Fraying the Edges of Literacies: What Do Post-Philosophies Produce for Early Childhood Literacies?

HACKETT, Abigail <http://orcid.org/0000-0003-4332-8594> and KUBY, Candace R. <http://orcid.org/0000-0002-3063-7083>

Reading Research Quarterly

INTERNATIONAL LITERACY ASSOCIATION

ARTICLE OPEN ACCESS

Fraying the Edges of Literacies: What Do Post-Philosophies Produce for Early Childhood Literacies?

Abigail Hackett[1] | Candace R. Kuby[2]

[1]Sheffield Hallam University, Sheffield, UK | [2]University of Missouri, Columbia, Missouri, USA

Correspondence: Abigail Hackett (a.hackett@shu.ac.uk)

Received: 17 July 2025 | **Revised:** 25 March 2026 | **Accepted:** 2 June 2026

Keywords: early childhood | inquiry | literacies | pedagogy | philosophy | posthuman

ABSTRACT

As two scholars who have read and thought with post-philosophies, such as posthumanism, we invite a discussion on how post-philosophies have, and could, open up possibilities for thinking about early literacies. The paper traces the development and contribution of post-perspectives in relation to early childhood literacies, before identifying three interconnected threads via which post-philosophies invite us to conceptualize, teach, and research literacies: uncertainty, mundanity, and movement. Concepts such as these, we argue, have frayed the edges of "the box" that defines literacy via humanist logics, thus serving as gathering points for a growing critique of the assumption that "human" is a fixed and unproblematic category. Through personal reflections on how post-philosophical concepts have forced us to think differently, we ask: what have, and could, post-philosophies, specifically those that align with posthumanism, contribute to the field of early childhood literacies?

The field of early childhood literacies and posthumanism is coming of age. This is reflected in a couple of excellent recent literature reviews of the scholarship on posthumanism and literacy, which emphasize process and emergence in young children's literacies (De la Calle Cabrera et al. 2024), and the contributions of assemblage theory and agential realism to early childhood literacies (Lin and Li 2021). As two scholars who have read and thought with post-philosophies for quite some time, it is exciting to see the emergence of diverse thought and practice. Together, we are interested in sharing our insights into this expansion in the field with colleagues. Rather than a traditional literature review, we provide a more personal reflection on how post-philosophical concepts have forced us to think differently, asking: what have and could post-philosophies, specifically those that align with posthumanism, contribute to the field of early childhood literacies?

We reflect that often "literacy" is understood as a box with sharp edges and a smooth boundary; there are clear delineations around *what* literacy is and is not, *who* is literate (humans, adults), and an enduring search for solutions to *how* literacy can be most efficiently mastered by young children (ideally as early as possible). Within this sharp-edged box, we find confident assertions about what falls inside and outside of the category of literacy, and what counts as progress or learning. This sharp-edged box of literacy is rooted in binary logics—it produces a definition of what counts as literacy and what does not. In addition, the concept of literacy has long been imbricated with what it means to be human, with some deemed "more literate" and therefore "more human" than others. With literacy conceptualized in this sharp-edged way, there is emphasis on, for example, intentionality and control, knowing and mastery of skills and situations, and subject positions and fixed meanings produced by rational bounded individuals, which work to reinforce this hierarchy of "being literate" (Kuby et al. 2019; Snaza 2019). There are political and ideological underpinnings, then, to this sharply defined box, related to a kind of "certainty" around what it means to be human and whose literacies are valued and considered to "count". In this essay, we trace the ways we see post-philosophical approaches playing around the edges of the box, asking questions and creating propositions, fraying the sharp

edges and corners that demarcate who and what is considered "literate". In fraying, possibilities for transformation open up: threads that were once neatly bound together become loose or separated, and cloth can unravel a little. In particular, we consider movement, the body, the affective, the felt and the a-signifying as fraying threads of young children's literacies, and as ways in which post-philosophies enable a deeper engagement with these things.

As we begin, we want to be clear that the "post" in post-philosophical and posthuman traditions is not to signal an "after," but an "in response to." Thus, post-philosophies are those that broadly share assumptions in their paradigmatic perspectives on knowledge, subjectivity, language, reality, power, ethics, and language. Sometimes these perspectives get labeled as poststructural, posthumanist, or feminist "new" materialist, and it has been well noted that there are parallels with some traditions of Indigenous scholarship and thought (Rosiek et al. 2019; Todd 2016). Posthumanisms, when used to inform empirical research, share an insistence that research focuses not only on the human subjects, but on a reshaping or rethinking of subjectivity or "relations of coming to be" of humans and more-than-humans. In other words, we resist assuming the category of "human" is fixed, neutral, and bounded. To take the neutral and bounded individual human as a unit of study is problematic: at the heart of the problem are thick layers of hierarchies of knowing and being that have considered some modes of "being human" (rational, objective, detached, literate) as more valid or superior to others (Singh 2018; Snaza 2019; Truman 2019). Our commitment to post-philosophical approaches as an important addition to literacy scholarship, then, is grounded in their potential to pay attention to what is "objectified, muted or rendered passive by a certain manifestation of anthropocentrism or human exceptionalism" (Zembylas 2018, 254). This attention is part of what opens up the possibility of frayed edges and spaces for not-knowing. These are ethical and political endeavors.

