

Adventures requiring care and recklessness: a playful archive

Jayne Osgood, Middlesex University

Abstract

This chapter offers a Playful Archive¹ which t(h)reads a path through research undertaken in childhood studies over the past decade that insist that uncertainty, speculation and curiosity displace conventions that rest upon a search for knowability, linearity and solutions. The intention is for this Playful Archive to weave the promise of post-foundational inquiry through a series of provocations and propositions. The partial glimpses offered through images, poetry and accounts of speculative research practices gesture towards the potential that doing research differently can make in pursuit of making a difference in the world – research is understood as affective, unruly and ultimately activist in the difference it makes in how it comes about, in the act, and how it lingers and haunts long after. The chapter works with a range of feminist theories and philosophies but is most heavily indebted to Haraway (2016) and her invitations to: seriousplay, go visiting, and to engage in practices of worlding as a means to reorient both thought and practice. The chapter seeks to address the question: what gets overturned or displaced when engaging in post-foundational research? The chapter contests that complexifying what research is, how it is done, and what it generates involves bringing matter, affect, philosophy, ethics and theory together to push aside taken-for-granted practices and pursue research in an altogether different key.

¹ The 'Playful Archive' as it unfolds in this chapter curates a collection of research artefacts and extracts from research undertaken over the past decade, www.jayneosgood.org provides a platform and space to further dwell amongst the archive but what is offered in this chapter are glimpses intended to provoke and illustrate the potential of postfoundational methodologies-without-method in childhood studies.

Down the rabbit hole: worlding in childhood research



[Fig 1. Down on the ground, Osgood 2023]

There has been a steady growth in childhood studies framed by post-foundational philosophies and practices (see Diaz-Diaz & Semeneć, 2019). My most current work, influenced by feminist philosophers and science scholars (Donna Haraway, Karen Barad, Anna Tsing, Stacy Alaimo, Erin Manning and Kathleen Stewart amongst others) contributes to this growing scholarship. It takes up the invitation to go off the beaten path, to engage in practices of deep hanging out where the researcher becomes infected and affected by that which she researches. This mode of researching makes demands that cannot be predicted in advance of ‘going into the field’ (and in fact, calls into question what constitutes the ‘field’). Post-foundational childhood studies insist that uncertainty, speculation and curiosity displace conventions that rest upon a search for knowability, linearity and solutions. However, post-foundational research with children is frequently met with hostility, suspicion, and censure because de-centering the human is considered unthinkable as it risks erasing the child (Murriss & Osgood, 2022; Osgood & Mohandas, 2022).

Notwithstanding such skepticism, MacLure (2015) views post-foundational approaches as adventures requiring care and recklessness. This chapter attempts such an adventure by weaving emergent, theory-into-practice methodologies, that de-center the human by attuning to affective forces, taking matter seriously and exploring the potential for transdisciplinary approaches to generate different knowledge, differently. In the spirit of care and recklessness,

Haraway's (2016) SF philosophy² is variously enacted to take up worlding practices which generate myriad unanticipated embodied, affective and sensory encounters through the everyday ebb and flow of life, and that continue to resurface long after the research happens. As Haraway (2013, p.2) states:

“What I call worlding... is knowledge-making and world-making that inform a craft that is relentlessly replete with organic and inorganic critters and stories, in their thick material and narrative tissues... .. There is a tight coupling of writing and research – where both terms require the factual, fictional, and fabulated; where both terms are materialized in fiction and scholarship.”

What ‘research is’ and how it is undertaken is radically reconfigured and as such freed from temporal and disciplinary boundaries. This chapter re-turns (in the sense of aerating, turning over, composting, following Haraway, 2008) immersive encounters, atmospheres, hauntings and memories which intensify ontological insecurities when old certainties associated with research are displaced.

A poetic middling: the qualia of post-qualitative inquiry

Wondering
Wandering
with a child-like curiosity
about the arts of
Noticing
Attuning
Sensing

S l o w i n g d o w n

To ask:
What else?
What if?
What emerges
From deep hanging out
From being open to surprise

Tap into your inner child
Allow yourself to....
Feel
Taste

² SF is a philosophy offered by Haraway that brings together a raft of SFs that together provide an innovative, transdisciplinary approach to undertaking research, SFs include: situated feminisms, science fiction, science fact, speculative fabulation, string figuring, so far. Approaching research through these multiple lenses opens out investigations and invites a serious playfulness that generates research that defies convention and is always open to creative experimentation with the objective to actively participate in world-making through differential engagements with human, non-human and more-than-human.

