



## Is experimenting on an Immanent Level possible in RECE (Reconceptualizing Early Childhood Education)?

by Liane Mozère

### Abstract

*A professor's experience of attending the 17<sup>th</sup> annual Reconceptualizing Early Childhood Education (RECE) Conference on pedagogies of hope demonstrates her desire to experiment on an immanent plane. As she looks back on her past experiences of depression, working in a revolutionary psychiatric clinic, experiencing a near catatonic state, and an action research study of women in early childhood education at the precipice of an immanent plane, the reader is led on their own journey to consider deeply the differences between transcendence and immanence. In the end, the author's story of returning from a catatonic state through bodily movements and triumph in human relationships and connections demonstrates how one moves out of his or her own disconnection between mind and body. Further, the meaning in the experiences of the action research project - the phenomenon - occurs when a misrepresented group of early childhood workers discovers their own power and voice in overcoming transcended expertise. They rise in immanence like the Humpty Dumpty that needed to exchange and word their new agency, connecting in a worldwide rhizome (image of thought). Finally, the reconceptualists in early childhood education are asked to take in these experiences and play with them in order to resist transcendence and to determine their own outcome as an organization.*

I have just spent three early childhood conference days in and near Jerusalem, West and East, and it seems to me that this experience has made me transfer and displace my standpoint to different regimes of understanding and knowledge. First, I understood intensely how much hope supported the people in their diversity and their complex and subtle connections. At the same time, just as intensely and corporally, it made me feel how much this hope based on transcendence needed urgent reconceptualization in relation to early childhood. This manuscript is not intended to provide answers but instead tries to draw lines of flight to escape the normal issues usually assumed.

Second, I believe this overwhelming transcendence is

closely linked to the Reconceptualizing Early Childhood Education (RECE) Conferences' (and specifically the 17<sup>th</sup> annual pedagogies of hope conference in Bethlehem City), general questions and attempts to provide a voice for various singularities. RECE scholars argue for various possibilities (Cannella, Swadener, & Che, 2007; Soto & Swadener, 2005) and this paper is constructed to look inward on our experiences for finding hope. Finally, it is important to mention that the understandings contained in this paper were supported by at least two fruitful schizo-analytical experiments.

### Depression and Immanence

One of these schizo-analytical experiments involves

the profound depression I have still not quite overcome. This depression has taught me that I had to learn to move, to walk, to swim again, to not talk of thinking and so forth. I will return to this topic later in this paper. Second, I must stress the immensely precious and always unpredictable encounters (*occursus* – Spinoza, 1994) that occur (in English this makes sense) either when encounters are renewed with old friends, such as with Gunilla Dahlberg, Liselotte Ollson, the RECE participants, and conducting field work with my friend and colleague Irène Jonas, or when new encounters befall each day.

These experiments reshape borders and territories thus becoming *loci* of hybridization, connection and contamination. This RECE Conference *per se* is already an immanent plane of possibilities, of virtualities. In this sense becoming a grandmother, as well as continuing research with Irène, has also generated new standpoints, which have made it possible to focus on events, bricolages and assemblages that I had previously seen as common sense. Singularities thus draw new maps and create new possibilities. For those who were at the RECE conference in Tempe and for those who have read the narrative (<http://www.reconece.org/proceedings.html>) on the RECE website that contained this brief introduction will know how I have twisted and redrawn lines since 2002 when I made my Deleuze and Guattari (2000) coming-out. It will also show how other material is available to explore, discover and also create again.

I would now like to return to part one of my schizo-analytical experiments. Transcendence is like Truth, Oedipus or progress in History as in Marx's conceptualized "*le sens de l'histoire*" (Marx & Engels, 1846/1976, p. 62). These ways of transcendence pattern us, the moment we come to the world. There is no sense in trying to oppose these dominant paradigms because we will never lack the things they prescribe. On the contrary, there is plenty of it, indeed too much of it.

