki’s* aspirations can further raise concerns, in the face of the “global ... consumer society”, where the lovingly woven mat “is whipped away” and replaced by a “simulated virtual mat of consumerist technology” (Cederman, 2008, p. 128), and predetermined curriculum and behaviour management strategies (Arndt, Gibbons & Fitzsimons, 2015). The lack of attention to teachers’ diverse cultural Otherness creates exacerbates this isolation, and particularly teacher foreigners who are in the minority in the teaching team, may not find a place on the mat.

In one of the very few references to teachers’ own subjectivities, *Te Whāriki’s* (Ministry of Education, 1996) principle of *Whānau Tangata* (Family and Community) implicates teachers’ cultural self-knowledge in relation to children, where their wellbeing “is interdependent with the well-being and cultures of ... adults in the early childhood education setting” (p. 42). In addition, “it is the adults in the settings’ responsibility” to acknowledge “different family styles and knowledge of the cultures of the children in the programme” (p. 55). Fulfilling these aspirations depends both on teachers having some sense of their own cultural subjectivities, and of those of the children. Knowledge, then, is required to fulfil the curriculum strands and goals, in contrast, for example, to the unknowability and uncertainty acknowledged by conceptualising the teacher as a subject in process.

Te Whāriki’s braiding of indigenous curriculum is written in *te reo Māori*, for full immersion settings. Throughout the English sections, it interweaves the indigenous and Western aspirations, asking for example, in the principle of *Kotahitanga* (Holistic Development) (Ministry of Education, 1996), that teachers “address bicultural issues”, and “have an understanding of Māori views on child development and on the role of the family, as well as understanding the views of other cultures in the community”. Engagements with “[a]ctivities, stories, and events that have connections with Māori children’s lives” are seen as a particularly “enriching part of

the curriculum for all children in early childhood education settings” (p. 41). Overall, *Te Whāriki’s* widely acclaimed, relational and ideological platform could be a hopeful guide for teachers’ navigation of cultural challenges. It remains confronted nevertheless, with such concerns as the societally connected, adjusted *Te Whāriki* “ideal child”, which is also “a neoliberal subject” (Duhn, 2006, p. 200). Transferred to teachers, this affirms their global positioning in a neo-individualist, universalising marketplace, juxtaposed with the ostensible connections promoted by the curriculum.

A critical contribution to deepening teacher engagements with their Otherness, is the bicultural view of looking to the past to learn about the future (Reedy, 2003). Some of the teacher attitudes above, however, indicating a preference for simple solutions rather than complications, present rather a drowning, than a weaving, of complexities (Cederman, 2008), particularly for teacher Others. As the policy tasked with guiding curriculum provision in all chartered early childhood settings, these points also highlight its insight and thought in braiding indigenous and other cultural complexities. This returns to the central argument of this thesis, for increased critical thought to apply and consider cultural aspirations in relation to teacher Otherness. The challenges arising from the neoliberal ideology are examined next, to represent the dominant marketplace milieu of early childhood education.

The neoliberal marketplace

Neoliberal agendas are widely critiqued. This is evident in early childhood education, where such agendas dominate the Aotearoa milieu and marketplace (Duhn, 2010; Farquhar & Gibbons, 2010; Freeman & Higgins, 2013; Hannigan, 2013; Mitchell, 2011, 2014). Educational emphases on “devolution, efficiency and choice” (Codd, 2008, p. 14) have tied the early childhood sector increasingly to the market economy through the expectations of profitability. In a corresponding institutionalization of childhoods, the neoliberal rationalities of an “unfettered marketplace” and “individual freedom” (Farquhar, 2008, p. 49) posit early education

as a profitable business, and teachers become calculated into the economic equation. Recent studies and calls examine this prevailing impact on early childhood education, and further call into question its value for education and children's rights (Cederman, 2008; Hannigan, 2013; Mitchell, 2014; Whyte, 2015).

Bauman's (2009) liquid modernity is rife in the early childhood education sector. Cederman's (2008) investigation of policy documents²⁹, and Mitchell and her colleagues' (Mitchell, 2008; Mitchell & Brooking, 2007) extensive policy research and analyses alert to the dangers of economic and outcomes focused, narrow goals when early childhood education becomes a business enterprise. The promises of the Strategic Plan (Ministry of Education, 2002), for example, stated that it would provide "a vision and the path ... a policy framework, goals and strategies for early childhood education, whether centre-based or home-based", and that it would recognize "the value of licence-exempt groups and provide[s] a genuine role for these groups within the sector" (p. 3). When the National government discontinued the Strategic Plan initiatives in 2008, the dramatic cuts in funding and professional development affected the sector as radical ideological shifts. Amongst other impacts, they immediately cut critical research and thinking that had led to overwhelmingly positive outcomes in terms of relational connectedness amongst educational settings and communities (Mitchell, et al., 2011), and arguably also reducing critical thought and motivation, in the shake-up of the neoliberal marketplace.

Multiple issues arise from the economic focus of many corporate or business oriented early childhood settings. These issues include critical and debilitating tensions between for profit and not for profit early childhood education provision,

²⁹ Including *Quality in Action* (Ministry of Education, 1998), *The Quality Journey* (Ministry of Education, 1999), *Pathways to the Future* (Ministry of Education, 2002), *Foundations for Discovery* (Ministry of Education, 2005), the assessment exemplars in *Kei Tua o te Pae* (Ministry of Education, 2004) and the *Self Review Guidelines* (Ministry of Education, 2006).

that has exacerbated the socio-economic and political drive engulfing educational ideals and aspirations to aim first and foremost for profit and economic success (Mitchell, 2008; Press & Mitchell, 2014). Pressures driven by globalized benchmarks, to meet OECD standards of 'quality', for example, alongside this economic 'productivity' focus, unsettle conceptions of professionalism, and relational, holistic educational imperatives (Mitchell, 2011; Duhn, 2010). Hannigan (2013) portrays this system as a tightening noose of scientific, managerialist language, expectations and practices.

The neoliberal milieu sidelines collective attention to Otherness in teaching teams. From the first coining of the word 'neoliberalism' in 1938, (Springer, 2016), the overarching emphasis of neoliberalism has been to accentuate the liberal drive for "individual economic freedom" (p. 1). This embeds "what's dangerous about the emergence of the neoliberal rationale in the field of education" as Lee (2015) suggests, when settings follow a business model, and a "restricted and narrow focus on economic growth and market-driven values" (p. 108). Such an overly economic emphasis has led to what Springer (2016) sees as "a discourse that ... is worthless ... cruel ... sick, ... that makes us feel hollow and meaningless". He says "it instills our social behaviors with malice and spite, and it is unquestionably making us all ill". It is ruining "our environment, ...public health services", and is corrupting "our thinking by pitting us against each other in an all against all bloodbath of meritocracy" (pp. 1-2). Springer warns against relying on perpetuating self-fulfilling prophecies that retain the status quo, and argues for a rewriting of the narrative. Only if and when the neoliberal situation is called into question, he stresses, is there any possibility to overpower it – or at the very least, to shift orientations towards it and its overarching premise, of individual economic freedom and success.

While not all share Springer's views, Kelsey (2015) too expounds as all pervasive the global and local transformation of political and social landscapes through the neoliberal push for wealth above all else. In the past the early childhood sector

strongly resisted this push, performing instead what it means to be a relatively close, professional community (Anderson, 1991, 2006). The comprehensive consultation leading up to, through and beyond the release of *Te Whāriki* (Ministry of Education, 1996) in the early 1990s enacted a strong, collective commitment in the sector to develop, trial and teach by a culturally and bi-culturally responsive curriculum framework (W. Lee, Carr, Soutar, & Mitchell, 2012; May, 2001, 2014; Mitchell 2011). The collective memory of this commitment places Aotearoa early childhood teachers on a somewhat utopian island within the neoliberally contested space (Farquhar, 2016; Tesar, 2015b; Nuttal, 2003), one that is unknown to those who have more recently become teachers.

Globally, the neoliberal agenda positions early childhood education as increasingly important (Moss, 2007, 2013). Following Kristeva's semiotic/symbolic interdependency, this positioning frames the symbolic structures that at the same time support its provision. It also leads to what Peters and Tesar (2017) see as an erosion of trust and cooperation, resulting in ethical, social inequalities, and inevitably to the argument being made in this thesis, for increased openness (Peters, 2013b). Bauman (2009) describes such a landscape as unpredictable, unreliable, as a liquid modernity, where all tastes tend to be superficially catered for, but none privileged or perfected. The neoliberal early childhood and teacher marketplace fulfils Bauman's prophecy, where fitfulness and flexibility are encouraged, to the detriment of relational and educational perseverance and long-term commitments, to which *Te Whāriki* (Ministry of Education, 1996) aspires. Duhn's (2006) argument, that this policy environment encapsulates a particular *Te Whāriki* child, a life-long, globally and locally competent cosmopolitan child-learner, "an assemblage of educational *and* neo-liberal discourses" (p. 191, emphasis in the original), arguably, can be transferred to *Te Whāriki* teachers, equally immersed in the micro-level mundane everydayness of this relational/collective yet individual/neoliberal juxtaposition. Duhn's argument infuses teachers' symbolic environment with 'shared understandings' and 'world-views' of hollow, economic pressures,

competing with and, if we follow Springer, overpowering *Te Whāriki's* holistic, relational and contingent attitudes and practices.

The mismatch between the complex, relational aspirations and ideals of *Te Whāriki* (Ministry of Education, 1996), and the local/global push of neoliberalism, become fused, as the curriculum document and teachers both witness and resist these contemporary tensions (Tesar, 2015b). Further, that *Te Whāriki* has remained unchanged in its twenty years validates Cederman's (2008) point, that it easily accommodates – is perhaps drowned by – the dynamics of the “information society”, the “knowledge economy” and the “technological age” (p. 120). They place the sector in a precarious border-zone as it responds to the government Advisory Group on Early Learning (Ministry of Education, 2014, 2015b) and submissions on the draft of the rewritten curriculum document (Ministry of Education, 2016a). Neoliberal dynamics bring alive the risks and changeability of the braided rivers, illustrated, for example, in Stomski's river flow.

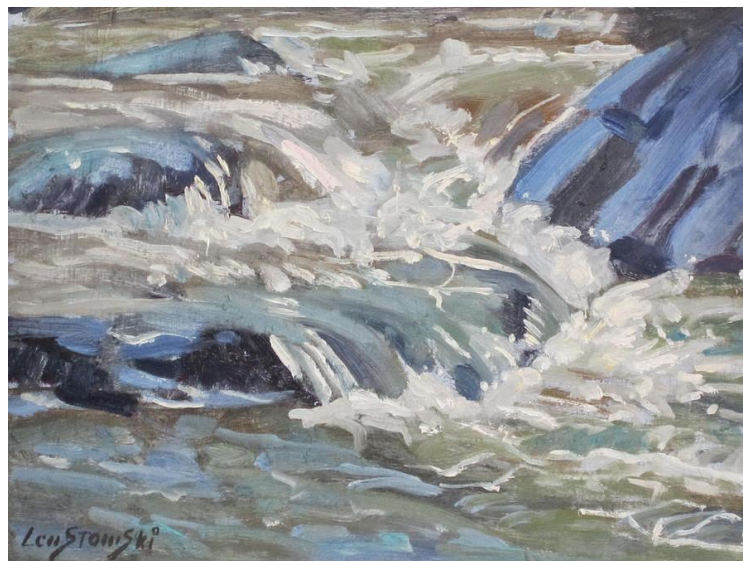


Figure 15 - River flow, by Len Stomski ³⁰

³⁰ Used with permission of the artist. Retrieved from <http://fineartamerica.com/products/river-flow-len-stomski-art-print.html>

True to Bauman's (2009) vision, policy shifts in the fickle landscape of the new millennium are blatant and concerning. The tragic backtracking on Strategic Plan teacher qualification benchmarks (May, 2013) that in 2008 shifted the requirement to 80% of qualified teachers, "to ease ECE teacher supply pressures" (Ministry of Education, 2011), funding and immigration support cuts (Immigration New Zealand, 2010, 2011), and the requirement for qualified teachers being further reduced to 50% (Ministry of Education, 2016b), dramatically affected many new immigrant and newly qualified teachers (New Zealand Teachers Council, 2014), as jobs offered upon completion of their studies were literally pulled out from underneath them. Like for Kristeva's foreigners, the liquid modern condition meant that little in their lives was fixed or stable, but instead became what MacEinri (1994) describes as a neoliberal "theatre of self-invention", where "the migrant [is] ... the exemplar of postmodernist humanity" (p. 3). Also like Kristeva's (1991) foreigners, teacher foreigners were in between, partially qualified, partially local, partially Other, and now eliminated. Following Bauman (2009), such unpredictable policy shifts illustrate a condition where the art of life itself is in constant disarray, saturated with unprocessed information, always in competition with itself in its wild variations and seductions. In a liquid modern, neoliberal world without stability, where "[a]nything may happen at any time yet nothing can be done once and for all" (p. 160), many teachers were left, Othered, first seduced and then discarded, by the neoliberal marketplace. The professional expectations in this milieu lead to teachers becoming on a symbolic level, compliant, normalised locals, but always, through Kristeva's semiotic lens, also forever evolving foreigners, even unknowingly.

A number of tensions and concerns arise from the contextual historical, cultural, curriculum and policy milieu of teacher Otherness in Aotearoa early childhood teachers. The next section summarises the issues and tensions that this contextual milieu raises into three key concerns. These key concerns are: the dominant need to know, the expectation that dialogue is a solution for cultural diversity, and common calls to celebrate culture.

4.4 Troubling teacher Otherness: Contextual concerns

From the contextual milieu outlined in the first section of this chapter it is clear that teacher Otherness is not a simple dialectic of the self in relationship with an Other. The “non-existence of banality”, as Kristeva (1991) says, implicates teachers, all “human beings” (p. 3), within the context of their milieu. Cherrington and Shuker (2012) stress this point, reporting that teachers from minority cultures feel the pressures of the milieu and feel ideologically and linguistically isolated within their team. They feel that their voices are not heard, and emphasise the need for attention to teachers’ attitudes towards cultural Otherness, as a foundation for effective cross-cultural practices. Confrontations with unfamiliar constructs of teaching, learning, language and childhood then become a crucial part of the ‘multicultural challenge’ which Taylor (2012) raises, and to counter the risk of multiculturalism silencing the openness and questioning that might promote equitable engagements with and across diversity. Cherrington and Shuker (2012) argue that building effective and inclusive teaching practices and relationships requires further research “to develop practitioners’ dispositions and skills for working effectively with colleagues who may come from very different backgrounds, in order that the advantages of diversity within a team may be recognised and maximized” (p. 89).

The paradoxical *Te Whāriki*/neoliberal juxtapositions and uncertainties place teacher foreigners in Aotearoa in a certain crisis of confidence, and resituate this research as crucial and urgent. Guo (2015) echoes the argument that transformation of teachers’ own identities is necessary and urgent, citing the difficulty to engage with children’s cultural Otherness in ways that move beyond “using their own subjectivity to understand children” (p. 68). Teachers’ influential roles in children’s lives and in society increase this urgency from political, curricular and social, relational perspectives (Duhn, 2010, Moss, 2006, 2010; Urban, 2014). Cherrington and Shuker (2012) further suggest that shifts in perceptions and orientations that occur when

marginalisations within the teaching team are revealed highlight “a different set of issues” (p. 85), confronting attitudes and orientations in ways that teachers had not previously considered, and challenging the ‘accepted wisdoms’ espoused by the Ministry of Social Development earlier in this chapter.

Seminal international research further substantiates these calls. Reconsiderations of cross-cultural practices are seen as critical and urgent, for example, to avoid perpetuating marginalisations in multicultural settings (Li, 2007; Rhedding-Jones, 2000, 2001; Robinson & Jones Diaz, 2006). Cherrington and Shuker (2012) mirror these calls and situate them in direct relation to teachers’ Otherness. They conclude that within Aotearoa, investigations that “enhance educators’ attitudes and knowledge about diversity are key priority areas if we are to better understand how practitioners can work effectively with children, families, and colleagues from diverse backgrounds” (p. 89). The ‘different set of issues’ to address urgently then, are those affecting teachers’ orientations towards their own and their colleagues’ Otherness.

The three overarching concerns arising in this braiding of rivers bring together a range of issues and tensions. They underlie the remaining chapters in this thesis, and frame its culmination in a dynamic, evolving model for future research and practice in the concluding chapter. While in thought and practice they are messy, overlap and reciprocally affect and influence each other, for the purposes of this examination the overarching concerns are delineated as: the dominant need to know, expectations of dialogue as a solution to cultural diversity, and common calls for celebrating culture.

The dominant need to know

In an information-saturated society, where knowledge takes many forms, what knowledge is elevated depends upon diverse factors. ‘Enhancing educators’ attitudes and knowledge’ as espoused by Cherrington and Shuker (2012), raises the

question of which knowledges or attitudes should be elevated in an inclusive setting (Gunn, 2015). Problems can arise, for example, in the expectation that having knowledge of the Other is instrumental and fundamental to good teaching and learning (Ho et al., 2004; Ministry of Education, 1996; Walsh, 2007). This view of knowledge is problematic in its assumption of knowledge as some 'thing' that can be gained, and retained. It becomes unrealistic, when being able to claim to have knowledge of another's life is difficult, given teachers' constantly in process subject formation. Diverse histories, lived lives, orientations and experiences elevate and implicate cultural, religious, political, linguistic, and pedagogical epistemologies (Mohanty, 2003; Walsh, 2007). When these play out with children, Harvey (2011), like Mitchell and her colleagues (2015) above, describe teachers engaging in cultural brokering, interpreting, and supporting children's sharing of multiple knowledges, but do not convincingly indicate teachers' beliefs in one 'true' form of knowledge, nor that knowledge gave teachers the feeling of being accepted as Others themselves.

The key concern with the need to know, is the reverence of knowledge as the 'answer' to the 'problem' of diversity. This raises not only the dichotomy between knowledge and non-knowledge as a problem, since the very assumption that some knowledges may be considered as invalid, or non-knowledge, discredits the Other and any knowledge that is different from the norms. It also creates a tension in the conception of diversity as a problem that itself needs to be managed (Baldock, 2010). From one perspective, managing diversity in early childhood education is advocated, and presumed to be achievable, by developing knowledge about children from diverse backgrounds. Such knowledge is overwhelmingly seen as informing 'correct' or 'useful' strategies and practices, to help 'manage' multicultural settings (Chan, 2009; Ho, Holmes, & Cooper, 2004; May & Sleeter, 2010; Robinson & Diaz, 2006; Walsh, 2007). *Te Whāriki's* overarching aspiration for children to be "...secure in their sense of belonging and in the knowledge that they make a valued contribution to society" (Ministry of Education, 1996, p. 9), for instance, implicates

teachers in knowing about society. It requires that teachers have a sense of the society, and of children's perceived and locally valued contribution to and place in it. Critical multicultural and early childhood suggestions for strategies and practices can be useful for developing practices to support these aspirations in the first instance and in some cases, however the ongoing construction of teacher subjectivities remains sidelined (Chan, 2009; Ho et al., 2004; May & Sleeter, 2010; Walsh, 2007).

Kristeva's (1991) foreigner lens helps to articulate another concern about the need to know: the impossibility of being able to know the Other. Exacerbated by the liquid modern context, the variable and constantly evolving foreigner self means that what is knowable about an Other can only ever be temporary, and becomes rapidly out-dated and superseded. Immersed not only in a public uncertainty, but also in their own private (potentially masked) realities, teacher foreigners' disclosure of any information about themselves can be presumed to be always incomplete, rather than representative of any total or final truth (Kristeva, 1991; Todd, 2004). The dominant need to know makes an assumption that information amounts to knowledge. Its expectations can be subtle, as teachers feel obligated to engage closely with families and their aspirations (Mitchell, et al., 2015; Loveridge, et al., 2012), while they themselves might be, as with the newly immigrated teachers in the late 2000s, struggling with their own Otherness.

From another perspective teacher's cultural Otherness could be helpful, as in Harvey's (2011) study, where teachers' central role was empathising, sharing experiences of Otherness, with culturally different families. In the context of the uncertainty, where "we cannot have first-hand knowledge of another's life" (Todd, 2004, pp. 338-339), teachers' quest for knowing and supporting Otherness sufficiently to enable its affirmation, let alone to manage it, are driven not only by local but also global benchmarks, such as the United Nations Convention on the rights of the child (United Nations Human Rights, 1989). A strong rights and social justice emphasis impacts on teacher orientations towards Others, and also towards

knowledge. When they “pay special attention to supporting and enhancing children’s languages and cultures” (Robyn, cited in Mitchell, et al., 2015, p. 43), the expectations placed on the knowledge they have, or gain, about the Other can be as dangerously narrow, as they appear to be supportive. The localised, temporally and socially complex realities of each setting instead require moving beyond what Rhedding-Jones (2000) calls the “glibness of ‘multiculturalism’” and the danger of producing “yet another normalisation” (p. 5). Most crucially, a blanket reproduction of attitudes or approaches towards childhood Otherness in relation to teacher Others further marginalises their diverse and multiple realities.

The key concern then, is to conceptualise knowledge specifically in relation to teacher Otherness, as evolving, contingent and unstatic. This involves recognising the fundamental inner knowledge involved in re-forming daily routines, habits and rituals, redefining understanding in each context. Connected as they are to their inherited genealogies, teacher foreigners may attempt to retain remnants of the culture of their previous home, while immersed at the same time in their new context, country and early childhood settings (Li, 2007; Rhedding-Jones, 2001). Unlike some of Kristeva’s foreigners’ severance from their previous home, teacher foreigners’ homely practices and culture may not be so abruptly abandoned. They might instead be fondly remembered, maintained and redefined, and adjusted only as necessary, and over time. Teacher foreigners’ reconciliation of their pasts impacts on their individual and personal routines and rituals, infused with tensions between retaining old and integrating new realities. The concern with the reification of particular knowledge affects teacher foreigners, if their particular, shifting and complex knowledges fall outside of the reified knowledge within their team.

The following chapters therefore contest the simple expectation that having knowledge will lead to enhanced practices. They argue for increasingly complex engagements with and conceptions of knowledge. To deduce from teachers’

attitudes and practices towards children's Otherness how Otherness might be construed within their teaching teams supports this argument for more critical encounters with knowledge (Guo, 2015). Conceptualising knowledge through a Kristevan foreigner lens, brings to the argument its foundations and development in contingent, flexible, critical thought. Kristeva's notion of the foreigner, and the foreigner within, creates cracks in the safety of particular models, techniques or strategies. Rather, they strengthen the argument for multiple, flexible knowledges, and, together with the subject in process, abjection and the pre-existing unknowable semiotic, render the concept of knowledge not unnecessary, but rather multiple and uncertain. Common calls for dialogue raise similar risks and a similar concern.

Dialogue as a solution

Further concerns emerge in considerations of cross-cultural speech and dialogue. Dialogue is another strategy that is commonly proposed in the cultural and multicultural discourses, for managing diversity (Besley & Peters, 2011; May & Sleeter, 2010; Todd, 2007, 2011). The Council of Europe gives a useful introduction to the term of the proposed 'intercultural dialogue', as "an open and respectful exchange of views between individuals and groups belonging to different cultures that leads to a deeper understanding of the other's global perception" (Council of Europe, 2014). The concern of democratic governance through cultural diversity was elevated by the European Union in 2008, which it declared as European Year of Intercultural Dialogue. In a white paper the Council of Europe elevates the role of education in fostering intercultural dialogue (Fuentes, 2016), and posits intercultural dialogue as a solution to the "serious mistake" (Baldock, 2012, p. 12) that multiculturalism became. It says that

[d]ialogue between cultures, the oldest and most fundamental mode of democratic conversation, is an antidote to rejection and violence. Its objective is to enable us to live together peacefully and

constructively in a multicultural world and to develop a sense of community and belonging (Council of Europe, 2014).

This objective to live together peacefully aligns with Kristeva's challenge at the beginning of this thesis, to live with each other without 'ostracism' or 'leveling' (Kristeva, 1991). In the Aotearoa early childhood milieu, it seems that linguistically diverse teachers are appreciated for contributing to the 'multicultural world' if they speak the same language as children from minority cultures, and if they can, for example, help them to settle, or to learn the English language (Harvey, 2011; Mitchell, et al., 2015). Immigrant teachers however, may speak any number of diverse languages and dialects, matching or different to the children's. The dominant normalisation is evident as a participant in a study of Indian immigrants (Lewin et al., 2011) says, although being with others who speak the same language is comforting, in the end "you must speak good English" (p. 54). Engaging in dialogue as a policy or curriculum imperative thus may be driven by what directly benefits narrow and identifiable outcomes, following the neoliberal goal-oriented template, with immigrant languages sidelined or marginalised.

The effects of sidelining unpredictabilities and uncertainties might offer diverse opportunities to immigrant teachers. The liquid modern educational discourse and political and social context (Bauman, 2009) only heightens what Kristeva's (1991) foreigners experience as on the one hand the intoxicating freedom, and on the other the devastating loss of familiarity and certainty. Perhaps teacher foreigners may feel temporarily comfortable, in their dialogic encounters, until they are reminded by a colleague's response of their Otherness, as I heard my student teachers share, to once again relegate them to their difference. Rather than leading to dialogue, the anxiety that Otherness raises could lead to teachers masking what they know, love and believe in, including passions, skills and valuable teaching experiences.

As *Te Whāriki* variously promotes for children, teachers might adapt their orientations towards each other. The curriculum framework suggests, for example, that teachers value children's cultural signs, symbols and stories, and that they encourage their cultural and linguistic development (Ministry of Education, 1996). These expectations in themselves could induce the strains and weaknesses that can underlie teachers' linguistic encounters, and the withdrawn muteness and insecurity that Kristeva describes. Teachers' potential discomfort and alienation in speech or dialogue is unrecognized in the curriculum aspirations, or the recent research. Teacher foreigners' linguistic uncertainty may create a space where, feeling exposed and vulnerable, they could recoil instead to say nothing, rather than to expose their lack or discomfort. Children's intercultural encounters have been described as including dialogue "and other social practices that enable the co-existence of different cultures and cultural tools within a given setting" (Guo & Dalli, 2012, p. 129). Perhaps teachers' silence then could effectively subvert intercultural constraints, by disrupting dominant norms and expectations and bridging and converging cultures and identities in thoughtful, critical ways that are contingent, spontaneous, semiotically meaningful and open.

The problem with proposing dialogue as a solution lies in its simple expectation to solve a complex concern. In what seems like a possible way forward, Kristeva (1991) speaks of an openness to possibilities, of a place where "[m]eeting balances wandering. A crossroad of two othernesses", which "welcomes the foreigner without tying him down" (p. 11). The third key concern arising from the contextual milieu of teacher Otherness in Aotearoa does give the impression of 'attempting to tie the foreigner down'. It is the common call for celebrating culture.

Celebrating culture

Superficial celebrations can glorify diversity. A well-meaning but often seemingly superficial tension in the early childhood discourse is the orientation towards the 'richness' and 'beauty' of diversity – the expectation that it ought unquestioningly

be celebrated. Multicultural programmes are “characterised by a practice of celebrating diversity” rather than “a commitment to educational equity” (Guo, 2015, p. 69), where everybody “should ... be able to get together and celebrate all together” (Harvey, 2011, p. 37). They illustrate the common practice of showcasing and celebrating cultural diversity as “established aspects of the way that early years settings operate” (Baldock, 2010, p. 12). The concern with this insistence is that it can become an act of displacement or relocation, as Papastephanou (2015) suggests, for example, as “[m]uch education and its theory celebrates linguistic and cultural diversity and assumes too quickly and unconditionally political benefits” (p. 1508), or the social, democratic benefits that the Ministry of Social Development (2016) or the Council of Europe (2014) outline. This concern magnifies the need for a critical consciousness of Otherness, where difference is seen as more than “benign variation (diversity)” (Mohanty, 2003, p. 193), which bypasses power, history and socio-political reality, to favour empty, but comfortable and surface-level celebrations.

When differences are “exoticized and fetishized” by being ‘celebrated’ only on ‘culture day’ for example, and otherwise relegated to the margins, they represent a “form of cultural tourism which waters down the harsh realities of race, class and gender dominations” (Rhedding-Jones, 2000, p. 6). Such celebrations of diversity barely skim the surface of the individual complexities involved in living with and being Other, and disregard concerns of domination or marginalisation. Instead, such an attitude is more likely to serve and represent the hegemonic realities and ideologies of those in power, and result in further Othering or even exploitation of the subjugated foreigners ostensibly being celebrated (Ahmed, 2000; hooks, 2009; Kristeva, 1991). The concern with this celebratory ‘tourist’ orientation in the early childhood discourse underpins a number of further issues arising in the *Te Whāriki*/neoliberal confluence.

Te Whāriki (Ministry of Education, 1996) itself calls for the celebration of cultural diversity. It states that “[t]he early childhood curriculum supports the cultural identity of all children, affirms and celebrates cultural differences, and aims to help children gain a positive awareness of their own and other cultures” (p. 18). The generalising impact of this call for celebrating cultural differences is mitigated somewhat by the document’s overall focus on holistic, relational and cultural connectedness, however, it nevertheless legitimates celebrations as an exoticising practice. The risk for teachers is that foreigners are not necessarily ready to expose, reveal or share their culture (Kristeva, 1991; Walsh, 2007), and further, that such celebrations perpetuate subjugations and racist dialectics, rather than developing the specific and critical measures required (Cederman, 2008) to allow minority groups to present their culture in their own way and time, for example. Perhaps, as an example, Mitchell and her colleagues’ (2015) revelation of teachers’ struggle with implementing the cultural calls in *Te Whāriki* (Ministry of Education, 1996) might reveal their grappling with their own cultural shifts. Or maybe a fear of being merely, celebratorily, ‘on show’, might lead, similarly as for Kristeva’s (1991) foreigners, to teachers internalising their sensitivities, hiding their hurt, or isolation, being neither really true, nor completely false, in their transient semiotic responses to the dominant symbolic milieu. What constitutes ‘richness’ amongst the dangers of a superficial ‘tourist’ approach (Papastephanou, 2015), and to what level can knowledge of the Other value ‘richness’, and when does it lead to exploitation, rather than valuing, when interest in the culture is expressed only on ‘culture day’, for example, but not at any other time?

Embedded within these three overarching concerns, are myriad other issues and tensions. They therefore elevate one of many angles and perspectives for examining ways in which their contextual milieu affects teacher foreigners. In all three, a danger in focusing narrowly on practices of sameness, equality, or supposed “commonalities of all humanity” (Rhedding-Jones, 2000, p. 5), and deriving from that a generalising approach, is that it can lead to further normalising practices and

expectations (Biesta, 2010). This is what Kristeva (1991), in her utopian challenge in chapter 1, calls 'leveling'. Such a focus then can resemble the superficial practices and assumptions that Papastephanou (2015) highlights as exotic, and rather than enhancing fairness or rights, can lead to superficial disconnectedness from the realities of individuals, teams in localised settings, and their communities.

4.5 Concluding comments

This chapter has elevated the urgency and importance of this research. Situating teacher foreigners in the particularities of their milieu has led to the three key concerns, that raise the urgency of engaging with teacher Otherness in increasingly philosophical ways. They strengthen the imperative to pay attention to teachers' raw, intimate responses to their own localized contexts, to rewrite the narrative. They follow Kristeva, in a call for revolt. Both practical and theoretical views in this chapter have argued for the recognition and confrontation of teachers' diverse Othernesses, and for a critical engagement in research and practice with what this means within their teaching teams. The braided rivers of teachers' Otherness woven through the Aotearoa early childhood milieu highlight the provocative contribution of Kristeva's theoretical concepts to this argument, alongside the contemporary research and policy discourses. The issues and orientations towards diversity in the wider context affect teachers' attitudes and orientations towards teacher Otherness, and their ability to engage in transformative ways to move beyond a perpetuation of standardised, economically expedient practices, or even a perception that sameness makes for fairness.

Urgent provocations of critical engagements are particularly crucial on account of teachers' formative role in society. The societal influence on children's, and citizens', views, attitudes and lives is acknowledged as adding to this importance. Teachers' identity work is therefore an ethical educational and societal imperative, and to follow Kristeva's (1991) challenge, to "intimately and subjectively, ... live with the others, to live *as others*" and in early childhood education to do so "without

ostracism but also without levelling” (p. 2, emphasis in the original) is the utopian goal. Teachers’ braided heterogeneity in the societal, cultural riverbed plays a crucial role in shaping each others’ ways of living with and as others, and of limiting ostracism or levelling, for themselves and in their orientations towards their teaching.

The conflicting educational, cultural and policy tensions and concerns explicated in this chapter contextually ground the remaining chapters of this thesis. They reflect what Kristeva (2002) calls a “temporary stability” (p. 4), and often “disturbing abyss” (p. 3) of foreignness, and portray teacher foreigner’s tensions as conscious or unconscious responses to the symbolic environment. Whether, as Kristeva (1991) asks, the foreigner “who was the ‘enemy’ in primitive societies”... can now “disappear from modern societies” (p. 1) remains an elusive question. The tensions between views on Otherness as fluid or static, as knowable or not, exacerbate the unpredictability and flux, that renders teacher foreigners as constantly in construction (Kristeva, 2008) and thus unknowable.

The next chapter responds to the argument for increasingly philosophical thought in relation to early childhood teacher Otherness in Aotearoa. Kristeva’s foreigner lens and theory on the subject in process have offered pathways towards potential and openness, to elevate inner experiences, raw responses, abjections, loving care, as reflected in some teachers’ attitudes in this chapter, and a realisation of the need for further critical thought. The next chapter acknowledges the concerns raised here. It responds in particular to the concern with the need to know, elaborating on the expectation of knowledge as contingent, flexible, and localised. Chapter 5 examines what philosophy is, and outlines perspectives on what it means to ‘do’ philosophy, as entry points for developing teacher’s critical philosophical attitudes and approaches towards teacher Otherness. It concludes with an argument for a philosophical framework of exile, dissidence and delirium, to guide this and future research and practices, with, by and for teacher foreigners.

Chapter 5 – Thinking philosophically

When you are philosophizing you have to descend into primeval chaos and feel at home there — Ludwig Wittgenstein

5.1 Introduction

The previous chapter concluded with an affirmation of the overall argument in this research. That is, it reinforced the need for urgent and critical, increasingly philosophical thought and engagements with teachers' cultural Otherness in early childhood education in Aotearoa. The historical, bi- and multicultural, and policy milieu of the early childhood sector provided a contextual backdrop to situate teachers' cultural Otherness within the Aotearoa early childhood milieu. A paradoxical braiding, to return to the braided rivers metaphor (Macfarlane, 2013), was highlighted between the collective, holistic and relational focus of *Te Whāriki* and the economic and goal focused individualism of the neoliberal ideology. The early childhood context itself was presented as the shifting sands and boundaries of the metaphorical riverbed. The conclusion that reinforced the argument arose from examinations of three key concerns based on the contextual explication in the first half of the chapter. These concerns are the dominant expectations that knowledge enhances cross-cultural practices, that intercultural dialogue is a solution for cultural diversity, and that cultures ought to be celebrated.

This chapter adds to the argument by first examining what it means to think philosophically. It outlines a range of perspectives on what philosophy is, and on what it means to 'do' philosophy. In other words, it investigates ways to develop such increasingly philosophical attitudes and approaches to thought that this thesis argues for. In doing so, it considers how such philosophical thought might be

applied in useful ways for early childhood teachers' examinations of their own or their colleagues' Otherness. Finally, it proposes a philosophical framework based on Kristeva's conceptions of exile, dissidence and delirium, to guide ways of thinking and writing in this and future research and practice with, by and for teacher foreigners in their examinations of teacher Otherness.

In relation to the contextual concerns raised in the previous chapter, this chapter responds in particular to the concern with the dominant need to know. It contests the dominant need to know, by arguing instead for multiple, diverse knowledges that are contingent on particular histories, realities, times, places and spaces. The range of philosophical attitudes and approaches introduced create access points for individual teachers or teaching teams to reconceptualise the Othernesses with which they are faced. The chapter actively refutes the expectation that knowledge supports the development of techniques and strategies to deal with cultural Otherness, on the basis that these might be useful sometimes, in some instances, but cannot be generalized, as Biesta (2010) reminds us. The chapter contests the simplifying assumptions that underlie the other two overarching concerns raised in chapter 4, relating to dialogue as a solution, and to calls for celebrating culture, and in that sense it is a preparation for chapters 6 and 7, which deal specifically with each of these concerns respectively.

Kristeva's contribution to this research is expanded in this chapter to a methodological one. I take her conception of revolt in the subject in process as a call for action, so this chapter is, metaphorically, about *how* to braid the rivers, of conceptualisations of teachers' multiple Othernesses. 'Changing the order of things', as Barthes says of Kristeva in chapter 2, begins with seeing thought as dissidence. Kristeva changes the order of things in her nuanced challenge, touching on the intimacy and subjective nature of revolts and dissident thought, as she asks in the opening quote to this thesis, whether we shall ever be "intimately and subjectively", "with the others" and "*as others*" (Kristeva, 1991, p. 2, emphasis in the

original). Kristeva's own work and life as a foreigner play a complex role in changing the order of teacher Otherness. The importance of drawing on Kristeva's work lies at one level in her lens on the foreigner, the foreigner within and the subject in process. On another level, her conceptions of dissident, critical thought underlie the philosophical approach provoked in this chapter. Kristeva's work thus offers multiple potential contributions to the development of new perspectives and critical approaches to the early childhood context of teacher identity and Otherness.

On a personal level, this chapter plays out the possibilities that it offers to early childhood teachers examining their own or their colleagues' Otherness for myself. Kristeva uses the term 'thinking-writing', to describe a "sort of madness (of language coming off its hinges), stabilised by an amorous state (in this new form or new thought language finds its satisfaction and its ideal)". Thinking-writing, she claims, "is a passage to the limits of the self, a crossing of frontiers" (Kristeva, 1998, p. 8). It presents as a crossing of frontiers for Kristeva's intellectual and personal life and her national and intimate bordercrossings, as discussed in chapter 2. It is a passage, she says,

to the limits of the self, a crossing of frontiers ... These voyages can crystallise into melancholy or marginality. In the meantime, each point is a superimposition of infinities. And here a literature freed from commerce is no longer an anomaly, but puts into play the very life of a language mutilated by the norm of the day-to-day grind. I like to think of these states of thinking-writing as feverish states. We were supposed to appear somewhat exalted in the eyes of ... 'others'. But this exaltation did not have a specific name. Call it what you will ... it was and is a temporary receptacle for the feverish state, for that place where what is still far from thought is advanced before becoming firm presence (p. 8).