Smell
Hear
Touch
The world as it becomes
Through everyday happenings

Compos(t)ing
Re-turning
Aerating
Dwelling
In a slowed down state of
Discovery

Making
Crafting
Scrabbling
Storying
Other ways to
Think
Feel
Do
Research

The abysmal middle of post qualitative inquiry

Along with others in this collection, this chapter asks: What are you willing to give up? What are you not willing to give up? What gets overturned or displaced in such research adventures? The chapter then attempts to extend these questions to probe into the capacities for post-foundational inquiries to create space for careful and reckless creative experimentation; to consider how ethics become reformulated; and ultimately to ask what other stories are made possible that can make some sort of difference in the world.

These questions are complex, interwoven and potentially unanswerable but persistently resurface and demand attention when the limits of humanist, anthropocentric representationalism become indisputable in childhood studies that unfold in the Anthropocene. What ‘research’ is, the reasons it is undertaken, and the potential it has - to make a worldly difference - are called into sharp focus. Research can no longer be thought of as timebound, place specific, and outcome oriented. Instead, it must be thought of as on-going, tentacular, affective and affecting. MacLure (2015, p.106) writes of the need for immanence, the imperative to get caught up with the movements and processes in which we are entangled. As she states:

“The middle can be a depthless and directionless (non-)place where subjects and objects no longer behave themselves or take up the places allotted to them by the rules of theory, methodology, or institutional discourses.”

Ulmer (2017) reminds us that, as a more-than-human endeavour, post-qualitative research cuts across education, justice, and environmental concerns, and attends to the urgencies of the Anthropocene (climate change, political violence and technological threats), she stresses that “where posthumanism departs from interpretivism . . . is the equivalent emphasis placed upon bodies of nonhuman matter” (p. 837) and goes on to encourage the privileging of “creative experimentation over the delivery of definitive answers” (p. 837). Scholars working with post-foundational methodologies effectively recast how and why research is done. The objective is to produce different knowledges and outcomes in ways that understand agency to be a material entanglement (Strom et al, 2019). Post-foundational research has real consequences both in the moment and long after, and it holds the promise of actively reshaping the world by taking up creative possibilities to intervene. This is a fundamental shift that actively displaces the ‘god trick’ identified by Haraway (1988) – of the impartial, objective, at a distance, dispassionate man of science, and instead celebrates the partial perspectives, situated knowledges and deep political commitments of the feminist researcher – i.e. the figure of the ‘mutated modest witness’ (Osgood, 2020a).

Furthermore, this foundational shift insists that ethics are done differently, more confederately, more posthumanly. The philosophical underpinnings of post-qualitative inquiry insist that ethical commitments reach beyond a narrow moral responsibility *for* other (humans) to a relational, on-going response-ability in each moment to the ‘somethings happening’ (Stewart, 2011). This involves attuning to atmospheres, and to what research agitates, and what the affective forces set in motion generate elsewhere. Haraway (2016) argues responding to life on a damaged planet involves making trouble – getting in the thick of things, acknowledging that we are part of, and contributing to the world’s differential becoming through processes of sympoiesis – or becoming-with. Haraway considers care vital to this trouble-making mode of research, which she defines in terms of curiosity:

“Caring means becoming subject to the unsettling obligation of curiosity, which requires knowing more at the end of the day than at the beginning” (2008, p. 36).

Ethically this manifests as ongoing processes of curious-care and capacities to respond. Undoubtedly, research practices (shaped by flattened ontologies that make space for the non-and-more-than-human, creative experimentation, re-casted ways of knowing and doing, and a heightened/ deepened sense of ethical response-ability founded upon curious care) are alien and misaligned with old orthodoxies and institutional expectations. Research then is no longer in search of answers to predefined questions, or as Manning (2016, p.13) asserts:

‘What emerges from a study will never be an answer. What emerges will be patient experimentation. What emerges will be another mode of encounter, another problem, another opening onto the political site, as yet undefined.’

The significance of qualia in post-qualitative inquiry (Osgood & Guigni, 2016) is felt through dwelling upon and amongst: the materiality of research, the porosity of boundaries, the hauntings and bodily registers that are triggered from research that privileges affective attunement to what is unfolding, and the pursuit of unfurling tentacles. Worlding privileges optics reliant upon what is sensed, felt, tuned into (Osgood & Andersen, 2019). Despite nearly two decades of post-foundational inquiry across education studies there remains hesitancy, distrust and frequent conservatism from key gatekeepers to research shaped by

these considerations. This testifies to the highly effective subversive, disruptive work that post-foundational inquiry undertakes. But it also ensures that more conservative, recognisable and knowable forms of research persist as ‘authoritative knowledge’.