In Jerusalem it is possible to clearly sense the belief and hope that transcend the Israeli ways of living, behaving, and feeling, be they Jewish or Arabic peoples. In this incredible tossed salad of different types of Jewish traditions, consisting of non-religious Israeli Jews, all the differences amongst the Muslims, and all the various types of Christian traditions and tourists, there is nevertheless a strong impact, one could even say a weight, of religions. Within this article, I shall not try to develop an irrelevant argument on religion because I am not – thank God [sic] – an expert in these matters. However, this is connected to the way in which I reconceptualize hope in early childhood education.

Transcendence is a binary way of conceptualizing. This wording echoes what Glissant and Chamoiseau (2009) wrote in an address to Barrack Obama entitled *L'Intraitable beauté du monde*. In this address, the authors state that hope can only be produced as a process that links, connects, and transforms through what they call the *Tout-Monde* or the world as a whole. In this article, I use my own experience as a woman, an old Professor emeritus, a tourist, a swimmer, a neurotic, and a cosmopolitan singularity amongst other things to illustrate this abrupt conceptualization. I retired in September 2007 after eight years of terrible moral harassment in my university thanks to 'dear' colleagues (Mozère, 1999).

Immediately following my retirement, I spent four heavenly months bringing an end to articles, projects, and books to be completed. Then, one morning, I found myself simply unable to get up. An overwhelming, irresistible force literally knocked me down and out. I lay like a log, similar to the catatonic schizophrenic found in asylums. I was catatonic, in a way absent to myself, not a nervous breakdown, instead much closer to a car breakdown. It was just a total desire breakdown, there was no Super Ego to rely on, nothing but an emptiness that did not distress me or in a certain way affect me, I was just lying there in bed, not getting up, not moving about in ways that habituate life. My family and my friends had to help me for everything. They needed to fulfill the tiniest daily activities that seemed insurmountable to me: brushing my teeth, my hair, changing clothes, making up, tidying the house or cooking. The only things I managed to do were boil hot water for tea that comforted me and lay snuggly on the couch watching US TV series endlessly. In that space, I felt safe, for weeks, for months.

Having worked in La Borde, a revolutionary psychiatric clinic, I relied on their friendly and caring help, received medication and was later accompanied (and still am) by a schizo-analyst who is also a psychiatrist. La Borde was founded in 1953 in Cour Cheverny near Blois (Loire Chateaux area of France) by Dr Jean Oury who led this experimentation. Félix Guattari then followed as well as a Spanish Republican psychiatrist, François Tosquelles, who developed an incredible way of caring for schizophrenics in a very arid area in the Lozère in the village Saint Alban. Nuns and lay peasants were in charge. Neuroleptics had not yet been developed so Tosquelles was inventive and experimented with assemblages leading the patients to interact with the staff as well as with another and thus opening an 'empty' space where desire could eventually befall<sup>1</sup>.

<sup>1</sup> He invented a so-called "stone workshop" in which the schizophrenics were assembled in pairs and had to bring stones from one place to another. The only goal was to have

Tosquelles (2003) experienced new ways of caring for his patients by empowering them through different channels that can be characterized as collective assemblages of enunciation. In La Borde, the idea was that it was first necessary to heal the asylum that was responsible for mishandling the patients, who were referred to as *pensionnaires* (a word meaning not patient, but guest or persons-welcomed). The *pensionnaires* and the caregivers (who could be lay peasants from the surrounding areas or so-called professionals) were all assigned to all tasks. In La Borde, the first assignments were radical. Everyone had to work in all sectors, and everyone had to have different activities every day, in order to avoid developing embodied habits. Everyone was encouraged to always question the practices and to discuss the organization of everyday life in different meetings, which even included the cook or the gardener. These meetings would map the tiniest moments and ways in which desire could emerge.