It also represents my own frontiers and self, as I engage in the thinking-writing of Otherness explorations. As Kristeva points out, “the person who is speaking [or writing] is not in a neutral position”, and does “not talk about knowledge of horror or of melancholy from a position up above” (Lipkowitz & Loselle, 1985/1996, p. 34).

Like Kristeva, I recognize my inability to remain neutral in my research, as she says she “had to implicate [her]self, which meant participating in the experience of transference” (France Culture Broadcast, 1988/1996, p. 9), drawing together her linguistic, philosophical and psychoanalytical work, speaker and listener, author and reader, past and present. For me this chapter proposes ways of thinking also of the limits of myself, my tentative, always-unfinished crossing of frontiers, my histories, living, teaching, Othernesses, hiding, masking, and revelling in my differences. Kristeva’s theoretical and philosophical background in linguistic, poststructural and psychoanalytical disciplines form complex understandings of the Other, identities, subjectivities and relational and situational realities between and in relation to them. Changing the order of things is her philosophical undertaking, and is applied here in relation to increasingly complex thought on teacher Otherness, and also on myself.

The seminal influence of Kristeva’s work is reflected in my selection of philosophical approaches to inform reconceptualisations of early childhood teacher Otherness. While recognizing the enormous non-Western and non-Continental bodies of philosophical work available, this chapter’s focus is on a range of perspectives from within Continental philosophy. It reflects in that way aspects of the Parisian/French philosophical scene in which Kristeva became immersed upon her arrival in 1965, and some of the philosophical perspectives that formed the surrounding landscape and thinkers to whom Kristeva turned, was led, or responded in various ways. The perspectives are examined as accessible points of entry into philosophical thought, attitudes and approaches, for rethinking early childhood teacher Otherness. First of

all, the chapter examines conceptions of what philosophy is in the realm of Continental and French philosophy (Badiou, 2012).

5.2 What is philosophy?

Philosophy involves examinations of life and how best to live it. Or, as Harré (2000) explains, philosophy “is aimed at bringing to light the hidden pre-suppositions and assumptions implicit in all sorts of discourse and practices” (p. 8). As an intellectual endeavour, in reconceptualising early childhood teacher Otherness, philosophy, then, could be seen as an on-going engagement with theories, thought and realities, where presuppositions about notions of what it means to be Other are exposed and challenged, and new formulations are developed. But what might this mean for individual teachers?

In his examination of 1,000 years of Eastern and Western philosophy, Harré (2000) surmises that in its essence, philosophy is the examination of life, and what this examination means in individual circumstances. While the boundaries of such examinations are difficult to delineate or isolate, the task of this section is to develop a basis for philosophical thinking about life with and as the Other, in teaching teams in Aotearoa early childhood settings. Harré’s further comment, that philosophy entails “bringing to light the hidden pre-suppositions and assumptions implicit in ... discourse and practices” (Harré, 2000, p. 8), connects philosophy to examinations of the discourses and practices discussed in the previous chapter. It is thus a particular concern for teachers’ rethinking of cultural Otherness, as any unearthing of pre-suppositions and assumptions can itself reveal paradoxical and conflicting positions, as the contextual milieu has revealed.

Deleuze and Guattari’s (1991) positioning, of philosophy as “the art of forming, inventing, and fabricating concepts”, takes into account the shifting, complex teacher realities in their milieu. As such, thinking has to “determine its moment, its occasion and circumstances, its landscapes and personae, its conditions and

unknowns” (p. 2). The conception of philosophy as various examinations of life from diverse perspectives thus leads to a blurring of boundaries (Papastephanou, 2009), depending on these contingencies. In this process, philosophy can become both content and method (Standish, 2009), intertwining what is thought about, by whom, that is the teachers in their settings, with the actual act of thinking, the how. This is further evident in the context of the following perspectives in the Continental tradition.

Continental philosophy contrasts with the dominant analytical philosophy in twentieth century English-speaking academic and philosophical circles, and the elevation of scientific rationality in the Enlightenment (Harré, 2000; West, 2010). Dominant threads in Continental philosophy include Hegelian idealism, Marxism, hermeneutics and phenomenology, existentialism, structuralism, and poststructuralism. These threads are particularly useful for conceptualizing teacher subjectivities, since they are predominantly concerned with examining life through moral and political thought, and the identity of the human subject (Harré, 2000; West, 2010). The key thinkers of Continental philosophy outlined in this section are by no means a conclusive representation, but indicatively frame the French philosophical milieu in which Kristeva developed her scholarly, linguistic, philosophical and psychoanalytic work. Each offers a useful point of entry for thinking philosophically about teacher Otherness, beginning with Hegel’s idealism and reaction to the Enlightenment philosophies.

Hegelian idealism

In a similar way that this research urges philosophical thought to respond to concerns in the early childhood milieu, Hegel’s (1770-1831) thinking demonstrates how philosophers respond to their intellectual milieu. In a milieu dominated by enlightenment philosophies focused on an expectation that scientific answers could explain philosophical problems, Hegel’s key ideas emerged as a critical response to these ideas. He particularly responded to the Enlightenment thinking of Kant and

his 'laws' of nature and mathematics, and the consequent claims of causality, that is, that there can be genuine universal causal truths, that apply to all objects (Kant, 1781/1996). Within German Romantic philosophy, alongside, for example, Novalis, Hegel is seen as the one who most "systematically and ambitiously" (West, 2010, p. 2) expressed the continental critique of this scientific Enlightenment focus.

Hegel's (1952/1977) view is that philosophy reaches beyond scientific methods of truth finding, to a concern that more closely relates to teachers, and with understanding subjectivity, and a "sense of solid and substantial being" (Hegel, 1952/1977, p. 4). Hegel was concerned at the neglect of elements of the spirit, as they fall outside of scientific laws and calculations. This includes love, beauty, religion, and what is holy and eternal, which he adds should excite and enthuse philosophical explorations of being. He also follows a certain logic in his belief that the nature of things is consciously knowable (Siep, 2014), that there is a knowable truth, and certain ways in which this knowledge can be gained.

In contesting the insistence on science, Hegel developed a system of knowledge acquisition, through a logical process of identifying and positioning concepts and predicting outcomes (Grimsman & Hansen, 2015). His thinking about the human logic involved reinserting the elements of the spirit, and categorising the social order, with the aim of developing the thinking of the time, that is, the *Zeitgeist* (Siep, 2014), as it might also do for early childhood teachers. Hegel's influential system is a foundation of Continental and French philosophy, shaping Kristeva's and her compatriots' thought, and steering ways of thinking about knowing the Other away from a purely scientific approach.

Hegel is known as the forefather of the self/Other dialectic, as his philosophy of the subject influenced not only Continental philosophy but also psychoanalysis, in particular in Lacan's work (Gasparyan, 2014), on which Kristeva draws, in a connection that is further examined in chapter 7. His concerns with the self dealt with whether or not the self and the body are knowable as parts of each other, or as

extensions of the world around them. Questioning whether and to what extent the subject is constructed by external manipulation aligns Hegel with other Continental influences such as Sartre, Bataille, Merleau-Ponty, Levinas, Derrida, Blanchot, Nancy, Vandelweise, as well as with Kristeva. Hegel's influences on Lacan are seen to have shifted conceptions of subjectification from philosophy to psychology (Gasparyan, 2014) – a shift that is instrumental for Kristeva's work, and at the root of her theory on the subject in process.

Hegel's dual focus on categorization and logics, on the one hand, and on the spirit, embodiment and energies, that is, the non-static, intangible elements of the subject on the other, complicates views on what philosophy is. His philosophies of the Other, as a lordship and bondage or master/slave dialectic, reinforce that there are intangible elements even within logical ways of coming to know the Other. His insistence on the spiritual, grounds the unknowable of the unconscious in Lacan's and subsequently Kristeva's shift to a psychoanalytic approach to the subject in process.

Hegel's (1952/1977) views challenge the need to know by offering a philosophical base for resisting the concept of the knowability of the Other. His dialectic, and the intangible unknowabilities of the Other arising in his aim for both absolute knowledge, as well as an intangible spirit knowing itself, offer possibilities to theorise the conflicting both/and, possible, known yet unknown, realities in teacher foreigners. Following Hegel, Continental 'counter-Enlightenment' philosophies are further represented in Marxism. Marxism is at the root of both a communist ideology, and of what has come to be known as critical theory.

Marx

Marx' (1818-1883) contribution to what is philosophy responds to Hegel's dualistic work in relation to Enlightenment theories. The usefulness of Marx' work for teacher foreigners is his focus on human emancipation, and his fundamental belief

that social and economic factors, and the class systems that arise from them, are at the root of alienation. Marx draws on Feuerbach in his focus on such intersubjective 'I-thou' relationships and on a practical, embodied production of knowledge. As a member of the 'Young Hegelians', Marx' views came to counter Hegel's idealism with a more realist materialism, based on "progress through conflict" (McLellan, 1992, p. vii). He laid out the views and aims of the communist party in his famous *Communist Manifesto*, originally published together with Engels in 1848 (Marx & Engels, 1888/1992). What became known as Marxist concepts of progress and revolution inform teachers' reconceptualisations of their own and their colleagues' subjectivities as Other in two key ways. One is through embedding the development of society in historical contexts (known as historical determinism), and the other through recognizing ongoing tensions between classes.

Rethinking teacher relationships with and as the Other can draw on Marxist intentions to take action, and to ultimately replace capitalism with communism and a classless society through revolution (McQueen & McQueen, 2010). An important relationship arises between a Marxist notion of revolution and Kristeva's notion of revolt, which responds to what she sees as a contemporary lack of revolt, in a world where individuals have become increasingly complacent, and which is therefore desperately in need of it. Kristeva (1996/2000, 2014) argues that revolt can take many forms, and is in itself a deeply questionable, risky matter, and a vital transformative process, as is seen in her theory on the subject in process. For Kristeva, revolt is a process of constant philosophical questioning and re-negotiation.

Marxist critiques of Hegelian idealism emphasize that philosophy relates to the material and to labour. The elevation of the working class, and aims for a classless society are Marx' critical responses to the Hegelian master/slave dialectic. While for Hegel the dialectic was seen as a socially ideal outcome, where there were benefits for both master and slave, for Marx it represented the oppressor and oppressed,

social class struggles and marginalisations. What in Hegelian idealism revolves around dialectics of spirit and ideals, in Marxist thought focuses on dialectics of labour and class, and alienation through what can be the isolating effects of labour (West, 2010), or for teachers, of working in ways that are foreign, and that remove them from themselves. For Marx communism is the transcendence of this self-alienation, as a positive humanism (Tucker, 1978). Critically engaging with the finer nuances of teacher Otherness beyond the surface level need to know, can benefit from the Marxist interest in uncovering attitudes and knowledge as it underpins exploitation and injustices underneath what appear as superficial bourgeois ideals. Other responses to the idea of an absolute knowledge grounded in historical dialectics, lead to a focus on a so-called world spirit, or *Weltgeist*, and a philosophy of life, through hermeneutics and phenomenology, presented here through Heidegger's work.

Hermeneutics and phenomenology

Heidegger's (1889-1976) philosophy of life, or *Lebensphilosophie*, lies in hermeneutics and phenomenology. Hermeneutics can be seen as the interpretation and understanding of language and other expressions, for example in the understanding of knowledges arising in the experiences of teacher Otherness. Phenomenology, meanwhile, is concerned with the nature and experience of Being, what it means to be (West, 2010), for example, a teacher foreigner. Heidegger furthers the critiques against the scientific focus as fundamentally and 'truly' real, and as causatively related to ways of being. The conception of such 'truths' as the one form of genuine knowledge drive Heidegger's thinking beyond absolutes, towards a "longing for ultimate metaphysical foundations" (West, 2010, p. 106). For him, accounts of the subject and subjectivity are always 'on the way', or in German: *unterwegs* (Mehta, 1971). They align with the view that teacher subjectivities are always evolving, as in Kristeva's work on the subject that is constantly in construction (Kristeva, 2008) and forever in process (Kristeva, 1998a).

Heidegger's hermeneutics can be seen as reflected in Kristeva's work through conceptions of knowledge, and in his insistence on critical questioning. Focused on not only what it means to be, but what it means to be able to ask that question, or even to think about what it means to be, is central to both Heidegger, and in Kristeva's philosophy, linguistics and psychoanalytic theories. What for Kristeva is evident in the transformative notions of the subject in process and revolt, is seen in Heidegger's concept of *Dasein*, which refers to a certain presence that is necessary in order to even question being or Being. *Dasein* represents for Heidegger, both what he calls 'Being-in-the-world' and 'Being-with-others', differentiated for example from the relegation of consciousness (of Being) as an abstract representation of experience (West, 2010; Mehta, 1971).

Dasein represents Being in individually particular ways, according to an individual's background and life experience. It offers another point of entry to the view of the teacher as, like the subject in process, it represents an "ever incomplete project of thought", that is "not being conceived as a 'system'" (Mehta, 1971, p. x). This temporariness can lead to a constant surrender to deep questioning, being torn and divided, and based in a "situatedness" (McQueen & McQueen, 2010, p. 93), that precedes, locates, and affects Being in the world and with others. Such incompleteness is evident in the philosophical framework in which this chapter culminates, particularly in Kristeva's notion of dissident thought, and the climax in her notion of delirium.

A creative and flexible engagement with Heidegger adds to conceptions of thought, and to the kinds of thinking that become possible (Mika, 2016). His philosophy of openness and evolution of thought is reflected in his insistence that "[m]ethod is not one piece of equipment of science among others but the primary component out of which is first determined what can become object and how it becomes object" (Heidegger, 1993, p. 300), and further, in his insistence that a "rule does not intend the platitude that a science must also have its method, but it wants to say that the

procedure, i.e., how in general we are to pursue things (*methodos*), decides in advance what truth we shall seek out in the things” (p. 300). Heidegger thus rejected the certainty of specific method, focusing rather on ways of Being and approaching research, and for teachers, offering this versatility in their examinations of their Being and experience of orientations in their teaching teams. He also rejects the label that his conceptions of Being and existence align him with, that is, the philosophical thought of Existentialism, which is examined next.

Existentialism

Existentialism had its ‘heyday’ after World War II, although it emanated from Kierkegaard (1813-1855) (Wartenberg, 2008). It involved reacting to the dialectics of difference and for some, like Nietzsche and Sartre, it also involved the rejection of god. The break from a dialectical approach to the subject/object binary further expands on the view of philosophy as an examination of life, challenges the reification of knowing and truths, and is focused instead on humanity and subjective experiences.

Nietzsche (1844-1900) follows Kierkegaard’s existential focus on individual rather than collective existence, focused in the present rather than through history (Wartenberg, 2008). His response to Enlightenment thinking does not deny such thinking, rather he more strongly tries to reason with it, with “even greater ruthlessness” (West, 2010, p. 144). His thinking thus inspires a ruthless and sceptical questioning of the ability of systematic philosophy to rectify the moral vacuum that Enlightenment thought created. This appeals, perhaps, to teachers whose Otherness feels more complicated and messy than what can be systematically ‘solved’ or thought about.

Philosophers, for Nietzsche, are “lovers of wisdom” (Tanner, 1973, p. 11). He claims that, in philosophy there is always some mystery, where “dogmatizing” is nothing more than “noble childishness and tyronism” (Nietzsche, 1973/1886, p. 31), and he

insists that “[t]here are no moral phenomena at all, only a moral interpretation of phenomena...” (Nietzsche, 1973/1886, p. 96). Humans thus create values, and values do not pre-exist the “fabric of the world” (Tanner, 1973, p. 19). Nietzsche is “passionately anti-Christian” (p. 14), and proclaims that God is dead. Religion, like history and other belief systems, is, according to Nietzsche, a “set of views about the way things are” (p. 1), a metaphysics. That there is no God drives Nietzsche’s commitment to examining what that means for culture, society, but most of all for individuals (West, 2010; Wartenberg, 2008). Philosophy for Nietzsche then, lies in his scepticism and in the basis of thought in an individually created metaphysical understanding of the world.

Following Nietzsche, then, all thought, feeling, actions and beliefs are coloured by individual interpretations, and there is no one reality. Each individual creates their perceived reality differently, and ‘truth’ or ‘reality’ exists in individual ways, making the search for either of them a “dubious enterprise” (Tanner, 1973, p. 15). Importantly for early childhood teachers, individuals create realities and values whether they like it, or intend to, or not, Nietzsche claims, and what is presented or argued as truth is mostly what people want to be the truth. The search for truth is therefore only a search for ways of explaining a person’s preferred option as truth. Rather than a ‘real’ or ‘fundamental’ truth, Nietzsche’s scepticism sees any attempt to present a truth as dishonesty and trickery, a general ‘cheapness’ or over-simplification, instead.

Teachers can take from Nietzsche’s efforts to transcend such ‘cheapness’, and to achieve depth, the strength to “stop at nothing” in the search for insights into the most fundamental aspects of their life (Tanner, 1973). Nietzsche was deeply intolerant of truth claims based on unexamined dialectics that ignore the heart, desire, and prejudice, claiming that they represent a lack of intellectual ‘cleanliness’. He sees as greatness, what emerges in those individuals who insist on carrying on not only despite, but because of the frightful conditions in their life (Tanner, 1973).

Nietzsche complicates the master/slave dichotomy through these insights into what is good, bad, or evil, depending on who is acting, and acted upon, and their intentions. At the same time, his views too are paradoxical, as he urges also a certain light-heartedness, frivolity, appealing in a playful way to those matters of the heart, or desire. Nietzsche's views add to investigations of teacher foreigner subjectivities, through their positioning of individual relationships and responsibilities to life, the self, and the world, without God, complicated by their early childhood settings and the values and intentions of colleagues and families around them.

Of other existentialist philosophers that strongly influenced and were influenced by French philosophy, Sartre (1905-1980) is perhaps the best known. His major concern is with a politically engaged philosophy of individual freedom, drawing on Husserl, phenomenology, and a philosophy of existence. Sartre's concerns are directly useful for teachers in their early childhood settings and teaching teams as embodiment and intersubjectivity implicate their relationships with Others, through the fundamental belief in the constitution of the subject through such relationships. Sartre's view adds to analyses of the self in relationship with Others, that human existence is a 'Being-in-the-world', differentiating between human existence and non-human existence.

Consciousness exists only for-itself, for Sartre, and similarly to Stone's (2004a) interpretation of subjects in process in chapter 3, creates split beings. A teacher who consciously perceives her Otherness, for example, would then be simultaneously conscious of her perception. This conception has been labeled as absurd (West, 2010; Wartenberg, 2008), as it perceives consciousness as the "only entity in the world that does not just exist, but presents itself to itself as existing" (Wartenberg, 2008, p. 20). Sartre's view then comes from phenomenology, distinguishing the mind and consciousness through its intentionality. This might be seen as the teachers' intention to reveal her Otherness, distinguishing her

consciousness of her Otherness, rather than reifying consciousness as a thing in itself.

Camus (1913-1960) presents quite a different philosophical perspective. He also considers life in relation to the absurd (Camus, 1946/1988), where the absurd arises as a direct consequence of there being no God. Similarly to Nietzsche's emphasis on matters of the heart, he also focuses on the very meaning of life, and how it amounts to absurdity. This absurdity lies not in individuals themselves or in their world, but in the juxtaposition of the two and the placing of one within the other (Wartenberg, 2008). This is a critical insight into conceptions of the need to know, and of teacher foreigners within their early childhood settings and wider milieu, as examined in chapter 4. Camus' positive view is that by recognizing this problem individuals (teachers, for example) are able to enjoy "beauty, pleasure and the 'implacable grandeur' of existence" (West, 2010, p. 170), despite the difficulties and absurdities that their existence may entail. For teachers it elevates the juxtaposition of themselves with *Te Whāriki* and the neoliberal pressures, for example.

Existential thought within French philosophy not only locates Kristeva's work in conceptions of individual human experience, existence and Being, but opens these ideas up to teacher foreigners, with a particular focus on their individuality and what that means for them within the team. Existentialist philosophies and their focus on human existence lead now to thinking about philosophy through the approach that Kristeva is most commonly associated with: poststructuralism. Poststructuralism troubles determining structures, to open multiple pathways for questioning dissident thought in teachers' rethinking of their context and subjectivities. Its breaking down of barriers is illustrated in Paxton's collage below, and is further outlined in the next section.



Figure 16 - Poststructural art history, by Mike Paxton³¹

Poststructuralism

Poststructuralism rejects the notion of universal structures. Whereas structuralism is concerned with rules, laws, and the underlying structure of systems, “as not inherent in the world but ... imposed by the human mind” (McQueen & McQueen, 2010). A poststructural approach involves troubling the certainty of such determining structures. While in structuralism “the orderly nature of the world” is due to the human “ability to organize systems, rather than a reflection of the world itself” (p. 203), poststructuralism calls for resistance and dissent. Kristeva’s philosophical life and contributions in French and Continental philosophy developed

³¹ Despite all attempts to contact the artist no contact details have been found. This image was retrieved from mikepaxton.com/wp-content/uploads/2013/09/art-history-collage.jpg

alongside other poststructural thinkers, including Derrida, Foucault, and Deleuze (Badiou, 2012; West, 2010). Foucault (1926-84), for example, followed Marx and Freud in decentring the subject, in a provocative response to the individualistic focus of existentialism. Seen as an anti-human, explicitly political approach, his view suggests that nothing exists outside of discourse. He claimed that there can be no objective truth, but that knowledge instead is always contingent, relative and questionable as it arises from power relations and forces that emerge within them (Foucault, 1980). Foucault's crucial contribution to the nature and conception of thought, and to teachers' reconceptualisation of their own and their colleagues' Otherness, is critical to reconceptualising the need to know. For him the power and knowledge are one and the same.

Foucault's power/knowledge proposition and reaction against structuralism, involves a notion of power as disciplinary. This concept arises in the idea of bodies that are subjected to power in ways that form them as 'docile' (Foucault, 1994/2000). Docile bodies are disciplined through power in physical and psychological ways that lead eventually to the bodies acting in the desired, disciplined ways, whether or not they are still being observed. Power, therefore, is active, following Foucault, and not passive. It is productive, a mode, and not a thing, and offers a further entry point into understanding teaching teams. For Foucault the construction of subjects occurs through the power that is inherent in relations, between the teachers, for example, their surroundings and within the surroundings (Foucault, 1982). Like for Kristeva (1991), his concern is with society and the banality of the everyday. Explicating the complexities of the everyday, both suggest that the impact of what appears to be banal, nevertheless has complex implications for everyday life, affecting orientations and actions in early childhood teaching teams, for example, in constructions of the self and the Other, and the relationships within the team.

As a way of offering accessible ways to insert critical philosophical elements into teachers' thinking, poststructuralism points also to Derrida. Derrida's (1930-2004) thinking in the French milieu challenges the reification of knowing through the notion of deconstruction. Through his concept of deconstruction philosophy is an openness, to conceptions of teacher Otherness, for example, through a simultaneous undoing and analysis of a set of beliefs or ideology. As a philosophical concept, deconstruction is not intended to be a particular method, but rather an attitude and examination that intends to reveal "the unarticulated presuppositions" (West, 2010, p. 204) of, for example, teachers' experiences of their Otherness. It creates a space for opening thinking for example to a Deleuzian perspective on philosophy.

Deleuze (1990) adds to his view, expressed earlier with Guattari (Deleuze & Guattari, 1991), that philosophy is about 'forming, inventing and fabricating concepts'. He argues that

philosophy has always dealt with concepts, and doing philosophy is trying to invent or create concepts. But there are various ways of looking at concepts (p. 25) ... a system is a set of concepts. An open system – that happens only when concepts are referenced to circumstances or events and no longer to essences. Yet concepts are not ready-made 'givens' and have no pre-existence: one needs to invent them, one needs to create them and there is as much creation and invention in this as there is in art or science (Deleuze, 1990, p. 32).

In this sense philosophy is not pre-existing, and ideas do not necessarily flow, one to the other. Instead, philosophy involves creative thought movements as emphasized in Deleuze's 'creations' and 'inventions'. The non-essentialising approaches of Derrida, Deleuze and Guattari permit teacher foreigners and their teaching teams to adopt an orientation towards thinking philosophically through their multiple

experiences and conceptions of their contextual 'riverbeds', their intersubjective contingencies and individual and historicized tangents. While Kristeva's formation of connections with the Continental and French philosophical field occurred in the time of her Parisian entrée, and even before, the next section examines what it means for early childhood teachers to make some of these connections for themselves, to 'do' philosophy in relation to their Otherness. The ways of thinking philosophically examined below then lead to the last section of the chapter, which suggests a philosophical framework to guide this and future philosophical research and practice.

5.3 Doing philosophy – philosophy as thought

The previous section outlined some of the philosophical perspectives and orientations in Continental and French philosophy, on what philosophy is. Teachers were implicated in ontological epistemological ways as philosophy was presented as various engagements with and through thought, on, for example, the self and the Other, intangible elements of the subject, alienation, labour, Being, existence, good bad or evil, god, power and knowledge, and individualist or collectivist conceptions of themselves and their team. This section is an exploration of how teachers might carry out or engage in philosophical thought.

Doing philosophy involves immersing oneself into primeval chaos, as Wittgenstein suggests in the opening quote to this chapter. Kandinsky's representation of 'swirling hurricane'-like experiences below appear to represent just this kind of philosophical chaos, process, or thought. This section aims to create access points for thinking philosophically about teacher subjectivities and their ongoing formation in and influenced by their teaching team and setting. It responds to the argument for increasingly philosophical attitudes and approaches to confrontations and understandings of teacher Otherness, by arguing for philosophical ways of thinking about contesting dominant attitudes and practices, such as the dominant need to know.



Figure 17 - Composition VII, by Kandinsky – “A swirling hurricane of colours and shapes, of operatic, tumultuous roiling of forms”³²

The previous section ended with Deleuze’s views on philosophy as the creation of concepts. It is not to do with discussion, Deleuze (1990) continues to explain, as in philosophy it is “difficult enough just understanding the problem someone’s framing and how they’re framing it”, so “all you should ever do is explore it, play around with the terms, add something, relate it to something else” (p. 139). Doing philosophy is about creating likenesses, then, and about inventing concepts, and is by its nature creative, revolutionary, and a matter of style. So for Deleuze, doing philosophy is about creating and styling, of concepts, characters, settings and scenes, as temporal and spatial ‘space-times’.

Thinking philosophically infuses in teachers an openness, then. One that creates spaces, for sparks to “flash and break out of language itself, to make us see and think what was lying in the shadow around the words, things we were hardly aware

³² Use of this image acknowledged by The Art Story Foundation, no copyright permission required.

Retrieved from <http://www.theartstory.org/artist-kandinsky-wassily-artworks.htm>

existed” (p. 141). Deleuze’s ‘playing around’ with tangents, connections and directions work against a dominant insistence on knowledge, and encourage teachers rather to experiment, with their thought and their own directions. His orientation also underlies the philosophical framework that ensues at the end of this chapter, through Kristeva’s (1977/1986) conceptions of exile, dissidence and delirium.

Philosophy, therefore, can be seen as dynamic and productive, and rather than a method it is an attitude or an orientation, to thought. Deleuze (1990) brokers an understanding of thought as pre-existing philosophy, as *philos*, both pre- and more-than thought. This involves situating oneself in relation to thought, developing an image of thought, which does not “mean its method but something deeper that’s always taken for granted, a system of coordinates, dynamics, orientations: what it means to think, and to ‘orient oneself in thought’”(p. 147-148). Deleuze and Guattari (2013) describe thought as the process through which philosophical events and concepts emerge, develop, mutate and inspire, “not through any external determinism but through a becoming that carries the problems themselves along with it” (p. 149).

Philosophical theory should not become entrenched in hegemonic discourses, or fixed in academic specializations. Neither should theory become so hegemonised and accepted that concrete situations are adjusted to fit the theory (Papastephanou, 2009). This section thus outlines possible ways of approaching philosophical thinking, about early childhood teacher Otherness with and in teaching teams, that avoid such conclusive, hegemonising constructs as represented in the overarching contextual concerns in chapter 4. Thinking philosophically as truth-finding, as *aporia*, critical thinking, translation, and as a feminist practice, are now explored in more depth.

Philosophy as truth-finding

Arguing for philosophical truths involves a non-essentialising orientation towards truth. Feinberg (2014) claims that ‘truths’ can be acquired by “thinking hard, making distinctions, giving proofs” (p. 4). Truth may or may not be relative to particular beliefs or knowledge, depending on the nature of the argument and the appropriateness of particular evidence given (Bowell & Kemp, 2015), and similarly be refuted, once the circumstances, relationships, conditions, or milieu change. Multiple arguments from diverse perspectives can thus open up various and possibly new openings, and allow Deleuze’s (1990) ‘sparks to flash’. Thinking philosophically, then, can be seen as searching for multiple truths (Ruitenbergh, 2009). Focusing on multiple, diverse truths is critical in light of expectations that certain knowledge, or evidence, will provide magical solutions to cultural diversity, for example, or normalisable single truths.

From a poststructural anti-scientific orientation, research aimed at identifying ‘single truth’ solutions for improving practice can become reductivist, “anti-intellectual” (Bridges & Smith, 2006, p. 132). Similarly, narrow truths, for example the singular pursuit at all costs of knowing about the Other, may be premature and threatening, as it was for so many years before the elders of the Templer community shared their knowledge, of the war years, and of being deported from Palestine. Recognising multiple truths, the temporal developments of truths, and the developing concerns with post-truths, perpetuates this uncertainty (Peters, 2017). These issues only render more essential the questioning of reductivist practices that maintain the superficiality of so-called solutions to the ‘problem’ of diversity.

Philosophy as aporia³³

³³ From the Ancient Greek: ἀπορία: "impasse, difficulty of passing, lack of resources, puzzlement", denotes in philosophy a philosophical puzzle or state of puzzlement and in rhetoric a rhetorically useful expression of doubt.

What is essential to philosophical work, and what is not, is not necessarily apparent at the outset, as the process exposes concerns, challenges, and “rigid demarcations” (Papastephanou, 2009, p. 451). Collective imaginaries of a milieu, or what might be commonly constituted as “good sense” (Massumi, 2013, p. vii), might become blocks, limitations, stutters or breaks in the process. Arguing that philosophical thought cannot simply “replace one formula with another” (Papastephanou, 2009, p. 452) or reapply one prescriptive approach as it questions another, Papastephanou’s (2009) perspective aligns with a rethinking, reconstructive, reterritorialising approach, as *aporia*. She sees this in “the sense not of the perpetual dead end” whereby a study of teacher Otherness might focus, for example, on irreconcilable differences in the status quo, “but rather of wonder” (p. 452), as an opening. An aporetic approach to philosophical thinking strengthens the view that technical esteem and reification of a method, knowledge or statistics are less important than an open orientation towards the possibilities in the unknown.

Aporia can thus guide philosophical enquiry, by recognising the impasses struck in moving forward, through critical disruptions of orientations, thought patterns, engagements and action. *Aporia* also creates the opportunity for “iconoclastic revolt” (Papastephanou, 2009, p. 454), pushing against sacred boundaries and reifications. *Aporia* thus disturbs the uncritical surrender to the effects and implications of dominant orientations, normalizing or marginalising practices methods, structures and standards. Philosophy then, requires an openness to a “thoroughgoing process of analysis and synthesis” (Holma, 2009, p. 325), of claims, truths and questioning, unearthing unexpected contingencies, and playful, as Howell and Kemp (2015) suggest.

Philosophy as critical thinking

Critical philosophical thinking involves scrutinizing “the fine-grained complexities of social phenomena” (Davis, 2009, p. 371). Papastephanou (2009) refers to these as necessary engagements with “the dangerous normalcy of daily life”, following

“mundane and often uninspiring practices” (p. 458), as already highlighted in Kristeva’s and Foucault’s thinking, in the banal of the everyday. Critical thinking ruptures automatic processes that can dominate both research and everyday practices and transcends them, even if it leads further to the unknown or indiscernible. Messy, open, and uncertain, temporal and spatial openings lead teachers to develop understandings, concept and character formation, akin to the elusive, difficult to define notion of *Bildung*, rather than finding or justifying fundamental truth/s.

Papastephanou and Angeli (2007) argue that critical thought surpasses skills-focused, practical thought. A skills-focused technicist approach is increasingly seen as powerful, popular and seductive in its suggestion of bringing forth educational solutions, and deniable truth-knowledge. As an open orientation to unexpected possibilities, critical thinking however draws in fine-grained complexities and the depth that Nietzsche, for example, urges in thought. Increasingly, such neoliberal contexts as presented in chapter 4 conflate critical thinking with skills and tasks. Mulnix (2012) indeed suggests that critical thinking ‘skills’ can be ‘instilled’, and warns against confusing critical thinking itself with creativity, imagination, or “emotion-based” (p. 471) thinking. She does insist on the development of “a more critical habit of mind” (p. 465), however, in line with Papastephanou and Angeli (2007). They note that

[t]o be critical is not simply, or solely, to evaluate means or decisions but to question—not necessarily in a negative or dismissive sense—consolidated criteria, practices and idea(l)s. It is also to bring hidden aspects to the fore, to accommodate reflectively the new and the unknown ... To be critical means first and foremost to be imaginative of alternative realities and thoughtful about their possible value or non-value (Papastephanou & Angeli, 2007, p. 612).

Critical thinking, then, challenges teachers' attitudes and orientations, as it is the intention to evolve insights into relational positions, beyond what is comfortable, that is important (Mulnix, 2012; Papastephanou & Angeli, 2007). The notions of puzzlement, doubt (real or professed), and questioning without offering a solution, rely on inferences of thought, influences, connections, and contradictions.

Philosophy as translation

Such complexities as are involved in critical thinking might also be examined by thinking philosophically through a manner of translation. Philosophy as translation can create unfamiliarity and arrest thinking by making language strange. Ruitenberg (2009) suggests that confronting one's own with another language, or seeing it in a different way, further unsettles comfortable ways of thinking about knowledge. As opposed to a conventional understanding of translation, where the translation should not change or interfere with the meaning of the original text, translation as philosophical thought sets out to do just that: to disrupt the familiarity, move language into improper, obnoxious disturbances. Its aim of provoking a disruption of the "complacent belief that one understands one's own thoughts and the language in which one formulates one's thoughts" (p. 426), might be necessary to disrupt policies or expectations in early childhood settings, for example, that simplify processes and routines, and homogenize Otherness through their preference to remain within comfortable norms and reified practices.

Translation thus becomes critical, as "one of the indispensable conditions for philosophy is a capacity for linguistic insecurity – for taking a certain distance from one's customary everyday words ... [t]hinking only becomes philosophical when familiar words grow strange" (Ruitenberg, 2009, p. 426). When research is seen as "necessarily and ineliminably philosophical" (Bridges & Smith, 2006, p. 131), translation can be creative and interpretive, a poetic transposition, as a creative dialogue between languages, cultures and power (Farquhar & Fitzsimons, 2011). Like dialectical argument, Vokey (2009) adds, translation strengthens a critical

philosophical approach, that depends on a “broad range of virtues ... open-mindedness or ‘epistemic humility’” (p. 353), and draws together all teachers in the team and their collective as well as individual attitudes and approaches to thought and knowledge.

Philosophy as a feminist practice

Finally, philosophy can be a feminist practice that focuses on an ethical interrogation and de-elevation of marginalising, subjugating theories and practices. The importance of thinking alongside Kristeva’s work embeds philosophical thinking within her feminist orientation. Considerations of doing philosophy as a feminist practice thus returns the focus to Kristeva, to both situate her arguments, and inspire this and future research and practice as feminist engagements with teacher Otherness. Despite Kristeva’s immersion in the 1960s philosophical and linguistic strongly paternal order and milieu in Paris (Johnson, 2002), the importance and inspiration of her philosophical work lies in her poststructural feminist approach, or what has been termed a “third generation postmodern feminism” (McCance, 1996, p. 155). Her poststructural orientation is relevant to early childhood teacher Otherness in destabilizing reified, structures of culture, identity and discourse.

Kristeva’s approach to subjectivities is perceived in many ways, including being critiqued as anti-feminist, and phallo-centric, through her Freudian psychoanalytic influences, for example, and as oriented against “the feminist insistence on the need to politicize all human relationships” (Moi, 1986, p. 9). Her work towards the “subversion and disruption of all monolithic power structures”, and refusal to align herself with what she criticizes as “liberal or bourgeois feminism” (p. 10), however situates Kristeva as a “somewhat critical fellow-traveller” (p. 9) to feminism. Emerging from her orientations to early feminisms, which she has labeled from a psychoanalytic perspective as “movements of hysterics” (p. 9), her focus on subverting dominant discourses and hierarchies, and on a daring thinking of language against itself, nevertheless represents her concern for the developing,

constantly in construction female subject. It also places her thinking and her daring in contesting marginalising power structures and relations in a useful position to influence early childhood teachers, given the highly feminized nature of the profession, as noted in chapter 4.

Further, a feminist reminder to teachers of the materialities of the self and conceptions of Otherness helps to focus on their embodied realities. French feminists Luce Irigaray and Hélène Cixous, amongst others, for example, critique the entire Western philosophical tradition, and Kristeva's place in it, as repressive of feminist concerns and "culture in general", as creating a "'masculine' femininity which alienates" (Weedon, 1997, p. 7) women from their bodies. Weedon (1997), however, agrees with suggestions that theorizing subjectivity through language invites openness to radical change, and with poststructural perspectives on feminism that "demand[s] attention to social, historical and cultural specificity" (p. 132).

Kristeva's work argues for the freedom of the female subject. It can, on the surface, however, appear to uphold a masculine avant-garde (Johnson, 2002), arising, it might be said, from her early Parisian and psychoanalytic influences. Moi (1986) affirms and elevates Kristeva's concerns with de-essentialising constructions and challenging valorizations of orientations towards difference. Kristeva's poststructural feminist orientation is useful for early childhood teachers then, not to develop a new "master discourse" (p. 10), but to rethink their own subjectivities and those of their colleagues, in critical, raw and delicate ways, that dig out the intricacies exposed through her foreigner lens and the subject in process, and their own bodily realities. In the next section Kristeva's notions of exile, dissidence and delirium offer an ethical philosophical framework for such rethinking, following Kristeva's idea of 'thinking-writing', and Wittgenstein's idea that philosophizing depends on a certain chaos.