Whilst increasingly present in specialist journals, conferences and networks, there are countless examples where post-qualitative inquiry is denied space, ridiculed or shut down altogether. This landscape creates conditions of (im)possibility for the post-qualitative researcher, that must be navigated because it has profound implications for the shape research takes and the extent to which it (is permitted to) articulate(s) its underlying philosophical tenets. This is perhaps precisely the reason we need adventures shaped by both care and recklessness – that is ethical and radically curious. As a community, post-foundational researchers are compelled to continue to take risks, to defy convention and to strive for research that is deeply and unapologetically political – research that is activist (Osgood et al, 2016).

These challenges and tensions are encountered daily and come with a ‘loss of ontological security when we refuse to allow ourselves to be carried to a place of safety by dogmatic thinking or the comforts of methodology’ (MacLure, 2015, p.104). Taylor et al (2022) stress that post-qualitative inquiry offers possibilities for deepening research relations and for expanding feminist indiscipline in its refusal to flatten research/ers into grids of knowledge. It is by sharing ways of resisting disciplinary grids of knowledge that the post-foundational research community directly challenge the status quo and create opportunities for innovation. The remainder of this chapter offers glimpses into ‘methodologies without methodology’ (Koro-Ljungberg, 2016) that emerge from an on-going commitment to research that disrupts taken-for-granted ideas about how knowledge gets produced.

The emergence of child-like methodologies: adventures in care and recklessness

As I have argued previously, childhood studies framed by post-foundational philosophy involves emergent methodologies that align closely with child-like ways of being in the world; that privilege open-ended exploration through bodily, haptic, sensory encounters with the world as it unfolds through the everyday and often unremarkable (Osgood, 2014, 2015; Osgood & Mohandas, 2020, 2022; Holmes et al., 2018). As adult researchers this demands that notions of anthropocentric expertise are given over to a willingness to un/re-learn how to be in the world.



[Fig.2 Aesthetic Explorations with Cork, Osgood & Odegard, 2022]

Aesthetic explorations with cork (Fig 2, above) provides a lively example of post-foundational childhood research. We (Osgood & Odegard, 2022) re-turned, aerated and sat with the hauntings that a pedagogical encounter with cork in a Norwegian kindergarten agitated. In our commitment to pursue methodologies without method, we sat with what unfolded, and tuned in to the surprises that reside in seemingly not very much. Taking cork to the heart of our inquiry we allowed our optics to wander; and attended to the relationalities between cork and ‘child’ in a worldly, confederate sense. Taking our cue from a Norwegian pre-schooler’s curiosity with cork (its feltness that incited haptic explorations with teeth, nails, force, and velocity) we attempted to attune to childlike capacities to notice, recognizing bodily explorations as astute observations of the ‘what else’ (Manning, 2022). This involved pursuing tentacular lines of enquiry that reached far beyond normative explanations and resisted reinscribing narratives of biophilia, innocence, nature and purity. Rather we arrived at granular stories of the feral effects of the temporal and colonial displacement of matter - stories simultaneously disruptive and generative (Tsing et al, 2022).

With curiosities provoked, a methodology emerged that invited us to explore ‘what else’ cork might potentiate. Attuning to feltness, embodied encounters, oral investigations, and a willingness to be open to what the texture, scent, taste of the corks might agitate we began to ‘seriouslyplay’ (Haraway, 2016). It was only by rummaging and foraging around our houses, through kitchen drawers, and in the depths of craft boxes that piles of cork stoppers were assembled. Rolling cork between fingers; resting it palm-up as it captured the sun; biting down on its spongy surface; inhaling the acrid scent of old wine traces, throwing it against the wall to watch it bounce haphazardly across the room; studying printed words etched along the sides. Taking our cue for aesthetic explorations of ‘natural materials’ from young children set in

motion a raft of uncomfortable affects. Aside from wondering what cork is and what cork does, we were prompted to explore what and where else cork can take posthumanist enquiries into childhood of the Anthropocene. This insisted upon a project of tracing and delving into long buried colonial, heteropatriarchal, capitalist histories where the non-innocence of cork became apparent, and where the figure of the child surfaced in surprising, troubling and sometimes harrowing ways. Attuning to the unfurling of cork lines and staying with the discomfort of sticky knots, generated other ways to encounter ‘child’ which we unraveled by delving into unlikely archives, unfamiliar journals from disciplines outside our own, confronted with formulas and equations about the ‘science of cork’ that we would never have entertained had we abided by the disciplinary regimes that so powerfully determine how childhood studies *should* be undertaken. Venturing off the beaten path in pursuit of other stories about childhood, via cork, is fraught with vulnerability, risk and a sense of fraudulence. This is precisely the sort of adventure in care and recklessness that is necessary if we are to take seriously children’s place in the world and our human response-abilities to exercise an ethic of care to the world as endlessly pastpresentfuture (Haraway, 2016).