Post-philosophical scholars often entreat researchers to think "otherwise", that is, to be open to new, different, innovative ways of being and understanding the world (Kuby and Gutshall Rucker 2020). And, like a call and response, skeptics reply to the call to think otherwise, with "for the sake of what? For the sake of difference itself?!." The fraying of certainty, intent, and how we define literacies itself is important and part of the answer to the question of what the "otherwise" of post-philosophies brings to the study of early childhood literacies. Further, "thinking with theories" (Jackson and Mazzei 2022) and ideas outside of our normal disciplinary homes is a generative process over time and an ethical project of producing difference towards a more just world. As we propose in this essay, this process is *getting us somewhere otherwise* conceptually and politically, not as a quick fix or neat answer, but as an iterative and long-term intellectual project that also produces new, different realities along the way. If the field of early literacies wants to understand itself outside of a framework where literacy is bound up with the figure of "proper human(ity)," we need to continue to encounter and grapple with ideas and concepts within *and* outside what gets labeled as "posthuman," in order to unsettle what we know and to keep questions lively.

We begin by tracing and unraveling literacy education's historical connections to humanistic paradigmatic values, showing how they tend to work in terms of clearly boxed definitions and coherent narratives of rational individuals, producing binary logics of human and of literacy. Next, we introduce various post-philosophical traditions that have frayed literacies' edges for us, by raising questions about uncertainty (what literacy is and is for), mundanity (who and what is involved in the everyday of literacy), and movement (how we pin down or explain literacy practices). In the three sections that follow, we take up these three fraying threads, uncertainty, mundanity, and movement, to consider the insights they offer into how post-philosophies invite us to conceptualize, teach, and research literacies. These sections fold into a discussion on the doing of inquiry and pedagogy, and a consideration of the child with/in the world. We hope this essay frays your thinking, specifically about early literacies, and leads to generative practices of inquiry, pedagogy, and writing.

1 | The Fraying Begins: The Humanistic Logics Underpinning Literacy Education

As observational and ethnographic research became more widespread in the mid-to-late 20th century, the foci of literacy research expanded to include the lived experiences of children, families, and schools, the diversity of their literacies and language practices, the strategies children applied in navigating and joining a world of literacy practices, and the coherence or rationale underpinning these practices and strategies (e.g., see Gillen and Hall 2003). The very first editorial of *Journal of Early Childhood Literacy* (Browne et al. 2001) emphasizes the agency of children as active participants in family life, and how their literacies are shaped by cultural complexity and social inequality. Looking at most mainstream literacy research conference programs today, one finds a large number of presentations drawing upon critical literacies, new literacies, multimodal and digital literacies, and socio-cultural perspectives.

The field of literacy studies has an enduring interest in epistemological work or how we cognitively come to "know", an interest which is rooted in humanist logics. This focus manifests in discourse and practice concerning the skills children should know, benchmarks, development, testing, assessment, and learning objectives—all of which are grounded in understandings of individuals as separate and bounded, capable of influencing cultures, spaces, and activities, but ultimately as discrete entities. These perspectives have potential to put edges around what counts as literacy. Socio-cultural readings foreground human relations and the storying of what unfolds, often emphasizing the logics playing out behind actions or decisions. For example, this scholarship has shown how the communicative modes selected by young children are often socially effective yet overlooked (Flewitt 2005; Kress 1997), and how some behaviors in the literacy classroom might seem irrational or "disengaged" but have a coherent logic once research reveals a wider context (Henning 2020; Jones 2012). While these perspectives are important in helping us see the world in one way, sometimes what unfolds does not have a rationale, and cannot be controlled or predicted. This is not an either/or question; we argue that children's literacy practices contain facets of the coherent, the affective, the irrational, the predictable, and the illegible.

From the second decade of the 21st century, many scholars of literacies questioned the focus on the rational and coherent storying of self and its potential effect of boxing in literacy too tightly. For example, Tarc (2015) positioned literacy as an affective process of struggle and psychosocial experience; Leander and Boldt (2013) cautioned against an over-focus on the rational production of texts rather than "the sensations and movements of the body" (p. 22); and Somerville (2015) framed children's literacies as emergent with the sensory experience of place. In different ways, these authors point towards and question the way in which socio-cultural perspectives and the methodologies they align with help us to explain what is happening to literacies and language primarily from a humanist logic.