5.4 'Thinking – writing' teacher Otherness

The argument for increasingly philosophical thought in early childhood education, and particularly in the reconceptualisation of teachers' cultural Otherness, was extended in the previous sections of this chapter, by challenging the dominant need to know, and by examining diverse perspectives on what philosophy is, and what it means to think philosophically. In this section the focus is on a philosophical framework to guide such thinking. It draws on Kristeva's concern with the foreigner and the importance of recognizing the foreigner within, in pursuit of the aim of living together both with and as Others in ways that recognize the complexity of subjectivities and their relationships. In positing the framework as a 'thinking-writing' this section draws on Kristeva's provocation of 'crossing frontiers', and the potential offered to blur boundaries or to "thinking [what previously might have been] the unthinkable" (Koro-Ljungberg, Carlson, Tesar, & Anderson, 2015) in the convergence of multiple possible ontologies and thought that emerges within a teaching team. It recognizes the entanglements and interdependencies with other "people, places and things", as provoked by *Te Whāriki* (Ministry of Education, 1996, p. 9), and it creates openings for teachers to begin to challenge "cultural baggage and operating assumptions" (Peters & De Alba, 2012, p. xvii), which Peters and de Alba argue stand in the way of understanding the self as "bodies in motion" (p. xvii).

As a philosophical framework for research and practice with, by and for early childhood teachers, this section argues for exile, dissidence and delirium as both individually and collectively valuable. Engaging in thinking-writing with others can be useful as a fictive narrative of Otherness, where "differently positioned persons that have been subjugated" (Galea, 2013, p. 225), create stories of early childhood teacher foreigner possibilities and realities, opening up and challenging the assumptions and baggage to which Peters and de Alba refer. For Kristeva "becoming a writer in the fullest sense possible" means "becoming the opponent of all normalizations and stereotypes, and the *practitioner* of [her] art" (Lechte, 1990a,

p. 21). In this sense, this section is intended as an orientational framework, to the art and practice of questioning and reconceptualising teacher Otherness.

The examinations of Otherness here continue to implicate not only early childhood teachers and Kristeva, but also myself. There is an inevitable – and purposefully entangled – element, where the writing of this thesis is a writing of myself. Amongst many other treatments and investigations of the self and subjectivities (Laing, 1969, Besley, 2007; Peters & Tesar, 2016), Galea (2014) examines writing as an age-old important mode of caring for the self. Writing as self-care has been considered in various ways since Plato, as a form of self-sustenance to come to know oneself, to constitute oneself, or to master oneself, in a similar way as, following Foucault, it offers a “permanent critique of ourselves” (Foucault, 1997, p. 313). Writing myself then, as an early childhood teacher and lecturer, Other, places my experiences within the narrative of the context and possibilities for teacher foreigners. It creates an ongoing assemblage of teacher-world-academic-relationships with early childhood settings, the political/social milieu, and the materialities of teacher foreigners. Writing, in this sense, is not separable from the/my self (Richardson & St. Pierre, 2008), as this thesis reflects also my own becoming. It implicates me in the consequences of this work, through this and future research which it informs. Following Deleuze and Guattari (2013), this could place me within the “multiplicities ... lines of flight and intensities” (p. 3) of the research, implicated and implicating its origins, its execution, and its future influences. I am myself ‘plugging into’ other authors, conceptions and contradictions, as I impact and am impacted. The above ways of ‘doing’ philosophy together with thinking-writing culminate in the following framework, to guide and support teachers’ future research and practices, through the notions of exile, dissidence and delirium.

A philosophical framework

Exile, dissidence and delirium as an orientational framework builds on the perspectives on philosophical thinking explicated above. It supports laying bare raw

inferences and undeveloped contingencies, in analysing teacher foreigner Otherness, thinking further with Kristeva's philosophical work and engagements through exile, dissident thought and delirium. Its purpose is not to develop any particular formula, or new 'master-discourse', but to capture the essence of philosophy as a creative, dissident examination of life. It is neither prescriptive nor directive. Rather, it is a non-linear, to and fro of elements, each of which may progress in concurrent ways and, equally, at times take unrelated tangents. It mirrors how, as Kristeva states to Midttun (2006), "you see that the problems are far more complex, and through philosophy ... you can render a more polyphonic and perhaps more trenchant picture" (p. 173). This philosophical framework guides a critical conceptual examination of notions of the Other and teacher foreigners, as a foundation for an ethical, informed and appropriate approach to this and further research and practice.



Figure 18 - Expression in exile³⁴

³⁴ Despite all attempts to contact the artist no contact details have been found. This image was retrieved from http://www.cbc.ca/breakaway/IMG_7682.JPG

Exile

The first element of this framework is exile. According to Kristeva, writing is “impossible without some kind of exile” (as cited in Lechte, 1990a, p. 66), and her commitment to exile is necessary in critically re-thinking given positions, as it allows an irreverent and ruthless writing and confrontation of conceptions, constructs, and perspectives, to unsettle and subvert dominant discourses and practices. For Peters, “[e]xile ... describes a profound existential condition of cultural estrangement ... that defines identity in terms of migration, movement, departure, homelessness” (Peters, 2008, p. 592) as Kristeva’s own exile is described, for example, as ‘*dépayement*’ (Lechte, 1990a, p. 66), in chapter 2. It is, she says, where one stands “beside something, never in the middle of it. One keeps a distance. A distance also to oneself as well, a kind of exile from oneself, where one in a sense is a stranger to oneself, in order to be able to write” (Midttun, 2006, p. 165). In relation to this research, then, its ethical appropriateness lies in my exile, removed in a practical sense from individual teachers, their colleagues, their early childhood settings and their practical realities and sensitivities. A state of exile allows my engagement with literature and prior research as fictive possibilities of attitudes, orientations, practical realities and sensitivities, at an ethical distance.

Exile from the known, and a renunciation of the comfort and familiarity of being physically close to early childhood teachers and centres, thus allows a more ruthless use of philosophical thinking to rethink teacher foreigner subjectivities. It requires investigating from a distance possible ‘fleshly’ experiences that Harré (2000) refers to, and performs Kristeva’s view, that “[t]o be able to think, you cannot stay confined to one place, because then you do not think, you only repeat what is being said around you. To think . . . thought is a question. To be able to ask, you must have a distance, be both on the inside and on the outside of things” (Midttun, 2006, pp. 165-166). Furthermore, place, in this instance, is more than a physical location. It is a positioning milieu, a conceptual location, a “broad cultural milieu that frames

our identities” (Peters, 2008, p. 595), as framed in chapter 4. Accordingly, one who is exiled is therefore dis-placed, shaken (or taken) from that milieu, “[e]xile is an ... experience based on finding oneself in another, of shoring up one’s identity in other cultural terms” (p. 603). By exiling myself from the everyday early childhood milieu, in this research I am dis-placed, physically and metaphorically, at the same time as my own Otherness might fictively relate and open up to others’ identity.

From another perspective exile refers also to the foreigner, Other, herself, and can be considered as the one on the outside, viewing the (foreign) culture in which she might be situated, from a distance, removed and unconnected to herself. At the same time, if exile, and exilic thought, are also educative, the foreigner is both the observer, from the outside, but also a participant in his or her own experience of the exile, of the exilic thought, and of the transformation occurring through it (Peters, 2008). The transformative element illustrates the point of subjects in process, and the very transformation required, following Kristeva’s suggestions, for individuals to transgress the boundaries of foreignness, enmity and alterity. Exilic thought then can be seen as a nomadic state, influenced by the strange and unfamiliar (for example, philosophical concepts) through which the exiled teacher foreigner travels, making meaning through the foundations of what is familiar, known, or previously thought. My exile as a researcher, thinker and early childhood teacher/lecturer subject, aims to make ethical the examination of the strange, that which seems familiar, within that field. Teachers’ exile itself, following Kristeva, is a form of dissidence.

Dissidence

Whereas exile represents the ethical, moral and intellectual stance in this research, dissidence can be seen to represent its thought. As outlined earlier, particular kinds of thought are crucial for philosophical work, and, according to Kristeva (1977/1986), such thought, “is already in itself a form of dissidence” (p. 298). Together exile and dissidence, then, allow for a subversion and irreverent

dismantling of dominant, common thought, with more likelihood of arriving at fresh, critical insights to inform the research. Dissident philosophical thought demands a willingness to open oneself up to unanswered puzzles, connections and contradictions, through critical analysis, of what may be, or first appear to be, irresolvable, internal contradictions and logical disjunctions, as, for example, teacher foreigners may be experiencing in their context.

Dissidence requires the careful application of philosophical thought, in examinations of Otherness and of what it means to be a foreigner, or to live with or as the Other. Dissidence requires a critical stance, of wondering “not only about *problematic* situations but also about what is usually *taken for granted*, and to wander in alternative and as yet unexplored cognitive paths” (Papastephanou & Angeli, 2007, p. 616, emphasis in the original). In this research dissident thought draws on the fictive narrations of possible teacher foreigner orientations, as examples that bring the research alive, by illustrating teacher attitudes and orientations towards Otherness, and towards well established, taken for granted practices.

Further, dissident thought makes space for a thoughtful engagement with diverse values. Mika (2012), for example, posits a critical philosophical project as one requiring careful and critical analysis, beyond a surface level acceptance of meanings and interpretations, to consider wider and unexpected possible implications. Using the Māori concept of Being as an example, this involves not only a translation and interpretation of terms and concepts in its original language and in its colonized – and contained, narrowed – form, but a deeper investigation of harm done to the core meaning, practice and mystery of the concept. Such thought allows Mika’s work as a critical, philosophical postcolonial critique to complement disrupting ‘rigid demarcations’ and opening oneself to wonder and *aporia* as proposed earlier by Papastephanou (2009). It reinforces both Wittgenstein’s primeval chaos and Kandinsky’s ‘swirling hurricanes’ as representative of the uncertainty of engagements with the mystery of the unknown.

Dissident thought thus embodies critical thinking. Such critical thinking, reacting to what is reified or idolized, highlights contradictions and disjunctions between the complexities, intuitions and perspectives surrounding teacher foreigners. Further, critical thinking embodies the importance of first laying bare what is already known, and the thought that surrounds what is known, that is, in the epistemological context. The importance of dissident critical thought lies in its compulsion to scrutinize, problematize and complicate thought and conceptions. It supports a resistance against quick solutions or simple outcomes, aiming instead for 'obnoxious disturbances' of the language and perceived thought that inheres in the early childhood teaching teams and the wider milieu. Disrupted already by their identification and analysis, dominant orientations, omissions and marginalisations become further unsettled rather than perpetuated through dissident thought.

Delirium

Following Kristeva, delirium can be seen as the climax of a thought process. It represents the culmination of a succession of confusion and crises that have arisen through exilic and dissident thought. In disrupting dominant thought patterns, delirium "is a discourse which has supposedly strayed from a presumed reality" (Kristeva, 1982/1986a, p. 307). Delirium thus follows dissident thought, into what Kristeva calls "*an imaginary*" (p. 306-307, emphasis in the original), as unknown elements intertwined in interpretations produce a "perpetual interpretive creative force" (p. 307) that displaces, deforms and re-forms thought and meaning. In this philosophical framework, delirium represents the dimension of the interpretive and transforming force, that adds new significance to the insights gained in examining teacher foreigner subjectivities, as in the provocations in the concluding model for revolt in chapter 8.

Delirium also represents the void, or chaos, of what in a Kristevan sense are seen as seemingly directionless hollows, forming intermittently throughout the analysis. Kristeva (1982/1986a) explains that, "[w]ithin the nucleus of delirious construction,

we must retain this hollow, this void, ... as the instinctual drive's insistence, as the unsymbolizable condition of the desire to speak and to know" (p. 307). The desire to 'speak and know' aroused in or forced through dissident thought and the crisis of delirium, is the desire that pushes the enquiry to fresh insights from what is laid bare in its analysis. Differentiated from the dominant need for knowledge in the overarching contextual concerns in the early childhood sector, this delirious desire to know, resulting from the unsettling, critical, ethical and transformative process of exile, dissident thought and delirium, exposes the elements lacking in the contemporary contextual need. Calling for premature and empty, rather than complex, meaningful knowledge, thus perpetuates the marginalising effect of simple calls for knowledge for teacher, and all, Others in early childhood settings.

Delirious voids and crises can arise at various points in examinations of teacher Otherness. Connections and insights might present seemingly plausible positions, 'making distinctions' or 'proofs', as Feinberg (2014) suggests. However, other forms of truths, non-totalising, contingent constructions of complex discursive truths, in a Foucauldian sense (Kritzman, 2006), for example, might argue further for renewing theory, renewing the discourse, rejoining the cycle, opening the analysis once more, to further unsettle what appear as 'proofs'. The desire for what Kristeva (1982/1986a) calls the *jouissance* of delirium, moving beyond frustration out of the transitoriness of exile provides interim points of meaning (Huri, 2006). These are the points of delirium. They occur when the analysis moves through chaos, towards contextual and conceptual realisations that either did not previously exist, or were not previously evident. Transcending and re-forming the ontological and conceptual boundaries of Otherness through emerging intermittent insights at various points, is the philosophical role of delirium.

5.5 Concluding comments

This chapter has argued for philosophical thinking to challenge the dominant need to know and to reconceptualise teacher Otherness in early childhood education.

Content and method are braided as they braid, rivers of knowledge and thought intertwined, embedded in the contextual early childhood riverbed. By offering a range of views on what is philosophy, it has opened spaces for increasingly philosophical thought in early childhood teaching teams. The investigation of philosophy as thought, and furthermore as dissidence and creative, inventive constructions of thought, has offered a philosophical methodological grounding both for this research and for informing practice and further research by, with and for early childhood teachers and teaching teams.

Doing philosophy has been posited as an opening to understanding issues in ways that might otherwise not be achieved. As Standish (2009) affirms, it opens unparalleled thought possibilities and puzzles that arise because of, and are messily entangled with, the language by which thought is articulated, clarified, aligned and resolved. Philosophy in this view reaffirms thought as a complex undertaking, informing, and illuminated by, but also recognising the nuanced entanglements of the everyday, when they are perhaps beyond what is knowable, in the unconscious. It supports the criticality of the ethics and irreverence of engagements in this thesis with philosophical understandings of subject formation, and becomes further refined by Papastephanou's (2009) insistence on what philosophy is not: too great a reification of philosophical theory or masters, to the extent that their thought determines the everyday. Doing philosophy in this research requires at the same time ethics and irreverence, to engage with the hypothetical rawness, sensitivity, and subjective notions of teachers, Kristeva's and my human activity, thoughts and feelings.

Following Kristeva the ethics of an investigation rests, amongst other things, in the idea that the subject is always in process, and that the narration of the subject therefore, should also be constantly shifting (Midttun, 2006). The exilic philosophical framework promotes a temporary removal from the teacher foreigners and the early childhood education milieu as crucial to the sense of chaos

that is necessary for rethinking Otherness. Within this exiled researcher chaos, removed from the everyday, my own realities as a knower of early childhood teachers and of the early childhood field nevertheless underlie, shape and form my writing: recognizing that they can stand for, but never fully represent any others. While my knowing forms important insights into the everydayness of early childhood education, it is this very insight that causes a tension and necessitates my exile. Exile, dissidence and delirium form an orientation and philosophical, ethical response to the multiple sensitive realities of early childhood teacher foreigners.

The next two chapters continue to argue for thinking philosophically to examine early childhood teacher Otherness. Chapter 6 explicates a linguistic argument, and chapter 7 focuses on conceptions of Otherness. Chapter 6 elaborates the argument for philosophical thinking by contesting the suggestion of intercultural dialogue as a solution to the 'problem' of cultural diversity. The chapter examines dialogic encounters, in recognition of both Kristeva's influences and deviations from Bakhtin's dialogism. Kristeva's notion of the intertextuality of foreigner dialogic engagements crucially acknowledges temporal, cultural, and individual volatilities in early childhood teacher Otherness. It also explicates Kristeva's (1998b) linguistic focus in the possible feverishness of thinking-writing, through examining the ethics of text. The notion that text performs an ethical function through its ambivalence develops the engagement with Continental philosophy, the above philosophical framework, methods and theoretical process of this thesis. The contribution of her linguistic work in chapter 6 underlies the ethical imperative of text, as philosophical thinking-writing, through exile, dissidence and delirium.

Chapter 6 – Revelatory dialogue and the ethics of text

Not speaking one's mother tongue. Living with the resonances and reasoning that are cut off from the body's nocturnal memory, from the bittersweet slumber of childhood. Bearing within oneself like a secret vault, ... that language of the past that withers without ever leaving you (Kristeva, 1991, p. 15).

6.1 Introduction

The foreigner's linguistic awkwardness can have its charm, Kristeva (1991) continues from the above opening on linguistic foreigners, some even see the awkwardness "as erotic ... No one points out your mistakes, so as not to hurt your feelings, and then there are so many, and after all they don't give a damn" but they do let you know, she continues, "that it is irritating just the same", to "lead you to understand that you will 'never be a part of it', that it 'is not worth it,'" (p. 15).

The previous chapter challenged the dominant need to know in rethinking teachers' cultural Otherness. Through its suggestions for increasingly philosophical thought and thinking-writing, it opened up possibilities to engage with such marginalisations as Kristeva points to above, where the foreigner is not 'part of it'. It responded to the call, to "enhance educators' attitudes" (Cherrington & Shuker, 2012, p. 89) towards diversity, and particularly towards teachers' diversity, to avoid such marginalisations as highlighted by Rivalland and Nuttall (2010), where teachers continue with "cultural obliteration and homogenisation with dominant norms" in their "well-meaning but misguided" (p. 31) attitudes and approaches. Chapter 5 opened up diverse perspectives on philosophy as thought, and on creative, inventive constructions of concepts, amongst others. Philosophical thought was explicated as

already a form of dissidence, and as enabling unparalleled, fine grained, critical thought possibilities and puzzles entangled with, and arising from language and thought processes. It outlined a range of conceptions on thinking philosophically, and suggested possible approaches to the development of ethical theoretical research to further investigate the sensitive, subjective notions of teachers' embodied experiences of Otherness, illustrated for example by Kristeva's opening about the mother tongue. The chapter culminated in a philosophical framework to guide this and future research and practice, based on exile from the realities of the context, dissident thought, and the necessity of points of delirium.

This chapter further responds to the call, to strengthen teachers' philosophical engagements with their own and their colleagues' Otherness. It particularly takes up this challenge in relation to the overarching contextual concern for intercultural dialogue as a solution to the 'problem' of cultural diversity. The argument in this chapter expands on the possibilities for future research on teacher Otherness, by examining philosophical conceptions of language and dialogue. It adds the possibilities offered through the ethics of text to the thinking-writing in chapter 5. By problematizing the notion of dialogue and its complexities, chapter 6 opens up possible perspectives to reconceptualise the reification of dialogue and linguistic encounters as cross- or intercultural solutions for early childhood teachers. It then gives an example of a philosophical engagement with Kristeva's and Russian linguist Mikhail Bakhtin's treatments of dialogic encounters, arguing that dialogue can be temporally, culturally and individually volatile. Text is proposed as an ethical approach to working with and across teacher foreigners' linguistic encounters, as an alternative to the dominant call for intercultural dialogue as a reified solution to cultural diversity. The chapter's conclusion argues that text helps to acknowledge the rawness of being the foreigner, the foreigner within and of subjects as always in process. Text itself is posited as ethically complex, and demanding of a carefully considered and critical engagement.

The complexity of speech and language in intercultural educational practice and research exposes tensions in the dominant call that speech and dialogue can solve the ‘problem’ of cultural diversity (Besley & Peters, 2011; Besley & Peters, 2012; Council of Europe, 2008, 2014; Zembylas & Bozalek, 2012). This problem, outlined in chapters 1 and 4, is at the root of the examination in this chapter. While not negating dialogue as a useful practice, for example, in its orientation towards community and belonging, as the Council of Europe states, where “dialogue between cultures” is an antidote to “rejection and violence” through its aim to “live together peacefully and constructively” (Council of Europe, 2014). The examination in this chapter calls for elevating critical philosophical investigations of the expectations, practice and situatedness of dialogic encounters in early childhood teaching teams. It counters the presupposition that dialogue is an adequate or sufficient solution for ‘managing’ intercultural educational or research encounters. In doing so it argues that the interpretation of calls for dialogue and language use can be problematic, and that they can lead to superficial practices and further exclusion, rather than to the desired sense of community and belonging.

The Council of Europe’s affirmation above is a useful grounding for teachers’ pedagogical engagements with dialogue. It complements the dominant educational calls for dialogue as a solution to cultural diversity, and teachers’ concerns with working with children from diverse cultural backgrounds and their families. *Te Whāriki* (Ministry of Education, 1996) elevates language in the Communication strand, where it expects that “[t]he languages and symbols of [children’s] own and other cultures are promoted and protected” (p. 72). Implicating all teachers, this statement makes no allowance for teachers’ reservations, incapacity or fear of the revelatory nature of linguistic abilities, encounters, or of sharing what may remain, at any time, still safely hidden behind their mask.

The research problem

The problem of 'managing their own multiple cultural affiliations' extends to research with teachers who are culturally Other. The dominant reliance in research methodologies on speech and language, and claiming 'truths' on the basis of participants' voice, exacerbates the uncertainty arising from the sensitive nature of language and dialogue. Concerns with the methodological reification of voice as data question the vitality, temporality and contextual circumstances of language and dialogue. The ontological and epistemological uncertainties implicated render voice, language or dialogue as incomplete, perhaps inappropriate, and even dangerous, as content or data. Subjective understandings, views, experiences and realities that are commonly seen as 'capturable' data, are promoted in research methods such as interviews, focus groups or recordings of research participants (Bogdan & Biklen, 2007; Jackson & Mazzei, 2012, 2013; Punch, 2009). Kristeva's poststructural stance opposes single, reductivist truth solutions and as argued below, a narrow, evidence focused reliance on language. Notwithstanding the sheer multiplicity of voice, its revelatory nature exacerbates the ethical concern with language as a possible falsehood, misrepresentation, or uncomfortable revelation.

A Kristevan insistence on the complexity of linguistic encounters helps to shift the argument to a post qualitative research perspective, where data is seen as messy, productive and unpolished (Koro-Ljungberg, Löytönen, & Tesar, 2017, forthcoming). This argument is elevated by Jackson and Mazzei (2013) in their concern with privileging voice, and of assuming

that voice makes present the truth and *reflects* the meaning of an experience that has already happened. This is the voice that, in traditional qualitative research, is heard and then recorded, coded, and categorized as normative and containable data (Jackson & Mazzei, 2013, p. 263, emphasis in the original).

Considering language as representative of experience, as a representation of truth, endangers its capturing as ontologically and epistemologically unsophisticated, static, or lacking vitality. Kristeva’s linguistic philosophical perspectives argued and explicated through this chapter alongside Bakhtinian dialogism plays out and elaborates this argument, simultaneously developing a defence of ethical textual engagements. This research problem highlights the concern with the reification of voice and dialogue as a solution to working with cultural diversity in early childhood settings. Perhaps Hellenistic practices where poems or messages are attached to ‘speaking statues’, as represented in the image of *Pasquino* in Rome below, offer an alternative author protection as either the silence to which Kristeva’s foreigners recoil, or, as the ethical imperatives of text and writing called for in this chapter.



Figure 19 - Pasquino, most famous of the ‘speaking statues’ Piazza Navona, Rome³⁵

³⁵ Retrieved from <https://campusmartiusrome.com/2016/02/21/speaking-of-statues-the-empire-talks-back/>

Kristeva's linguistic foreigners

Foreigner dialogic engagements in this chapter are considered through Kristeva's (1991) foreigner lens and through early childhood teachers' possible experiences of Otherness in their settings, as temporal, cultural, and individual vulnerabilities in communicative encounters with Otherness. Shaped by and shaping her linguistic theories, Kristeva's linguistic foreigners are situated, as she says, "between two languages" (Kristeva, 1991, p. 15). Kristeva's (1991) insights into being, or being with, foreigners suggest that through encounters with the foreigner we expose the "secret manner in which we face the world" (p. 4), and that we become surreptitiously drawn into what she calls the "inaccessible, irritating" (p. 4) muteness of this unknowable, insecure meeting. This perspective on encounters through muteness and insecurity indicates a rather more complex linguistic undertaking, exposing the suggested 'cure' for diversity, as more like a superficial 'band aid' that might cover the symptoms, adding another smooth veneer, that is unlikely to address the issue.

Kristeva describes, for example, how her foreigners can find they have nothing to say, as they struggle with a new language amid negotiations of their shifting identity. They hold their language as a form of "secret treasury, carefully protected, out of reach" where it might feel like "nothing needs to be said" or "nothing can be said" (p. 16), while they remain unprepared to share their own language, or to engage with the new one, yet. Ridiculed for trying too hard, or ostracised for their lack of mastery, Kristeva's foreigners hover somewhere in between, in some kind of linguistic no-man's-land. Painfully aware of the linguistic differences that show up every time they speak, these foreigners come to a point where they realise that the 'natives' no longer care or try to understand, and then the preferred realm between the languages is silence (Kristeva, 1991).

Translating Kristeva's foreigners' linguistic frustrations into the realm of early childhood teacher Otherness highlights possible experiences of struggling with

learning a new language – even dialect – while holding on to their own languages to various extents. Challenging the conception of dialogue as a solution creates spaces to view teachers’ marginalisation differently, including their perceptions of being inaccessible or irritating, as they juggle linguistic and other expected norms of communication: hugs, handshakes, eye contact, kisses, dress. From the perspective that any articulation of the self is always incomplete and on-going, just as the construction of the self is on-going (Moi, 1986; Schneider, 2012), the act of teacher foreigners’ engagements in dialogue can also become painful and difficult, exposures of their always incomplete self.

6.2 Philosophical influences on language and dialogue

Kristeva’s linguistic work elevates the argument against a simple assumption of the value of dialogue. The next section reconnects with some of her Continental and French philosophical influences to embed Kristeva’s linguistic work in the argument. A critical philosophical examination explicates the revelatory and vulnerable possibilities of dialogic encounters, through Kristevan/Bakhtinian understandings of language and dialogue. Finally, the argument for the ethics of text as an initial research and thinking-writing engagement, as a valuable heterogeneous, ethical ‘doing’ of philosophy concludes the examination, as Kristeva insists, even that is ethically complex. Philosophical approaches to language, and some of the influences in Continental philosophy on Kristeva’s attitudes and approaches to her own linguistic contributions to this research, now foreground the argument.

Linguistic perspectives

As in chapter 5, the following philosophical perspectives are again intended to offer an insight, rather than a full explication, into philosophical approaches to language, dialogue and voice, as potential entry points for teachers’ philosophical examinations of linguistic Otherness. I begin again by elaborating on the notion of Hegelian dialectics introduced in chapter 5, to connect to Kristeva drawing on his

concept of negativity in developing her view on the vulnerability of speech and language. Negativity arises in Hegel's conceptions of consciousness and self-consciousness, as a dialectic which depends on a constant counterpoint, or difference (Hegel, 1952/1977). In speech and language, this explains their transgression, for example (Moi, 1986), from expected meanings or interpretations, which result in a constant pull between diverse ways of knowing and feeling about the world. This might, from a Kristevan perspective, refer to the semiotic senses, and what is known, as self-consciousness, in and of itself, as, but also separate and distinct from, conscious knowing. The linguistic encounters of teacher foreigners demonstrate the flux and uncertainty of the knowing and not knowing that can be derived from this dialectic, as are reflected in Kristeva's foreigners' experiences.

One critical point of Hegel's negativity is its contribution to teachers' self-examinations through the development of thought. As one idea or truth statement is refuted with another opposing idea, the new idea or truth statement becomes accepted, until that again is challenged (McQueen & McQueen, 2010). Philosophical thought on the concept of dialogue as a solution to cultural diversity, for example, thus has the potential to evolve, and for new elevated provocations of thought to arise.

Philosophically, conceptions of language and dialogue can be situated in the notion of structuralism, as outlined in chapter 5, for Saussure (1857-1913), for example. Saussure contributes to Kristeva's linguistic work in seminal ways through the development of structuralism, and of a structural linguistics. His focus on differentiations between language and speech, where language is a system of signs and meanings, leads to the understanding that language pre-exists speech acts, which are then only possible and meaningful because of the structures that already exist (West, 2010). For Saussure the meaning of language is created by the structure as a whole, rather than on account of individual words and their etymologies. The influence of Saussure's structural linguistics is thus a foundation and springboard for

Kristeva's poststructural development of language, where she pays attention, amongst other things, to the individual words and their derivations.

Speech and language interactions with the Other can be further viewed through Derrida's notion of *différance*, in relation to deferring understandings of articulations of experience (Derrida, 1967/1976). This notion re-situates language and writing as a means and expression of, as Derrida states, an "infinite culture (*unendliches Bildungsmittel*)" that "contributes essentially to the founding and purifying of the ground of interiority within the subject" (p. 25). Meaning and connection then, arise in the way that an individual engages with writing, infinitely developing a constantly shifting understanding of the text. The complications that might arise are that Derrida could be seen as taking the argument for thinking-writing, or for text, to an extreme, where writing becomes an exteriorization of the self, and becomes either a forgetting or a continuing engagement with the meaning of the text, but pays too little attention to the experience being articulated. *Différance* adds to the argument for critical engagement with the meanings and experience of language and text. At the same time, written text could be considered as either removed and non-binding, to any ethical responsibility, or as remaining too closely connected to the context for change in thought or practice to occur, as is Kristeva's concern (as cited in Moi, 1986).

Levinas (1906-1995) contributes to the ethical insights of speech and language engagements by promoting an ethics of alterity, or an ethics of difference. This idea lies in the existentialist philosophical orientation outlined in the previous chapter, derived for example, from and alongside Heidegger, Nietzsche and Sartre. This ethics influences Kristeva's work through the fundamental view that there is an inherent ethical relationship between individuals, by the very nature of their existence and being in the world together (Castleberry, 2013). It extends to the view that language creates a barrier, and has implications for the Bakhtinian/Kristevan investigation of speech and language below, in that the ethical relationship is seen

to have a certain purity and strength, that can be broken once spoken language interferes (West, 2010). Levinas' ethics of alterity is fundamental to the call for an ethics of text below.

Levinas' ethics contrasts with his contemporary, anthropologist Lévi-Strauss (1908-2009), whose structural anthropology drew on Saussure's structuralist approach. Likening the structures in social organisations to the structures in language, Lévi-Strauss, like Saussure, influences Kristeva's linguistic theories as a structural point of departure towards her poststructural philosophies (Clark & Hulley, 1989/1996). Kristeva explains the influence of this shift in a reflection on her early times in the Parisian intellectual milieu of the 1960s, as she says,

this was the period of the structuralism of Lévi-Strauss. Everything that we could bring which was connected to Russian formalism and all the predecessors of structuralism was extremely interesting. What interested me was to go beyond structuralism, because what was immediately apparent to me were the limitations of structuralism, while in Russia, as it happens, in the postformalist years we had had Bakhtin and the interest in what I called the intertext, history, and subjectivity (as cited in Clark & Hulley, 1989/1996, p. 50).

These insights into some of Kristeva's linguistic influences come together with the experiences with her foreigner-analysands in her psychoanalytic practice, as she retells them through her linguistic foreigner lens, shared earlier in this chapter, to form her linguistic philosophy.

Kristeva's linguistic philosophy

Kristeva's linguistic philosophy developed from structuralist roots as outlined above. Perceiving structuralist linguistics and semiotics as a rigid code, grounded also in the work of C.S. Pierce, for example (Kristeva, 1970/1986), Kristeva developed what was seen as a "new science of the sign" (Moi, 1986, p. 24). For Kristeva the object (of an

encounter) is the signified, bringing her theory into a wider signification, through her re-introduction of the body to discourses (Peters, 2012a). In the linguistic discourses this occurred through her theory which she called 'semanalysis', and which creates a space for the bodily, speaking subject within the social structure of language.

Kristeva's key point is to introduce the idea of speech and language as a signifying process, that reveals the inner drives, tones, and being of those engaged in the speech encounter, rather than a static socially constructed, rules based event (Kristeva, 1973/1986). Influenced by Hegel, Kristeva's (1973/1986) work follows the concept of negativity and dialectics as evolving thought. It opposes rationality and absolute knowledge through the recognition of materiality and heterogeneity. This is her response to what she perceived as a failure of semiotics, to recognise anything to do with "play, pleasure or desire" (p. 26), or what she called the musicality, or meaning, of life.

For early childhood teachers considering their own thought development, it is interesting to note the progression of Kristeva's philosophical approach. Her semanalysis, for example, emerges from a crossroads. Rather than reject the symbolic, that is the structures, of the previous semiotic code outright, she embraces it as a generative contribution to the ongoing dialectic of structure and meaning, symbolic and semiotic, where one cannot exist without the other (Kristeva, 1973/1986). At this crossroads, she takes from Jakobson (1896-1982) that the speaking subject is "cut off from its body, its unconscious and also its history" (p. 28). At the same time, however, she recognizes that the speaking subject is a split subject, that is, both conscious and unconscious, following Freud and psychoanalysis (Kristeva, 1973/1986). From this paradox Kristeva develops the further dialectical interdependence of the symbolic and the semiotic, as explained in chapter 3, through the subject in process. These aspects come together as critical in semanalysis, and language becomes a signifying process because of them, rather than merely a system of signs produced by them. The insertion of the body and the

speaking subject then, adds meaning to a Kristevan linguistics, through the confluence of the elements of the subject in process, the semiotic, abjection, love and revolt, and their complicated influences on subject formations and on language or text.

Kristeva continues to 'change the order of things'. As Peters (2012a) aligns Kristeva with "bringing the body back into discourses" (p. 144), so Oliver (2002) credits her with shifting thinking about the interpretation of language. Through this shift "we are [now] concerned with the hidden, veiled, or unconscious meanings of our language use; we are concerned precisely with the way in which our language does *not* re-present our conscious experience" (p. xiii, emphasis in the original). Kristeva's insights into the inadequacy of language to adequately represent intricate inner realities fundamentally underpin conceptions of and the experiences of being the Other, as illustrated in her foreigners' linguistic struggles above.

Kristeva (1991) claims that language use can misrepresent the speaker. Not only does it risk misrepresenting conscious experience, but it can become what she calls "baroque", when it is able to "bank only on its rhetorical strength" (p. 21). That is, it rests on a surface level as is the concern with insisting on dialogue as a solution to diversity, with no recognition or expression of the "inherent desires [the foreigner] has invested in it" (p. 21). Baroque speech has "no past" and "will have no power over the future of the group" (p. 20), rendering it as easily sidelined, irrelevant or meaningless, when uttered by a new speaker of the English (or other dominant) language within a teaching team, for example.

A Kristevan concern with representation and interpretation is the basis of the argument for text as an ethical imperative. Kristeva's linguistic development originates before, and indeed inspired, her Parisian influences. Her Bulgarian education introduced her to linguistic theorist Mikhail Bakhtin, whom she, together with Tzvetan Todorov, introduced to the West (Moi, 1986). The following examination of some of the similarities and differences between Bakhtin's and

Kristeva's conceptions of dialogue, and text, creates a further entry point into their complexities, and into the challenge of the discursive, educational insistence on dialogue as a solution.

6.3 Dialogic utterances, through Bakhtin and Kristeva

Dialogic utterances, according to Bakhtin, can both connect, and alienate, as he claims, "when we select words... We usually take them from *Other utterances*, and mainly from utterances that are kindred to ours in genre, that is in theme, composition or style" (Bakhtin, 1986, p. 87, emphasis in the original). This contradiction complicates the argument for the ethical imperative of rupturing common expectations of smooth, easy dialogue, with a particular focus on teacher foreigners' intercultural encounters. The influences of Bakhtin's dialogism are examined in relation to Kristeva's conceptions of meaningful ethical and moral engagements with the foreigner, amongst the social, relational and conceptual messiness and unpredictability that complicates Otherness. Levinas' ethics of alterity, and Kristeva's ethics of psychoanalysis, as an ethics of love (Moi, 1986), ground these concerns in teacher foreigners' dialogic implications in their teaching and relational encounters. The view of dialogue as an intimate, intuitive relational connectedness, rather than a "moralism or duty" (p. 18) raises a concern in relation to the common conception of dialogue as a remedy for issues and tensions caused by diversity, in early childhood settings (Baldock, 2010), or in wider intercultural encounters (Besley & Peters, 2012; Council of Europe, 2014). This view on dialogue underlies this Kristevan/Bakhtinian explication of dialogic complexity.

The complex potential of dialogue suggests that it can be both a bridge, and a fissure, between supporting communication, and non-communication, or silence. It highlights Kristeva's linguistic philosophy in relation to her foreigner lens, to expose the unpredictably dynamic, organic elements in dialogic encounters, as alive, and never neutral. There comes a point, then, where dialogue can become ruptured,

and engagements become so fraught with fear and unpredictability, that teacher-Other encounters must be approached with utmost care and sensitivity.

Bakhtin's earlier quote reflects a tendency to remain within the familiar and known, as could be said for the common practice in the multicultural and early childhood discourse. Rather than becoming a strategy to 'solve' the 'problem' of diversity in educational settings, then, Bakhtin's views expose further tensions, in his at once pluralist position towards dialogue, as polyphonic and multiple, but at the same time supposing a certain wholeness, "a site for constituting a common, unified world" (Gurevitch, 2000, p. 243). The diversity of teacher foreigners elevates what is shown through Kristeva's foreigner lens as the sheer difficulties, revelatory impact, and consequent inhibitions and fear associated with language utterances and dialogic engagements.

Language utterances may be far from kindred for teacher foreigners, and maybe neither genre, theme, composition, nor style are familiar, or even accessible, as Bakhtin's earlier quote suggests. This raises the question of whether, then, dialogue might result not only in division, rather than unity, but it may even be impossible, in the face of such overwhelming strangeness and barriers. Maybe dialogue and the wholeness and sociality it is intended to promote expose intercultural cracks, that lead away from, rather than towards, the Council of Europe's desired community and belonging, or to remedies or solutions in early childhood settings? Bakhtin's insistence on dialogic engagements as unfinalised actualisations, that are "founded on, sustain, perpetuate and proliferate ... the very nature of humanity" (Gurevitch, 2000, p. 244) affirms and helps us to understand the multiple, polyphonic heterogeneity of intercultural teacher foreigner relations – and to expose crucial ethical and moral imperatives in relation to their use of language.

Such imperatives arise in various forms. Dialogic engagements in Kristeva's foreigners expose what Gurevitch (2000) sees as a "dialogical betweenness" (p. 244), for example, where dialogue is at once a communicative practice, and also a

factor in examining wider societal notions such as freedom and democracy, through critical interrogations of language and its sociality. This shows Bakhtin's dialogism as a 'translinguistic' philosophy, which is fundamentally based in two ideas: in the use of signs in human thought, and in the importance of utterance in language (Clark & Holquist, 1984). This dual focus blurs boundaries of structural linguistics and the social and relational implications of dialogue, offering insights into complexities that unsettle and disturb known, safe or comfortable practices and methodologies.