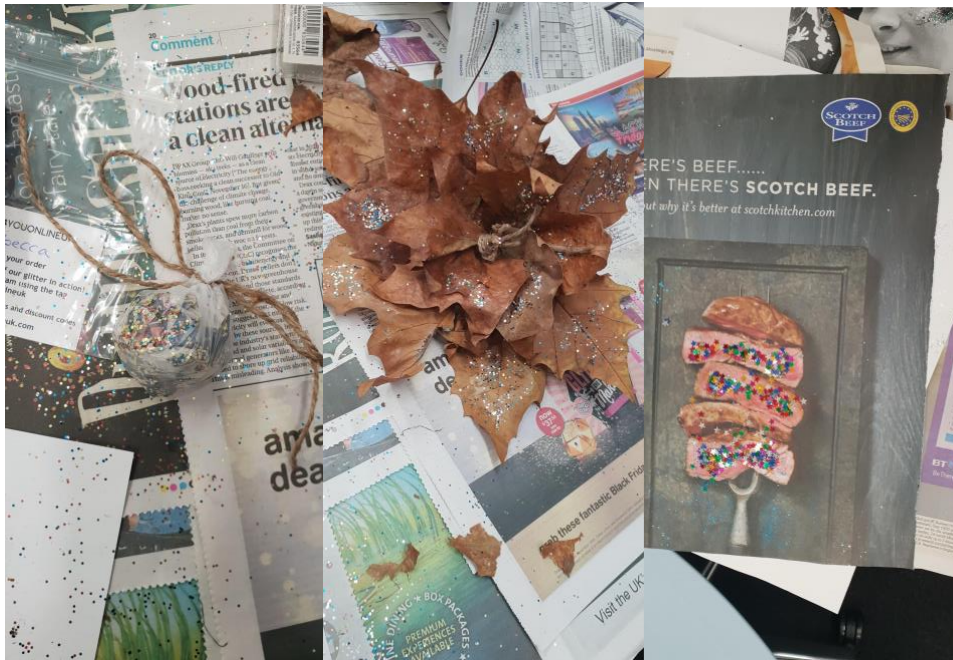
Koro-Ljungberg (2016, p. 6) characterises such approaches as ‘methodologies without methodology’ because ‘researchers are simultaneously working within and against existing methodological structures, ideas, and established literature’. She goes on to argue that methodologies without methodology might be thought of as productive failures shaped by a commitment to reinvent and re-envision methodologies as they come into being. Research then becomes more creative and improvisational – replete with surprises, confusion, disorientation, discomfort – and sometimes fun!

The objective becomes to make the familiar strange, or following Derrida, to become a foreigner in one’s own language. Undertaking childhood studies that consciously decentres the human subject from investigations sets in motion all manner of suspicion and doubt. Such research must tread a careful balance between conforming to recognisable tropes whilst allowing itself to be open to the unexpected, but never in search of knowable and readily codified accounts of childhood. Koro-Ljungberg (2016) stresses that methods become temporary structures that melt, transform, circumvent, infiltrate, dis/appear while opening new directions in inquiry. Figures 2 and 4 take child-like engagement with the world as a starting place from which to circumvent and infiltrate normative ways to undertake research in childhood contexts.

(More) seriousplay: curating an arts-based workshop

Whilst (k)not-knowing – that is being open to the knotty, not-yet-known - is useful, the post-foundational researcher nevertheless comes to research laden with theories, philosophies, politics and passions. Putting theory to work through methodologies, as proposed by Jackson & Mazzei (2012, 2022), is a productive and political move. It enables research to move away from technicist, formulaic, linear, and causal logic and so challenge narrow ways in which to view and make sense of the world. It is by thinking with theory - at all stages of research- that post -foundational inquiry pursues validity of other kinds. The integration of creative and artistic experimentation into research practices, alongside a deep investment in theory, results

in a heightened comfort with the inevitable uncertainty that comes with partially finished thought and practice.



[Fig 3. Encounters with glitter: ethics, politics and care in arts-based research]

Entering the field, unsure of what will take shape, being open to what hails our attention and thinking with theory is messy work that requires heightened ethical response-ability through care-full research practices. Figure 3 above depicts a curated arts-based workshop that invited curious and speculative engagement. The materialised figuration of glitter was central to this workshop (Coleman & Osgood, 2019). At each stage of the process, theory was put to work to consider the care and ethics involved in preparing and dismantling a post-foundational workshop involving glitter. A series of questions, reflections, and diffractions were agitated concerning what might unfold, what did unfold and the affective and embodied traces that were left. Taking glitter seriously through arts-based practice involved dwelling upon the design, choreography, and management of a workshop committed to seriousplay with glitter.