The *pensionnaires* were responsible for a specific structure, called the Club, which the clinic funded. This structure organized different activities that the *pensionnaires* could decide on. They could create a local newspaper, organize a trip and so forth. This revolutionary way of operating during this era resulted in conflict with the state social security system, as it was unwilling to pay medical doctors if they were cooking, taking care of laundry or creating a movie workshop. These activities were always led by the *pensionnaires*. Two major books regarding this era, *Histoire de la Psychiatrie de secteur* (Maraud & Fourquet, 1975) and *Histoires de La Borde* (Collectif De Chercheurs Du Cerfi, 1976) were published by CERFI, the freelance research group created by Guattari.

### Subjected groups or subject-groups?

I would now like to return to transcendence and immanence, which involves moving beyond desire and the extraordinary everyday involvements between mind and body. My two years of deep depression were a very rich experience and point towards some detours that will aid in reconceptualizing and focusing on what is required to escape transcendence in early childhood education. It is important to remember that transcendence is not only connected with religions; in fact, Parties, Trade-Unions, informal groups, or any type of organization, or as Foucault (1980) would call them '*dispositifs*', can be based on transcendence despite their claims of secularity. Every time there is

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them possibly look at each other and perhaps exchange a few words together. This experimenting could last for months, but finally something would occur. There was no practical goal to this process, only an assemblage (Tosquelles, 2003).

a program, a protocol, or an institutionalized goal, transcendence is at stake. I relate this to what Guattari (1972) called 'subjected groups' or groups subjected to their sole survival, excluding everything that leaks (Olsson, 2009), and turning down everything that is not serious and that hates humor. The two things our group (later the CERFI) heard first, practically 27 years after meeting Guattari, were these words 'Always turn the soil for air' and 'Never take yourself too seriously' or '*toujours biner*' and '*ne jamais se prendre au sérieux*'. In such subjected groups, there is always something ahead of us that must be attained: and this is not only the Messiah, Paradise, or a radiant future as meticulously described by Zinoviev (1978) concerning the Stalinist society.

On the contrary, Guattari's 'subject group' is an *ad hoc* group; it has no universal goals but *hic et nunc* transitory. One could say local stages that are experimented and that can change disappear because of the advent of a new issue that opens new possibilities. The group is open, permeable: It delineates no strict borders and can (or cannot), once it has experimented with what this assemblage is able to operate, disappear or leak in other assemblages on a rhizomatic<sup>2</sup> plane of immanence. Deleuze (1985) wrote that "we have to believe in our world, not yesterday's, not tomorrow's. We need to believe in our world to make it livable because this world contains all the virtualities (p. 239)." This means that there is no predictable goal and, in accordance with Spinoza's (1994) conceptualization, we do not know what a body can do. Spinoza (1994) reminds us what a nightwalker is able to do.

To use an example close to us, the sucking power produced by a new born baby is absolutely fantastic. There is a new way of caring for new born babies in France, when the baby cries the adult gives him/her the little finger to suck. I was really impressed with the strength the baby was able to use. This strength is also felt when one feeds, but to feel it in this form is really astonishing. The sucking is unbelievably, disproportionately strong. Through this incredible act of strength, babies help us want to live in the world and to have hope.

### Schizo-analysis

During my depression, as I mentioned before, I had at least four exciting desirable and urgent tasks to fulfill (two books to finish, articles, and a 2010 Conference to prepare for with Chinese sociologists). In addition, I also had loveable tasks such as babysitting our two grandsons. However, goals and transcendence were of no help. I had wonderful and loving support from my family and a flowery bunch of friends phoning,

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<sup>2</sup> "images of thought" (Deleuze & Guattari, 1972).

visiting or mailing, but more was needed. I am not saying that I needed to be re-born [sic] but I did need some more materialistic (*matériels*), immanent crutches, assemblages that would be able to connect a step to another, in a way empirically drawing the parts of something like a machine (eventually becoming the draft or an outline of some kind of unknown *machines désirantes*). I asked friends to call me in the morning with messages such as: "Did you get out of bed?" "Did you have your shower?" "What do you plan the next hour?"