The inherent morality and ethics implied by this view are captured by Erdinast-Vulcan (1997), who positions Bakhtin's view as unresolved and uncertain towards ethics and agency. This positioning could be seen as demanding an ethical grounding, recognising the multiplicity in Bakhtin's concept of heteroglossia, and the unruly, in his notion of the carnivalesque. Dialogic engagements then become problematic, according to Gurevitch (2000), when even such seemingly unregulated notions, as heteroglossia and carnivalesque arise out of particular presuppositions that rest on known 'themes, compositions or styles'. How do the multiple or playful implications of encounters remain unfamiliar and inaccessible, then, for teacher foreigners? Might members of early childhood teaching teams be unwittingly excluding those who are Other, through their playful engagements or references to the multiple influences on their team, of which not all teachers are aware? And must the ethics of these encounters lie in rupturing their playful familiarity, or are there other ways of contesting or rupturing such taken-for-granted ways of being?

Dialogic ruptures further respond to Gurevitch's (2000) positioning of Bakhtinian dialogue as on the one hand refuting monologism to elevate plurality and multiplicity in dialogue, yet at the same time expecting a smooth wholeness. Bakhtin's dialogism thus adds to the explication of teacher Otherness, as both a possible remedy and also a cause of cracks and unresolved pluralities. Kristeva's work draws and elaborates on Bakhtin's to examine dialogic ruptures, building on her French structuralist and poststructuralist influences (Lesic-Thomas, 2005). This

Kristevan/Bakhtinian interplay acknowledges the “intellectual repackaging” (Lesic-Thomas, 2005, p. 1), the moving ‘beyond’, that is said to have occurred for Kristeva in the evolution of her theory.

Text: ‘A (dialogic) tissue, a woven fabric’

Kristeva’s linguistics has been outlined earlier as a signifying dialectic. That is, language and social practices act in communicative ways through language, to convey meaning through both their articulation and structure (Kristeva, 1973/1986). Always formed through the interaction with the as-yet-unknown in language, Bakhtin (1981) adds that such an articulation becomes complex, as “[t]he word in language is half someone else’s. It becomes ‘one’s own’ only when the speaker populates it with his own intention, his own accent when he appropriates the word, adapting it to his own semantic and expressive intention” (pp. 293-294). His notion of dialogic heteroglossia refers to the ambivalence of many voices, from the past, present and wider milieu, for example, intersecting in the formation of language and dialogue. Heteroglossia is the interaction of the fixed structure of language or text, with its context and its intention, that is, its “ability to contain within it many voices, one’s own *and* Other voices” (Allen, 2000, p. 29, emphasis in the original).

For Bakhtin text represents the dialogic element in either spoken or written utterances. Text therefore, from Bakhtin’s perspective, is “not a discreet word or sentence”, but “the flow of language within a social context” (White, 2009, p. 301). It weaves a complicated web, as it both absorbs and responds to Other written or verbal text and wider contexts. This ambivalence of text, and its structural and meaningful elements, pertains to the unique heteroglossic relationships enacted through Kristeva’s (1984) distinct – but inseparable – symbolic and semiotic dimensions. The ambivalence of text lies in the symbolic and semiotic dimensions, for example, in teacher foreigner semiotic realities and their symbolic contexts. For the purposes of the argument developed in this chapter, text reflects, as Barthes

(1977) reminds us, its origins as “a tissue, a woven fabric” (p. 159), bringing together the fixed structure and meaning, and the multiple voices of which it is woven.

Words themselves are multidimensional, Volosinov (1973), a contemporary of Bakhtin, posits. Text then is an ethical concern and encounter with Otherness, as it cannot be considered only from one monologic standpoint, but demands attention to the polyphony of voices that shape it. Meaning arises in the dialogic space between “active, responsive agents” (Gardiner, 1992, p. 15), woven into the text. From this perspective, text does not posit one view against another, or one person, in one space or place, against a research subject, or against one way of understanding a foreigner teacher or her colleagues. Similarly, it does not present one view as *the* truth, one theorist as *the* reified master, or one way of being as *the* best way, to the exclusion of any Other. Rather, it requires engagements that recognise the entire complex of theme, meaning and judgment, the written meanings of the warp and weft, and their woven social realities and wider milieu. There is an ethical emphasis in text through its ongoing ‘rewriting’ relationships (de Vocht, 2015; Lesic-Thomas, 2005; White, 2015). As de Vocht (2015) posits, Bakhtin’s complex “holistic understanding of dialogue as any sense making, semiotic practice, interaction or communication” (p. 320), necessitates a meaningful ethical focus.

Intertextuality

Dialogic encounters involve an interaction of elements (histories, stratifications, interpretations and ideological positions) in time and place. Their ambivalence calls for an ethical approach to intercultural engagements and research encounters, on the basis of what Kristeva (1980) has termed their intertextuality: multiple voices enacted in language utterances.

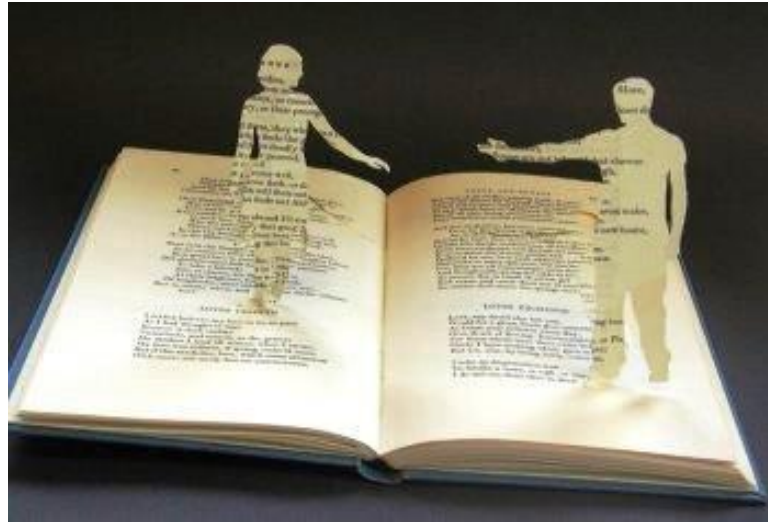


Figure 20 - Intertextuality³⁶

Intertextuality then means that language utterances are never constructed on the basis of the speaker or author's own thoughts alone. They are founded on utterances that already existed, and that will continue to exist in the future. In Bakhtin's terms they are always 'double-voiced'. Drawing on Bakhtin's ideas, Kristeva (1980) picks up on this double-voiced relational junction within text to see it as "a permutation of texts, an intertextuality in the space of a given text" (p. 36). In coining the term intertextuality, in a sense to replace the term intersubjectivity (Lesic-Thomas, 2005), Kristeva (1969/1986) suggests that "Bakhtinian dialogism identifies writing as both subjectivity and communication ... as intertextuality" (p. 39). Allen (2000) affirms the focus on writing as dialogic, claiming that writing is "not an individual, isolated object but, rather, a compilation of cultural textuality" (p. 36). This uncertainty and ambivalence, of text and its intertextuality, creates spaces for conceptualising not only teachers Otherness from more critical and

³⁶ Used with permission, Nasrullah Mambrol.

detailed perspectives, but it opens up to multiple, interacting junctions in interpretations and engagements of early childhood policy imperatives, that might in themselves impact on treatments of the Other.

Dialogic encounters thus represent multiple levels of teacher foreigners' relational intertextualities. They invoke their diverse social permutations in relational engagements, ideological struggles and discourses, drawing on their pasts, presents and futures, and influenced by their educational policy and curricular milieu. The multiple voices implicated in their dialogic relationships arise in their historical and cultural subjectivities, in their isolation as the Other, and in their foreigner within. When dialogue involves such a profusion of voices, this further strengthens calls for an ethically and morally complex grounding in teachers' team relationships and in research. It calls upon what Noddings (2012) has called an inherent longing, for care and morality, and what Levinas promotes, as above, in an ethics of alterity. A dialogic ethics and morality of care, de Vocht (2015) adds, arguing through the Bakhtinian notion of 'moral answerability', depends on developing attentive, receptive and reciprocal relationships with and amongst these multiple voices.

Such an attentive, receptive stance implicates multiple situational, temporal and relational layers. In the neoliberal Aotearoa early childhood educational milieu, the complex relationships arise through, on the one hand, holistic, relational curriculum goals and on the other globalized, universalized benchmarks, business and policy incentives, intricately interwoven with both socially elevating postcolonial practices and brutal histories of indigenous/settler struggles. Confronting these already often conflicting and at times mutually supportive perspectives releases particular reactions, interpretations, meanings and judgments amongst the active, responsive agents (Gardiner, 1992) involved in the past and present of the early childhood milieu. They demand an ongoing and developing relationship with language as a "ceaseless flow of becoming" (Bakhtin & Volosinov, 1986, p. 66), where language is always dialogic, that is, its "meaning and logic" always depend on "what has

previously been said and how [it] will be received by Others” (Allen, 2000, p. 19). Teacher foreigners who are between languages, in what can be seen as a linguistic no-man’s land to a rejuvenated linguistic fervour (Kristeva, 1991) further drive the urgency and importance of an ethics of language, dialogue and text, which is neither static nor neutral, but alive.

Dialogue comes alive

Dialogue is and comes ‘alive’ through not only its layers and voices. Arising perhaps like the figures from the image of intertextuality above, it encompasses what is already there, the histories and positionings that the layers and voices represent (Clark & Holquist, 1984). Within it are the possible misinterpretations and hurtful or damaging practices, as well as the idea that intertextual influences from other text or dialogue are already the primitively forming, raw, engagements with the future. When seen from a written, textual perspective, the dynamics of a “dialogue among several writings” (p. 36) alludes then to a complex relationship. It encompasses not only time and place, but also relationships between the writer, the reader and their place in the cultural milieu, and, further still, with the reader’s forming ideas, that rewrite the text as she reads, re-reads and responds to it. Text thus comes differently alive in each reading and situation, affecting its impact on present and future understandings, interpretations and relationships.

Volosinov (1973) links this rereading/rewriting to what Bakhtin calls ‘addressivity’, suggesting that a speaker and reader’s relationship with text and dialogue brings forth a fresh orientation towards the dialogic text and its author. Bakhtin’s (1986) term addressivity, as “the quality of turning to someone, ... a constitutive feature of the utterance” means, that “without it the utterance does not and cannot exist” (p. 99). In written text, it is thus not only the words, but also the author, with whom the reader engages, and can even be seen, as for Bakhtin, as the distinction between language and communication (Clark & Holquist, 1984). Such entanglements play out through much more than written and verbal relationships and communication, as

White (2015) emphasises, and can be highlighted in the non-verbal, communicative encounters of foreigner teachers with their colleagues in their team, or in considering the authors of policy aspirations. In positioning teacher foreigners through Kristeva's (1991) metaphorical foreigner lens, relating them to possible linguistic struggles illustrates the intricacy and intimacy of possible – and impossible – reactions and resistances to symbolic and semiotic structures and nuances that emerge in such a 'life' of dialogic encounters.

Foreigner teachers' dialogic encounters

Kristeva's (1991) foreigner lens reveals fluctuations between freedom and exhilaration. Feeling like a 'nobody, from nowhere', their experiences might be similar to those of teacher foreigners, in early childhood teaching teams. Teachers' language too might reflect their uncertainty, a lack of social identity and status, to become ensnared in what Kristeva (1991) calls a massive void. Whilst the 'natives', those who are local, established in their teaching teams, may appear to listen to them, further seen through Kristeva's foreigner lens, the teachers' language can also become a form of low-level amusement or threat, as in the opening sentences to this chapter, rather than being taken seriously. Or, alternatively, they may reveal their utter lack by misplacing and overexerting their linguistic efforts, resulting in their language becoming overly formal, sophisticated, or baroque, as alluded to earlier. Even when they speak the new language grammatically well, teacher foreigners' exaggerated baroque speech might, through a Kristevan lens, still be seen as representing an internal emptiness, confined by their mother tongue, never freed completely, and further stilted by their fear of failure.

If they have come from different countries and home languages, the teacher foreigners' fear of failure could be further exacerbated by their struggle with the new language threatening their shifting, protected cultural identity, as revealed by the teachers in Lee and Dallman's (2008) study. Possibly swaying between holding on to their mother tongue, and its familiar 'patterns, composition or style', and the

new language customs, teacher foreigners become faced all over again with their own alienation. They could begin to wonder whether linguistic and cultural Others, each with their own stories, can ever become fully belonging to a language to which Others are native, but they are not. Like the children in Guo and Dalli's (2012) study, the experiences of Kristeva's foreigners, and indeed Kristeva and myself as foreigners, cannot be seen as "all the same" (p. 135) despite the teachers' intentions to treat them as such. Instead, foreigner teachers' linguistic Otherness may "collide" (p. 135) with others and lead to a lack of engagement. Or, again following Kristeva's foreigners, such a lack of recognition of the intensity of their Otherness could lead to a point of anaesthesia from too much effort, resulting in an inability to make meaning and sort of, but not quite, belonging in the new setting and language, but now also no longer really belonging in the same local, connected way, to their previous home, setting or language.

Perhaps, once freed from the reins of their mother tongue, foreigner teachers may take the plunge, like some of Kristeva's (1991) foreigners do, diving utterly and fearlessly into the new language, daringly capable, using words they never used before, audacious, even obscene, as if freshly unleashed from prior inhibitions. Thus freed, they might contribute keenly to assessments and teaching plans, give feedback, confidently participate in mat times, and speak up to share their views within the team and with parents. Alternatively, however, they may recoil back into a linguistic no-man's-land, inbetween making an effort, being more or less understood and accepted for the linguistic differences that surface every time they speak, and the state where there seems to be no point, where no locals even care to understand, and the preferred realm between their two languages once again becomes silence.

6.4 Dialogic ruptures

The raw, unpredictable and intimate possibilities of dialogic encounters raise concerns with foreigner language encounters. In an environment that elevates dialogue, such intricacies give a glimpse of the complexity of problems raised by calls in the wider multicultural and intercultural discourse. They expose language as not only a vulnerable, unpredictable engagement with the moment, but also with its consequences, reaching far beyond the engagement. They reveal it as both a dialogic, communicative, connecting tool, and also, on a revelatory level, an exposure, and possible alienation, of a person's selfhood and identity (Besley, 2007; MacEinri, 1994; Todd, 2004). The complications exposed in the raw sensitivities of linguistic Otherness, then, have grave implications for intercultural dialogic engagements and teaching relationships. They encroach on boundaries between sharing allowable, inoffensive or endearing differences, to the point where teachers' Otherness becomes so threatening, that speech becomes impossible. These complications rupture the reverence of dialogue as a remedy for diversity. They create a space for an ethical textual focus in practice and research.

What if teacher foreigners feel like the laughing stock of the natives, locals, as Kristeva's (1991) foreigners do? They can still only act in relation to their own developing subjectivities, where their meanings are contingent, unpredictable and individually transformed and transformative. They might experience such transformative power, elevating them to new heights, of belonging and recognition, or, equally readily, as the crushing of their linguistic endeavours, as they collapse into a peaceful release of silence. Bakhtin and Volosinov (1986) argue that an utterance forms a 'bridge' in an encounter, where

[a] word is a bridge thrown between myself and another. If one end of the bridge depends on me, then the Other depends upon my addressee. A word is territory shared by both addresser and addressee, by the speaker and his interlocutor (p. 86).

As a bridge, words may have a connecting effect in teacher foreigners' team relationships and orientations to each others' Otherness. The uncertainty and incompleteness raised through this examination, where an encounter interminably entwines multiple realities, would seem, however, to lead also to a fissure, rather than a bridge, ruptured by the possibility of fear and exposure.

This entangled dialogic interplay illustrates intertextuality as deeply contingent, personal and temporal. Intersecting elements of uncertainty, past and future dialogic implications become further emphasised when we bring it together with Kristeva's psychoanalytic constructions of the subject in process, and the always present unconscious (Lechte, 1990a). Both Bakhtin's and Kristeva's theories demand an ethical engagement with dialogue, in the present and with its history/ies, and into the future in individual, often unconscious ways, creating the new life of each engagement (Kristeva, 1969/1986; Bakhtin, 1986). In addition, Kristeva's suggestion that linguistic encounters like the subject are always evolving, involves surprise, memories, dreams and fears, that can tear apart, in order to again cohere, in different ways, in the present and in and for the future. They add to and affirm Bakhtinian understandings of the dynamic emergence and transformative life of dialogic encounters. They add to them the uncertainty and openness argued for in relation to early childhood teachers' philosophical thinking in chapter 5. This uncertainty, caused by ruptures and bridges in dialogic encounters, reasserts the argument for the ethics in a certain exile in research on teacher foreigner Otherness.

Fear of revelation

Teacher foreignness, as suggested above, demonstrates the ongoing process of becoming, both during and after a dialogic engagement. The process is further complicated by the possibility that what is communicated is already out of date, by the time the listener comes to interpret it. Through Kristeva's (1991, 2008) conceptions of the foreigner, the complexity of teachers who are constantly in construction exceeds that which is consciously knowable even by the speaker

herself. The very act of a dialogic engagement can therefore be seen as an act of uncertainty and of revelation. It emphasises that what the speaker intends to communicate may vary from the meaning presented in the utterance itself, and again from what is interpreted by the listener.

The fear of revealing unknown aspects of the self, risking complete exposure, could inhibit teacher foreigners' commitments to any encounter in their teaching team. This raises not only the idea of intersubjectivity, but also the validity of silence as an ethical and important form of representation. Seeing dialogue as a "mosaic of quotations", enacting and dependent on an interrelated "absorption and transformation of another" (Kristeva, 1969/1986, p. 37), adds to the repositioning of dialogic encounters as incomplete or insufficient, through their revelation of the unknown and their unpredictably transforming impact on subjectivities. It theorises and further affirms Jackson and Mazzei's (2013) earlier caution about the reification of voice as 'reflecting the meaning of an experience'.

The interweaving of the unknowable and revelatory dimensions of dialogic encounters points to the ethics of acknowledging their ambivalence. Its ambivalence, for both Bakhtin and Kristeva, inserts history and society into the dialogue and dialogue into history, society, and into the future: multiple histories and futures are embedded within and surround each engagement. This Kristevan/Bakhtinian argument for such temporal and social interconnections strengthens the heterogeneity of dialogic engagements with the crisscrossing threads of many divergent, dominant and minority, cultural voices. It inserts dialogic encounters in early childhood teaching teams into the always polyphonic, temporal, social and potentially intricately intimate, scary, and personal braided rivers in an early childhood teaching team. These elements strengthen the call for an ethical focus on tensions, contradictions, displacement and marginalisation of the Other. The importance of exile, and of using text to engage with teacher foreigner realities, positions the problem as an ethical imperative for text.

Text as an ethical imperative

Positioning teacher foreigners in the realities of the early childhood milieu outlined in chapter 4 implicates also their 'translinguistic' encounters with language signs, utterances, meanings and interpretations. This means that, like the semiotic introduced in chapter 3, their speech and dialogic engagements play out what may be the "unspeakable and the frightening" (Iannetta, as cited in Sadehi, 2012, p. 1492) making each teacher "subject other to itself" (Oliver, 2002, p. xviii). It means that representations or understandings of teacher foreigners' 'fleshly' experiences become reiterated as an ethical concern, to draw again on Levinas, as not so simple. It might, for example, be that teachers can articulate, describe, record, categorise as data, the "*kind of sensation*" that they experience, but that the "experience of the sensation itself lies in a state prior to language" (Todd, 2016, p. 411). Taken-for-granted conceptual resources or presuppositions might then be invisible, or unknowable, and lead to a "back-and-forthness" that is both "concrete and transcendent" (p. 413), sometimes discernible, and at other times not. Such back-and-forthness might involve teachers' various ontological and cultural boundary crossings outside of and within their teaching teams, or their responses to centre or curriculum policy aspirations, shifting, as White suggests above, their dialogic encounters beyond language.

What this might mean for teacher Otherness in early childhood teaching teams, is that increasingly critical thought about the nature and purpose of dialogue in team, research and curriculum work is both critical and urgent. While the value in dialogue is often asserted, following this examination dialogue is also clearly not the simple, reifiable path to 'dignity' and 'togetherness' that the Council of Europe suggests. Indeed, its calls for strengthening democratic citizenship and participation, and for teaching and learning intercultural competences (Council of Europe, 2008), strengthen the urgency of reconceptualising dialogue. Together with arguing for increasingly philosophical thought, and for a practice combining thinking-

writing as a critical grounding and textual engagement with teachers' subjectivity formations, it holds up the argument for proceeding both with and beyond dialogue. This evokes Deleuze and Guattari's (2013) argument that writing is about 'plugging into' other "literary machine[s] ... in order to work" (p. 3). Drawing inspiration from Deleuze and Guattari's (2013) notion of plugging in to others promotes an increasing comfort with uncertainty in the questioning and evolution of ideas, and reconceptualisation of concepts and approaches to dialogue. It offers a way of braiding the rivers, of teachers' evolving linguistic Otherness, within themselves and amongst their colleagues.

Increasing philosophical thinking about dialogue involves challenging presuppositions, as Standish (2009) suggests, where it means being prepared for the uncertainty where "the questions with which one starts change their shape" (p. i). Conceptions of speech, dialogue and the meaning of linguistic encounters as complex expectations of teachers in an early childhood environment, not only involve surface level impressions or regulatory compliance, but also inarticulable, raw sensitivities and strengthen the argument for an engagement with text as an ethical relational and research encounter. Un-privileging voice (Jackson & Mazzei, 2013) in teacher foreigner encounters then, at least initially, could be a necessary and maybe a welcome ethical respite and imperative as a foundation to the philosophical work in this and future research and practice.

Text offers an alternative to favouring oral or verbal discussion. It might, for example, open up possibilities for written dialogue, instead of oral interviews or reflections with teachers who are culturally or linguistically Other. From a practical perspective, text could also mean teachers' philosophical engagements with their own or others' Otherness through thinking-writing of themselves (as promoted in chapter 5), or in written or theoretical research that does not rely on verbal or oral data gathering. It elevates the crucial importance of theoretical and philosophical research as an exilic, ethical research engagement. To move ahead into the working

model with which this thesis concludes, means conceptualising both oral and textual dialogic encounters as increasingly philosophical engagements.

Text might involve Deleuze and Guattari's (2013) deterritorialising and reterritorialising lens on dialogue. This interlinks becomings, relays and intensities of articulation and thought, so they become unsettled, shifted, and resituated. As outlined in the previous chapter, philosophical enquiry aims at profound, imaginative understandings of the power inherent in theory and interpersonal practice (Papastephanou, 2006). This means that increased philosophical thinking with and beyond dialogue creates spaces and ruptures in the smooth veneer, for example, of simplistic expectations that knowledge alone will ease cross-cultural relationships in early childhood teaching teams as argued in the previous chapter. And it challenges the smooth expectation that intercultural dialogue is able to be the solution to working across cultural diversity.

6.5 Concluding comments

The examination in this chapter has challenged the expectation of dialogue as a solution to the problem of diversity in relation to early childhood teaching teams. It reflects what Kristeva sees as a conscious engagement with and setting apart from dominant and commonly accepted thought – in this instance on dialogue. Bakhtin's claim that "the great dialogue never ends" (Clark & Holquist, 1984, p. 343), reflects the ongoing intersubjective influences on dialogic engagements, as a complex risky interweaving of utterances arising within the relational and political milieu of author and addressee. They oblige us in an ethics of care, as Todd (2007) again reminds us of Levinas, saying that "each time I come into contact with the situation, where individuals speak to me, they ... command from me an obligation by virtue of the fact that they address me" (pp. 596-597). The very encounter forms the ethical imperative.

A dual lens combining Kristeva's and Bakhtin's intertextualities has highlighted productive bridges, fissures and ruptures within what might commonly be expected to be a safe, familiar call for dialogue. Oh, if the statues could really speak!, d'Alagno calls below! ...then perhaps we would already know how dialogue feels for the linguistic Other. When dialogue is exposed as such an unpredictable and revelatory act, it might be prematurely or dangerously revelatory, of the forming self and society. The statues might, like this examination, suggest rather a problematisation than a simple solution for culturally diverse early childhood settings. The ethical attention that has been established as crucial in dialogic engagements with teacher foreigners, as their 'woven fabric' of uncertainties, must be carefully explored both through increasingly philosophical thought and practices. Their very encounters in their teaching teams form the ethical imperative, for which text is argued as an important alternative.

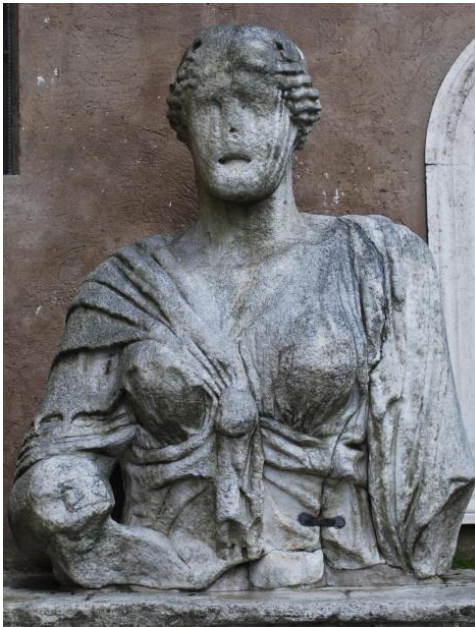


Figure 21 - Oh, if the statues could really speak! Lucrezia d'Alagno³⁷

³⁷ Retrieved from <https://campusmartiusrome.com/2016/02/21/speaking-of-statues-the-empire-talks-back/>

The multiplicities, revelations and exposure of diverse Othernesses of which d'Alagno's statues may speak, are the concern of the next chapter. It opens up to further philosophical thinking in early childhood education, by explicating philosophical conceptions that underlie Kristeva's (1991) foreigner lens. In doing so it contests the third of the contextual concerns: the common calls for celebrating culture. From Dante in the 13th century, to Kristeva's ongoing confrontation of constructions of the self, chapter 7 responds to the third key contextual concern by contesting the apparent simplicity of seeing cultural Otherness as unquestionably worthy of celebration. It maintains the poststructural concern for multiple conceptualisations of teacher Otherness, in a further braiding of the rivers in the uncertainty of the Aotearoa early childhood riverbed and milieu.

Chapter 7 – Thinking philosophically: on Otherness

The lot of the foreigner

You will leave everything loved most dearly;
and this is the arrow
that the bow of exile shoots first.
You will learn how salty the bread tastes
in others' houses, and how hard
is the going up and down of others' stairs.
And what will weigh heaviest upon you
will be the evil and senseless company
into which you will fall in this valley,
A company which, ungrateful, mad, and impious,
will turn against you, but soon they,
not you, will blush for it.
Their ways will give proof of their brutishness
so that it will be well for you
to have made a party by yourself.
Dante
(as cited in Kristeva, 1991, p. 106)

7.1 Introduction

Dante's (1265-1321) 13th century poem depicts the 'lot of the foreigner' as surrounded with challenges, yet in a quietly confident way, making 'a party by yourself'. In a metaphorical sense, being the foreigner then too was hard, heavy, evil, and changeable. Chapter 4 of this examination highlighted three key contextual concerns within Aotearoa early childhood education. The previous chapter responded to the second of these concerns, with the dominant calls for dialogue as a useful response for solving the problems of cultural diversity. That chapter created an entry point into thinking through Bakhtin's dialogic theory and Kristeva's linguistic theory. It supported the argument for increasingly philosophical

engagements with teacher Otherness through a philosophical argument for seeing the complexities of dialogue. It argued further for the ethics of a textual approach as an alternative, that, following Kristeva's notion of exile, enables a more critical engagement with teachers' Otherness, in research and practice.

This chapter urges further critical philosophical engagements with teacher Otherness. It responds to the third overarching concern identified in the early childhood discourse, for celebrating cultural diversity. It argues that unquestioningly celebrating culture is neither unconditionally beneficial (Papastephanou, 2015), nor helpful for children, or teachers, from diverse backgrounds "to gain a positive awareness of their own and other cultures" (Ministry of Education, 1996, p. 18). It also contests the conception of 'sameness as fairness', where teachers consider that treating Others from diverse cultural backgrounds the same, as the most equitable way to 'manage' diversity. Through these provocations, the intention of the chapter is to both challenge and enhance teachers' ways of thinking and orientations towards unchallenged, universalised ways of knowing or understanding cultural Otherness. It offers new perspectives to transform and connect philosophical thought.

The concern for celebrating culture maintains Aotearoa teacher foreigners in the juxtaposed reality of their local cultural early childhood milieu, or riverbed, and always implicated in the wider globalised cultural and educational milieu. It illustrates how democratic practices and universal human rights, in which aspirations to celebrate culture can be couched, are considered as a framework for intercultural respect and understanding (Council of Europe, 2014; United Nations Educational Scientific and Cultural Organization, 2010) within this local-global educational marketplace. As outlined in chapter 4, teachers are the unwitting cogs in this global machine, subjected as Other, not only to the beneficial aspirations, of coming to teach in a new country, for example, but to the "worst excesses of globalization, especially exclusion and marginalization, and the problems of

xenophobia and racism” (Besley & Peters, 2012, p. 2). They may indeed feel like the ‘relative nobody’, as Kristeva’s (1991) foreigners are described, or lost souls, as in Joshi’s painting below.



Figure 22 -Lost souls, by Nateesha Joshi³⁸

Continually evolving, our search for our “incoherences and abysses”, and our “strangenesses”, Kristeva (1991) suggests, are crucial to “promote the togetherness

³⁸ Despite efforts to contact the artist, no response was received. Retrieved from <http://www.absolutearts.com/artworks/philosophy-1.html>

of those foreigners that we” should “all recognize ourselves to be” (p. 3). The philosophical perspectives outlined below challenge universalising attitudes that underlie expectations of celebrations as intercultural acts, as an unquestioned social good to ‘overcome’ cultural Otherness.

7.2 Tracings of the foreigner – Philosophical perspectives on Otherness

Philosophical conceptions and treatments of the Other are fundamentally concerned with Being in the world, alone, with Others, and following Kristeva’s insistence, as Others. Tracings of Kristeva’s philosophical influences and treatments of Otherness illustrate historicized, contemporary and future views on the foreigner, subject formation, and recognising the foreigner within ourselves. They add to the argument of the thesis as a response to the prior early childhood research, which highlights a dominant attitude amongst early childhood teachers towards a preference for knowledge and for treating children the same. Kristeva’s (1991) conception of the self-Other foreigner as unknown to others and to the self points to the possibility of misconstrued understandings of justice, democracy and equal rights (Peters, 2013) in these teachers’ orientations. The following tracings of Otherness question the possibility of ‘equal’ treatments and offer alternative ways of thinking to counter narrow and possibly harmful orientations, and celebratory practices. They traverse Renaissance views through Dante and Montaigne, and then examine Hegelian, Marxist, existentialist, and psychoanalytic perspectives on Otherness. Dante (1265-1321) has opened the investigation already with his opening poem, *The lot of the foreigner*.

Dante

Dante’s 13th century poem in *The Divine Comedy*, and in the opening of this chapter, was written in exile. It exudes a sense of unbelonging and foreignness, as ‘he’ creates for himself a universe of passion, conflicts, landscapes and theological

imaginaries. Dante (as cited in Kristeva, 1991, pp. 106-107) offers a poignant entry into tracings of conceptions of the Other. Kristeva picks up on his illustration, suggesting that “[t]hreats and bitterness do not prevent the lot of foreignness, located in the paradisiacal heavens, from asserting itself as the condition for the journey toward divine love...” (Kristeva, 1991, p. 106). Contradictions, inner and outer perceptions of foreignness and the sense of an ongoing journey are foundational for Kristeva’s (1991) foreigners, at once elated and depressed. Elevating the ‘saltiness of the bread’ and ‘difficulty of climbing others’ stairs’, illustrates the uneasiness and discomfort of foreignness in everyday mundane life, opening up possible connections to teacher foreigners’ lives in their teaching teams.

Dante’s poetic universe offers solace and inspiration for teachers’ forming imaginaries: “The deprivation of an anchorage seems, with Dante, to have liberated the entire imagination” allowing him to fashion “in the shape of a poem the most complex universe possible, infinity itself molded into a world” (Kristeva, 1991, p. 107). Dante’s shaping of a complex universe might spark imaginaries of what exile might mean, as a lack of ‘anchorage’, to the familiar, the mundane. Might the issue that teaching remains largely considered to be a neutral act, unaffected by teachers’ cultures, reflect a certain anchorage too, that assumes stability in their relationships with those that are marginalised (Lee, 2014; Rivalland & Nuttal, 2010)? Normalised ‘sameness’ in teaching, arising from unquestioned, fixed, stereotyping assumptions, disregard Dante’s representation of Other realities as complex, ‘scary’, ‘hard’, ‘heavy’, or ‘senseless’, and only exacerbates, as Lee (2014) goes on to advocate, the importance of uncovering subjectivities and multiple realities, of self and Other.

Montaigne

Still within the Renaissance period, Montaigne (1533 – 1592) introduces key thoughts on constructions of the self relative to the cultural Other. His ideas later became known as cultural relativism through the field of French anthropology. In Montaigne’s essay *Of Cannibals* (Hazlitt, 1877/2015) he proposes views that recur

throughout Continental philosophical perspectives, notably through Rousseau, for example, and in literature, through Shakespeare, through the notion of the natural goodness of 'man'. He tells of the unspoilt goodness of man through his meeting with a "plain ignorant fellow", and identifies his visitor as being in a natural state, that is not yet corrupted, and therefore still tells the truth. Corrupted so-called "better bred" men, on the other hand, "have no ends in forging an untruth", while those who are unspoilt and ignorant have not yet degenerated to the level of our (better bred, or civilised) "corrupted palate".

Montaigne's visitor describes the recently discovered vast and distant land of 'Antarctic France', as Brazil was known, and the cannibalistic ways of the locals (Hazlitt, 1877/2015). Montaigne's specific influence arises in his treatments of 'primitive' cultures, where he mythologises the 'noble savage', claiming that "there is nothing barbarous and savage in this nation" of the cannibals. The term cultural relativism reflects the idea that "every one gives the title of barbarism to everything that is not in use in his own country". This concept is explicated further as Montaigne elaborates, "indeed, we have no other level of truth and reason than the example and idea of the opinions and customs of the place wherein we live". Living, sleeping, drinking and fighting peoples of this Antarctic France, illustrate such localised relativism. "The obstinacy of their battles is wonderful", he claims, for their perseverance, and strength, although they culminate in the trophy heads of their opponents being hung over their doors.

Having chopped their opponent into pieces, "they roast him, eat him amongst them, and send some chops to their absent friends". Resisting the label of barbaric, these acts are described as variously nourishing, and as acts of "extreme revenge". Their simplicity, and relative ignorance, for example, having "no manner of traffic, no knowledge of letters, no science of numbers ... no contracts, no successions, no dividends, no properties ..." (Hazlitt, 1877/2015), let alone the 'advances' of the internet, relegates the locals of Antarctic France as Other, and on account of their

isolation and 'naturalness' almost graciously forgiven for their revengeful behaviour. In different times, practices and rituals, cultural relativism might offer teachers ways to question Otherness on the basis of particular acts, circumstances and opportunities.

Kristeva's work takes two key influential points from Montaigne. First, is his attention to the self, as "worthy of interest", as she says, "deficient and amusing, blurred and nevertheless substantial" (Kristeva, 1991, p. 118). This influence is evident also in the later French structuralist anthropology of Lévi-Strauss, for example, whose work and lectures shaped Kristeva's poststructuralist orientation. Cultural relativism is the second key influence of Montaigne's on Kristeva's work. Particularly evident in Kristeva's (1991) foreigner illustrations, it underlies conceptions such as her 'detested foreigner', in his uncivilised and odd manner, and further arises in her adoption of Hegelian dialectics and negativity. On the basis of Montaigne, a certain graciousness is evident in Kristeva's (1991) positing not only of the foreigner in relation to the 'civilised' self, but in the call for individuals to cease seeing themselves as "unitary and glorious" but to discover instead their own "incoherences and abysses"(p. 2). Raising the 'unglorious' in ourselves raises our perceptions of the Other, following Kristeva (1991), bringing us a step closer to her opening challenge, to live with and as others "without ostracism but also without leveling" (p. 2).

Montaigne's narration of cannibals can be seen also in the post Enlightenment philosophical conceptions of the Other. Taking a temporal leap, the philosophies examined below trace aspects of what might be the 'lot' of contemporary teacher foreigners. They offer critical orientations towards teachers' cultural Otherness within their early childhood teaching teams. These tracings reveal an unsurprisingly complex, temporally and epistemologically entangled assemblage, that, as in Kristeva's view of the subject, shifts as it develops. It offers provocations to inform the concluding model for working and research with, for and by teacher foreigners

in chapter 8. The interweaving of a Kristevan focus reinforces the conception of the Other as non-static, and constantly in construction.

Hegel

Expanding on the previous encounters with Hegel's work, they offer two related epistemological insights into conceptions of teacher foreigners. First, by positing the Other as knowable, and secondly, through his model of dialectics. They are interrelated, as the dialectic approach proposes a mode of enquiry into apparently contradictory concepts, to help to achieve greater knowledge (Findlay, 1977). Conscious thought is reinforced as the way to acquire knowledge of a subject, through different levels of awareness. Apart from suggesting active thought as instrumental in acquiring knowledge, the very possibility of knowing an Other is notable, as it renders teacher foreigners in an early childhood teaching team as knowable. According to Hegel (1952/1977) knowledge "*exists for us*" (p. 53, emphasis in the original), is self-active, and individuals can become conscious of knowledge, as a "*moment of knowledge; ... the moment of truth*" (p. 53). Knowledge, then, becomes 'known' only once consciously acquired, and this becoming conscious of what we know is the Hegelian truth moment.

For teacher foreigners this might be their way of making sense of the discomforts and challenges in what is commonly termed culture shock (Lee & Dallman, 2008), where they realise that their food, their dress, their praying, or family relationships do not fit with those of the other teachers in their team. Through Kristeva's (1991), foreigner lens, teachers persisting in their own "*secret working-out, ... neutral wisdom*" (p. 8), might be seen as enacting Hegelian moments of self-active thought, which might, through the insights gained, become truth moments. Kristeva sees a foreigner's "*multiplying masks and 'false selves' ... never completely true nor completely false*" (p. 8), as a protection against these recognitions. The teacher foreigner, "*feeling alienated and isolated*" (Lee & Dallman, 2008, p. 37) may rely on

such layers, hiding inner truth moments, in different levels of consciousness, knowledges, and truths, in her new setting.