Taking matter seriously involved playful experimentation with what it is, what it does, and what we then do with what glitter does – as an ethical, care-full political feminist experiment in thinking-feeling-doing deeply that was reliant upon childing sensibilities encountered in previous research undertaken with child-researchers (Osgood, 2018, 2019a, 2019b). As Figure 4 below depicts, glitter holds capacities to hail attention, to demand a critical engagement, to slow down, notice, attune and be open to what it can do. Taking our cue from this childing inquisitiveness we sat with the trouble that glitter agitates and attended to the further questions it provokes as it deepens our worlding sensibilities. Taking seriously the endless, everyday entanglements with glitter involves attending to its feral effects as they emerge. Feral effects (Tsing et al, 2020) manifest in processes of manufacturing, consumption and dispersion throughout multiple ecosystems; and potentiate glitter as a teller of - rich, colonial, gendered, sometimes deadly, always worldly - stories, that allow for the promise of postfoundational research to surface.



[Figure 4. Glitter's doings, Osgood, 2019a]

The workshop generated an atmosphere of discomfort and uncertainty; an affective ecology emerged from the materialdiscursive capacities of glitter. We were cognizant of glitter as matter frequently viewed with disdain and held accountable as a significant micro-plastic polluter (Osgood, 2019a). During the workshop, we categorised glitter as 'natural', 'new' or 'recycled' and arranged it accordingly on three tables. The 'natural' biodegradable mica glitter was arranged with other 'natural' materials including leaves, shells, stones and string. The 'new' brightly coloured plastic glitter was provided with glue, scissors and free newspapers (from the Murdoch empire). The 'recycled' glitter came from home and included glitter glue, glitter nail varnish, half-full pots of glitter, and was arranged with other materials including pipe cleaners, sequins and a left-wing newspaper.

The tensions, complexities and uncertainties of playing with glitter as a methodology without method raised important questions about the imperative to be attentive to what gets generated when research is undertaken in novel ways. Or as Puig de la Bellacasa (2017:39) asks, 'how are researchers involved in the making of the world?' she suggests that:

As blurred boundaries deepen entanglements and interdependencies, the ethico-political demand persists and maybe intensifies for elucidating how different configurations of knowledge practices are consequential, contributing to specific rearrangements. Even more than ever before, knowledge as relating - while thinking, researching, storytelling, worlding, accounting - matters in mattering of worlds (2017, p. 28).

Participants were asked to gravitate towards the table that appealed to them, given minimal instruction, and advised that they would move to another table, leaving their creations behind. Lively discussions unfurled; connections were made to the surfacing of glitter in everyday lives – attention was turned to what it means, what it does, where it goes, what it agitates, and to our

(human) response-abilities in the myriad glitter ecologies we are implicated. The glitter was undertaking significant materialdiscursive work. The unsettling and generative residues of the glitter took on a dynamism that could not be predicted, raising deeply troubling political questions, that continue to live on long after the glitter was vacuumed and the artwork stowed away. Elevating glitter as central to educational research is not without risks; glitter is dismissed as a frivolous, irrelevant, pollutant with little to offer educational research. As an adventure in care and recklessness this glitter workshop agitated a deep engagement with the consequences of human exceptionalism. Acknowledging that glitter traverses disciplinary boundaries allowed us to wrestle with pressing questions concerning the urgencies of the Anthropocene (from the complexities of micro-plastic pollution; to LGBTQ+ glitter bomb activism; the sparklification of contemporary girlhood; to child labour and lung disease caused by mica mines in India - see Osgood, 2019a for a fuller account).

The feltness of research: disrupting knowability and linearity

The glimpses into research from a playful archive scattered throughout this chapter allude to a speculative (k)not-knowing that rests upon an underlying conviction to the feltness of research. Taking seriously Haraway's (2008) notion of research as 'visiting' shifts the shape that enquiries take. Knowledge is generated from a position of being open to surprises; it is by attuning to atmospheres, halting moments, sensations and uncomfortable affects that it becomes possible to exercise what Tsing (2015) terms 'radical curiosity' to find wonder in the everyday, unremarkable and mundane. In a recent publication: *From Multispecies Tangles and Anthropocene Muddles: What can Lichen Teach Us About Precarity and Indeterminacy in Early Childhood?* I recount the potential for 'visiting' in childhood research to tune into the unremarkable (lichen, dead pigeon, virus, chewing gum) to open other ways to encounter the world and tell other stories about childhood.