Some signals would blink – a slight connection was established, which sometimes lasted one morning, sometimes a few minutes. There was no linear or predictable progress that was at stake, instead there was experimenting; actually becoming a full time job needing no interpretation. Félix Guattari posited that one should intervene instead of interpret. Intervention brings hope, but it must be mechanical (*être machinante*) in Spinoza's (1994) sense of *la nature naturante*. If it is not mechanical then it is again transcendence (philanthropy, pity or guilt). At that stage in my depression, the schizo-analytical path that the psychiatrist led me on was precious. Micro-step by micro-step, I could see and grasp, in a way, not only my bed, the TV, the balcony, the shop down stairs, but I would also quickly rush back to what Deleuze and Guattari (1989) called the existential territory (*territoire existentiel*) that could protect me from the chaos, the black hole.

I also finally managed to go the swimming pool. I love swimming, and there I suddenly experienced a body again. It made me think later of Stella Nonna (Olsson, 2009), learning to walk or surf. It became an assemblage, a body with the water supporting it. However, the body also needed to be tamed in a way, to avoid the other bodies and the currents in the water, more or less speed, match gravitation and floating. Getting out of the water was sliding along an immanent plane. Objects that could help the legs to splash, bodies slammed beside me and it suited me as in Deleuze and Guattari's (1980) bodies without organs: "This body without organs is permeated by unformed, unstable matters, by flows in all directions, by free intensities or nomadic singularities, by mad or transitory particles" (p. 40).

I think that in RECE – whether or not people are believers is irrelevant – there is a search for immanence insofar as it has to do with bodies; children's bodies, adults' bodies. Recalling the depression, I was in a way learning to walk, to slide transversally (Guattari, 1972) as I did in the Dead Sea where a new body had to be experienced. It is also the case when I take care of Raphaël, age four (in Hebrew I think his name means *the one who heals*). When he hugs me and cuddles in my arms, the question

becomes whether I am cuddling him or whether he is cuddling me.

Sometimes I thought I was instrumentalizing him in order to defeat my depression; instrumentalizing his unconscious desire. However, I actually soon found out that it suited us both, it helped us both to increase our power of action (Spinoza, 1994). Raphaël also taught me to talk again, to run, to sing, and to dance. A collective assemblage of enunciation was being created. This phenomenon also occurs in schools for young children and in preschools each time adults and children produce situations, events together that suit both of them. This is much more in touch than the surrealistic *cadavre exquis* or automatic writing.

### Experimenting on an immanent level is risky

Relating to teaching, playing with or accompanying young children is risky; it never leaves you indifferent. If it does, this is because there is some kind of transcendence around and you are protecting yourself against the intensive outburst of desire children awaken in us. It is disturbing, chaotic, and dangerous. In particular, it endangers your identity, your self, and your knowledge. Through stepping away from transcendence one can then gain access to desire, which is a micro-political machinery or factory (*Anti Oedipus*).

I would now like to focus on exchanges with colleagues, Dahlberg and Olsson, and with a Belgian RECE member, Michel Vandebroeck, about a piece of action research led by children's school staff. These staff members are 99.99% women with very rudimentary training of about six months. They are called *auxiliaires de puériculture* and are auxiliaries of more expert staff (medical doctors, nurses, educators, psychologists). The local authority department felt that the auxiliaries were unsatisfied with the way the institutions handled them and so there was an official demand for this action research. The research was led in a suburb near Paris (Seine-Saint-Denis). Irène Jonas and I organized two groups, (one a year) consisting of 80 women who volunteered in about twenty centers for young children. The methodology was closely based on the mode of operations used in the consciousness groups in the 1960's Women's Liberation movement. It also incorporated an experiential approach through the use of hermeneutic phenomenology (Van Manen, 1990).