Hegel's thinking thus suggests that both self and the Other are knowable. His dialectic lies in the dependence of a subject on an Other to become conscious of him or her self. The emergence of intersubjectivity, a concept that is frequently used in early childhood pedagogy in relation to children's subjectivities (Göncü, 1993), aligns with this Hegelian conception. Individual "subjectification comprises the experience of objectification" (Gasparyan, 2014), and development, or "the problem of the 'I' ... concerns the challenge a subject faces in the process of self-identification as being such" in relation to and distinct from, any Other.

Teacher foreigners' desire for belonging is implicated in this interrelationship. Teacher foreigners depend on an intersubjective foundation for their own becoming self, as they tackle their 'problem of the 'I'' (Gasparyan, 2014). This concept acknowledges that all teachers in the teaching team always search for recognition by each other, and that their own sense of who they are, their "I", depends on the acknowledgement of themselves as individuals with this desire for ongoing and reciprocal recognition. It highlights the Hegelian emphasis on human differentiation from the surrounding environment and emphasises a humanistic view on who or what can strive for, or desire, such recognition.

For Hegel, perceiving an Other depends on the mind (Dosse, 1997). Perceptions progress from a 'sense certainty', where individuals confront an object or subject but take little notice of it; to a 'perception', where they might begin to distinguish properties and qualities in an immediate way but not be able to integrate them into their greater understanding of the object or subject; on to an 'understanding' where they recognise an object or subject as important to their mutual relationships (Findlay, 1977). Such a developing consciousness of the Other increasingly situates teacher foreigners within the context of their teaching team as consciously moving beyond surface-level relationships, offering hope for further conscious shifts and

action beyond surface-level celebrations of difference. Recognising teacher foreigners' conscious knowing in Hegelian acts of truth finding implicates all teachers and team members in confronting their perceptions of themselves and their colleagues. For Hegel then, the Other is knowable, and also dialectical.

Hegel's dialectical view of concepts that are inherently contradictory, each within themselves and amongst themselves, recognises binary conflicting positionings in being Other. The fundamental dialectic of self and Other arises from his master and slave dialectic (Mairet, 1948), as a reciprocally productive servitude of the other, where the master gains status, while the slave gains opportunities. This dialectic helps posit teacher foreigners in their teaching team and setting, and in the wider early childhood milieu, as simultaneously privileged and subjugated. On the one hand elevated as 'exotic' bringers of 'richness' to the curriculum, it emphasises how they nevertheless remain in the margins, relegated to treatments entrenched in dominant practices and norms. As teachers from minority cultures they remain subjugated to other teachers, owners, supervisors or managers from dominant cultures who remain "caught up in" (Guo, 2015, p. 69) their elevated positions and practices, as the 'master'. Kristeva's (1991) suggestion that this dialectic has "been abolished" (p. 19) appears not to be so, as the ongoing politicised and cultured nature of early childhood settings continues to normalise and marginalise difference, perpetuating rather than questioning orientations towards privilege and subjugation.

Hegel's concept of negativity arises in the need for a "*determinate negation*" (Hegel, 1952/1977, p. 51) of truth, where new truths arise as a direct result of the negation of certain others, as outlined in the example of teachers' evolving thought in chapter 5. Hegel (1952/1977) claims in relation to culture, that:

The self knows itself as actual only as a *transcended* self. Therefore, it is not constituted by the unity of *consciousness* of itself and the object; on the contrary, the object is for the self, its negative. Thus,

by means of the self as soul of the process, substance is so moulded and developed in its moments that one opposite stirs the other into life, each by its alienation from the other gives it an existence and equally receives from it an existence of its own (p. 299, emphasis in the original).

While elevating the reciprocity of this mutual interdependence might invite early childhood teachers to relate this negativity to their own circumstances, Kristeva identifies a disturbing influence in it. She suggests that it “acts on the subject as well, literally pulverizing it along with its individual representations, contingent and superficial, thus transforming the subject into a swarm of flavours of meaning, a shimmer of elements and fragments” (Kristeva, 2006, p. 408). In shaping early childhood teacher foreigners, then, the evolution of thought through negation might lead to a sense of ‘pulverising’ as they establish their relationship to their consciousness of their experiences, their colleagues, and their surrounding setting and responsibilities.

Thinking again from Hegel to Marx presents for a different view on subjugation and privilege, through the idea of dominant ideologies. Through Marx, conceptions of the dominant ideology point to its Othering of workers, as a very relevant derivative in the neoliberal early childhood milieu, repositioning teacher foreigners’ alienation in the early childhood labour market context.

Marx

Marxist ideologies as introduced in chapter 5 are concerned with alienation. This, Marx (1844) claims, is caused by the dominant ideology, which he sees as both driving and oppressing the population, and marginalising those who fall outside of it. For him, workers are alienated through labour. First referred to as ‘estranged labour’, the concept focuses on the alienating effects of a capitalist ideology. Causing an “abstract hostility between sense and spirit”, work is seen as separating

humans from themselves and from nature, as alienation is “produced through [their] own labour” (Marx, 1963, p. 175). It does this by alienating them from the product they create, from the satisfaction of productive activity, to the point where their work becomes a blind activity, and they become disconnected from their human rhythms. He claims that workers suffer from the ills of capitalism, through alienation. This is similar perhaps to what early childhood teachers might experience, when they are ‘imported’ to fill the demand for teachers to satisfy the capitalist drive for the business of early childhood education. Such alienation is the “unnatural separation of parts that belong together and an indifference to others” (McQueen & McQueen, 2010, p. 130), and demonstrates how employers are forced by the ideology to exploit workers, and how workers, or teacher foreigners, are in turn forced to comply, as they have no other option.

Teacher foreigners’ striving to prove themselves in a new environment implicates them in multiple workplace tensions. Motivated by their own, as well as national and international, early childhood policy stipulations (May, 2014; Ministry of Education, 1996; UNICEF, 2008), they may be simultaneously craving and rejecting community relationships. What Kristeva (1991) suggests could lead to both cynicism, and yet also to a longing for connections, may for teacher foreigners be a source of solace, in the Marxist idea of essential ‘true’, genuine community (Wolff, 2011). This arises organically within a group of people, for example, with fellow teachers, rather than from individuals placing their faith in external forces such as religion, God, or the state. Reliance on such forces, according to Marx, shows at the same time a loss of faith, and a loss of strength of self (Marx & Engels, 1888/1992; Wolff, 2011). Teachers’ semiotic, soul, or “inner garden” (McAfee, 2004, p. 109), drawing on Kristeva’s subject in process, might be strengthened through a recognition of their alienation from and in their teaching work, and maybe also from God.

This view implicates all teachers in the teaching teams. Contemporary neoliberal, economically focused and outcomes-driven early childhood ideologies are likely to elevate the danger of a collective process of teacher alienation, from their work, their human rhythms and from themselves and the other teachers. Similarly to the contemporary 'liquid modern' educational climate, Marx' (1963) sentiments towards Othering of the self from the self, situate teacher foreigners in a double bind: between the ideologies of their cultural realities and their early childhood teaching teams. Split between their home, where "no one questions your right to be ... that marks you as non-alien" (Silva, 2009, p. 694), and the new local early childhood milieu, teacher foreigners, like Kristeva's foreigners, could well be struggling in this chaotic balancing act of place and subjectification. The dangers of alienating teacher foreigners from their work become seriously exacerbated by the fact that teaching itself depends on relational connectedness, a sense of genuine community, care, responsibility and reciprocity, and thus alienating the teachers from their 'nature' impacts significantly on children and teaching.

Existentialism

Kierkegaard's response to Hegelian idealism is particularly useful in reconceptualising teacher foreigners. The notions of dominant ideologies and of existence are further elevated by existential philosophies. As the 'father' of existentialism, Kierkegaard responds provocatively to the "imposing edifice of thought" (Mairet, 1948, p. 5) set by Hegelian dialectics. He was a fierce critic of idealism, not only in Hegel but in other German Romantics such as Goethe, Schelling, or Hans Christian Andersen. Considered as "far and away the greatest as well as the first of existentialists" (Mairet, 1948, p. 8) it is to Kierkegaard that "all existential thinkers acknowledge their indebtedness" (p. 5). Kierkegaard grounds thought on life, the inner being and subjective experiences in the "totality of an individual's existence" (McDonald, 2012). For him, a Christian ethics and the

institution of the Church are crucial and should occur in ways that uphold authenticity, and are relevant to individuals and to their inner life.

Kierkegaard himself became alienated from his (Danish) language even in his homeland when it was dominated by Latin and German in the 1800s. Like teacher foreigners' linguistic ties to their 'mother tongue', "we might regard [Danish]... as Kierkegaard's umbilical attachment to the mother" (McDonald, 2012), which became both key to the beauty of his poetic writing and central to his explorations of human existence and relationships. Teacher foreigners might relate to the use of their home languages as useful for addressing children from the same minority background, for example, but otherwise at best tolerated. For Kierkegaard, the existential drive to authenticity and breaking from the crowd includes his alliance with his mother tongue. Kierkegaard's and later existentialists' focus on living an authentic life, and the risks that this can entail, as norms and dominant assumptions are challenged, can be seen as spirit breaking.

Jaspers called such spirit breaking experiences *Grenzsituationen*, or extreme border experiences, that could be seen as so tough, so difficult, or challenging that they 'break the spirit' (Kaufmann, 2011). For teacher foreigners this elevates what Kristeva's (1991) foreigner experiences also highlight, as physical or emotional risks and uncertainties involved in being the 'outsider', particularly if it involves contesting conventional practices or approaches. Concerns in existential thought, including the focus on authenticity and on existing outside of theoretical or ideological rules (Wartenberg, 2008), therefore help to expand conceptions and insights into possible teacher Other selves, through a recognition of their 'border experiences' and how they impact on their relationships within their teaching team.

Nietzsche challenges Kierkegaard's existential grounding, of living within a Godly imperative. Questioning the very nature of good and evil, he holds that what is dominantly or commonly considered to be morally wrong, may actually be more good than that which is commonly seen as 'good' (Kaufmann, 2011). In other

words, foreign ways of life that become marginalised, considered not 'good' or 'moral', but 'bad', 'wrong', or 'immoral', may then not even be so 'bad'. Through a Kristevan foreigner lens, the foreigner may not be the "enemy", then, who in "primitive" societies had to "be destroyed" (Kristeva, 1991, p. 2), and rather, teacher foreigners may gain strength from an existential, authentic and creative, commitment to themselves and their beliefs when negotiating the *Grenzsituationen* involved in their teaching relationships. As subjects whose formation is forever in process (Kristeva, 1998a), Nietzsche's proclamation, that "we remain unknown to ourselves" (Nietzsche, 1887/1996, p. 3) only emphasises teachers' Being and knowledge as always contingent.

What is more, Nietzsche's concerns with individuals focus on living in the present. He re-thinks the Hegelian master-slave relationship in an effort to demystify the human experience of morality. Faith, for Nietzsche, represents an evasion of the will to power. So Nietzsche challenges not just religion, but the values of religion, that is, the nature of religious beliefs. Since he holds also that there are no truths, just evaluations (Tanner, 1973), Nietzsche sees religious beliefs as an evasion of responsibility. Pity, he suggests, as a characteristic virtue of Christianity and religious beliefs, embodies what he sees as the selfishness that underlies altruistic behaviour (West, 2010). 'Evil' acts, according to his thinking, are driven by a will to self-preservation or avoiding displeasure, and become seen as evil only if they are perpetrated by somebody ranked lower than the person affected, such as by the slave against the master. Conversely, such acts are considered 'bad', rather than 'evil', when perpetrated by the stronger one, that is, by the master against the slave. Then they are considered to be manifestations of strength or power. For early childhood teachers what is good, bad, or evil may of course be construed not only through religious beliefs, but on the basis of many cultural, or othering factors, connecting with the sense of their authenticity, rather than with religion.

Repositioning one's existence through the determining boundary experiences of the *Grenzsituationen*, Nietzsche would have it that all that is seen as good elevates feelings of strength and mastery, of will, or power, and what is seen as bad, or evil, emanates from some kind of weakness (West, 2010). Nietzsche viewed both good and evil as a desire for power. His scepticism might portray altruistic and other 'commonly regarded as good' behaviour, as subtly driven by a selfish desire for power, just as 'commonly not regarded as good' behaviour that gets judged harshly by society. Either way such a will for power follows a desire to "express and enhance one's vitality and to control one's circumstances" (Nietzsche, 1885/2005, p. xxiii). This perspective could explain concerns with tokenistic celebrations of diversity (Guo, 2015) only on culture day, for example, or the comfortable sameness, as a pedagogical influence in the guise of fairness, that avoids paying attention to the details or sensitivities of difference (Guo & Dalli, 2012; Rivalland & Nuttall, 2010). Reinforcing his precarious stance, altruism, he claims, is worth striving for, but not necessarily to be trusted. For Nietzsche, ethics then represents the will and desire to strive for authentic being in a way "which constitutes the essence of every individual" (West, 2010, p. 151). This includes striving for greatness in a revered super-existence, which he calls the *Übermensch*.

Nietzsche's Übermensch

Nietzsche's teachings of the *Übermensch* implore the populace to aspire to greatness. Following his claims that God is dead, individuals should aim for "something beyond themselves" (Nietzsche, 1885/2005, p. 9), and for self-reliance (Higgins & Solomon, 2005). The notion of the *Übermensch* epitomises a heightened way of being in and beyond the common human condition. It justifies humanness by the exceptional, by greatness, nobility, pride and victory, which Nietzsche upholds in place of such Christian virtues as humility, meekness, poverty and altruism (Higgins & Solomon, 2005). Teacher foreigners may strive for some form of the *Übermensch*, rising above mediocre, homogeneous sameness and

unspectacularity (Higgins & Solomon, 2005), if, for example, they follow Kristeva's (1991) foreigners in "asserting themselves in and through work", "to make a niche for themselves" (p. 18) as a personal, non-transferable quality. Or, they may relegate themselves alongside those who are similarly marginalised, in the cultural ordering, unprepared or undesiring of the difficulties involved in contesting boundaries that represent the status quo.



Figure 23 - Nietzsche, on the prophecy of the *Übermensch*³⁹

In Nietzsche's writing he uses the prophet Zarathustra to represent his own words. Zarathustra is said to have emerged from ten years in exile, with great wisdom to share amongst the people. "*I teach you the Übermensch*" (Higgins & Solomon, 2005, p. 9 emphasis in the original), Nietzsche urges through Zarathustra. He implores the

³⁹ Cover image *Thus spoke Zarathustra* (1883-1885). Retrieved from <http://www.readthebooklist.com/thus-spoke-zarathustra/>

people not to regress to what they were previously, but to aspire to being “beyond themselves” (p. 9), to being psychologically healthier in and beyond the common human condition. For Nietzsche, the existence of the human race is justified only by the exceptional. Striving for the *Übermensch* is at once Othering, as it elevates expectations of greatness, and, as he sees it, the only option (Higgins & Solomon, 2005). Likening this striving to a performer who perishes by his own calling, doing what he excels at and loves, the *Übermensch*, according to Nietzsche, is spectacular in what he does, in danger, and similarly spectacular in dying for that. There is an inner wisdom, of the body, through which Nietzsche (1885/2005) seeks strength in the self, as Zarathustra speaks:

Always the self listens and seeks; it compares, masters, conquers, and destroys. It rules, and is in control of the ‘I’ too.

Behind your thoughts and feelings, my brother, there is a mighty lord, an unknown sage – his name is self; he dwells in your body, he is your body.

There is more reason in your body than in your best wisdom

(p. 32).

For teacher foreigners, striving for *übermenschly* qualities might fortify their belief in the exertion, hard work, ‘putting one’s self out there’, that lead to some of the extremes in their foreigner identities, as Kristeva (1991) illustrates them: exhilarated, thrilling and free. It could equally highlight the opposite, the rawness, pain, futility and intimate uncertainties, of their life and place in their teaching team, to which Zarathustra (Nietzsche, 1885/2005) responds that it is the self telling the ‘I’:

‘Feel pain!’ And at that [the self] suffers, and thinks how it may put an end to it – and for that very purpose it is *made* to think.

When, on the other hand, the self tells the ‘I’ to feel pleasure, the self

is pleased, and thinks how it might often be pleased again – and for that very purpose it is *made* to think (p. 32).

Nietzsche's thinking adds to early childhood teacher foreigners' provocations of their inner orientations and selves, to re-evaluate attitudes, practices, and altruistic and egalitarian values. Pity, self-sacrifice, and equal rights inhere and develop in critical, entangled ways in relation to marginalisation, restrictions, reifying or demeaning orientations or actions in early childhood settings and in attitudes towards early childhood teachers in the wider community. Nietzsche's notion that altruism is driven by a desire for power, rather than a desire to benefit the 'victim', casts a perhaps overlooked light on practices and relationships of power in teaching teams.

Anguish and abandonment

Drawing further on existentialist views on the Other, Sartre's (1905 – 1980) views are differently radical to Nietzsche's. Deeply political, his views add a controversial element, in his existentialist argument for authenticity as lived through his own life and Marxist politics (Drake, 2005). His fundamental belief in human subjectivity was that "existence precedes essence" (Sartre, 1948, p. 58), that is, we first exist, and then live our life in ways that define it. He agreed with many of Kierkegaard's views, except some of his religious ideas, in which respect he aligns more with Nietzsche.

For Sartre existence has to do with anguish – the anguish of not making the right decisions for individuals or for humankind, and of knowing that such decisions implicate not only the individual, but all of humanity. Existence for Sartre also has to do with abandonment. He agrees with Nietzsche, that God does not exist, and even if he, she or it does, individuals must determine how they interpret or follow God. Abandonment from God causes further anguish, as "we ourselves decide our being" (Sartre, 1948, p. 39), so we are condemned to be free, in the sense that all humans are alienated from each other, and exist as strangers to all others, abandoned, left

to their own decisions and choices. At the same time all are collectively responsible, to all of humanity, responsible for themselves and all 'men'. For Sartre, all actions then are a choice, including taking no action. An individual's sense of all others is based in and on their sense of themselves, so "[t]he other is indispensable to my existence, and ... to any knowledge I can have of myself" (Sartre, 1948, p. 45). Existence for Sartre, then, is based in reality, like for Nietzsche, not in hopes or dreams, and, again, only what *is* counts. The absolute truth with which everything or every act begins is one's sense of one's self, that is, one's subjectivity.

Sartre therefore once more implicates intersubjective constructions of the self, where "we find ourselves in a world which is, let us say, that of "inter-subjectivity"" (Sartre, 1948, p. 45). While human nature cannot be seen as universal, Sartre claims that certain elements of the human condition can, so

in every purpose there is a universality ... [n]ot that this or that purpose defines man for ever but that it may be entertained again and again. There is always some way of understanding an idiot, a child, a primitive man or a foreigner if one has sufficient information. In this sense we may say that there is a human universality, but it is not something given; it is being perpetually made. I make this universality in choosing myself; I also make it by understanding the purpose of any other man, of whatever epoch. This absoluteness of the act of choice does not alter the relativity of each epoch (Sartre, 1948, p. 47).

Sartre's view is directly relevant to early childhood teaching teams' approaches to teacher Otherness. In the complexity of possible teacher realities, there exist certain universalities, universal needs of existence, for example, physiological, safety, or love and belonging, as propounded by Maslow, and commonly espoused in early childhood teacher education (Claiborne & Drewery, 2010). What 'sufficient information' is available, to 'understand' the Other, perpetuates the uncertainties,

of conceptions, treatments or acceptance, of Otherness, and knowledge seeking practices that reflect those conceptions. Rather than determinable understandings, of Sartre's 'idiot, child, primitive man or foreigner', the foreigner according to Kristeva (1991) remains always unfathomable, even though the fundamental necessities of Being create a certain bond, for teachers amongst their teaching team, for example.

Further, for early childhood teachers and teaching teams, a view of existential humanism breaks through to another level of insight. Rather than a humanism that upholds 'man' as the ultimate, supreme Being, existential humanism holds individuals as responsible for surpassing outside of themselves. Nietzsche's claim, that the pursuit of transcendent aims enables individuals to exist, as a way of constituting themselves, proposes the possibility of a self-surpassing transcendence, to greatness, "with subjectivity" (Sartre, 1948, p. 55). Teacher foreigners struggling on the threshold of conflicting practices and 'doing right' by the children they are teaching might easily recognise the anguish caused by such expectations. In a solitary way, they themselves are responsible for and rely on both their own construction and their transcendence, while collectively their responsibility lies also with their team and the rest of humanity.

Teachers' utter solitude

Through an existentialist lens, teachers' undertaking of questioning or challenging roles is impacted therefore by their existence as well as their essence. Contesting collectively enacted and promoted policies, in relation to celebrating culture, for example, then begins in solitude, in the individual. An existentialist conscious Othering from the norms of dominant practices is a solitary pursuit, as it occurs through the teacher and her "utter solitude" (Kaufman, 1973). To stand authentically in one's loneliness, for Kierkegaard, involves extreme solitude embedded within Christendom, while for Sartre, and for Heidegger for example, existence is an atheist affair. Kierkegaard rejects claims that authenticity means a

removal also from God. For all three, however, the need for breaking with the crowd, standing alone, and achieving authenticity, are important.

These aims again strengthen the argument for teachers' critical thought on, particularly, exclusionary or marginalising practices or attitudes. Kierkegaard's focus on the inner being, and subjective experiences of life choices, that is, on the "totality of an individual's existence" (McDonald, 2012), is an apparent reaction to Hegelian idealism, and raises the question of what might be teacher foreigners' loneliness. The discourses and orientations that are elevated or silenced, in early childhood teaching teams, ideologically position teacher foreigners in and in relation to their solitude (Cherrington & Shuker, 2012). Subsuming the concern for all of humanity, teachers might labour in their decisions, about how to act, speak or be, in what Sartre calls a consuming, 'bad faith' (Wartenberg, 2008). This concern relates to when individuals act inauthentically as a result of team or social pressure.

Sartre proposed that consciousness is to be understood ontologically, rather than epistemologically. This means it is a non-cognitive "relation of the self to the self" (West, 2010, p. 159), a non-reflective consciousness. The bad faith that follows inauthentic acts is felt as a sense of deception, or the sense of having let oneself down, of having failed oneself. It falls further within the crucial existential concern of Being (Landau, 2012). Sartre's (1948) idea of bad faith has the effect of Othering the self from the self, through the inner anguish and sense of abandonment caused by self-deception. Such anguish plays on an individual's conscience, and is complicated by implicating individuals with all of humanity. For teacher foreigners there may be a sense of abandonment, for instance, of faith in themselves, in response to 'bad faith revelations' as they engage in activities that oppose their own values. While they may recoil from, rather than explore, ways to contest marginalising or tokenistic practices on the grounds of particular cultural practices, for example (Cherrington & Shuker, 2012), thus abandoned, they are also foreign to, and therefore in a sense absent, from themselves. Sartre's view on existence

replays a form of Hegel's dualisms, the notions of self and of identity (Peters, 2012b), where all teacher foreigner choices constitute their own self and identity and are embedded inter-subjectively in implication and consequence. Such an interconnected question of the human condition now briefly leads again to Heidegger, to make an important point about transcendence and sameness.

Heidegger's views add to early childhood teacher conceptions of cultural Otherness through his particular focus on Being, existence and the self. Insisting that this is critical in order to understand sameness, and thus difference, he claims that individuals must first understand their own subjective positioning in the context of their world, and its subject/object relationships. How difference 'unfolds' in an ontological or theological transcendence of the self (Mehta, 1971), arises out of Heidegger's "difference between Being and beings" (Peters, 2012b, p. 38). When Being is seen solely as a "being-ness or is-ness" (Mehta, 1971, p. 197), that is, as an abstract universal concept of existence, it is "utterly empty" and carries "no other meaning except that of subsuming all that is under itself" (p. 197). 'Mere' Being is not only empty, but a necessary pre-existing state to any deeper understanding of difference between beings, similarly to the Sartrean point on 'existence before essence' above.

Recognising sameness and difference through this explanation of Being as empty and abstract relates to homogenising practices. The formation of universal concepts and the recognition of sameness and difference rely on making generalisations, of how and who one should be as a teacher, for example. Generalisations ignore differences, while simultaneously perpetuating what does not fit, that is, what falls outside of the generalisations, or teachers who behave or are outside of the expected norms. Normalisations in early childhood policies, aspirations and practices of celebrating culture as universally rich and beautiful, are an example of such generalisations. They might elevate teacher foreigners' Being – as the exotic outsider, abstract and empty, who adds colour with her dress or food, to

celebrations of 'culture' – while overlooking them as complex, cultural, contextualised and sensuous beings, that fall outside of such generalisations.

The human condition and the absurd

Chapter 5 introduced Camus' concept of existence as absurd. Camus' key concern, like Sartre's bad faith, is with authenticity and the human conscience, and strengthens the urge for teachers' connection with and within themselves. Camus describes absurdity as "a universal philosophical concept that explains human existence in general but rather as the feeling of being radically divorced from the world and thus a stranger both to others and to oneself" (Carroll, 2006, p. 465). It conveys his own deep scepticism towards the ultimate purpose in life. Camus' political (anti-communist, anti- United States), religious, and philosophical ideas challenge the notion of living life purely to achieve a particular end. "Living the contradictory notion of the absurd means refusing to pretend to feel what one does not feel, to say what one does not mean, or to appear to be what one is not" (pp. 465-466). For teacher foreigners, Camus' scepticism is an affirmation of their own beings as authentic, and of approaches that act on their authenticity, to resist dominant paradigms and expected norms.

Authenticity and faith in themselves might motivate teacher foreigners through Camus' perception of the "forlornness of the human situation" (Berthold, 2013, p. 138), as it strengthens their will to belong, or to seek change or transformation in their teaching team, through its accompanying incommensurable "longing for meaning" (p. 138). Their lack might seem like an "irrational silence of the world" (Camus, 1955, p. 21), where the need and calling for faith becomes heightened. For Camus this presents as the existential division between self and God, where for him, like for Sartre and Nietzsche, the reliance on the self is crucial, as opposed to Kierkegaard's (1974) view, where the forlornness of the "bottomless void" (p. 30), means a call to a Christian faith. For teacher foreigners the longing for meaning might lead to a commitment to God, to educational beliefs, practices and

pedagogies, or to themselves. The construction of the absurd adds to teachers' possible conceptions of their forlornness, lack, or longing, the acceptance of the inevitability of uncertainty – this is what he sees as the absurd – that then leads to transcendence, or an inner awakening. Kristeva's notions of dissidence and delirium, and calls to action through revolt open up the space for new questions in future research and practice. Leading up to the concluding model in chapter 8, contesting the universal celebration of culture draws importantly on Otherness in Kristeva's psychoanalytic influences, through Freud and Lacan.

Psychoanalysis and the uncanny unconscious

Freud (1856-1939) is recognised as the “father of psychoanalysis” (Kkona, 2012, p. 175), as Kristeva's point of entry into psychoanalysis, and ultimately to her use of psychoanalysis as a “theory of culture” (Schippers, 2010, p. 88). His contribution to this examination of early childhood teachers' cultural Otherness is through his ‘discovery’ of the unconscious (Kkona, 2012). It also arises in the notion of love (Kristeva, 1982/1986b) in the subject in process, and in his influence on Lacan's theories, which ultimately, through first shaping her psycho-linguistic theory and the distinctions between the semiotic and the symbolic, was significant in shaping Kristeva's theory on subject formation (Moi, 1986). Freud's and Lacan's influences, and her psychoanalytic practice drive Kristeva's “force for an unstable and always threatened, yet nevertheless real and necessary, form of subjectivity” (pp. 13-14). In this sense early childhood teacher foreigners may draw connections to their feelings of threat or limitations in their decision-making, practice or contributions, where furthermore the threat is not always external, from others in the teaching team, or from parents, for example, but inner, through the instability of recognising but not knowing their unconscious. Kristeva (1991) takes Freud's concept of the uncanny, in German *das Unheimliche*, to represent through this recognition of the unconscious “what ought to remain secret and hidden but has come to light” (p. 183). The uncanny is further complicated by the critical psychoanalytic ideal of love

and the German *Einfühlung*, meaning a kind of empathic “assimilation of other people’s feelings” (Kristeva, 1982/1986p. 243). These pivotal notions underlie Kristeva’s subject in process, as do Lacan’s influences.

Lacan focuses on Otherness through language and linguistics in his theory of the speaking subject (Sarup, 1992). Whereas Freud is known to ‘create’ psychoanalysis, Lacan is seen as creating the idea of the subject. Lacan shares the view of the unconscious as influential in the construction of individual subjects, and, like Kristeva he follows the structural theories of Saussure (1857-1913), famously claiming that the unconscious is structured like a language (Dosse, 1997). Lacan further develops Freud’s view on the unconscious and acknowledges the tensions this evokes, in the development of a logically structured theory of the unconscious as self-sufficient, rather than as a series of disorganised, instinctual drives. Lacan’s unconscious, then, fitting with Kristeva’s (1991) foreigner within, is a separate entity, uncontrollable by the individual (Sarup, 1992). How then could it provide the opening of that previously unobtainable, ‘secret wound’ that Kristeva’s (1991) foreigners are unable or afraid of revealing, or a more comforting insight into existential connections with spirit breaking border crossings, challenges or provocations?

This questioning of their split selves plays out the Freudian/Lacanian roots of Kristeva’s theory (Kristeva, 1998), implicating both conscious and unconscious ongoing constructions and uncertainties. It points in particular to Kristeva’s use of Lacan’s thought, of the evolving subject as related to a language, as the “real body and the textual body are of a similar nature ... as they are embodied in language” (Prud’homme & Légaré, 2006, p. 2). However, it follows also her move beyond Lacanian psychoanalysis as alluded to already in chapter 3, to develop the notion of the subject escaping from a logical structure and language, through its concern with disruptive forces, the “tonality, rhythms, contradictions, meaninglessness, disruption, and silence” (Widawsky, 2014, p. 62), that Kristeva terms the semiotic

(Kristeva, 1984; Ffrench, 1995). They are central to the subject in process, and to re-imagining teacher foreigner subjectivities and Otherness.

Lacan's influence on conceptions of Otherness draws together the social and the political, conscious and unconscious, the "politics with the person" (Sarup, 1992, p. xvii). As such its strong association with the speaking subject could further position teacher foreigners in relation to their new setting and language, as intimated in chapter 6 through their dialogic encounters in their teaching team. Lacan helps to see teachers' developing linguistic skills as separate from their unconscious. Speech and language, for Lacan, originate outside of consciousness (Johnston, 2014; Sarup, 1992). Such linguistic efforts arise instead from the conscious desire to assimilate and learn, he claims, and do not dwell, as their mother tongue does, in their unconscious. The unconscious, then, affirms concerns with the Other as contingent, contextualised and inter-subjective. It adds to these understandings of Otherness an awareness of the separation between the conscious and the unconscious. That is, between individuals themselves, and their unconscious foreigner within, as well as in relation to the Other in their midst. All teachers, following this view, are, as intended by Kristeva's (1991) foreigners within, always both displaced, shifting, un-static, and fluid.

Desire

Teachers might further rethink their Otherness through the psychoanalytic concept of desire. Desire in conceptions of the self and the body, shaped as a process and an epistemological pattern, follow Hegel's theory of negativity. Desire is a stimulus that for Hegel differentiates humanity from the non-human. Only humans are able to desire, according to this view, and to desire is to actively negate mere existence (Gasparyan, 2014), in its representation of dissatisfaction or wanting more. Desire can be explained by separating it from reason, which is something that affects and is possible only in things that exist, whereas desire is a drive. It occurs in response to a lack of something, that is, something that is missing. Desire "emerges only as an

active negation of something that is present” (p. 6), and requires the desiring person to have a rational knowledge of the thing that is lacking. When it is cold, for example, desire for warmth can only come from the knowledge that warmth exists and that it negates the cold. Thus “desire is driven by negation, while mind can register only facts” (p. 6). For teacher foreigners to satisfy a desire for belonging in a teaching team, then, they must first acknowledge that they actually want to belong to their teaching team, or to a particular group of teachers. The satisfaction of their desire depends on the negation of the loneliness of being an outsider that comes with not belonging.

A more extreme aspect of desire and its dependence on negation is evident in psychoanalysis. “In its most audacious moments” Kristeva (1998a) states, “(Lacanian) psychoanalytic theory proposes a theory of the subject as a divided unity which arises from and is determined by lack (void, nothingness, zero, according to the context) and engages in an unsatisfied quest for the impossible, represented by ... desire” (p. 133). Such disunity can lead to a quest for the destruction of the desired object, in an attempt to achieve its satisfaction. An example of such destruction occurs in the desire for food, and its satisfaction through eating, that is destroying, most violently in the instance of meat eating where it means killing, that which is desired. In other extreme behaviours, satisfaction by destruction, in response to sexual desires, personal grievances, or gang retaliations, for example, destructive behaviours in a quest to satisfy voids, nothingness, or other desires, raise another level of concern with respect to ethics and appropriateness.

The negation of desires suggests new perspectives on purposely or inadvertently destructive behaviours. That “[o]ne is never sated” (McAfee, 2004, p. 33) has implications for relationships that arise in teaching teams and early childhood communities. Like in Kristeva’s own workplace tensions, being “caught between all those angry men” (France Culture broadcast, 1988/1996, p. 7) in the *Tel Quel* group, desire impacts on multiple levels of work, exacerbated by the political and

intellectual milieu in her early time in France, as well as plagued by internal friction and power struggles. To what lengths might teacher foreigners go, in asserting their desires, to belong, to teach in certain ways, to elevate their own cultures? And at what cost – anguish, bad faith, or abandonment, for example – might they act on their own desires? The final philosophical perspective and major influence on Kristeva’s foreigner lens and theory on the subject follows. It explicates opportunities for thinking critically about teachers’ Otherness by returning the examination to Kristeva’s poststructural feminist thought.

Poststructural perspectives on Otherness

In the early childhood education milieu, structuralism is familiar territory. This is largely on account of Piaget’s (1896-1980) staged, epistemological view and theory on child development (Claiborne & Drewery, 2010). Piaget’s structural conception of development influences policy and pedagogy throughout the Western world of education, including Aotearoa, for example in the curriculum document *Te Whāriki*, alongside Erikson’s psychosocial, Vygotsky’s socio-cultural, and Bruner’s constructivist theories, and a strong underpinning of Bronfenbrenner’s ecological systems theory (Ministry of Education, 1996). Kristeva’s views, that structuralist theories can assist but also limit understandings of the self and the Other are examined in chapter 5, and are reflected in her poststructural feminist work. Poststructuralism is analysed here in specific relation to teachers’ reconceptualisations of Otherness in their teaching teams, as a preparation for the concluding suggestions in the following chapter.

Poststructural approaches involve critiques of singular truths and binaries in response to the constraints of structuralist theories. They challenge binary thinking and subordinations, as a “distinctively *philosophical* response” to structuralism (Besley, 2015, p. 1439, emphasis in the original), and favour “difference and fragmentation” (Peters, 2012b, p. 38) rather than universal answers. This means that poststructural thinkers situate the “subject as a complex intersection of

discursive, libidinal, and social formations and practices” (p. 38). Such cross-sections place Kristeva’s foreigner lens and theory on the subject in process in the midst of their uncertainty, and also on the threshold of possibilities and potential.

Foucault

Foucault is a *Tel Quel* contemporary of Kristeva’s (French, 1995), with a key concern about the formation of the subject (Foucault, 1982). As he sees it three modes of inquiry reflect the construction of the subject: the first mode is the development of the subject, an objectivisation of the subject through linguistics, labour, or the active speaking subject; the second mode is in the division of the subject, into good or bad, sick or healthy, as the divided subject; and the third mode is the construction of the self, by the self, through what he calls technologies of the self (Foucault, 1982). Foucault refers to technologies of the self as particular ways of managing the self, and the ways in which an individual does this in their life, within the constraints and possibilities available in her surroundings. Technologies of the self involve a crucial paradox of power and subjugation, which refer to both an individual’s subjection to another person’s or to an ideological control, as well as to the development of identity and self-knowledge. Following this idea, teachers are then always subjected to a subjugating power, of others or of the self. A Foucauldian understanding of power and the exercise of power in the formation of subjectivities opens up possibilities for early childhood teachers for considering their own subject formation in terms of the power relations in which they are embedded. Foucault (1980) argues, that power relations and discourse shape the subjectivities within the power relations and within the discourse in particular desired ways. He says:

I believe the great fantasy is the idea of a social body constituted by the universality of wills. Now the phenomenon of the social body is the effect not of a consensus but of the materiality of the power operating on the very bodies of individuals (p. 55).

It places teachers in the midst of the contextual struggles in the early childhood milieu, by demonstrating the omnipresence of power, desire and discourse as inescapable, but in their recognition, also perhaps and potentially empowering for individual teachers. Foucault (1980) continues, acknowledging that power is never simple and always present:

As always within the relations of power, one is faced with complex phenomena which don't obey the Hegelian form of the dialectic. ... the impression that power weakens and vacillates here is in fact mistaken; power can retreat here, re-organise its forces, invest itself elsewhere ... and so the battle continues (p. 56).

As the battle continues, so Kristeva's voice recalls the subject in process through the notion of revolt. Asserting her poststructural intentions, to change the order of things, Kristeva critiques theories that don't "go far enough" and that are not subversive enough to enter the space of "transformation or change" (Moi, 1986, p. 17). Transformation and change are fundamental concerns therefore, underpinning the potentiality offered through both the subject in process and a poststructural engagement with the symbolic co-existent braided rivers in the riverbed. For Kristeva, this occurs particularly through the notion of revolt (Kristeva, 2008).