[Fig. 5, Lichen, Osgood, 2022]

Early childhood contexts are typically viewed as unremarkable, shaped by routines, habits

and structures designed to promote linear development through knowable progress. Post-foundational research troubles this construction by taking inspiration from child-like ways of being in the world. Reconfiguring the everyday and unremarkable that is routinely (assumed to be) found in contemporary childhoods (e.g. glitter: Osgood, 2019a, blocks: Osgood 2019b, Osgood & Mohandas, 2020; backpacks: Osgood & Andersen, 2019; animal figurines: Osgood & Mohandas, 2021; picturebooks: Osgood & de Rijke, 2022; playgrounds and outdoor spaces: Osgood, 2022; Osgood & Axelsson, 2023; dress up: Osgood, 2014; Osgood & Guigni, 2015) involves attending to the non-innocence of material-discursive assemblages that work to generate and sediment ideas and practices. Being active in world-making practices involves bodily engagement, and curious, philosophically informed, exploration and open-ended experimentation with all the senses – as the examples with cork and glitter have illustrated. The concern becomes with the feltness of the world, where encountering the more-than is an ecology of practices that embodies transversality that generates more than-one-creation. As such, research finds expression beyond textual accounts of what was found, what was represented, what it means in terms of knowledge about ‘the child’.

World-making practices agitate affective responses, that often defy textual accounts. As such, an ecology of practices in childhood research becomes transdisciplinary and generative (Osgood & deRijke, 2022; Osgood et al, 2022). Researchers engage in/poetry, photography, children’s literature, craftism and artwork in the pursuit of finding other ways to grapple with how child/hood(s) are produced in the Anthropocene. This typically culminates in the non-normative curation of manuscripts that rupture taken-for-granted and established modes of researching and framing childhood. Taylor et al (2022) stress the imperative to contest the linearity and separation of stages that mark conventional research practices. MacLure’s depth-less middle is worth remembering. All elements of research are entangled and coalesce in unexpected ways; projects have multiple beginnings where planning and doing become inseparable – and allowing ourselves to get lost in the depth-less middle is central to post-foundational research. It is in the depth-less middle that hauntings are (re)awakened and unlikely, sensed relationalities bubble up to guide research investigations back to places already visited and off on adventures devoid of cartographic lines.

The undoing of normative ideas and practices of qualitative inquiry is deeply unnerving and as such incites extensive critique on the grounds that ‘anything goes’. With the displacement of old methodological orthodoxies comes the assumption that research concerned with affect and materiality, and shaped by creative experimentation, is necessarily less trustworthy. But as this chapter illustrates, the demands felt by researchers undertaking research that generates, interacts, and grapples with affective forces demands a heightened accountability for how all aspects of research matter.

A tight coupling of writing and research

Adventures in care and recklessness might find expression in published manuscripts such as this. How research is presented in published outputs is a further important consideration for the post-foundational researcher. Returning to Haraway’s (2013) insistence that: ‘there is a tight coupling of writing and research – where both terms require the factual, fictional, and

fabulated; where both terms are materialized in fiction and scholarship’ is a timely reminder that ideas about linearity, segmentation, truth and validity in research are fictions. Recognising and working with the tight coupling of writing and research makes the curation and crafting of manuscripts intricate, demanding, joyful acts of relational, collaborative, tentacular storytelling.

The development of a ‘scrabbling down the back of the chair methodology’ provides one example of the tight coupling of writing and research. This emergence of a methodology without method makes explicit the messy affordances of co-researching with a child. In the pursuit of generating knowledge about childhood literacy in novel ways the approach consciously defies convention to create space for heightened ethics. In de Rijke et al (2023) we take up the figure of the bag lady (as proposed by Haraway 2016 via Le Guin) to develop a ‘scrabbling methodology’. We were guided by a children’s picture book, the intensities of living through lock-down and home-schooling, and what was literally found down the back of our chairs. The research refused planning, deliberation, precise control, or orchestration; rather it was conceptually and practically oriented to undoing the anthropocentric intentionality of research. It was through scrabbling together (with child researcher and a host of non and more-than-human others as curated in Figure 6) that an in-between, processual and indeterminate activity allowed for unforeseen assemblages to emerge through unexpected human-non-human choreography.



[Fig. 6 Scrabbling methodology, de Rijke, Osgood & LR, 2023]

Careful and curious; adaptive and sensitive

The glimpses at post-foundational research presented throughout this playful archive are illustrative of the emergent nature of creative methodologies-without-method. Research

intended to generate affect poses an ethical responsibility and highlights the need for a radical reappraisal of normative approaches to research ethics in educational research. Post-foundational approaches refuse to fit narrow humanist compliance to merely ‘do no harm’ to human participants. The confederate, worldly, relational nature of post-humanist research insists that ethics must be understood both more broadly and more precisely, as an on-going, moment-by-moment response-ability. Haraway (2008) stresses the imperative to exercise the ability to respond ethically, with curiosity and care, to relational becomings, as they unfold. This is not something that can be readily conveyed to university ethics committees, or funding bodies but is widely understood within post-foundational research communities. Across the growing field of post-foundational research debates about ethical responsibilities are widely rehearsed. The pursuit of creative, experimental research, by definition, resists the pursuit of predictable and knowable formulas. The increasing influence and inflection of arts-based approaches to educational research contributes to ensuring that the field remains lively and dynamic, that knowledge through research-creation is endlessly uncertain, generative and inconclusive. It is committed to persistently opening inquiries, to the emergence of an on-going curiosity (Haraway, 2008) which is not about discovery, or getting things right but finding ways for research to realise its political potential to disrupt, upturn, and actively make a difference in how worlds are made.