In the first place, as researchers we had posited that in this type of school for young children (*crèches*), the auxiliaries would have unique knowledge about adult and children interactions that traditional psychology, psychoanalysis or even cognitive social science have not acknowledged or noticed. In addition, in a certain sense, these fields do not have the practical or

theoretical ability to acknowledge or notice these interactions as they focus on a dyadic pattern of one child/one adult. On the contrary, within the children's centers a group of women along with one or several groups of children and educators have to handle face to face and group interactions between the children as well as relationships with the adults. These arenas embed multiple, complex, and often unpredictable relations and situations. In order to work with these interactions, the staff need to make use of serendipity competencies. Works by Piaget (1952), Freud (1908/1991), Lacan (1968) and even the ethologist Montagner (1978), a psychologist who observed children in nursery school behind a two-way mirror and labeled them as dominant or dominated children at age three, contain no information concerning serendipitous competencies.

These theoreticians were of no help in understanding how to behave and interact with the children while being as close as possible to them as they interact in groups that are always mobile (children quit the game, retire, others come in, others just pass along glancing). During the first three or four sessions (there were eight sessions in total) there was a form of denial about their specific competencies and the women would report to us that "We just take care of them", "Nothing special", and "We love children." Following these sessions, the usual common sense prevailed: "A woman is always able to mind children".

We then changed our strategy and asked them to tell us in a detailed manner exactly what they experienced, to describe some *special* and *particular* moments they could remember. We then discovered that they leaned on a materialistic, immanent plane and not on an ideological or transcendent plane, such as that suggested by Foucault (1980) in relation to applying the given principles of medical doctors or psychologists acting in the realm of power/knowledge *dispositifs*. The women used a very simple and common way of speaking; they spoke of "creations," which some of them called "magic moments", that they were able to welcome. These inventions were always embedded in rhizomes and at the same time always over-flooded by the children's escapes, simultaneous rebellions, and invasions as well as sparkling ideas or moments of apparent loneliness where the children would daydream and roam and experience something quite different.

After hearing their narratives, Irène and I discovered that it was those very immanent tools — *machines* — that empowered them to co-invent plays, situational relationships that were properly unthinkable because until then they were unthought-of (*inédit*) due to the fact that they had never occurred. This was a pragmatic process to which the women were open, it

occurred both in moments of organized play or in the 'in-between moments' (A'Beckett, 2007), where there was space and time for apparent emptiness, for shadows in corners. This links to what A'Beckett (2007) termed the 'unknown'. It is also possible to speak of unpredictable or even impossible events. These events can also be seen as untimely or *intempestif*, to take Nietzsche's wording.

Such untimely situations also occur in other arenas. Examples include Mandela being freed from jail and leading South Africa and even Obama being elected. A more recent example in France involves the very heterogeneous Green movement that is almost as strong as the Socialist Party<sup>3</sup>. From this point of view, hope is a search, an endeavour; a process one has to experiment with step by step, stone above stone. To do so means to escape transcendence, identity, Oedipus, to escape all the mainstream thinking and acting. It is of course easier to follow the common sense or orthodoxy, to rely on Oedipus, this is the more comfortable approach. However, it is of no help in allowing space for experimenting in early childhood education. This means that the process has to develop both in the south and in the north. There is no hope for the developing world if the only agenda is that of the IMF or the UNESCO grants that always rely on protocols and averages as well as quantitative data. For example, calculating the number of preschools can be relevant insofar as this can be compared to different countries, but indicates nothing in terms of aspects such as quality and desire.

We have to be especially attentive to the fact that universal standards must never be separated from immanent virtualities that need space and time in order to make it possible for an immanent plane where virtualities can unfold, propagate and contaminate what Blanchot (1989) called the Outside (at other moments Chaos), or what Glissant and Chamoiseau (2009) called the World as a Whole (*le Tout-Monde*). On an immanent plane, there are only movements, singularities, sleep, and no persons to whom something should be owed. Hope can only unfold when I, who, following the French poet Rimbaud's (1962) word, is "Another", is erased. The 'I' who thinks that somebody owes me something or that my identity needs recognition is handicapped.