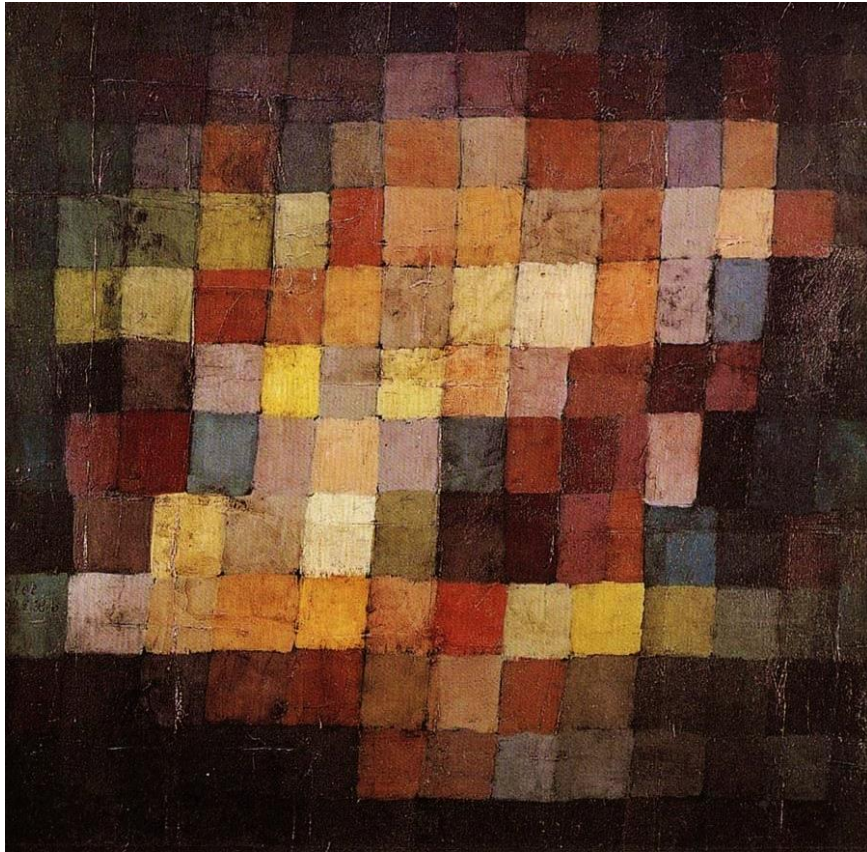


Figure 24 -“We are all patchwork ...” (Montaigne, as cited in Kristeva, 1991, p. 120)⁴⁰

7.3 Concluding comments

Throughout this chapter, insights into the essence of a range of philosophical perspectives have created openings for early childhood teachers’ reconceptualisations of Otherness. Kristeva’s influences from individual thinkers’ philosophies on the self and Otherness, have been made accessible to enable

⁴⁰ Despite all attempts to contact the artist no contact details have been found. This image was retrieved from thesoftmanias.blogspot.com.

teachers to relate their own and their colleagues' subjectivities and Otherness: through reciprocally serving master-slave-like subjugations, through God, in and through their work, through a focus on authenticity, greatness, breaking away from the crowd or through a recognition of the absurdity, of following practices to which they are not committed, for example.

Already in Dante's (as cited in Kristeva, 1991) poem, "infinity" offers an opening that recognises the implications for teachers being "molded into a world" (p. 107) where fixed, non-contextualised or normalised structures limit and shape teacher subjectivities. It creates an opening whereby teachers, like Kristeva, can be conceptualised as a mosaic. "I am traveling" (Midttun, 2006, p. 169), Kristeva claims in her interview with Midttun, situating her work and her life, across countries, languages, ages. Kristeva's own life as a foreigner itself illustrates that conceptions of the self are multiple and evolving. Her focus on origins as fundamental, metaphysical and unavoidable, take her thinking beyond language, into emotions, sensations, drives, and affects emphasising the negativity and difference in such relationships (Pollock, 1998; Lechte, 1990a). Kristeva's work draws together the heterogeneity in the perspectives examined in this chapter in her theory of the subject in process, through the unknowable semiotic, abjection, love and revolt.

Early childhood teachers are poised on a crucial ethical and inner threshold. Their responsibility within the educational, political and social ideology, to prevent "ethnic, religious, linguistic and cultural divides" (Besley & Peters, 2012, p. 5) involves instilling democratic values and effective intercultural ways of living together in the youngest children. It places a critical onus on the fundamental orientations and personal and collective identity ideologies and relational practices particularly in this group of teachers. This chapter occupies and elaborates on the provocative space opened by Kristeva's (1991) opening challenge, to "intimately and subjectively, ... live with the others, to live as others, without ostracism but also

without levelling” (p. 2). It has done so by offering possibilities for “new modalities of otherness” (p. 2), as she further urges.

Throughout the chapter the notion of the Other in this selection of Continental and French philosophy foregrounds and sustains Kristeva’s contribution to the urgent task of teachers relating to their own forming selves. From its roots in Dante’s moulded infinity, and Montaigne’s cultural relativism, the chapter elevates philosophical attitudes and approaches to provoke diverse perceptions of and orientations towards teacher foreigners. It addresses the hermeneutical gap in the early childhood literature and research by targeting teacher Otherness, emphasising the critical contribution of Kristeva’s expectation that we all should “acknowledge ourselves as foreigners” (Kristeva, 1991, p. 1). This crucial concern with the individual unknown, arising in the realm of the unconscious, is at the root of the notion of the foreigner within: the foreigner, who, Kristeva says, lives inside each one of us.

In opening up conceptions of self-Other foreignness in the early childhood teaching space, the unconscious elaborates on Other-knowledge that arises already in Kristeva’s reading of Montaigne. Montaigne states that “[w]e are all patchwork, and so shapeless and diverse in composition that each bit, each moment, plays its own game. And there is as much difference between us and ourselves as between us and others” (Montaigne, as cited in Kristeva, 1991, p. 120). Kristeva (1991) uses Montaigne to bind together diverse ways of thinking of a self, where there is “no certainty apart from its mobility and singularity” (p. 120). Montaigne’s idea of a split self, referring to the self as noble savage, non-barbaric, or what the self was before and what it is now, remains, as Stone (2004a) affirms, representative of our need to “call ourselves (continually) into question” (p. 124).

Kristeva’s concern with the inner self is pivotal in the subject in process, and to contesting the contextual concern with common calls for celebrating culture. The conception of the unconscious as constant Other within each individual implicates

all teachers in an early childhood teaching team, and thus is a fundamental challenge to objectifying the Other, as an exotic extra at celebrations, for example. Coming to realise the ever-present unknowability of the unconscious, and that subject formations occur in that unknown space, ruptures empty policy drives to celebrate culture in the name of fostering effective intercultural ways of living together. The essence of the perspectives outlined in this chapter offer hopeful points of entry for early childhood teachers into diverse developments of the self as well as into ways of conceiving these developments, authentically, for example, and in good faith.

Finally, this examination leads into the concluding chapter of this thesis. In chapter 8 early childhood teachers' conceptualisations of themselves and their cultural and intercultural relationships are provoked with a call to action. The chapter braids together the metaphorical rivers into an ocean, invoking the metaphor of Ganma from chapter 2. "In coming together" following the metaphor, "the Streams of water mix at the interface of the two currents, creating foam at the surface, so that the process of ganma is marked by lines of foam" (Watson, et al., 1989). Chapter 8 reignites teachers' siting of themselves with and as Others, in attempts to make new meaning out of the coming together of the approaches and philosophies presented throughout this thesis. Teacher foreigners in their teaching team, confronted by dominant ostensibly democratic practices and approaches to working equitably in relation to all Others, are at that confluence. The metaphorical lines of foam represent the multiple particles that converge in the concluding chapter in a philosophical model for revolt.

The lines of foam also represent the final aim, to progress the investigations into teacher Otherness and subjectivities towards future research, following and adopting as a closing imperative for revolt, what Haraway is concerned with: to stay with the trouble (Haraway, 2016). Together with the conceptions, arguments and conclusions drawn from the philosophical perspectives on the self and the Other,

further research is both urgent and necessary, to continue the investigation into understandings of teacher Otherness on multiple grounds, of human and posthuman, gender, sexuality, ability, indigeneity, and many more. Chapter 8 offers an interim conclusion, and more importantly, a new beginning.

Chapter 8 – Revolt – Staying with the trouble

Popular uprisings, indignant youth, toppled-down dictators, oligarchic presidents dismissed, hopes dashed and liberties crushed in prisons, fixed trials and bloodbaths: [How are we to read these images?]. Could 'revolt', ... be – at this digital age – in the process of shaking up humankind of its dream of hyperconnectedness? Or could it just be a trick played on us by the culture of spectacle to last longer? But what do we mean by 'revolt'? Is it even possible – in our times, where misery is everywhere, debt, austerity and unemployment are endemic, when local wars can turn into global ones and when we run the risk of being flooded by the melting of the icecaps (Kristeva, 2014, p. 1)

8.1 Introduction

Revolt! Rings the call, shake up our dream of hyperconnectedness! With her call, Kristeva ignites the notion of revolt in global and local realities. But what do these mean for reconceptualising early childhood teacher Otherness? This concluding chapter provokes responses to that question, as is evident in its title. Infused with two key influences, the title of this conclusion focuses on the thesis origins and path so far, and on its potentialities for research and practice in the future. It represents revolt through Kristeva, to suggest and urge what she has contributed and continues to urge, and it presents what motivates future research (as Donna Haraway calls for in her book): never to let go of the trouble (Haraway, 2016). The chapter title thus represents the provocations that this chapter argues for, in a world where Kristeva laments a contemporary lack of revolt. The notion of revolt draws together

Kristeva's contributions to this research in a model for teachers' thought and action in their early childhood teaching teams. Kristeva's (2014) call to revolt provokes deep and critical questioning and thought, as a vital and transformative process arising from her poststructural, feminist and philosophical approaches to the subject in process. Practically and theoretically, revolt calls for constant re-negotiation.

Throughout this thesis I have explicated a range of philosophical perspectives on Otherness and provocations for philosophical reconceptualisations of the self in particular times and circumstances. They culminated in chapter 7, where Dante's moulded infinity, and Montaigne's cultural relativism began an exploration of perspectives on Otherness in relation to early childhood teacher foreigners, as individuals, members of society, affected as they are by societal ideals and subversions of ideologies and practices. That chapter focused on conceptions in Hegelian idealism, Marxist alienation, Nietzsche's yearning for greatness through the *Übermensch*, and wider Existentialism, authenticity, struggles with the conscience, and elevated the ever-present unconscious through Freud and Lacan, and Kristeva's move to and beyond psychoanalysis. The chapter concluded with an application of poststructural perspectives through Foucault, to conceptualisations of early childhood teachers with and as the Other, re-elevating the importance of Kristeva's foreigner lens and the subject in process. The diverse conceptions of the Other contested the call for universal approaches to intercultural relationships, as demonstrated in common calls for celebrating culture in early childhood settings.

This chapter brings the thesis together with a dynamic model for such re-negotiations. It bridges the gap in critical understanding and research engagements that has left early childhood teacher Otherness under-researched and unacknowledged. The model draws on key insights from each chapter of the thesis to develop attitudes of revolt in relation to the contextual concerns that affect teachers and their own and their colleagues' Otherness. Rather than offering solutions, strategies, techniques or practices, the model puts forward an organic,

evolving set of propositions, openings, and possible approaches. Its intention is to provoke teachers and researchers to engage in localised encounters, with themselves, their context and their colleagues, to disrupt, transform and act in critical, thoughtful and questioning ways through increasingly nuanced attitudes and approaches towards teachers' cultural Otherness.

The model for revolt promotes challenging marginalising intercultural orientations and practices. It is, according to the metaphors of the braided rivers (Macfarlane, 2013), the metaphorical ocean, in which the rivers converge, or to bring in my Australian story through the Ganma metaphor, it represents the coming together of different streams, and their mixing, "at the interface of the two currents" that creates a line of foam, in the process of Ganma. This chapter represents that "part of the line of foam which marks the boundary of interchange" as the process originally marked the interchange between the Yolngu Aboriginal people and Western life (Watson, et al., 1989). In this chapter the foam and the interchange mark the coming together of the approaches and perspectives offered throughout this thesis, and their potential contributions to future research and practice. It makes a crucial point through these metaphors, which say that the convergence of multiple ways of knowing do not depend on similarities, but rather on a process of mediation between their differences, treating all perspectives with respect. Mediating with respect has a bridging intention, of recognising the influences of temporal, spiritual, personal and cultural divergences in the origins or meanings of Otherness, to work with and alongside, rather than for or against perspectives that are Other. The model for revolt recognises, works with and bridges the complications that are likely to arise in the confrontations and attitudes that it seeks.

Accordingly, this chapter is no conclusion. It is a braiding of key points in the thesis into new streams of thought, that opens up new beginnings. Reconceptualising revolt-ful attitudes and approaches elevates the innovation that this thesis adds to

the existing discourses and research on cultural diversity in early childhood education: the introduction of Kristeva's foreigner lens and subject in process and a critical philosophical research focus on teachers' cultural Otherness. It addresses the hermeneutical gap in which it acts, through the provocative, dynamic and evolving nature of the proposed model. Acting within the overarching issues and concerns in the early childhood milieu, the model responds to and further echoes the call for increasingly philosophical thought in the sector. A further key point of difference of the model is the elevation of inner transformation as a necessary prerequisite to reformulating teachers' attitudes and approaches towards cultural Otherness. Through these key points of difference the model for revolt below suggests possibilities for critical philosophical thinking within the Aotearoa local and globalised, neoliberal early childhood milieu. Following the model's explication of concerns and responses, the chapter culminates in provocations for future research and practice. Kristeva's foreigner lens and theory on the subject in process inspire and open pathways for practice and research, through critical and sensitive engagements with constantly in construction teacher subjects, not despite, but specifically because, they are and remain forever in process.

Kristeva's concerns in the opening quote to this chapter call into question the nature and possibilities of revolt, connecting teacher foreigners to their local and worldly context. They drive my aims in this thesis, stated in the introduction in chapter 1 as to

1. Examine concerns about early childhood teacher cultural Otherness,
2. Analyse and suggest theoretical and philosophical entry points as accessible ways of thinking to develop increasingly complex philosophical attitudes and approaches to early childhood teacher Otherness; and

3. Develop a philosophically informed theoretical and conceptual framework to guide this and future research and practices with, by and for early childhood teachers and their teaching teams.

Together with the argument made throughout this thesis, for the development of increasingly philosophical engagements with, and attitudes and approaches towards, early childhood teachers' cultural Otherness, these aims and the call to revolt contextualise and situate the suggestions in the model below. They follow Kristeva's (1991) proposal that we are all foreigners within and posit all teachers in an early childhood teaching team as foreigners, as emphasised in chapter 3. The epistemological and ontological insights, provocations and arguments in the model below insist then, that cultural Otherness is an aspect of each teacher's inner self, whether they are considered or consider themselves 'local', 'native' or 'foreign' by any other measures. They create points of entry, in the sense of a theoretical toolbox, for collective and individual reconceptualisations of teacher Otherness – 'within and without' (Stone, 2004a). This chapter continues to question what is known about the self or an Other, and how it remains not only uncertain, but always incomplete, and becomes obsolete the very moment that it becomes 'known'. The nature of revolt underlying the model leads to the model itself.

8.2 Revolt, she said: Developing a model for revolt

Kristeva works with the notion of revolt in various ways. Importantly, she distinguishes it from revolution, rejection or destruction, but instead, sees it as a "starting over, in search of happiness" as Roberts (2005) asserts, as a form of freedom. Such a revolt refers to an ongoing questioning, where to "think is to question", and "to question is to revolt" (Roberts, 2005), and, as Kristeva points out, it refers also to the "little things, tiny revolts" that are necessary "to preserve the life of the mind and of the species" (Kristeva, 1998/2002, p. 5). The importance of revolt for this model lies in its intimate connection with subjectivity. Rather than being some kind of movement or goal, Sjöholm (2004) points out that through a

Kristevan lens revolt is a “temporal disposition of subjectivity” (p. 84). Revolt, then, follows Kristeva’s positing of thought as a ‘true’ form of dissidence, that necessarily precedes actions (Kristeva, 1977/1986), or as Stone (2004a) suggests, for the field of education it necessarily precedes reform.

This model provokes critical thought to dismantle conceptions and complex ways of thinking about teacher Otherness. Its “ruthless and irreverent dismantling of the workings of discourse, thought, and existence” as Kristeva (1977/1986) states, “is therefore the work of a dissident” (p. 299). It involves digging deeper into meanings and conceptions, asking questions, returning to origins, considering evolutions, and various turns and tangents. It involves temporal, personal and spatial elements, and most of all interpretation. “Interpretation, as I understand it, is itself a revolt” Kristeva says (Kristeva, 1996/2002, p. 414). Revolt is a crucial element in the argument for increasingly philosophical engagements with, for and by early childhood teachers and their Otherness, drawing, as Baumler’s sculpture below reflecting the ‘here and here’, on inner silence. It also draws on effort, commitment and action, however. Revolt underpins the calls to future research.



Figure 25 - Here and here, by Marika Baumler⁴¹

⁴¹ Used with permission. Retrieved from artodyssey1.blogspot.co.nz/2010/10/marika-baumler-here-and-here-baumler.html

Kristeva's urge for revolt energises and drives the urgency of the arguments in this chapter. Revolt, "first and foremost – designates an opposition to already established norms, values and powers" (Kristeva, 2014, p. 4). It thus urges the attitudinal shifts to counter normalisations in the calls for contextual, cultural and societal concerns impacting on early childhood teacher foreigners. Through revolt there is no solution, but rather possibilities, that require work, in the form of "unique, uncompromisingly questioning inner experiences" towards "re-formative" (Kristeva, 2014, p. 3) shifts, and reconceptualisations. Through revolt, then, rediscoveries of the self, of one's self, lead to re-forming the inner subjective 'I', within teachers' personal, contextual and relational milieu. As a temporal return, revolt invokes pasts, including both forgotten and idealised pasts (Söderbäck, 2012), as well as presents and futures. Revolt's constant questioning enacts, responds to and drives teachers' desires, and their negation, in the pursuit of new thinking on the contextual concerns and teachers' self and Other recognition. Kristeva's suggestion for recognising and accommodating the foreigner within is just the first part then, of working with and across teacher Otherness. The second is the more utopian ideal of developing a "conceptual – and actual – creation of a community of strangers" (Stone, 2004a, p. 113). In this sense early childhood teaching teams, where all teachers are foreigners within, should strive towards becoming communities of strangers.

The uncertainty of 'de-constructible, open and evolving' identities calls for attitudes and approaches of openness. In developing the model for revolt outlined below, Kristeva's foreigner lens and theory of the subject in process are a conceptual guide for the openness required to challenge orientations to Otherness. The elements of the semiotic, abjection, love and revolt add hermeneutical bridges to recognise some of the complexities arising from problematic concerns and narrow, marginalising or otherwise limiting orientations towards cultural Otherness. The overarching concerns explicated in chapter 4 frame the model for revolt. They relate to:

1. Knowledge: the dominant multicultural, liberal pluralist expectation that knowing and understanding the Other will lead to enhanced working relationships with diverse cultural Others;
2. Dialogue: the widespread urge to consider intercultural dialogue as a solution for cultural diversity; and
3. Celebration: the call to celebrate differences and diversity in early childhood settings.

The model opens up spaces for provocations of attitudes and orientations that rethink these concerns. Rather than proposing not to strive for knowledge, dialogue or celebrations, it argues for critical philosophical engagements with teachers' attitudes towards these calls and their implementation in practices, and towards their underlying intent, purpose, application and possible implications. The responses use the foundations of the notion of the foreigner, the foreigner within and the subject in process, to respond to the particular concerns using key insights from chapters 5, 6 and 7 respectively. These responses are not intended to form linear correlations or one off answers, but rather to act as shifting braids, or overlapping holistic provocations. For the purposes of – a necessarily false sense of – clarity, however, the model could be depicted as using:

1. The explanations of what is philosophy and thinking philosophically in chapter 5, to suggest attitudes and approaches to revolt against the dominant need to know;
2. The deeply personal and uncertain nature of linguistic encounters and dialogue in chapter 6 to suggest attitudes and approaches to revolt against the dominant call for dialogue as a solution to cultural diversity; and

3. The diverse philosophical conceptions of the self and the Other in chapter 7 to revolt against unitary conceptions of Otherness and the unquestioning call to celebrate culture.

The model will briefly reconnect to each overarching concern, and then outline how the insights in the chapters lead to, inspire, drive or push new attitudes and approaches to revolt against each concern. Rather than to segregate the model into sections and response, the inner workings of it might also be depicted as a form of new 'spaces of life', a messy entanglement, of the self and Otherness, as Chapman's painting below inspires.



Figure 26 - Absolutely Me, by Lea Chapman⁴²

⁴² Despite all attempts to contact the artist no response has been received. Retrieved from <http://waikatomuseum.co.nz/artspost/exhibitions/coming-soon/view/2145882468/interconnection-vi>

Just as *Tel Quel* offered 'spaces of life' for Kristeva and her contemporaries, teaching teams too might create spaces for each other and their thinking and work. This model proposes teaching teams as places for revolt.

8.3 A model for revolt

In this model the notion of revolt drives its constant questioning. It follows the framework of exile, dissidence and delirium, to provoke the necessary questioning of the contextual concerns outlined in this thesis. The model urges teachers in their communities of strangers, and 'spaces of life', to create spaces of vitality and transformation, through reaching points of Kristeva's idea on delirium: where their questioning raises "hollow[s] ... void[s]" (Kristeva, 1982/1986, p. 307) and leads to further action, or revolt, and new ways of thinking and approaching their and their colleagues' Otherness. The model first responds to the dominant liberal expectation that knowing and understanding the Other will lead to enhanced working relationships with diverse cultural Others.

The dominant need to know

The dominant need to know is impacted by wider societal expectations. It has been presented in this thesis as a reflection of the local and global multicultural discourses, and in recent research on children's cultural diversity in early childhood settings. Founded on an assumption that absolute knowledge exists and is possible, and that knowledge of an Other is possible, this attitude assumes that knowing an Other, or an Other's culture, solves the 'problem' of cultural diversity, and enhances relationships and ways of working together.

As unknown, the essence of being rejected, or inaccessible is mirrored in Kristeva's illustrations of foreigners' uncertainty, rejoicing or hiding. As subjects in process, foreigner identities are constantly in construction, as is illustrated throughout this thesis (Kristeva, 1991, 2008). Being the unknown Other accentuates Kristeva's pivotal argument: that recognising the unknown in the self is crucial and affects how

we know the Other. Any knowing of an Other is founded first on the uncertainty of the foreigner within ourselves. The assumption that knowledge is obtainable, and that knowing about an Other or an Other's culture will lead to enhanced ways of being together dominates the Aotearoa early childhood and wider policy and practice. As argued in chapters 1 and 4, the early childhood sector is tightly enmeshed with the wider societal and political discourses, and the pervasive neoliberal orientation and policy focus that significantly underlies this need to know (Kelsey, 2015; Springer, 2016).

The neoliberal ideology is driven by a focus on free market growth and competition. Springer's (2016) argument, that this discourse is dangerous, insidious and ultimately ruinous of individuals, their interdependence, collective responsibilities and the planet's environment points to a need for "new regimes of truth beyond the suffocating strictures of neoliberalism" (p. 2). Such strictures rest, amongst other things, on surface level knowledge and quick-fix solutions, dictating the nature of the preferred knowledge and attitudes, and the knowledge desired as dependent on what is easily marketable and commands an economically advantageous edge. The societal backdrop of desirable knowledge has been presented as juxtaposed in Aotearoa by the multiple knowledges and far more contingent orientation to diverse possibilities that *Te Whāriki* (Ministry of Education, 1996) espouses.

A critical concern with common calls for teachers to gain knowledge is that it is mostly overt instrumental knowledge that is removed from the inner self. In keeping with a Kristevan revolt and concern for the inner self, through the intricacies of the semiotic in the subject in process (Stone, 2004a), Springer's (2016) warning against retaining the status quo calls for rewriting the narrative, by creating cracks "in the neoliberal façade" (p. 4), through resistance movements and direct action. Kristeva's (1998/2002) concern with "preserving the life of the mind, and of the species" (p. 5), ties the importance of revolt to this call for refocusing attitudes and approaches on teachers' inner transformation. It complicates teachers' engagement

with their own Otherness, and their foreignness within (Kristeva, 1991). Springer (2016) and Kelsey (2015) place the self-perpetuating hype of neoliberalism at fault of externally competitive attitudes and practices. Revolt then, allows us “to flip the script” (Springer, 2016, p. 4).

Revolt against the dominant need to know

Through a Kristevan (2000) lens, teachers’ attitudes and approaches to revolt can revert the crisis of the need to know. To live well with and *as* the Other, as in Kristeva’s (1991) utopian suggestion, urges revolt as an openness to puzzlement, non-knowledge, permanent questioning, “of transformation, change, an endless probing of appearances” (Kristeva, as cited in Stone, 2004a, p. 133). To do this, revolt requires a vital and transformative process of re-negotiation, of teachers’ “infinitely in construction” (Kristeva, 2008, p. 2) identities. In relation to dominant conceptions of knowledge, revolt thus opens a space to elevate teachers’ Otherness through constant contestation of dominant expectation to know, and unitary understandings of what knowledge is, creating ruptures, and unsettling, affective shifts in teachers’ forming subjectivities.

Flipping the script to revolt against the dominant need to know creates openings when considered through the arguments and perspectives offered in this thesis. In particular, it challenges teachers to question the nature of knowledge and truth and to adopt an attitude of dissident critical thought as examined in chapter 5. To revolt against the need to know, teachers then might access diverse perspectives to think about what philosophy is, and how they might increasingly commit to philosophical thought. ‘Doing’ philosophy is described in chapter 5 as deep and complex examination of life and how it is lived. So, for teachers in their early childhood teams it might mean to think philosophically about issues affecting teachers’ differences, adopting critical attitudes towards identifying their daily raw manifestations and impacts. Or they might work on reconstructing their arguments and evaluating them (Bowell & Kemp, 2015), revolting, by ‘flipping the script’

through critical engagements with what knowledge about these issues means and the purpose it serves for the teachers in their team.

Thinking philosophically as a revolt against the need to know might also challenge teachers to develop increasingly philosophical attitudes and approaches to truth. They could, for example, consider truth as representing heterogeneous *Weltanschauungen*, or ways of seeing the world, through careful consideration of the inferential multiplicities and connections (Mulnix, 2012) within their team, the context of their setting, or each of their personal circumstances and backgrounds. It might provoke teachers to adopt attitudes towards an increasing openness, to conceptualising self-truth-knowledge as variable and contingent, and to enter the unfamiliar, to allow for connections that might not be discernible, or that change. *Aporetic*, dissident, iconoclastic revolt, and critical thinking might then compel their thought further, towards unanswered truths, puzzles, connections and contradictions. Philosophical thinking thus might provoke teachers' ongoing analytical engagements and arguments – even comfort – with uncertainty, rather than with one form of knowledge. Increasingly philosophical attitudes and approaches thus urge teachers to avoid trivializing or limiting complexities by prematurely thinking that they must be eliminated, minimized, require a solution, or a conclusion.

Teachers might already perceive truth in different ways, based on their experience of their own and their colleagues' worldviews and how they play out in the centre every day. In conceptualising multiple truths, adopting philosophical attitudes can also elevate raw, or 'brut' experiences (Koro-Ljungberg, Carlson, Tesar, & Anderson, 2015). Koro-Ljungberg et al. suggest that placing philosophical work as central to an enquiry means "you have to get to work" and that "many twists and paths can all materialize simultaneously" (p. 2), similarly to the converging and separating braided rivers. A common concern in the recent research reflects early childhood teachers' views on knowing the Other, in a preference for homogenising treatments,

for example, that lead to calls for teachers to go beyond “care and knowledge” (Guo, 2015, p. 69) towards more complex orientations to inclusivity. Such increasing complexity in teachers’ thought might, for example, involve Hegelian moments of truth, as teachers deepen their enquiry to evolve their thought with revised, or updated truths, as they revolt through constant questioning.

Revolting against the need to know, involves the notion of critical, dissident thought. As teachers’ truths become dislodged from singular or monolithic truths they might follow Kristeva’s poststructural feminist approach, and her urge for ‘true’ dissidence as thought to transcend what is knowable, towards knowledge that might be unnameable or unrepresentable (Kristeva, 1977/1986). This, she says, “is the real cutting edge of dissidence” (p. 300). They might then use their revolt to actively engage with dismantling ways that knowledge represents and creates privilege and marginality, through purposeful attention to historical and cultural examinations as they arise from their own and their colleagues’ lives. They might question knowledge: what knowledge, or whose, for example, in a space where knowledge alone seems inadequate to render meaningful the expected richness that all cultures should bring to an early childhood setting. Rather, instead of striving for knowledge, perhaps even a relative state of ignorance, or not knowing, could allow a more open orientation towards the individual complexity and uncertainty inherent in experiences of Otherness. Revolting against the dominant call for knowledge to enhance ways of working with the Other, means challenging surface level, narrowly defined interests. The focus on shifting orientations to a more critical level carries across the three overarching concerns.

Intercultural dialogue as a solution

The dominant overarching expectation that dialogue supports engaging with and across diverse cultures has been outlined as an expectation that narrowly presupposes that cultural diversity in itself is a problem. This underlying presupposition alone calls for teachers’ revolt, as an indication of a far wider

problem, or crisis. It evokes Kristeva's meaning of crisis as a "suffering", a "pathology", and also "creation", or "renewal" (Clark & Hulley, 1989/1996, p. 37). Perhaps on a societal level, and perpetuated in the early childhood sector, the call for dialogue resembles more of a pathological aversion to uncertainty, than any particular belief in or understanding of the value, nature or intricacies of dialogue itself? In the neoliberal milieu it is conceivable that the need to know, coupled with the necessity for dialogue, might again indicate the linear, narrow, knowable and even predetermined intentions of market driven expectations for early childhood settings and for teachers' engagements. In her definition of crisis, Kristeva captures the plural urgency for teachers' to revolt against the common calls for intercultural dialogue as a solution, to avert the suffering that it might be causing, and to work towards renewal.

Teachers' revolt against calls for intercultural dialogue demand critical philosophical engagements with the nature and complexity of dialogue itself. In particular the urgency is first an inner and localised undertaking, questioning the meaning of aspirations, for living together "peacefully and constructively in a multicultural world" for example, and "to develop a sense of community and belonging" (Council of Europe, 2014). Globalised democratic values again are elevated in such calls, and conflate in the early childhood milieu with calls for promoting and protecting children's languages (Ministry of Education, 1996). While aspiring to recognize all languages evokes an openness such as might arise from teachers' revolt, following the analysis in chapter 6, these calls are complicated and contradictory, and necessitate further examination. When applied to teachers in a teaching team, where all are at various stages of recognition of their own cultural Otherness within themselves and towards each other, such demands on teachers extensively implicate each teacher's own subjectivity.

Revolt against the call for intercultural dialogue

Dialogic encounters can be both connecting and alienating: bridges and fissures, as explicated in chapter 6. Teachers' revolt against the call for dialogue through increased attention to the revelatory nature of dialogic encounters might involve them actively engaging with the implications of dialogic encounters on individuals in the teaching team. They might consider dialogue as remaining unknowable, due to the possibilities for re-articulating earlier, present and even future dialogues. Since dialogue represents more than the encounter between those engaged in the dialogue, to include also their complex histories, realities, cultures and desires, teachers might engage with Bakhtin's positioning of dialogue as polyphonic and multiple. In a teaching team, teachers' revolt might therefore first involve conceptualising and questioning the revelatory nature and subjective implications of such encounters, on individuals and on the team.

Further, Bakhtin's (1981) insistence that dialogic engagements are unfinished actualisations, makes them always multiple. It captures the importance of teachers' critical questioning of their use and implications, as possible bridges, but also as potential cracks, or fissures, both of their relationships in their team, and of dominant, marginalising practices. Teachers' revolt might respond then, to the heteroglossia, or the multivoiced nature of any dialogic encounter, as containing "within it many voices, one's own *and* Other voices" (Allen, 2000, p. 29, emphasis in the original). This might call their ongoing questioning towards such concerns as time, place, their own and each others' histories, and ways of being in relation to themselves, and to each Other in their teaching teams. And it might bring to the fore the raw, and brute, spaces that can be opened up in such questioning.

Revolt against the dominant concern with revelatory dialogue, like all revolt, involves an ethical imperative. When teachers revolt against narrow dominating calls for dialogue they might engage through text, as an ethical alternative. Kristeva's (1973/1986) assertion that not only verbal dialogue but textual

encounters too are always multi-voiced, imbues even teachers' revolt through text with ethical concerns, as text too is always a "permutation of texts" (p. 36). Teachers might, then, follow Kristeva's linguistic lens to disrupt dominating practices, for example, through revolt based on "translinguistic" (Kristeva, 1984, p 90) ruptures of the symbolic. For early childhood teachers in Aotearoa this could suggest a 'transdiscursive' rupture of the dominant discourses, to break the policy or discursive mould to shift beyond the simple call for dialogue. Complicating views on dialogue might heterogenise teachers' expectations and rules, at least within their teaching team, and create an opening for teachers to consider how they might revolt in their team 'space of life' through textual encounters. Complicating understandings of teachers' intertextual relationships (Kristeva, 1973/1986), that is, where their subjectivities are always inscribed with other realities, diffracts their futures, pasts and the present realities, and opens up to diverse directions. This might then be the opening for teachers to inscribe their ongoing infinitely in construction identity in a 'woven fabric' of text that elevates in different, individually and collectively meaningful ways the uncertainties that become increasingly evident within the team.

Calls for celebration

Similarly to the concerns with the dominant need to know, and with calls for intercultural dialogue as a solution, calls for celebrating diversity in early childhood settings have been presented as echoing throughout the research and policy discourse in early childhood education in Aotearoa. They exacerbate concerns with teachers' attitudes and orientations towards Otherness, and widen the gap in research and understanding, in relation to teachers' Otherness in their teaching relationships and teams. Encouraging voices expose the problem of such a 'tourist' or trivialising approach as shallow and as exposing superficial tolerance of cultural inclusion as 'add-on' curriculum practices, as Robinson and Jones-Diaz (2006) and Papastephanou (2015) warn. Calls for affirming and celebrating cultural differences

commonly skim over the “multiplicity of subject positions and discourses” (Robinson & Jones-Diaz, 2006, p. 71), in what might be the taming practices that Papastephanou (2015) describes as “the self-recuperative, all-devouring forces of colonial consciousness and the typically celebratory recourse to diversity” (p. 1509).

While it is recognized that such multiplicity requires localized engagements and more complex considerations, rather than unquestioning expectations for cultural diversity to bring ‘richness’, ‘beauty’ or ‘colour’ to early childhood settings, dominant practices remain focused on these notions as worthy of showcasing, and celebrating. In relation to teachers’ cultural Otherness the urgent concern is in the lack of research attention paid to their forming cultural selves, in addition to the homogenising assumption that all cultural Otherness can be generalised, and that all cultural Others will unquestioningly be keen, willing and able to have their culture generalised, exposed, showcased and celebrated. The call for celebrating culture thus heightens further the urgency of teachers’ revolt, through increasingly philosophical questioning and challenging of the arguably taming expectations and practices in their settings.

Revolt against calls for celebration

Kristeva’s assurance that revolt can take many forms is reinforced in chapter 7 through the introduction of diverse philosophical perspectives on the Other, to contest narrow unitary attitudes and approaches. It corresponds with the establishment of all teachers as foreigners, on the basis of Kristeva’s (1991) notion of the foreigner within, to reignite revolt as a necessary questionable, risky matter, that should permeate the vitality of teaching teams in an individually and collectively transformative process. The call for celebrating cultural diversity is challenged throughout this thesis, on the basis of the multiplicity and heterogeneity of perspectives presented. In this model teachers’ revolt is specifically provoked, by returning to the philosophical perspectives examined in chapter 7.

Teachers' conceptions of their self, the Other, and of relationships between them, can be seen as foreign and difficult already in Dante's 13th century poetic ideals. And in Montaigne's essays from the 16th century, they are acknowledged as individuals, as "patchwork ... diverse in composition" where "each bit, each moment, plays its own game" to expose the unknown, beyond knowledge, and beyond the individual's control. Teachers might take inspiration from Montaigne's recognition of the foreignness within, finding that for them too "there is as much difference between us and ourselves as between us and others" (Montaigne, as cited in Kristeva, 1991, p. 120). They might also base their revolt against calls for celebrating cultural diversity in Hegel's master/slave dialectic. Dominant privileging and consequent subjugation of teachers of minority cultures intensifies the need to challenge cultural Others as 'exotic' bringers of 'richness' to the setting, but also to question if the privileging might be mutually beneficial. Teachers' revolt might engage in a counter discourse, questioning the impacts of their own cultural alienation or that of their colleagues, through their work. Further, expanding on their master/slave questioning, revolt might drive teachers to question in what ways they are unwittingly supporting the dominant status quo, following Nietzsche's anguish over dominant ideologies, and the "moral hypocrisy of the commanders" (Tanner, 1973, p. 24), through what Tesar (2015a, 2015b) calls a simultaneous relationship of not only victims and supporters, but also as rebels of the dominant taming system.

Teachers might revolt against calls for universal celebrations of diversity through critically examining existential perspectives. This could include becoming aware of and questioning their own views, on faith, their inner life, authentic practices, or their experiences of the fear and risk of personal or pedagogical extreme border experiences. Their revolt might then lead teachers to reconsider the ethics of policy texts in the articulation, but even more crucially in the implementation of centre, policy or regulatory calls that appear to disregard such nuances, values and experiences and their individual impact. Through an existentialist perspective

teachers' revolt might then focus on an inner level, further enquiring into their own beliefs, into good and evil, altruism, power, and desires, for example. Questions of greatness might provoke teachers' revolt in relation to Nietzsche's *Übermensch*, causing them to engage critically with their attitudes towards ethics, integrity and ambitions, while confrontations and struggles with their conscience and guilt, obligations and duties, freedom and responsibilities might simultaneously implicate their relationships as commitments to each other, to children and to families, remembering that all are subjects in their own as well as their collective process. Teachers might pick up on Sartre's point, that all humans are alienated from each other, abandoned, individually responsible to decide their own Being, or they might take a sense of collective responsibility, awareness and commitment to their constant questioning. Their revolt might then contest other dominant conceptions and paradigms, as well as the call for celebrations that act as tokenistic appeasements of the conscience of those in power, to elevate instead engagements with depth and attention to the Othering of those whom these practices are intended to celebrate.

Further, if they choose a psychoanalytic approach to their revolt, teachers might engage with conceptions of the unconscious, through Freud and Lacan and its necessary unknown, the *unheimlich*, or uncanny. This adds to teachers' revolt the necessity and inevitability of uncertainty, and helps to explain to them in their revolt, the unsettling fear and loss of control that can be part of recognising their own Otherness, their unknown, uncanny, foreigner within. Such a loss of control or certainty is an inevitable element of revolt, of confronting or questioning power and dominance, and it is inevitable when contesting well established institutionalised norms and practices.