In seeking to address what I am overturning or displacing through undertaking post-foundational childhood studies, this chapter has gestured towards ways in which inquiry can break free from the orthodoxy surrounding normative research. As Ferrando asserts (2014, p.13):

‘A posthumanist methodology has to be adaptable and sensitive; it has to indulge in its own semiotics, hermeneutics, pragmatics, metalinguistics, in order to be aware of the possible consequences which they might enact on a political, social, cultural, ecological level.’

The curation of adventures in care and recklessness traced through this chapter attest to how research mutates as it becomes intimately attuned to everyday rhythms, atmospheres and unfoldings in the pursuit of making a tangible difference.

References

- Coleman, R. & Osgood, J. (2019). Glittering practices: what gets produced through feminist new materialist methods, practice research and pedagogy? *Reconceptualising Educational Research Methodology*, 10 (2) 61-86.
- de Rijke, V. & Osgood, J. (2023). What can a method of scrabbling with Le Guin’s Carrier Bag Theory of Fiction offer conceptualisations of ‘the child’ in the Anthropocene? in J. Deszcz-Tryhubczak & M. García-González (Eds) *Children’s Culture Studies After Childhood*.
- Diaz-Diaz, C. & Semenec, P. (2019). *Posthumanist & New Materialist Methodologies*. Springer.
- Ferrando, F. (2014). Towards a Posthumanist Methodology. A Statement in *Narrative Posthumanism*. Frame, 25.1, May, Utrecht University, pp9-18.
- Haraway, D.J. (2016). *Staying with the Trouble: making kin in the Chthulucene*. Duke University Press.
- Haraway, D. J. (2013). SF: Science fiction, speculative fabulation, string figures, so far. *Ada: A Journal of Gender, New Media, and Technology* (3). doi: 10.7264/N3KH0K81

- Haraway, D.J. (2008). *When Species Meet*. University of Minnesota Press.
- Jackson, A.Y. & Mazzei, L. (2012/2022). *Thinking with Theory in Qualitative Research*. Routledge.
- Holmes, R. Jones, L. & Osgood, J (2018). ‘Mundane habits and methodological creations’ in (Eds) A. Cutter-Mackenzie, K. Malone and E. Barratt Hacking (Eds) *International Research Handbook on Childhood Nature*.
- Koro-Ljungberg, M. (2016). *Reconceptualizing Qualitative Research*. Sage.
- Puig de la Bellacasa, M. (2017). *Matters of Care: Speculative Ethics in More than Human Worlds*. Minnesota Press.
- Maclure, M. (2015) The ‘new materialisms’: a thorn in the flesh of critical qualitative inquiry? In G.Cannella, M.S. Perez and P. Pasque (eds) *Critical Qualitative Inquiry: Foundations and Futures*. Taylor and Francis.
- Manning, E. (2016). *The Minor Gesture*. Duke University Press.
- Murris, K. & Osgood, J. (2022). Risking Erasure? Posthumanist Research Practices and Figurations of ‘Child’, Special Issue, *Contemporary Issues in Early Childhood*.
- Osgood, J. (2023) Down on the ground: the material memoir of the posthuman childhood researcher in J. Osgood (Ed). *Postdevelopmental Approaches to Childhood Research Observation*. Bloomsbury.
- Osgood, J. & Axelsson, S. (2023). Arboreal Methodologies: the promise of getting lost (with feminist new materialism and Indigenous ontologies) for social studies in B. Varga., Montreal, T., & Christ, R. (Eds) *Be(com)ing Strange(r): Towards a Posthuman Social Studies*. Teachers College Records Press.
- Osgood, J. & Mohandas, S. (2022) Grappling with the Miseducation of Montessori: a feminist posthuman re-reading of ‘child’ in early childhood contexts, *Contemporary Issues in Early Childhood*, Special Issue: Risking Erasure? Posthumanist Research Practices and Figurations of (the) Child
- Osgood, J. & Mohandas, S. (2021). Figuring gender in early childhood with animal figurines: pursuing tentacular stories about global childhoods in the Anthropocene. in M. Tesar (Ed) *Global Childhoods Sage Handbook*.
- Osgood, J. & Mohandas, S. (2020). Reconfiguring the ‘Male Montessorian’: the mattering of gender through pink towering practices, *Early Years* 40, 1, 67-81 <https://doi.org/10.1080/09575146.2019.1620181>
- Osgood, J. & de Rijke (2022). “That’s enough!” (But it wasn’t): the generative possibilities of attuning to what else a tantrum can do, *Global Studies of Childhood, Special Issue: The spectacle of ‘tantruming toddler’: Reconfiguring child/hood(s) of the Capitalocene*.
- Osgood, J. & Odegard, N. (2022) Crafting granular stories with child-like embodied, affective and sensory encounters that attune to the world’s differential becoming, *Australian Journal of Environmental Education Journal*.
- Osgood, J. Andersen, C.E. & Otterstad, A.M. (2022). Portal-time and wanderlines: what does virus-ing-with make possible in childhood research? *Reconceptualising Educational Research Methodologies*.
- Osgood, J. (2022). From multispecies tangles and Anthropocene muddles: what can lichen teach us about the precarity in early childhood education? in C. Blyth & T.K. Aslanian (Eds) *Children and the Power of Stories*. Springer. Sage.
- Osgood, J. (2020a). Queering understandings of how matter comes to matter in the baby room in L. Moran, K. Reilly, and B. Brady (Eds) *Narrating Childhoods across Contexts: Knowledge, Environment, and Relationships*. London: Palgrave Macmillan.
- Osgood, J., Semeneć, P., & Diaz-Diaz, C. (2020). Interview with Jayne Osgood, In C. Diaz-Diaz and P. Semeneć (Eds.), *Research after the Child: Engaging with Posthumanist and New Materialist Methodologies*. Springer