Many of the third generation immigrants' children, whose parents came to France in the early 1950s, demand recognition on that basis. They feel that colonization wronged them (which is true), so France

<sup>3</sup> Today, this movement has practically split, on the one hand the Party (one could say a subjected group) and on the other a cooperative that is trying to invent new behaviours, new paths to invent a new manner of developing what Deleuze and Guattari called micro-politics (1980).

owes them atonement for this insult. A huge number of these youngsters live in deprived areas, are drop-outs, and are unemployed as a result of racial discrimination. However, being resentful, instead of opening virtualities, locks them up in transcendence (based mostly on identity, particularly group identities, and sometimes religious ones) that only creates more relegation, exclusion and despair. No hope can be attained or experienced in this way. Demanding recognition is hopeless. There are wonderful people who invent many arenas to imagine how to share and how to create, but because they are not connected (part of macro-politics in institutions that may be useful), their realm of efficiency, of action, their energy and their power of action are necessarily limited. Only a rhizomatic spreading can give life and desire a chance.

### Rhizomes as proliferation and contamination

If one wishes to take this rhizomatic spreading seriously, it means that one has to open paths that lead to previously improbable possibilities. We must provide empty space and time to facilitate access to unconscious desire. Everyone in early childhood education can agree on the fact that it is necessary to listen attentively and be smiling and loving. The question is whether these reasonable behaviours are able necessarily to lead to appropriate care. I can consciously decide to be nice and welcoming. I can receive training to achieve being nice and welcoming. However, if something worries me, if something in the child's or the parent's behaviour shocks me or does not please me, is it possible to refrain from pretending to smile, and from pretending to be benevolent *vis à vis* that child or that parent? There must be a way out of this dilemma.

Many professionals simply work according to the protocols that they have been taught to believe. In this regard, a French psychiatrist, Bokobza (2006), criticizes this type of practice and notices that in psychiatry today, practitioners no longer care about a sick and suffering singularity, but only deal with a disease. The question is then whether I should (or may) disclose and dis-cover an unconscious desire that pops up or out as a result of *lapsus linguae*, a behaviour, or an unconscious deliberate mistake.

At this point, I would like to question expertise as it relates to transcendence. Expertise is seen as scientifically inescapable. Many experts speak about subjects on television and then rush around the world giving the same modeled, stereotyped answers in all fields. This is closely linked to RECE's focus on hope. Through not following the Piagetian, Freudian, or Lacanian stages or stations that refer to transcendence and determinism and accept no singularity, after structuralism that posits things such

as Oedipus or prohibition of incest as universal, a new expertise is now developing through those cognitive sciences that argue that children's development is dependent on structures of the brain. They establish norms in relation to the maturation of the brain. This turn of events follows the exact same pattern as previous events: If a child does not manage this type of specific auxiliary exercise, if a child fails or plays too much, the parents will be informed that the child must see a child psychiatrist. In the French *écoles maternelles* the government protocols and regulations make use of cognitive standards which are only resisted by some sensible auxiliaries, pre-school teachers and pedagogical teams.

In order to address this position we need to remember what we learnt from the staff in the schools for young children. As Deleuze and Guattari (1989) claim in *Thousand Plateaus*, desire speaks to desire. In our RECE working processes we need to keep in mind this immanent posture (perhaps position) that is the only way to enable a relevant shared advice. Whatever good our advice contains, it should always connect *in situ* to what is occurring and should never contain recommendations or decontextualized proposals. If we do this then we are experimenting while accompanying the auxiliaries and the children; we share and we become part of the story.