Emanating in the multicultural, neoliberal early childhood marketplace and political ideology, the dominant overarching concerns addressed through this model of revolt are indicative of the wider orientations that underpin both their intention and

their implementation. Practices that neutralise teaching, and teachers' forming subjectivities as cultural selves and Others call for revolt against such packaging "into fixed social boundaries" (Robinson & Jones-Diaz, 2006, p. 70). Kristeva (1991) calls for "new modalities of Otherness" (p. 2), and, rather than categorising Otherness into 'fixed social boundaries', urges not to "solidify, to turn the otherness of the foreigner into a thing", or to give it "a permanent structure" (p. 3). As a final element in this model, teachers' revolt might follow the call for openness through the uncertainty and to the potentials of Kristeva's foreigner lens and the subject in process.

Revolt through Kristeva's foreigner lens

This model promotes revolt as an ideology, an attitude and an approach. It takes seriously Kristeva's call "to break the code, to shatter language, to find a specific discourse closer to the body and emotions, to the unnameable repressed by the social contract" (Kristeva, 1979/1986, p. 200). The final call for revolt against the dominant discursive concerns in the early childhood milieu, arises in Kristeva's foreigner lens. Kristeva's foreigner lens, encompassing the notion of the foreigner, the foreigner within and the subject in process is foundational for this model of revolt against dominant, marginalising practices, particularly as they relate to teachers' cultural Otherness. The conception of the foreigner within directly challenges any suggestion that teachers can know an Other, and thus know what to know, celebrate or involve in dialogue about an Other's culture, as it challenges suggestions that they are able even to know themselves. *Te Whāriki* (Ministry of Education, 1996) recognizes the impossibility of making claims to know an Other, by recognizing that multiple, diverse "beliefs about childrearing practices, kinship roles, obligations, codes of behaviour, and ... knowledge are valuable"(p. 18). Juxtaposed with the neoliberal focus on short term solutions and economic profitability, this complicates the multicultural Aotearoa context.

Kristeva (1991) claims that when we become conscious of difference, then we will recognize ourselves as foreigners within. This affirms the provocation, that teachers' recognition of their inner foreignness must precede their ability to deal with the appropriate level of complexity, delicacy and openness, and, most crucially, with the uncertainty, that accompanies knowing an Other or an Other's culture. The notion of the foreigner within thus urges teachers to engage in the process of their inner transformation, endless questioning, and constant construction of their own teacher subjectivities. Aiming to raise an affective, sensuous, inner awareness of the multiplicities, sensitive realities, teachers' inner revolt within themselves thus drives a sense of unknowing rather than absolute knowledge, or truth, and an acceptance of the inner uncertainty, in themselves and in Others, as Kristeva provokes through the subject in process.

Already the recognition of teachers as foreigners within requires teachers' commitment to a thoughtful act of revolt. As emphasised by both Stone (2004b) and Kristeva (Clark & Hulley, 1989/1996), revolt elevates a "new form of power" (p. 37) in the educational sector, for example, by increasing attitudes and approaches that recognise the semiotic role in countering the homogeneity of the symbolic policy and knowledge structure (Stone, 2004b). For teachers to engage with this power, through the symbolic structures of the early childhood milieu, their revolt might contest dominant and expected attitudes and practices and the process which, in psychoanalysis, is related to the ego, the knowable, the stasis, and to its stability (Oliver, 2002). By their revolt, they act through the semiotic, in what has been called an 'attack' on this stasis, and access 'new forms of power' by inserting the uncertainty of their responses, through the semiotic, the abjection or expulsion of the undesirable, through love.

Teachers' revolt-ful contesting then engages them with the symbolic governance in their social and cultural life and team encounters. It draws their revolt to abjection, which performs a pivotal role, by exposing the simultaneous importance of

expulsions. Teachers might draw on the abject when questioning their experiences of Otherness through Kristeva's (1991) cautioning of the foreigner as "a choked up rage", "black angel" or an "opaque, unfathomable spur" (p. 1), revealing to teachers perhaps their impressions of their own foreigner within, or of Others within the team. Conceptualised as a subject in process, each teacher in the team might be to herself an opaque, unfathomable spur, standing in the way of clarity, and exposing instead a constant uncertainty, unknown, perhaps abandoned, self.

Abjection destabilises absolute knowledge, expectations of an ultimate truth and the need to know. By removing – or abjecting – themselves from dominant symbolic power structures, abjection interrupts teachers' normalized, homogeneous ways. Abjection then, is crucial to reigniting purposeful revolt, as it arises in the frustration, discomfort and dis-ease that can occur in the forming cultural teacher subject. Kristeva (1996/2000) stresses that human subjectivity is co-extensive with time, an individual's time, history's time, being's time. By inserting temporality into their revolt, the power of abjection, as Kristeva urges, "rekindle[s] the flame ... of the culture of revolt" (p. 9). Abjection requires of teachers an openness to first identifying and then rejecting the intolerable, not only in the sense of what is gross, filthy, or unclean, but that which feels inappropriate in the particular context of a particular early childhood setting and teaching team. It is unnameable, a "twisted braid of affects and thoughts", that are a "threat that seems to emanate from the exorbitant outside or inside, ejected beyond the scope of the possible, the tolerable, the thinkable" (Kristeva, as cited in Stone, 2004b, p. 110). Abjection ties teachers' revolt to the affective element in their symbolic and relational interdependencies.

The subject in process bridges a conceptual divide, encompassing the abject in an ethics of love, or that which compels teachers to believe, and to care. It plays out in confrontations of the "possibility or not of *being an other*" (Kristeva, 1991, p. 13), for example, as Kristeva suggests, through Freud's *Einfühlung*, as empathic revolt, to thinking and feeling with "other people's feelings" (Kristeva, 1982/1986, p. 243). In

the re-negotiation of teacher subjectivities and their revolt, messy, clumsy and risky as it might be, the power of the elements of the subject in process, drive teachers' questioning beyond dominant structural governance, to avoid perpetuating or reverting back to the security or the subjugation of established, normalised practices and orientations (Kristeva, 1991). Revolting against the dominant practices that marginalise, trivialise or ignore teachers' cultural Otherness – represented here through the concerns with the dominant need to know, the call for dialogue and celebrating cultural diversity – through Kristeva's subject in process, opens a crucial and urgent space for ongoing confrontations of teacher-self-Other identities and entanglements. It drives attitudes and approaches towards surpassing knowing, and possibly also the subject, to create spaces for further research, critically informed practice, and ongoing revolt.

Staying with the trouble

Kristeva reminds us of the trouble, when she asks in the opening quote, "Could 'revolt', ... be – at this digital age – in the process of shaking up humankind of its dream of hyperconnectedness?" How indeed do we read the images of contemporary global concerns and their local implications? What is the 'culture of spectacle' that Kristeva refers to, in the realm of early childhood teaching teams? And, in each team, "what do we mean by 'revolt'? Is it even possible – in our times" (Kristeva, 2014, p. 1)? Kristeva's argument is that within society today there is a lack of a comprehensive narrative, that the complexity of society is flattened and histories and stories forgotten. She argues for re-elevating narratives of comprehensive and particular spaces, for diverse, specific subjectivities (Kristeva, 2000). Revolt against hegemonic cultural expectations necessitates many forms and sensitivities, to reinsert multiplicities and difficulties, to reveal, rather than continue to marginalise, teacher foreigners' raw, brut, intimate senses of identity and dignity. Her concerns shift us to the concern that Haraway (2016) takes up: not only to recognise but to engage and stay with the trouble.

The urgency of revolt is particularly critical in this sense, on account of teachers' inextricable connectedness with the global and local issues that connect Kristeva's concerns with the ecological and worldly trouble to which Haraway steers and alerts us. Through their revolt, teachers' engagement elevates not only their own agentic, but also beyond their conscious, semiotic, encounters and commitments, with themselves, their teams, and such worldly entanglements. These entanglements and the urgency for further research and revolt in practice implicates further diverse forms of Otherness that have not been explicitly addressed in this thesis, but that critically influence teacher subjectivities in early childhood settings. This includes, but is by no means limited to, Otherness grounded in conceptions of gender, sexuality, ability, and socio-economic status. By conceptually reconnecting teachers, bodies, their contexts and wider affective entanglements, further research that arises from the theorisations in this thesis expands the re-visualisation of early childhood teachers as subjects in process, and as raised by Kristeva, as subjects in the world. Future research and critically engaged practice depends even more, on the framework argued for in chapter 5, of exile, dissidence and delirium.

8.4 Exile, dissidence and delirium – Future research

Throughout this thesis Otherness has been explicated as an unsettling uncertainty, for early childhood teachers, and for Kristeva and myself. The philosophical framework of exile, dissidence and delirium works productively in this uncertainty to provoke philosophical engagements with and reconceptualisations of Other realities. For Kristeva and myself, both of our childhoods evolved from pivotal dialectic experiences, negations and expectations, and also from diverse and shifting ideological settings, temporal, global influences, meanings and implications of war, revolution and the outfall on and of sociological and political orientations. Both of our histories indicate the blurring of these boundaries that influence how we interpret toccatas and fugues for foreigners, as articulated through the prism of Kristeva's lens at the beginning of this thesis. Both of us are foreigners 'originating

from different places', Kristeva herself 'cut loose, from a time, place and life, to start fresh, from nothing', while for me it was my ancestors cutting themselves and then being cut loose, from the Protestant Church, from Germany, Palestine, Cyprus, and later on, from Australia. As foreigner subjects, in the face of ongoing unknowabilities, both of us 'monsters of the crossroads', in particular ways, 'revel in various new ways of being', tinged with 'black angel' alienation, as foreigners also within.

The philosophical framework of exile, dissidence and delirium is proposed as an underlying framework for future research with or of such Otherness. It fundamentally frames this research, leading up to and including the model for revolt. As a framework, in this sense, it also forms a bridge, as in the braiding of rivers, and in the process of Ganma, between ways of thinking – mine, Kristeva's, early childhood teachers' and future researchers' – to the future research and practices that this research hopes to inspire. In the sense of 'doing' philosophy as thinking-writing, exile has been a form of shoring up my own identity (Peters, 2008), to investigate historical exile. It has elevated the impact of place on my recent realities, of a German homeland to which I have little connection, and of an Australian one to which I have many, to which my parents and grandparents were exiled.

Exile has given me the benefits of *Einfühlung*, and distance, of having been, but no longer being, an early childhood teacher in the Aotearoa milieu. Peters (2008) claims that exile involves "being lost and at times of not knowing how to proceed or what to do" (p. 600) – it has become an intrinsic aspect of the uncertainty and insecurity of this research. Inextricably connected and committed, I am nevertheless removed, from the everyday mundane realities, able to apply what Kristeva sees as a necessary irreverence and ruthlessness in my questioning, to inform and motivate a deeper sensitivity towards the raw and intricate nuances to which such questioning has given me access throughout this philosophical study.

Examinations of Kristeva's foreigner lens, including the foreigner within, and the subject in process, have exposed some of the ruthless insights into possibilities of being Other that have become available, and underpin further research and practice. They are foundational to the raised sensitivity and ethical awareness that are intended in this future work and revolt.

The notion of dissidence in the form of dissident thought is the crucial, critical thought that has driven this research. Kristeva's (1977/1986) dissident thought is essential, and in continuing research will drive my 'patient and meticulous' dismantling of the workings of discourse, culture and institutions, as this research has. "Such dissidence requires ceaseless analysis, vigilance and will to subversion" (p. 299), Kristeva urges, provoking an attitude as much as acts of revolt. It requires further exile, which, like thought, she says, is also already a form of dissidence. And dissidence, like revolt, occurs over time. This temporal element of dissidence is illustrated by a recent encounter of the Templer community in which I grew up in Australia, speaking the previously unspeakable.

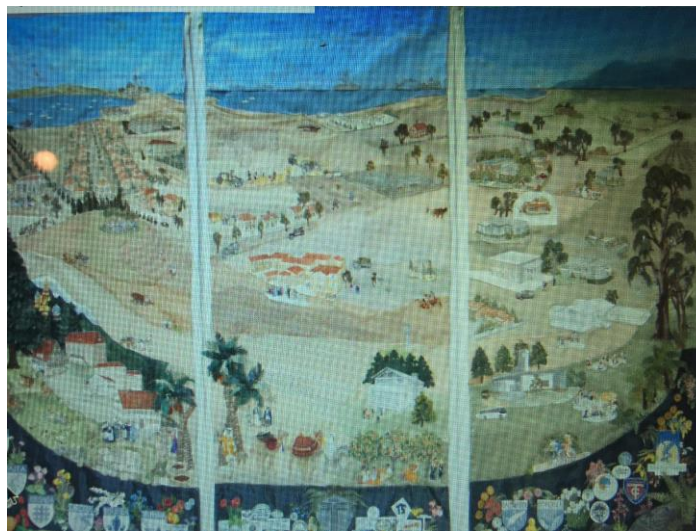


Figure 27 - The Templer Journey – Fabric of Society, 1868-200?⁴³

⁴³ Used with permission, Horst Blaich

After around 70 years, the old people in the community came together to speak of their experiences of being “[r]epeatedly uprooted and displaced by war” and how they “ended up in Australia as the Temple Society Australia” (Temple Society Australia, 2007, p. 3). While our childhoods in the communities in Australia were filled with stories, we did not hear *these* stories. Recently, my uncle Peter and others researched and edited the histories now being told, hearing, translating and documenting the intimate and raw stories (Blaich, 2009; Hornung, 2009). As these histories of exile emerged, members of the Templer community worked on a collective remembering to produce a floor to ceiling sized tapestry, reinserting, like Kristeva, the body into the story, materially embodying our histories. This tapestry (shown in the above image) tells of the Templer journeys, thread by thread, panel by panel, of life and exile, and concurrent dissidence, deportation and revolt, in Palestine, Cyprus, Germany, Africa and Australia. My personal exile becomes braided again, in this organic confluence, fluidly weaving the rivers of time, lives, families, death and mourning, demonstrating how exile and dissidence take meticulous attention, care, time, and highlight-moments of delirium.

Delirium represents this research’s culmination in this final model for revolt. Seen as the confluence of dissident thought, in new forms of consciousness, combined, as Kristeva (1982/1986) insists, with “the pressure of desire” (p. 307) for where it might lead, the model for revolt is the expression of delirium as an outcome of the examinations throughout this research. As it also represents the chaos and displacements to which the thought so far has lead, the pressure in delirium is what drives the desire to continue with critical research and practices. Opening up the philosophical examinations, approaches and attitudes throughout this thesis has laid the foundation, for teachers and researchers to develop further personalised forms of exile, critical dissident thought disturbances and ruptures, new awarenesses and further desires, and, necessarily, further chaos and delirium.

The climax of this thesis represents Kristeva's challenge that there can be no evolution without revolt. As a vital and transformative process of re-negotiation that is both urgent and unsettling, revolt implicates all early childhood teachers and their teaching teams. It draws out the ethical, political and intellectual implications of the examinations of the subject in early childhood teachers' confrontations of Otherness. The theoretical conception of revolt has culminated in a dynamic model for teachers' ongoing development of philosophical attitudes and approaches with and as the Other. In reconnecting the critical examinations, insights and understandings arising throughout the thesis, this chapter has outlined the key ways in which this thesis informs and influences attitudes and approaches to practice. Cautioned also by Kristeva's claim that merely to challenge and question, or to provoke to achieve greater insights, only "opens the way to madness" (Kristeva, 1984 p. 145), I am wary of promoting (further) 'madness', and do not suggest merely to confront and question assumptions about teacher foreigners and Otherness.

The dynamic model for revolt thus provokes transformational actions, through future research and practice with early childhood teachers' everyday thinking and ways of working. The suggestions are intended as everyday ways of interpreting Kristeva's work, on the basis of her suggestion, that only when we recognize the foreigner within each of us will we stop detesting the foreignness in others. When Kristeva calls to revolt it is to counter the moral transgression of non-revolt 'into violence and barbarity'. Early childhood teachers are on the cusp of a global/local relational, professional and identity precipice. They are immersed in a sector that is itself bizarrely poised at a threshold, of market driven enterprise on the one hand, and of relational, holistic policy and curricular pedagogical efforts and responsibilities towards the life-learning of our youngest citizens on the other. These teachers' human "I", it seems, is poised on a similar threshold, challenged by the unknowability of themselves and, increasingly in recent times, of their wider social, political, and environmental world.

Teachers' revolt, like other cultural transformations, takes time. Kristeva's urge in the opening introduction to this thesis, for all individuals to "acknowledge ourselves as foreigners" (Kristeva, 1991, p. 1), not only to live with others, but to "live as *others*" (p. 2, emphasis in the original), is the crucial revelation of the individual unknown. It is at the root of teachers' recognition of the foreigner, who, Kristeva says, lives inside each one of us, and it is at the root of revolt. The always incomplete and on-going construction and contestation of identities, and of the Otherness and strangenesses within the self, create the openings for confronting teachers' Otherness within their team and wider entanglements that this thesis urges and hopes to inspire. Its challenge is driven by the confluences of the rivers, braided to an ever-evolving ocean, through the Ganma metaphor, to contemplate teacher Otherness. "Be that as it may, it should not deter us from mediating between different worlds" the metaphor guides hopefully towards revolt and making new meaning, as the "world is now too well connected to allow the luxury of alienation within one conceptual system" (Watson, et al., 1989). Kristeva's foreigner lens and her theory on the subject in process are both the entry-point and the grounding framework for further research and revolt within and against conceptual systems. Revolt will ensure that swirling particles, worldly crises, and critically rethinking teacher Otherness continue to form new lines of foam in the 'well connected' ocean.

References

- Ahmed, S. (2000). *Strange encounters: Embodied others in post-coloniality*. London, England: Routledge.
- Allen, G. (2000). *Intertextuality*. London, England: Routledge.
- Anderson, B.R.O.G. (1991). *Imagined communities: Reflections on the origin and spread of nationalism*. London, England: Verso.
- Anderson, B.R.O.G. (2006). *Imagined communities: Reflections on the origin and spread of nationalism*. London, England: Verso.
- Ansley, G. (2010, January 5). Knifing threatens ties with India. *NZ Herald*. Retrieved from http://www.nzherald.co.nz/world/news/article.cfm?c_id=2&objectid=10618423
- Arndt, S. (2012). Crossing thresholds: Imagining community and immigrant otherness in early childhood education. *Pacific-Asian Education*, 24(2), 23-34.
- Arndt, S. (2013). Ignorance in a knowledge economy: Unknowing the foreigner in the neoliberal condition. In T. A. C. Besley & M. A. Peters (Eds.), *Re-imagining the creative university for the 21st century* (pp. 123-133). Rotterdam, Netherlands: Sense.
- Arndt, S. (2014a). Shifting realities: Immigrant teacher transitions into early childhood settings in Aotearoa New Zealand. *Early Childhood Folio*, 18(2), 28-32.
- Arndt, S. (2014b). Re-thinking pedagogies: Recent migrants in Aotearoa New Zealand early childhood settings. In H. Hedges & V. Podmore (Eds.), *Early childhood education: Pedagogy, professionalism and policy* (pp. 58-71). Auckland, New Zealand: Edify Ltd.
- Arndt, S. (2015). Young children's education and identity: A response to the european refugee crisis. *Educational Philosophy and Theory*, 47(13-14), 1377-1378. doi: 10.1080/00131857.2015.1100905
- Arndt, S., Gibbons, A., & Fitzsimons, P. (2015). Thriving and surviving, and the incredible problem of constructions of normality and otherness in early childhood settings. *Global Studies of Childhood Special Issue: Regulating Childhoods: Disrupting Discourses of Control*, 5(3), 279-290. doi: 10.1177/2043610615597144
- Arndt, S., & Tesar, M. (2015). Early childhood assessment in Aotearoa New Zealand: Critical perspectives and fresh openings. *Journal of Pedagogy*, 6(2), 71-86. doi: 10.1515/jped-2015-0014

- Arndt, S., & Tesar, M. (2016). A more-than-social movement: The post-human condition of quality in the early years. *Contemporary Issues in Early Childhood*, 17(1), 16-25. doi: 10.1177/1463949115627896
- Badiou, A. (2012). *The adventure of French philosophy* (B. Bosteels, Trans.). London, England: Verso.
- Bakhtin, M.M. (1981). *The dialogic imagination* (C. Emerson & M. Holquist, Trans.). Austin, TX: University of Texas Press.
- Bakhtin, M.M. (1986). *Speech genres and other late essays* (V. W. McGee, Trans. C. Emerson & M. Holquist Eds.). Austin, TX: University of Texas Press.
- Bakhtin, M.M., & Volosinov, V.N. (1986). *Marxism and the philosophy of language* (L. Matejka & I. R. Titunik, Trans.). Cambridge, MA: Harvard University Press.
- Baldock, P. (2010). *Understanding cultural diversity in the early years*. London, England: Sage.
- Barthes, R. (1977). *Image - music - text* (S. Heath, Trans.). London, England: Fontana.
- Bauman, Z. (2009). Education in the liquid-modern setting. *Power and Education*, 1(2), 157-166. doi: 10.2304/power.2009.1.2.157
- Berthold, D. (2013). Kierkegaard and Camus: Either/or? *International Journal for Philosophy of Religion*, 73, 137-150. doi: 10.1007/s11153-013-9400-y
- Besley, T.A.C. (2007). Foucault, truth-telling and technologies of the self: Confessional practices of the self and schools. In M. A. Peters & T. A. C. Besley (Eds.), *Why Foucault? New directions in educational research* (pp. 55-69). New York, NY: Peter Lang.
- Besley, T.A.C. (2015). 'Finding Foucault': Orders of discourse and cultures of the self. *Educational Philosophy And Theory*, 47(13-14), 1435-1451.
- Besley, T.A.C., & Peters, M.A. (2011). Interculturalism, ethnocentrism and dialogue. *Policy Futures in Education*, 9(1), 1-12.
- Besley, T.A.C., & Peters, M.A. (2012). Introduction: Interculturalism, education and dialogue. In T. Besley & M. A. Peters (Eds.), *Interculturalism, education and dialogue*. New York, NY: Peter Lang.
- Biesta, G. (2010). Why 'what works' still won't work: From evidence-based education to value-based education. *Studies in Philosophy and Education*, 29(5), 491-503.

- Biesta, G. (2015). So much for cosmopolitanism? Refugees, asylum and world politics. *Educational Philosophy and Theory*, 47(13-14), 1381-1382. doi: 10.1080/00131857.2015.1108609
- Blaich, H. (Ed.). (2009). *Exiled from the Holy Land: The loss of the Templer settlements in Palestine and deportation to Australia 1941-1950*. Melbourne, Australia: Temple Society Australia Heritage Group.
- Bloch, M., Swadener, B., & Cannella, G.S. (2014). Introduction: Exploring reconceptualist histories and possibilities. In M. Bloch, B. Swadener & G. S. Cannella (Eds.), *Reconceptualising early childhood care & education: A reader. Critical questions, new imaginaries & social activism* (pp. 1-18). New York, NY: Peter Lang.
- Bogdan, R.C., & Biklen, S.K. (2007). *Qualitative research for education: An introduction to theories and methods*. Boston, MA: Pearson.
- Bowell, T., & Kemp, G. (2015). *Critical thinking: A concise guide*. Oxon, England: Routledge.
- Bridges, D., & Smith, R. (2006). Philosophy, methodology and educational research: Introduction. *Journal of Philosophy of Education*, 40(2), 131-135.
- Brookfield, S. (1995). *Becoming a critically reflective teacher*: San Francisco, CA: Jossey-Bass.
- Camus, A. (1946/1988). *The stranger* (M. Ward, Trans.). New York, NY: Vintage International.
- Camus, A. (1955). *The myth of sisyphus and other essays* (J. O'Brien, Trans.). New York, NY: Random House.
- Carr, M. (2001). *Assessment in early childhood settings: Learning stories*. Thousand Oaks, CA: Sage.
- Carr, M. (2013). Making a borderland of contested spaces into a meeting place: The relationship from a New Zealand perspective. In P. Moss (Ed.), *Early childhood and compulsory education: Reconceptualising the relationship* (pp. 92-112). London, England: Routledge.
- Carr, M., & Lee, W. (2012). *Learning stories: Constructing learner identities in early education*. London, England: Sage.
- Carroll, D. (2006). Albert Camus (1913-1960). In L. D. Kritzman (Ed.), *The Columbia history of twentieth-century French thought* (pp. 463-468). New York, NY: Columbia University Press.
- Castleberry, S. (2013). Emmanuel Levinas and the face of the other [Lecture]. Retrieved from <https://www.youtube.com/watch?v=S-YqKLZDf34>

- Cederman, K. (2008). Not weaving but drowning? The child.Com in New Zealand early childhood pedagogies. *International Journal of Early Childhood*, 40(2), 119 - 130.
- Chan, A. (2006). "The teachers said my child is different". *The First Years: Ngā Tau Tuatahi. New Zealand Journal of Infant and Toddler Education*, 8(1), 34-38.
- Chan, A. (2009). Critical multiculturalism: The challenge of multiculturalism within a New Zealand bicultural context – a Chinese perspective. *International Journal of Equity and Innovation in Early Childhood*, 7(1), 29-40.
- Chan, A. (2011). Critical multiculturalism: Supporting early childhood teachers to work with diverse immigrant families. *International Research in Early Childhood Education*, 2(1), 63-75.
- Cherrington, S., & Shuker, M.J. (2012). Diversity amongst New Zealand early childhood educators. *New Zealand Journal of Teachers' Work*, 9(2), 76-94.
- Claiborne, L., & Drewery, W. (2010). *Human development: Family, place, culture*. Sydney, Australia: McGraw-Hill.
- Clark, K., & Holquist, M. (1984). *Mikhail Bakhtin*. Cambridge, MA: Harvard University Press.
- Clark, S., & Hulley, K. (1989/1996). Cultural strangeness and the subject in crisis (S. Clark & K. Hulley, Trans.). In R. M. Guberman (Ed.), *Julia Kristeva interviews* (pp. 35-58). New York, NY: Columbia University Press.
- Codd, J. (2008). Neoliberalism, globalisation and the deprofessionalisation of teachers. In V. Carpenter, J. Jesson, P. Roberts & M. Stephenson (Eds.), *Ngā kaupapa here: Connections and contradictions in education* (pp. 14-24). South Melbourne, Australia: Cengage Learning.
- Collin, F. (1985/1996). The ethics and practice of love (R. M. Guberman, Trans.). In R. M. Guberman (Ed.), *Julia Kristeva interviews* (pp. 61-77). New York, NY: Columbia University Press.
- Council of Europe. (2008). *White paper on intercultural dialogue: Living together as equals in dignity*. Strasbourg, France: Council of Europe.
- Council of Europe. (2014). *Intercultural dialogue*. Retrieved from http://www.coe.int/t/dg4/intercultural/concept_EN.asp
- Dahlberg, G., & Moss, P. (2005). *Ethics and politics in early childhood education*. London, England: RoutledgeFalmer.
- Dahlberg, G., Moss, P., & Pence, A. (2013). *Beyond quality in early childhood education and care: Languages of evaluation*. London, England: Routledge.

- Dalley, B., & McLean, G. (Eds.). (2005). *Frontier of dreams: The story of New Zealand*. Auckland, New Zealand: Hachette Livre.
- Davis, A. (2009). Examples as method? My attempts to understand assessment and fairness (in the spirit of the later Wittgenstein). *Journal of Philosophy of Education*, 43(3), 371-389.
- de Vocht, L. (2015). Reconceptualising teacher-child dialogue in early years education as a moral answerability. *International Journal of Early Childhood*, 47, 317-330. doi: 10.1007/s13158-015-0140-2
- Deleuze, G. (1990). *Negotiations* (M. Joughin, Trans.). New York, NY: Columbia University Press.
- Deleuze, G., & Guattari, F. (1991). *What is philosophy?* (H. Tomlinson & G. Burchell, Trans.). New York, NY: Columbia University Press.
- Deleuze, G., & Guattari, F. (2013). *A thousand plateaus: Capitalism and schizophrenia* (B. Massumi, Trans.). London, England: Bloomsbury Academic.
- Derrida, J. (1967/1976). *Of grammatology* (G. C. Spivak, Trans.). Baltimore, MD: John Hopkins University Press.
- Devine, N. (2015). The refugee crisis and education: How should educators respond? *Educational Philosophy and Theory*, 47(13-14), 1375-1376. doi: 10.1080/00131857.2015.1100904
- Dosse, F. (1997). *History of structuralism* (D. Glassman, Trans.). Minneapolis, MN: The University of Minnesota Press.
- Drake, D. (2005). *Sartre*. London, England: Haus Publishing.
- Duhn, I. (2006). The making of global citizens: Traces of cosmopolitanism in the New Zealand early childhood curriculum, Te Whāriki. *Contemporary Issues in Early Childhood*, 7(3), 191 - 202.
- Duhn, I. (2010). 'The centre is my business': Neo-liberal politics, privatisation and discourses of professionalism in New Zealand. *Contemporary Issues in Early Childhood*, 11(1), 49-60. doi: 10.2304/ciec.2010.11.1.49
- Duncan, J. (2006). Aspiring to quality - culturally constructed. *Early Childhood Folio*, 10, 32-36.
- Early Childhood Code of Ethics National Working Group. (1996). *Early childhood code of ethics for Aotearoa*. Wellington, New Zealand: Early Childhood Code of Ethics National Working Group.

- Education Council New Zealand Matatū Aotearoa. (2011). *Tātaiako - cultural competencies for teachers of Māori learners*. Wellington, New Zealand: Ministry of Education.
- Education Council New Zealand Matatū Aotearoa (n.d.). *Code of ethics for certificated teachers*. Retrieved from <https://educationcouncil.org.nz/content/code-of-ethics-certificated-teachers-0>
- Education Council New Zealand Matatū Aotearoa. (2015). *What is the Education Council and why is it important?* Retrieved from <http://parents.education.govt.nz/essential-information/news-stories/education-council/>
- Education Counts. (2016). *Provision of early childhood education services*. Retrieved from <https://http://www.educationcounts.govt.nz/indicators/main/student-engagement-participation/55153>
- Erdinast-Vulcan, D. (1997). Borderlines and contraband: Bakhtin and the question of the subject. *Poetics today*, 18(2), 251-269.
- Farquhar, S. (2008). Early childhood care and education: From advocacy to institution. In V. Carpenter, J. Jesson, G. D. Roberts & M. Stephenson (Eds.), *Nga kaupapa here: Connections and contradictions in education* (pp. 46-56). South Melbourne, Australia: Cengage Learning.
- Farquhar, S. (2016). New Zealand early childhood curriculum: The politics of collaboration. *Journal of Pedagogy*, 6(2), 57-70. doi: DOI 10.1515/jped-2015-0013
- Farquhar, S., & Fitzsimons, P. (2011). Lost in translation: The power of language. *Educational Philosophy and Theory*, 43(6), 652-662. doi: 10.1111/j.1469-5812.2009.00608.x
- Farquhar, S., & Gibbons, A. (2010). Early childhood education In M. Thrupp & R. Irwin (Eds.), *Another decade of educational policy: Where to now?* Hamilton, New Zealand: Wilf Malcolm Institute of Educational Research.
- Farquhar, S., & White, E.J. (2013). Philosophy and pedagogy of early childhood. *Educational Philosophy and Theory*, 46(8), 821-832. doi: <http://dx.doi.org/10.1080/00131857.2013.783964>
- Feinberg, J. (2014). *Doing philosophy* (5th Edition ed.). Boston, MA: Wadsworth, Cengage Learning.
- Ffrench, P. (1995). *The time of theory: A history of Tel Quel (1960-1983)*. Oxford, England: Clarendon Press.
- Ffrench, P., & Lack, R.-F. (Eds.). (1998). *The Tel Quel reader*. London, UK: Routledge.

- Findlay, J.N. (1977). *Hegel's phenomenology of the spirit*. Oxford, England: Oxford University Press.
- Foucault, M. (1980). *Power/knowledge: Selected interviews & other writings 1972-1977* (C. Gordon Ed.). New York, NY: The Harvester Press.
- Foucault, M. (1982). The subject and power. *Critical Inquiry*, 8(4), 777-795.
- Foucault, M. (1994/2000). *Power* (R. A. O. Hurley, Trans. J. Faubion, D Ed.). New York, NY: The New Press.
- Foucault, M. (1997). What is enlightenment? In P. Rabinow (Ed.), *Michel Foucault. Ethics: Subjectivity and truth, in the essential works of Foucault, 1954-1984* (Vol. 1, pp. 303-319). London, England: Penguin.
- France Culture broadcast. (1988/1996). Julia Kristeva in person (R. M. Guberman, Trans.). In R. M. Guberman (Ed.), *Julia Kristeva interviews* (pp. 3-11). New York, NY: Columbia University Press.
- Freeman, C., & Higgins, N. (2013). Children in Aotearoa New Zealand. In N. Higgins & C. Freeman (Eds.), *Childhoods: Growing up in Aotearoa New Zealand* (pp. 13-28). Wellington, New Zealand: Otago University Press.
- Fuentes, J.L. (2016). Cultural diversity on the Council of Europe documents: The role of education and the intercultural dialogue. *Policy Futures in Education*, 14(3), 377-391. doi: 10.1177/1478210316630467
- Galea, S. (2013). Migrating narratives: Pedagogical possibilities for relating difference. *Ethics and Education*, 7(3), 225-236. doi: 10.1080/17449642.2013.766539
- Galea, S. (2014). Self-writing, the feminine, and the educational constitution of the self. In J. Baldacchino, S. Galea & D. P. Mercieca (Eds.), *My teaching, my philosophy: Kenneth Wain and the lifelong engagement with education* (pp. 139-153). New York, NY: Peter Lang.
- Gardiner, M. (1992). *The dialogics of critique: M.M Bakhtin & the theory of ideology*. London, England: Routledge.
- Garner, D. (2014, July 26). Championing a cultural treasure: Sounds good to me, *Stuff.co.nz*. Retrieved from <http://www.stuff.co.nz/national/blogs/10310725/Championing-a-cultural-treasure-Sounds-good-to-me>
- Gasparyan, D. (2014). Mirror for the other: Problem of the self in Continental philosophy (from Hegel to Lacan). *Integrative Psychological and Behavioural Science*, 48(1), 1-17.

- Gibbs, C. (2006). *To be a teacher: Journeys towards authenticity*. Auckland, New Zealand: Pearson.
- Goncü, A. (1993). Development of intersubjectivity in the dyadic play of preschoolers. *Early Childhood Research Quarterly, 8*, 99-116.
- Goodnow, K.J. (2010). *Kristeva in focus: From theory to film analysis*. New York, NY: Berghahn Books.
- Gordon-Burns, D., & Campbell, L. (2014). Biculturalism in early childhood education in Aotearoa/New Zealand: A consideration of attitudes, policy, and practice. *He Kupu: The word, 3*(5), 23-27.
- Grimsmann, M., & Hansen, L. (2015). Einführung in Hegel's Philosophie. Presentation at the Sokratesgesellschaft. Retrieved from <https://www.youtube.com/watch?v=SinVmLYRVuc>
- Guberman, R.M. (1996). Editor's introduction. In R. M. Guberman (Ed.), *Julia Kristeva interviews* (pp. xi-xv). New York, NY: Columbia University Press.
- Gunn, A.C. (2015). Research work as curriculum work in New Zealand early childhood settings: What should be taught and learned? *Journal of Pedagogy, 6*(2), 103-118.
- Guo, K. (2015). Teacher knowledge, child interest and parent expectation: Factors influencing multicultural programs in an early childhood setting. *Australasian Journal of Early Childhood, 40*(1), 63-70.
- Guo, K., & Dalli, C. (2012). Negotiating and creating intercultural relations: Chinese immigrant children in New Zealand early childhood centres. *Australasian Journal of Early Childhood, 37*(3), 129-136.
- Gurevitch, Z. (2000). Plurality in dialogue: A comment on Bakhtin. *Sociology, 34*(2), 243-263.
- Hannigan, B. (2013). The tightening noose: Scientific management and early childhood education. *Curriculum Matters, 9*, 120-138.
- Haraway, D. (2016). *Staying with the trouble: Making kin in the chthulucene*. Durham, England: Duke University Press.
- Harré, R. (2000). *One thousand years of philosophy: From Ramanuja to Wittgenstein*. Oxford, England: Blackwell Publishers.
- Harvey, N. (2011). *Talking our selves: Stories of identities and languages of bilingual teachers working in english medium settings in early childhood services in the Auckland region*. Unpublished Masters thesis. Hamilton, New Zealand: University of Waikato.