- Osgood, J. (2020b). Becoming a ‘mutated modest witness’ in early childhood research. In Shulte, C. (Ed) *Ethics and Research with Young Children*. Bloomsbury.
- Osgood, J. (2019a). You can’t separate it from anything!: glitter’s doings as materialised figurations of childhood (and) art, in M. Sakr. & J. Osgood (Eds) *Post-Developmental Approaches to Childhood Art*. Bloomsbury.
- Osgood, J. (2019b). ‘Materialised reconfigurations of gender in early childhood: Playing Seriously with Lego’, in J. Osgood & Robinson, K. (Eds) *Feminists Researching Gendered Childhoods*, Chapter 5.
- Osgood, J., & Andersen, C. E. (2019). A feminist new materialist experiment: Exploring what else gets produced through encounters with children’s news media. *Contemporary Issues in Early Childhood*, 20(4), 363–380.
<https://doi.org/10.1177/1463949119888482>
- Osgood, J. et al. (2016). ‘Re-imagining anti-bias education as worldly-entanglement’, Chapter 15 in Red Ruby Scarlet (Ed) *Anti-bias Approaches in Early Childhood Education*, Multiverse Publishing: Sydney.
- Osgood, J. & Giugni, M. (2016) ‘Reconfiguring ‘quality’: matter, bodies and becomings in early childhood education’ in G.S.Cannella., M. Salazar Perez & I, Lee. (Eds). *Critical Examinations of Quality in Early Education and Care*. New York: Peter Lang.
- Osgood, J. & Giugni, M. (2015). Putting post humanist theory to work to reconfigure gender in early childhood: when theory becomes art becomes method, *Global Studies of Childhood*. 5 (3) 346-60
- Osgood, J. (2014) ‘Playing with Gender: making space for post-human childhood(s)’ in J. Moyles., J. Payler & J. Georgeson (Eds) *Early Years Foundations: An Invitation to Critical Reflection*. pp.191-202. Milton Keynes: Open University Press.
- Stewart, K. (2011). Atmospheric Attunements. *Environment and Planning D: Society & Space*, 29, 445-453.
- Strom, K., Ringrose, J., Osgood, J. & Renold, E. (2019). Editorial: PhEmaterialism: Response-able Research and Pedagogy, Special Issue: *Reconceptualising Educational Research Methodology*. 10 (2).
- Taylor, C. A. et al. (2022). Regarding String: A Theory-Method-Praxis of/for Co-compos(t)ing Feminist Hope. *Reconceptualizing Educational Research Methodology*, 13(2).
- Tsing, A.L., Deger, J., Saxena, A.K., & Zhou, F.E. (2020). *Feral Atlas: The more-than-human Anthropocene*. Redwood City: Stanford University Press. 10.21627/2020fa
- Tsing, A.L. (2015). *The Mushroom at the End of the World*. Princeton University Press.
- Ulmer, J. (2017). Posthumanism as research methodology: Inquiry in the Anthropocene. *International Journal of Qualitative Studies in Education*, 30, 9832–9848