If RECE wants to support pedagogies of hope, especially in the countries of the South where international experts (OECD, IMF, UNESCO) and these types of programs, protocols and legislation are used, it would be useful to map the influence of cognitivism in as many countries as possible. This would enable RECE to stress complexity, singularity, multiple standpoints and maybe even so-called 'useless' subjects such as emotions, sensitivity, attentiveness and love.

In the end, there is no space for heterogeneity, only for expertise. It is important to recall that expertise means judging. Experts' judgments decide what is good or evil, and what is right or wrong. That is the reason why expertise is so strong, because when actions, situations, and behaviours are judged to be appropriate they can be relied on. If RECE wishes to develop pedagogies of hope it is important to understand that expertise of that kind is particularly inappropriate for children of the South, who are still sensitive to the five senses. Peer and generation relations are very different in the South and can inform pedagogies for the North, not as a *status quo* but in the sense of the World as a Whole (le *Tout-Monde*). Desire is untimely and, as I said before, unreasonable. Pedagogies of hope can only rest on immanence, on an unconscious desire that is immediately political, micro-political (Guattari & Rolnik, 2007).

When an educator cradles or smiles at a child and gives way to her own unconscious desire, this immediately connects to the unconscious desire of the child and also of the other educators. As I was reminded by my dear colleagues, Dahlberg and A'Beckett "One must put words on what is happening there" (Personal communication, June 2009). When desire is at stake it leads to and comforts micro-political issues that at a tiny level endanger the normative systems. The staff members of the *crèches* involved in the action research phenomenon were very clear about this meaning in their work. When the process was presented to the Head of the Department, the medical doctors and the psychologists, the psychologists started to talk about the staff – one could say above their heads. The reaction was immediately lively, these women were furious and they told all these experts "It's our experience and sharing that entitles us to speak up."

Through this action research experience, the women who participated in the study were fed by expert knowledge, but also invented and shared vernacular know-hows, feel-hows, and bricolages. They then wove all these items together using their own singular recipe. They wandered from one arena to another, searching and exploring bodies, territories, and archipelagos by assembling and disassembling

mobile, fluid, and leaking groups. They tried to do their best but they also tried to do what was comfortable for them, what suited them, even with one less colleague that day. Once the women had voiced their feelings, the *rapport de forces* suddenly changed in the auditorium. They were voicing Hirschmann (1970) as their experience in front of experts. Desire had made a thundering entrance. It would not be suppressed, at least not for the moment. These women had invented a sort of rhizomatic nomadism in this auditorium; it changed the statuses and the roles. They were de-homogenizing the whole assembly, turning it upside down. Humpty Dumpties that needed to exchange and word this new agency were connecting in a worldwide rhizome.

Following this occurrence, we will be publishing a book on this experience and the staff members will be the authors, the voices of their own lives. For Reconceptualizing Early Childhood Education, many similar experiments are conducted all over the world and we can connect them. This will lead to more power of action and agency in terms of pedagogies of hope and playing on an immanent level.

## Referencing Format

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## About the Author



Liane Mozère is a Professor Emeritus of Sociology at the Paul Verlaine University in Metz (France). She is a French sociologist and feminist born in China in 1939, who later participated in the early activities and commitments of the Psychiatric Clinic of La Borde. Liane met Félix Guattari and worked with him from 1965 to 1992 in a freelance research group (*Centre d'Etude, de Rechercher et de Formation Institutionnelles* - CERFI).

Liane met Gilles Deleuze in 1969 and has since tried to make experimental use of Deleuze and Guattari's concepts (as well as many other unique considerations) in a range of different sociological fields including early childhood, gender, migrations, apolitical ethic of care, urban sociology, and Chinese society. All of her work, including her latest book *Fleuves et rivières couleront toujours. Les nouvelles urbanités chinoises*, has focused on giving voice to the invisible social agents and their unheard competencies.

Liane advocates for a grass root, vernacular sociology that is able to empower others and value their practices.

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