- Hazlitt, W.C. (Ed.). (1877/2015). *The essays of Montaigne, by Michel de Montaigne*. Adelaide, Australia: eBooks@Adelaide.
- Hegel, G.W.F. (1952/1977). *Phenomenology of spirit* (A. V. Miller, Trans.). Oxford, England: Oxford University Press.
- Heidegger, M. (1993). Modern science, metaphysics and mathematics. In D. Krell (Ed.), *Basicwritings from 'Being and time' (1927) to 'Task of thinking* (pp. 268-305). London, England: Routledge.
- Higgins, K.M., & Solomon, R.C. (2005). *Thus spoke Zarathustra*. New York, NY: Barnes & Noble.
- Ho, E., Holmes, P., & Cooper, J. (2004). Review and evaluation of international literature on managing cultural diversity in the classroom. Wellington, New Zealand: Ministry of Education.
- Holma, K. (2009). The strict analysis and the open discussion. *Journal of Philosophy of Education*, 43(3), 325-338.
- hooks, b. (2009). *Belonging: A culture of place*. New York, NY: Routledge.
- Hornung, P. (2005). Forward. In P. Hornung & H. Arndt (Eds.), *Memories of Palestine: Narratives about life in the Templer communities 1869-1948*. Bentleigh, Australia: Temple Society Australia Heritage Group.
- Hornung, P. (2009). From Palestine to Cyprus. In H. Blaich (Ed.), *Exiled from the Holy Land*. Melbourne, Australia: Temple Society Australia Heritage Group.
- Hughes, R. (2010). Where is the love? Putting love at the heart of early childhood teaching. *The First Years: Ngā Tau Tuatahi. New Zealand Journal of Infant and Toddler Education*, 12(2), 25-28.
- Huri, Y. (2006). Who am I without exile?: On mahmûd darwîsh's later poetics of exile. *Domes*, 15(2), 56-68.
- Immigration New Zealand. (2010). *Long term skill shortage list*. Retrieved from <http://www.immigration.govt.nz/NR/rdonlyres/063ECB35-F5D5-44D8-8325-7041A727A9D5/0/1093.pdf>
- Immigration New Zealand. (2011). *Essential skills in demand lists review*. Retrieved from <http://www.immigration.govt.nz/migrant/general/generalinformation/news/esidreview.htm>

- Immigration New Zealand. (2013). *Refugee resettlement factsheet*. Retrieved from <http://www.immigration.govt.nz/migrant/general/generalinformation/media/refugeefactsheet.htm>.
- Immigration New Zealand. (n.d.). *New start. New opportunities. New Zealand. Skills we need*. Retrieved from <http://www.immigration.govt.nz/nzopportunities/opportunities/>
- Jackson, A.Y., & Mazzei, L.A. (2012). *Thinking with theory in qualitative research: Viewing data across multiple perspectives*. Oxon, England: Routledge.
- Jackson, A.Y., & Mazzei, L.A. (2013). Plugging one text into another: Thinking with theory in qualitative research. *Qualitative Inquiry*, 19(4), 261-271. doi: 10.1177/1077800412471510
- James, A., Jenks, C., & Prout, A. (1998). *Theorizing childhood*. Cambridge, England: Polity Press.
- Johnson, T. (2002). Archaeologies and utopias: Reassessing Kristeva's relevance to feminist literary practice. *Feminist theory*, 3(2), 169-181. doi: 10.1177/1464700102003002343
- Johnston, A. (2014). Jacques Lacan. *The Stanford Encyclopedia of Philosophy*. Retrieved from <http://plato.stanford.edu/archives/sum2014/entries/lacan/>
- Ka'ai, T., Reilly, M., Moorfield, J., & Mosely, S. (2004). *Ki te whaiao: An introduction to Māori culture and society*. Auckland, New Zealand: Pearson Education.
- Kant, I. (1781/1996). *Critique of pure reason* (W. S. Pluhar, Trans.). Indianapolis, IN: Hackett Publishing Company.
- Kaufmann, W. (2011). Walter Kaufmann on existentialism [interview]. Retrieved from <https://www.youtube.com/watch?v=VMa535wvtK4>.
- Kelsey, J. (2015). *The fire economy: New Zealand's reckoning*. Wellington, New Zealand: Bridget Williams Books.
- Kierkegaard, S. (1974). *Fear and trembling* (W. Lowrie, Trans.). Princeton, NJ: Princeton University Press.
- Kkona, C. (2012). The ambivalence of the sacred in Julia Kristeva. *Philosophy Today*, 56(2), 175-182.
- Koloszyc, D. (2014). The monstrous crossroads of Kristeva's textual practice. *Studies in the Literary Imagination*, 47(1), 1-26.

- Koro-Ljungberg, M., Carlson, D., Tesar, M., & Anderson, K. (2015). Methodology *brut*: Philosophy, ecstatic thinking, and some other (unfinished) things. *Qualitative Inquiry*, 21(7), 612-619. doi: 10.1177/1077800414555070
- Koro-Ljungberg, M., Löytönen, T., & Tesar, M. (2017, forthcoming). Editor's introduction: Multiplicities of data encounters. In M. Koro-Ljungberg, T. Löytönen & M. Tesar (Eds.), *Disrupting data in qualitative inquiry: Entanglements with the post-critical and post-anthropocentric*. New York, NY: Palgrave Macmillan.
- Kristeva, J. (1969/1986). Word, dialogue and novel. In T. Moi (Ed.), *The Kristeva reader* (pp. 34-61). Oxford, England: Blackwell Publishers.
- Kristeva, J. (1970/1986). From symbol to sign (S. Hand, Trans.). In T. Moi (Ed.), *The Kristeva reader* (pp. 34-73). Oxford, England: Blackwell Publishers.
- Kristeva, J. (1973). The ruin of a poetics. In S. Bann & J. Boldt (Eds.), *Russian formalism*. Edinburgh, Scotland: Scottish Academic Press.
- Kristeva, J. (1973/1986). The system and the speaking subject. In T. Moi (Ed.), *The Kristeva reader* (pp. 25-33). Oxford, England: Blackwell Publishers.
- Kristeva, J. (1977/1986). A new type of intellectual: The dissident. In T. Moi (Ed.), *The Kristeva reader* (pp. 292-300). Oxford, England: Blackwell Publishers.
- Kristeva, J. (1979/1986). Women's time. In T. Moi (Ed.), *The Kristeva reader* (pp. 188-213). Oxford, England: Blackwell Publishers.
- Kristeva, J. (1980). *Desire in language: A semiotic approach to literature and art* (T. Gora, A. Jardine & L. S. Roudiez, Trans.). New York, NY: Columbia University Press.
- Kristeva, J. (1982). *Powers of horror: An essay on abjection* (L. S. Roudiez, Trans.). New York, NY: Columbia University Press.
- Kristeva, J. (1982/1986a). Psychoanalysis and the polis. In T. Moi (Ed.), *The Kristeva reader* (pp. 300-320). Oxford, England: Blackwell Publishers.
- Kristeva, J. (1982/1986b). Freud and love: Treatment and its discontents. In T. Moi (Ed.), *The Kristeva reader* (pp. 240-271). Oxford, England: Blackwell Publishers.
- Kristeva, J. (1984). *Revolution in poetic language* (M. Waller, Trans.). New York, NY: Columbia University Press.
- Kristeva, J. (1987/2002). Tales of love. In K. Oliver (Ed.), *The portable Kristeva* (pp. 137-179). New York, NY: Columbia University Press.
- Kristeva, J. (1991). *Strangers to ourselves*. New York, NY: Columbia University Press.

- Kristeva, J. (1996). 'I don't like photographs.' In R. M. Guberman (Ed.), *Julia Kristeva interviews* (pp. 134-137). New York, NY: Columbia University Press.
- Kristeva, J. (1996/2000). *The sense and non-sense of revolt* (J. Herman, Trans.). New York, NY: Columbia University Press.
- Kristeva, J. (1996/2002). The sense and non-sense of revolt. In K. Oliver (Ed.), *The portable Kristeva* (pp. 413-434). New York, NY: Columbia University Press.
- Kristeva, J. (1998a). The subject in process. In P. Ffrench & R.-F. Lack (Eds.), *The Tel Quel reader* (pp. 133-178). London, England: Routledge.
- Kristeva, J. (1998b). The samurais tels quels. *Parallax*, 4(1), 7-11. doi: 10.1080/135346498250415
- Kristeva, J. (1998/2002). *Intimate revolt: The powers and limits of psychoanalysis* (J. Herman, Trans.). New York, NY: Columbia University Press.
- Kristeva, J. (2000). *Crisis of the European subject* (S. Fairfield, Trans.). New York, NY: Other Press.
- Kristeva, J. (2002). My memory's hyperbole. In K. Oliver (Ed.), *The portable Kristeva* (pp. 3-21). New York, NY: Columbia University Press.
- Kristeva, J. (2006). Roland Barthes. In L. D. Kritzman (Ed.), *The Columbia history of Twentieth-century French thought* (pp. 407-412). New York, NY: Columbia University Press.
- Kristeva, J. (2008). "Does European culture exist?". Paper presented at the Dagmar and Václav Havel Foundation VIZE 97 prize, Prague Crossroads. <http://www.vize.cz/download/laureat-Julia-Kristeva-en-speech.pdf>
- Kristeva, J. (2014, March). *New forms of revolt*. Paper presented at the The Kristeva Circle, Nashville, TN.
- Kristeva, J., & Malcomson, S.L. (1993). Foreign body. *Transition*, 59, 172-183.
- Kritzman, L.D. (2006). Michel Foucault. In L. D. Kritzman (Ed.), *The Columbia history of Twentieth-century French thought*. New York, NY: Columbia University Press.
- Laing, R.D. (1969). *Self and others*. London, England: Penguin Group.
- Landau, I. (2012). Sartre's absolute freedom in being and nothingness: The problems persist. *Philosophy Today*, 56(4), 463-473.
- Lechte, J. (1990a). *Julia Kristeva*. London, England: Routledge.

- Lechte, J. (1990b). Art, love and melancholy in the work of Julia Kristeva. In J. Fletcher & A. Benjamin (Eds.), *Abjection, melancholia and love: The work of Julia Kristeva* (pp. 24-41). London, England: Routledge.
- Lee, C.-j. (2014). In search of subjectivity: A reflection of a teacher educator in a cross-cultural context. *Educational Philosophy and Theory*, 46(13), 1427-1434. doi: 10.1080/00131857.2014.964165
- Lee, I.-F. (2015). The dangers of the neoliberal imaginary of quality: The making of early childhood education and care as a service industry. In G. S. Cannella, M. Salazar Perez & I.-F. Lee (Eds.), *Critical examinations of quality in early education and care: Regulation, disqualification and erasure* (pp. 105-121). New York, NY: Peter Lang.
- Lee, S., & Dallman, M.E. (2008). Engaging in a reflective examination about diversity: Interviews with three preservice teachers. *Multicultural Education, Summer*, 36-44.
- Lee, W., Carr, M., Soutar, B., & Mitchell, L. (2012). *Understanding the Te Whāriki approach: Early years education in practice*. Oxon, England: Routledge.
- Lesic-Thomas, A. (2005). Behind Bakhtin: Russian formalism and Kristeva's intertextuality. *Paragraph*, 28(3), 1-20.
- Lewin, J., Meares, C., Cain, T., Spoonley, P., Peace, R., & Ho, E. (2011). Namaste New Zealand: Indian employers and employees in Auckland *Integration of Immigrants Programme* (pp. 1-72). North Shore City, New Zealand: Massey University/University of Waikato.
- Li, X. (2007). Multiculturalize teacher identity: A critical descriptive narrative. *Multicultural Education, Summer*, 37-45.
- Lipkowitz, I., & Loselle, A. (1985/1996). A conversation with Julia Kristeva. In R. M. Guberman (Ed.), *Julia Kristeva interviews* (pp. 18-34). New York, NY: Columbia University Press.
- Loveridge, J., Rosewarne, S., M. J., Shuker, M.J., Barker, A., & Nager, J. (2012). Responding to diversity: Statements and practices in two early childhood education contexts. *European Early Childhood Education Research Journal*, 20(1), 99-113. doi: 10.1080/1350293X.2011.634998
- MacEinri, P. (1994). How does it feel? Migrants and the postmodern condition. *Chimera* 87-94.
- Macfarlane, A. (2013). *Me whakawhiti - crossing cultural borders indigenising research and practice*. Paper presented at the Cutting edge conference Rotorua, New Zealand. Retrieved from <http://www.cmnzl.co.nz/assets/sm/8632/61/CuttingEdgekeynote2013Lu.pdf>

- MacNaughton, G. (2005). *Doing Foucault in early childhood studies: Applying poststructural ideas*. Oxon, England: Routledge.
- Mairet, P. (1948). Introduction. In J.-P. Sartre. *Existentialism and humanism* (pp. 5-19). London, England: Methuen.
- Malone, K. (2016). *Ganma as productive turbulence*. Paper presented at the Connecting education and environment mobilizing sustainability in education policy, practice, and research, University of Saskatchewan, Canada.
- Manning, R. (2012). Place-based education: Helping early childhood teachers give meaningful effect to the tangata whenuatanga competency of Tātaiako and the principles of Te Whāriki. In D. Gordon-Burns, A. C. Gunn, K. Purdue & N. Surtees (Eds.), *Te aotūroa tātaki: Inclusive early childhood education: Perspectives on inclusion, social justice and equity from Aotearoa New Zealand* (pp. 57-73). Wellington, New Zealand: NZCER Press.
- Marcano, D.-D.L. (2003). The strangeness of the racialized subject: Confronting Kristeva's foreigner. *Philosophy Today*, 47, 161-167.
- Marx, K. (1844). Estranged labour. *Economic and philosophical manuscripts*. Retrieved from <http://www.marxists.org/archive/marx/works/1844/manuscripts/labour.htm>
- Marx, K. (1963). *Early writings*. London, England: C.A. Watts.
- Marx, K., & Engels, F. (1888/1992). *The communist manifesto* (S. Moore, Trans. D. McLellan Ed.). Oxford, England: Oxford University Press.
- Massumi, B. (2013). Translator's foreword: Pleasures of philosophy *A thousand plateaus: Capitalism and schizophrenia* (pp. vii-xiv). London, England: Bloomsbury Academic.
- May, H. (2001). Mapping some landscapes of colonial-global childhood ece@2000.Europe.Antipodes. *European Early Childhood Education Research Journal*, 9(2), 5-20. doi: 10.1080/13502930185208731
- May, H. (2013). *The discovery of early childhood* (2nd ed.). Wellington, New Zealand: NZCER Press.
- May, H. (2014). New Zealand: A narrative of shifting policy directions for early childhood education and care. In L. Gambaro, K. Stewart & J. Waldfogel (Eds.). *An equal start? Providing quality early education and care for disadvantaged children*. (pp. 147-170). Bristol, England: Policy Press.
- May, H. (2015). Nineteenth century early childhood institutions in Aotearoa New Zealand: Legacies of enlightenment and colonisation. *Journal of Pedagogy*, 6(2), 21-40.

- May, S., & Sleeter, C.E. (2010). *Critical multiculturalism: Theory and praxis*. New York, NY: Routledge.
- McAfee, N. (2004). *Julia Kristeva*. New York, NY: Routledge.
- McCance, D. (1996). L'écriture limite: Kristeva's postmodern feminist ethics. *Hypatia*, 11(2), 141-160.
- McDonald, W. (2012). Søren Kierkegaard. *The Stanford Encyclopedia of Philosophy*. Retrieved from <https://plato.stanford.edu/archives/fall2016/entries/kierkegaard/>
- McLellan, D. (1992). Introduction. In K. Marx & F. Engels. *The communist manifesto* (pp. vii-xxiii). Oxford, England: Oxford University Press.
- McQueen, P., & McQueen, H. (2010). *Key concepts in philosophy*. Hampshire, England: Palgrave MacMillan.
- Mehta, J.L. (1971). *The philosophy of Martin Heidegger*. New York, NY: Harper Torchbooks.
- Midttun, B.H. (2006). Crossing the borders: An interview with Julia Kristeva. *Hypatia*, 21(4), 164-177.
- Mika, C. (2012). Overcoming 'being' in favour of knowledge: The fixing effect of 'mātauranga'. *Educational Philosophy and Theory*, 44(10), 1080-1092. doi: 10.1111/j.1469-5812.2011.00771.x
- Mika, C. (2016). Some thinking from, and away from, Heidegger. *Educational Philosophy and Theory*, 48(8), 827-831. doi: 0.1080/00131857.2016.1165016
- Ministry of Education. (1996). *Te Whāriki: he whāriki mātauranga mō ngā mokopuna o Aotearoa: Early childhood curriculum*. Wellington, New Zealand: Learning Media.
- Ministry of Education. (2002). *Pathways to the future: Nga huarahi arataki. A 10 year strategic plan for early childhood education*. Retrieved from <http://www.minedu.govt.nz/NZEducation/EducationPolicies/EarlyChildhood/ECEStrategicPlan/PathwaysToTheFutureEnglishPlanAndTranslations.aspx>.
- Ministry of Education. (2004). *Kei tua o te pae. Assessment for learning: Early childhood exemplars. Book 1*. Wellington, New Zealand: Learning Media.
- Ministry of Education. (2008). *Education (Early Childhood Services) regulations*. Retrieved from <http://www.legislation.govt.nz/regulation/public/2008/0204/latest/DLM1412501.html>

- Ministry of Education. (2009). *Ka hikitia. Managing for success: The Māori education strategy 2008–2012*. Wellington, New Zealand: Learning Media.
- Ministry of Education. (2011). *Early childhood education initiatives and savings*. Retrieved from <http://www.minedu.govt.nz/theMinistry/Budget/Budget2010/ECEInitiativesAndSavings.aspx>.
- Ministry of Education. (2014). *Terms of reference: Advisory group on early learning*. Retrieved from <http://www.education.govt.nz/assets/Documents/Early-Childhood/News/TORAdvisoryGroupOnEarlyLearning.pdf>.
- Ministry of Education. (2015a). *Continuity of early learning research reports*. Retrieved from <http://www.educationcounts.govt.nz/home>.
- Ministry of Education. (2015b). *Report of the advisory group on early learning*. Wellington, New Zealand: New Zealand Government.
- Ministry of Education. (2016a). *Updating Te Whāriki*. Retrieved from <http://www.education.govt.nz/early-childhood/teaching-and-learning/ece-curriculum/updating-te-whariki/>
- Ministry of Education. (2016b). *The number of qualified teachers your ece service needs*. Retrieved from <http://www.education.govt.nz/early-childhood/running-an-ece-service/employing-ece-staff/the-number-of-qualified-teachers-your-ece-service-needs/>
- Ministry of Social Development. (2016). *The changing face of New Zealand*. Retrieved from <http://www.msd.govt.nz/about-msd-and-our-work/work-programmes/initiatives/connecting-diverse-communities/why-was-this-work-started.html>
- Mitchell, L. (2008). *Assessment practices and aspects of curriculum in early childhood education: Results of the 2007 NZCER national survey for ece services*. Wellington, New Zealand: New Zealand Council for Educational Research.
- Mitchell, L. (2011). Enquiring teachers and democratic politics: Transformations in New Zealand's early childhood education landscape. *Early Years: An International Research Journal*, 31(3), 217-228. doi: 10.1080/09575146.2011.588787
- Mitchell, L. (2013). Markets and childcare provision in New Zealand: Towards a fairer alternative. In E. Lloyd & H. Penn (Eds.), *Childcare markets: Can they deliver an equitable service?* (pp. 97-113). London, England: The Policy Press.

- Mitchell, L. (2014, 2 December). Linda Mitchell: Put children's education before shareholders, *The New Zealand Herald*. Retrieved from http://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=11367139
- Mitchell, L., Bateman, A., Ouko, A., with Gerrity, R., Lees, J., Matata, K., Xiao, W. (2015). *Teaching and learning in culturally diverse early childhood settings*. Hamilton, New Zealand: Wilm Malcolm Institute of Educational Research.
- Mitchell, L., & Brooking, K. (2007). *First NZCER national survey of early childhood education services*. Wellington, New Zealand: New Zealand Council for Educational Research.
- Mitchell, L., Meagher-Lundberg, T., Mara, D., Cubey, P., & Whitford, M. (2011). *Locality-based evaluation of Pathways to the future — Ngā huarahi arataki: Integrated report 2004, 2006 and 2009*. Wellington, New Zealand: Ministry of Education.
- Mohanty, C.T. (2003). *Feminism without borders: Decolonizing theory, practicing solidarity*. London, England: Duke University Press.
- Moi, T. (1986). Introduction. In T. Moi (Ed.), *The Kristeva reader* (pp. 1-22). Oxford, England: Blackwell Publishing Ltd.
- Moss, P. (2006). Structures, understandings and discourses: Possibilities for re-envisioning the early childhood worker. *Contemporary Issues in Early Childhood*, 7(1), 30-41. doi: 10.2304/ciec.2006.7.1.30
- Moss, P. (2007). Meetings across the paradigmatic divide. *Educational Philosophy and Theory*, 39(3), 229-245. doi: 10.1111/j.1469-5812.2007.00325.x
- Moss, P. (2010). We cannot continue as we are: The educator in an education for survival. *Contemporary Issues in Early Childhood*, 11(1), 8-19.
- Moss, P. (2013). *Early childhood and compulsory education: Reconceptualising the relationship*. London, England: Routledge.
- Mulnix, J.W. (2012). Thinking critically about critical thinking. *Educational Philosophy and Theory*, 44(5), 464-479. doi: 10.1111/j.1469-5812.2010.00673.x
- New Zealand Teachers Council. (2014). *Overseas teachers*. Retrieved from <http://www.teacherscouncil.govt.nz/content/overseas-teachers>
- Nietzsche, F. (1885/2005). *Thus spoke Zarathustra* (C. Martin, Trans.). New York, NY: Barnes & Noble.
- Nietzsche, F. (1887/1996). *On the genealogy of morals: A polemic* (D. Smith, Trans.). Oxford, England: Oxford University Press.

- Nietzsche, F. (1973/1886). *Beyond good and evil: Prelude to a philosophy of the future* (R. J. Hollingdale, Trans.). London, England: Penguin Books.
- Noddings, N. (2012). The language of care ethics. *Knowledge Quest*, 40(4), 52-56.
- Nuttal, J. (Ed.). (2003). *Weaving Te Whāriki: Aotearoa New Zealand's early childhood curriculum document in theory and practice*. Wellington, New Zealand: New Zealand Council for Educational Research.
- O'Connor, A., & Diggins, C. (2002). *On reflection: Reflective practice for early childhood*. Lower Hutt, New Zealand: Open Mind Publishing.
- O'Grady, K. (1998). An interview with Julia Kristeva. *Parallax: Julia Kristeva 1966-96. Aesthetics, Politics, Ethics, July - September*(8), 8-11.
- OECD. (2012). Executive summary *Starting Strong III: A quality toolbox for early childhood education and care* (Vol. III): OECD. Retrieved from <http://www.oecd.org/edu/school/startingstrongiii-aqualitytoolboxforearlychildhoodeducationandcare.htm>
- OECD. (2013). Education indicators in focus: OECD. Retrieved from <http://www.oecd.org/edu/skills-beyond-school/educationindicatorsinfocus.htm>
- Oliver, K. (1998). *Summary of major themes: Kristeva and feminism*. Retrieved from <http://www.cddc.vt.edu/feminism/kristeva.html>
- Oliver, K. (2002). Kristeva's revolutions. In K. Oliver (Ed.), *The portable Kristeva* (pp. xi-xxix). New York, NY: Columbia University Press.
- Orange, C. (1989). *The treaty of Waitangi*. Wellington, New Zealand: Bridget Williams Books.
- Oxford University Press. (2017). *Foreigner*. Retrieved from en.oxforddictionaries.com
- Papastephanou, M. (2006). Philosophical research and educational action research. *Journal of Philosophy of Education*, 40(2), 187-203.
- Papastephanou, M. (2009). Method, philosophy of education and the sphere of the practico-inert. *Journal of Philosophy of Education*, 43(3), 451-470.
- Papastephanou, M. (2015). On ugliness in words, in politics, in tour-ism. *Educational Philosophy and Theory*, 47(13-14), 1493-1515. doi: 10.1080/00131857.2014.963493
- Papastephanou, M., & Angeli, C. (2007). Critical thinking beyond skill. *Educational Philosophy and Theory*, 39(6), 604-621. doi: 10.1111/j.1469-5812.2007.00311.x

- Pere, R. (1991). *Te wheke: A celebration of infinite wisdom*. Gisborne, New Zealand: Ao Ako Global Learning.
- Peters, M.A. (2007). Editorial. Philosophy of early childhood education. *Educational Philosophy and Theory*, 39(3), 223-224.
- Peters, M.A. (2008). Wittgenstein as exile: A philosophical topography. *Educational Philosophy and Theory*, 40(5), 591-605. doi: 10.1111/j.1469-5812.2008.00448.x
- Peters, M.A. (2012a). Bodies of knowledge and knowledges of the body. In M. A. Peters & A. De Alba (Eds.), *Subjects in process: Diversity, mobility, and the politics of subjectivity in the 21st century* (pp. 131-150). Boulder, CO: Paradigm Publishers.
- Peters, M.A. (2012b). Western models of intercultural philosophy. In M. A. Peters & T. A. C. Besley (Eds.), *Interculturalism, education and dialogue*. New York, NY: Peter Lang.
- Peters, M.A. (2013a). *Citizenship, human rights and identity: Prospects of a liberal cosmopolitan order*. New York, NY: Addleton Academic Publishers.
- Peters, M.A. (2013b). *Education, science and knowledge capitalism: Creativity and the promise of openness*. New York, NY: Peter Lang.
- Peters, M.A. (2017). Editorial: Education in a post-truth world. *Educational Philosophy and Theory*. doi: 10.1080/00131857.2016.1264114
- Peters, M.A., & Besley, T.A.C. (2015). The refugee crisis and the right to political asylum. *Educational Philosophy and Theory*, 47(13-14), 1367-1374. doi: 10.1080/00131857.2015.1100903
- Peters, M.A., & De Alba, A. (2012). Introduction. In M. A. Peters & A. De Alba (Eds.), *Subjects in process: Diversity, mobility, and the politics of subjectivity in the 21st century*. Boulder, CO: Paradigm Publishers.
- Peters, M.A., & Roberts, P. (2012). *The virtues of openness: Education, science, and scholarship in the digital age*. Boulder, CO: Paradigm Publishers.
- Peters, M.A., & Tesar, M. (Eds.). (2016). *In search of subjectivities: An EPAT teacher education reader*. New York, NY: Routledge.
- Peters, M.A., & Tesar, M. (2017, in press). Philosophy and performance of neoliberal ideologies: History, politics and human subjects. In M. A. Peters & M. Tesar (Eds.), *Contesting governing ideologies: An EPAT reader on neoliberalism*. New York, NY: Routledge.
- Pollock, G. (1998). Dialogue with Julia Kristeva. *Parallax*, 4(3). doi: 10.1080/135346498250082

- Press, F., & Mitchell, L. (2014). National policies in a globalised world 2. *International Journal of Early Childhood*, 46, 5-13. doi: 10.1007/s13158-014-0104-y
- Prud'homme, J., & Légaré, L. (2006). The subject in process. *Signo, Rimouski (Quebec)*. Retrieved from <http://www.signosemio.com/kristeva/semanalysis.asp>
- Punch, K.F. (2009). *Introduction to research methods in education*. London, England: Sage.
- Purcell, E. (2010). Torn flesh: Julia Kristeva and the givenness of the stranger. *Religion and the arts*, 14, 572-588. doi: 10.1163/156852910X529340
- Rameka, L.K. (2011). Being Māori: Culturally relevant assessment in early childhood education. *Early Years: An International Research Journal*, 31(3), 245-256. Doi: 10.1080/09575146.2011.614222
- Rata, E. (2003). The failure of biculturalism, implications for New Zealand education. *Anthropological Forum*, 10(2), 131-155.
- Reedy, T. (2003). Toku rangatiratanga na te mana-matauranga "knowledge and power set me free ...". In J. Nuttal (Ed.), *Weaving Te Whāriki* (pp. 51-75). Wellington, New Zealand: New Zealand Council for Educational Research.
- Rhedding-Jones, J. (2000). *Shifting ethnicities: Foreign whites and others working on anti-racist pedagogies in early childhood education*. Paper presented at the Australian Association for Research in Education (AARE), Sydney, Australia.
- Rhedding-Jones, J. (2001). Shifting ethnicities: 'Native informants' and other theories from/for early childhood education. *Contemporary Issues in Early Childhood*, 2(1), 135-156.
- Rhedding-Jones, J. (2010). *No aunties in our preschools: Muslim positionings in western practice*. Paper presented at the Reconceptualizing Early Childhood Education, 18th Conference Dalton State College, Georgia USA.
- Richardson, L., & St. Pierre, E. (2008). Writing: A method of inquiry. In N. K. Denzin & Y. S. Lincoln (Eds.), *Collecting and interpreting qualitative materials* (pp. 473-499). Thousand Oaks, CA: Sage Publishers.
- Ricketts, H. (2014). On masks and migration: Learning to stand upright in New Zealand. *The conversation*. Retrieved from <http://theconversation.com/on-masks-and-migration-learning-to-stand-upright-in-new-zealand-21808>
- Rifkin, A. (1998). Julia Kristeva and her histories. *Parallax*, 4(3), 135-141. doi: 10.1080/135346498250154

- Ritchie, J. (2003). Te Whāriki as potential lever for bicultural development. In J. Nuttal (Ed.), *Weaving Te Whāriki*. Wellington, New Zealand: New Zealand Council for Educational Research.
- Ritchie, J. (2015). Social, cultural, and ecological justice in the age of the anthropocene: A New Zealand early childhood care and education perspective. *Journal of Pedagogy*, 6(2), 41-56.
- Ritchie, J., & Rau, C. (2006). Enacting a whakawhanaungatanga approach in early childhood education. *Early Childhood Folio*, 10, 16-20.
- Ritchie, J., & Skerrett, M. (2014). *Early childhood education in Aotearoa New Zealand: History, pedagogy and liberation*. New York, NY: Palgrave Macmillan.
- Rivalland, C.M.P., & Nuttal, J. (2010). Sameness-as-fairness: Early childhood professionals negotiating multiculturalism in childcare. *Early Childhood Folio*, 14(1), 28-32.
- Roberts, S. (2005). Revolt, she said (review). *Common Knowledge*, 11(3), 495.
- Robinson, K.H., & Jones Diaz, C. (2006). *Diversity and difference in early childhood education: Issues for theory and practice*. Berkshire, England: Open University Press.
- Ruitenbergh, C. (2009). Introduction: The question of method in philosophy of education. *Journal of Philosophy of Education*, 43(3), 315-323.
- Sadehi, C.T. (2012). Beloved and Julia Kristeva's the semiotic and the symbolic. *Theory and Practice in Language Studies*, 2(7), 1491-1497. doi: 10.4304/tpis.2.7.1491-1497
- Sartre, J.-P. (1948). *Existentialism and humanism* (P. Mairet, Trans.). London, England: Methuen & Co.
- Sarup, M. (1992). *Jacques Lacan*. Hertfordshire, England: Harvester Wheatsheaf.
- Sauer, P. (1985). *Uns rief das heilige Land: Die Tempelgesellschaft im Wandel der Zeit*. Stuttgart, Germany: Konrad Theiss Verlag.
- Schippers, B. (2010). Kristeva's time? *Feminist Theory* 11(1), 85-94. doi: 10.1177/1464700109355216
- Schneider, K. (2012). The subject-object transformations and 'Bildung'. *Educational Philosophy and Theory*, 44(3), 302-311. doi: 10.1111/j.1469-5812.2010.00696.x
- Schön, D.A. (1983). *The reflective practitioner: How professionals think in action*. New York, NY: Basic Books.

- Semetsky, I. (2015). Reading Kristeva through the lens of edusemiotics: Implications for education. *Educational Philosophy and Theory*, 47(10), 1069-1081. doi: 10.1080/00131857.2015.1032187
- Siep, L. (2014). *Modern European philosophy: Hegel's phenomenology of spirit*. Cambridge, England: Cambridge University Press.
- Silva, K. (2009). Oh, give me a home: Diasporic longings of home and belonging. *Social Identities*, 15(5), 693-706.
- Sinclair, K. (1969). *A history of New Zealand*. Middlesex, England: Penguin Books.
- Sjöholm, C. (2004). The temporality of intimacy. In S. Beardsworth & M. B. Mader (Eds.), *Julia Kristeva's ethical and political thought*. Memphis, TN: The University of Memphis.
- Söderbäck, F. (2012). Revolutionary time: Revolt as temporal return. *Signs*, 37(2), 301-324.
- Springer, S. (2016). *The discourse of neoliberalism: An anatomy of a powerful idea*. London, England: Rowman & Littlefield.
- Standish, P. (2009). Preface. *Journal of Philosophy of Education*, 43(3), 1-2.
- Statistics New Zealand. (2016a). *2013 census – major ethnic groups in New Zealand*. Retrieved from <http://www.stats.govt.nz/Census/2013-census/profile-and-summary-reports/infographic-culture-identity.aspx>
- Statistics New Zealand. (2016b). *International travel and migration: January 2016*. Retrieved from http://www.stats.govt.nz/browse_for_stats/population/Migration/IntTravelAndMigration_HOTPJan16.aspx
- Stone, L. (2004a). Julia Kristeva's 'mystery' of the subject in process. In J. D. Marshall (Ed.), *Poststructuralism, philosophy, pedagogy* (pp. 119-139). Dordrecht, The Netherlands: Kluwer Academic Publishers.
- Stone, L. (2004b). Crisis of the educated subject: Insight from Kristeva for American education. *Studies in philosophy and education* (pp. 103-116). Dordrecht, The Netherlands: Kluwer Academic Publishers.
- Sunderland, L. (2010). The art of revolt. *Comparative Literature*, 62(1), 22-40. doi: 10.1215/00104124-2009-030
- Tanner, M. (1973). Introduction. In F. Nietzsche. *Beyond good and evil: Prelude to a philosophy of the future* (pp. 7-26). London, England: Penguin Books.

- Taylor, A. (2005). *Towards a transformative pedagogy of self/other*. Paper presented at the AARE Conference, Parramatta, Australia.
- Taylor, A. (2013). *Reconfiguring the natures of childhood*. Oxon, England: Routledge.
- Taylor, C. (2012). Interculturalism or multiculturalism? *Philosophy & Social Criticism*, 38(4-5), 413-423. doi: 10.1177/0191453711435656
- TeachNZ. (2015). *Early childhood teacher qualifications guide 2015*. Retrieved from https://http://www.google.co.nz/search?client=safari&rls=en&q=TeachNZ-2015-ECE-Qualifications-Guide.pdf&ie=UTF-8&oe=UTF-8&gfe_rd=cr&ei=EAlpVYSnDLLu8wes54C4Dg.
- Temple Society Australia. (2007). *The Templer journey – fabric of society, 1868-200?*. City of Knox, Australia: Temple Society of Australia.
- Tesar, M. (2015a). Power and subjectivities: Foucault and Havel on the complexities of early years classroom. In C. Rubie-Davies & J. Stephens (Eds.), *The social psychology of the classroom international handbook* (pp. 475–492). London, England: Routledge.
- Tesar, M. (2015b). Te Whāriki in Aotearoa New Zealand: Witnessing and resisting neo-liberal and neo-colonial discourses in early childhood education. In V. Pacini-Ketchabaw & A. Taylor (Eds.), *Unsettling the colonial places and spaces of early childhood education* (pp. 145-170). New York, NY: Routledge.
- Tesar, M., & Arndt, S. (2016). Vibrancy of childhood things: Power, philosophy, and political ecology of matter. *Cultural Studies<->Critical Methodologies*, 16(2), 193-200. doi: 10.1177/1532708616636144
- Thrupp, M. (2015). *Schoolification*. Paper presented at the Early Years Research Centre Directions seminar. Hamilton, New Zealand: University of Waikato.
- Thrupp, M., & Irwin, R. (Eds.). (2010). *Another decade of New Zealand education policy: Where to now?* Hamilton, New Zealand: Wilf Malcolm Institute of Educational Research,
- Tietz, E. (2009). Losing home and hearth. In H. Blaich (Ed.), *Exiled from the Holy Land*. Melbourne, Australia: Temple Society Australia Heritage Group.
- Todd, S. (2004). Teaching with ignorance: Questions of social justice, empathy, and responsible community. *Interchange*, 35(3), 337-352.
- Todd, S. (2007). Promoting a just education: Dilemmas of rights, freedom and justice. *Educational Philosophy and Theory*, 39(6), 592-603. doi: 10.1111/j.1469-5812.2007.00310.x

- Todd, S. (2011). Educating beyond cultural diversity: Redrawing the boundaries of a democratic plurality. *Studies in Philosophy and Education*, 30(2), 101-111. doi: 10.1007/s11217-010-9215-6
- Todd, S. (2016). Education incarnate. *Educational Philosophy and Theory*, 48(4), 405-417. doi: 10.1080/00131857.2015.1041444
- Tolich, M. (2002). Pakeha "paralysis": Cultural safety for those researching the general population of Aotearoa. *Social Policy Journal of New Zealand*, 19, 164-178.
- Tucker, R.C. (Ed.). (1978). *Marx-Engels reader*. New York, NY: W. W. Norton & Company.
- UNICEF. (2008). The child care transition, Innocenti report card 8. Florence, Italy: UNICEF Innocenti Research Centre.
- United Nations Educational Scientific and Cultural Organization. (2010). *Intercultural dialogue*. Retrieved from http://portal.unesco.org/culture/en/ev.php-URL_ID=35020&URL_DO=DO_TOPIC&URL_SECTION=201.html.
- United Nations Human Rights. (1989). *Convention on the rights of the child*. from <http://www.ohchr.org/en/professionalinterest/pages/crc.aspx>
- Urban, M. (2014). Learning from the margins: Early childhood imaginaries, "normal science", and the case for a radical reconceptualization of research and practice. In M. Bloch, B. Swadener & G. S. Cannella (Eds.), *Reconceptualizing early childhood care and education, a reader: Critical questions, new imaginaries & social activism* (pp. 235-252). New York, NY: Peter Lang.
- Visker, R. (2005). The strange(r) within me. *Ethical perspectives: Journal of the European Ethics Network*, 12(4), 425-441. doi: 10.2143/EP.12.4.2004791
- Vokey, D. (2009). 'Anything you can do I can do better': Dialectical argument in philosophy of education. *Journal of Philosophy of Education*, 43(3), 339-355.
- Volosinov, V.N. (1973). *Marxism and the philosophy of language* (L. Matejka & I. R. Titunik, Trans.). Cambridge, MA: Harvard University Press.
- Walsh, D.J. (2007). *Who are "we"? The many dimensions of culture*. Paper presented at the Early Childhood Convention, Rotorua, New Zealand.
- Wartenberg, T.E. (2008). *Existentialism*. London, England: One World Publications.
- Watson, H., The Yolngu community at Yirrkala, & Chambers, D.W. (1989). *Singing the land, signing the land: A portfolio of exhibits*. Geelong, Australia: UNSW Press.

- Weedon, C. (1997). *Feminist practice and poststructuralist theory*. Malden, MA: Blackwell Publishing.
- West, D. (2010). *Continental philosophy*. Cambridge, England: Polity Press.
- White, E.J. (2009). A Bakhtinian homecoming. *Journal of early childhood research*, 7(3), 299-323. doi: 10.1177/1476718X09336972
- White, E.J. (2015). Bringing dialogism to bear in the early years. *International Journal of Early Childhood*, 47, 213-216.
- Whyte, J. (2015, 7 January). Profit-seeking and preschools go together, *The New Zealand Herald*. Retrieved from http://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=11382655
- Widawsky, R. (2014). Julia Kristeva's psychoanalytic work. *Journal of American Psychoanalytical Association*, 62(1), 61-67. doi: 10.1177/0003065113520041
- Wolff, J. (2011). Karl Marx. *The Stanford Encyclopedia of Philosophy*. Retrieved from <http://plato.stanford.edu/archives/sum2011/entries/marx/>
- Yelland, N. (2010). Extending possibilities and practices in early childhood education. In N. Yelland (Ed.), *Contemporary perspectives on early childhood education* (pp. 3-13). New York, NY: Open University Press.
- Zembylas, M., & Bozalek, V. (2012). The Council of Europe's white paper on intercultural dialogue: An analysis using the ethic of care. In T. A. C. Besley & M. A. Peters (Eds.), *Interculturalism, education and dialogue* (pp. 178-190). New York, NY: Peter Lang.