A growing number of edited volumes (Kuby et al. 2019) and journal special issues (Hackett et al. 2020; Kuby and Rowsell 2017) began to articulate the possibilities that a posthumanist perspective brings to literacy studies. For example, in their editorial for a *Reading Research Quarterly* Special Issue on literacy, affect and uncontrollability, Ehret and Rowsell (2021) question the "theoretical certainty" of sociocultural perspectives, and the over-focus on the individual as bounded and knowable. Scholarship from post-philosophical perspectives opens up space to consider otherwise (Kuby and Gutshall Rucker 2020), particularly exploring the conditions or atmospheres during literacies' unfoldings (Dernikos 2020a; Ehret 2018), and how what is produced is the result of more-than-human relationships and realities (Lenters and Mosher 2024; Powell and Somerville 2018; Hackett and Rautio 2019), and the implications of this for how literacy conceptualizes "the human" (Snaza 2019; Truman 2019). Recently, in their inaugural editorial (Rowsell et al. 2023), the editors of *Reading Research Quarterly* describe the landscape of literacies as post-anthropocentric, post-digital, unsettling, and deeply political. The editorial catapults the field forward with an invitation for researchers to continue to fray the edges of literacies and the ways to inquire about them. Throughout literacy education's history, paradigmatic movements have always been about pushing at the edges of what counts as literacies, or introducing new ideas and considerations for exploration.

As two early literacy researchers, we each began our academic careers, Candace upon completion of her PhD program and Abi during her PhD program, reading post-philosophical thought. Initially, we read mainly scholars outside of education and we didn't see much post-philosophical thinking seeping into early literacies manuscripts. We both struggled, at first, to have manuscripts accepted in mainstream literacy and early literacy journals and conferences. Yet slowly we found colleagues who were engaging in different paradigmatic assumptions about reality, knowledge, subjectivity, language, power, ethics, and truth. Collectively we have worked to introduce these paradigmatic assumptions into the field to help us think otherwise and be open to different perspectives that just might make for a better world, especially for the children and families we work with in educational settings.

If we look back at our writings over the past decade or so, we have separately and collectively tried to reconceptualize literacies. When Abi reads back through "*Zigging and Zooming all over the Place*" (Hackett 2014), a paper about toddlers' explorations of museum spaces as multimodal meaning-making, she sees a paper where she was nudging towards a post-framing of young children's literacies. Yet, she was resting the argument for movement as meaning-making on the premise that it illustrated the children's agency and their creativity—essentially their *humanness*. By the time Abi and her colleague Margaret Somerville named young children's literacies as "posthuman" (Hackett and Somerville 2017), they were working with notions of literacies as emergent from sound and movement, which preceded the bounded individual child but which the child could become a participant in. Thus we could:

> understand sound and movement as more-than-human practices through which the world forms itself, and young children's sounding and movement happen in relation to this. Hackett and Somerville 2017, 377.

For Candace, reading post-philosophies while also researching-teaching alongside teacher, Tara Gutshall Rucker, made it hard to know which came first—the theories or the pedagogical practices inspired by post-philosophies—because the thinking, researching, and teaching was happening side by side. One of the first publications where Candace began to think-write with post-philosophies was, "'*Go be a writer': Intra-activity with Materials, Time and Space in Literacy Learning*" (Kuby et al. 2015). This was Candace's first nudging towards post-framing of literacies. A year later, Candace and Tara published their book, *Go be a writer!: Expanding the curricular boundaries of literacy learning with children* (Kuby and Gutshall Rucker 2016), where they conceptualized *literacy desirings* as processes of literacies coming to be. One chapter recognizes how socio-cultural theories shaped their thinking about literacies and how post-philosophies offered an expansive way to think of literacies. Towards the end of the book, there is a chapter, inspired by Derrida's writing on absent presence, that focuses on literacies that we might not call or count as literacies. In this chapter they explore paper airplanes, paper skateboard parks, and tree markings as literacies that might not fit into the traditional categories, definitions, and/or genres of writing. This demonstrates a questioning and uncertainty of how to define literacies or ontological questions about literacies—fraying the edges of literacies.

For both of us in our early research, it was not a case of reading theory and trying to apply it to the field, as if theory and practice are separate. Rather, over the years on our two different continents, as we spent time with children and read theory, what our work had in common was a foregrounding of the places and practices where the children's own energies, histories, experiences, and investments seemed to sit (and move in a lively, powered world), and then a seeking out of theories to illuminate and celebrate these practices. Our conceptualizations of language and literacies continue to shift and fray as we read more expansively and "live-with" children and families and materialities of the world. Thus, we find generative spaces for thinking, writing, pedagogy, and inquiry practices in the friction between logics and paradigms—between new, unexpected thoughts from readings not (yet) in the field of literacy education. These intellectual spaces invite us to think otherwise or about the not-yet-known or not-yet-thought in literacy education.

In our work now, we draw on (sometimes frictional) transdisciplinary or transphilosophical approaches, affording a meshing of ideas that have emerged from specific politics, identities, places, spaces, and times. These scholars frayed our thoughts on literacies and challenged us to think differently. In the next section, we pause to disrupt thought, illustrating *how* our thought was disrupted (and by whom), forcing us to think otherwise, outside of binary logics. This section is a bridge between the before (genealogies of ideas about literacy and the human) and the frayings to come.

2 | The Fraying Continues: Troubling the (Literate) Human

While our early readings were mainly of philosophers such as Deleuze and Guattari, Foucault, Derrida, Karen Barad, Rosi Braidotti, and Jane Bennett, over time we have found much generative thinking in a wider circle of scholars across different disciplines, decades, geopolitical locations, and identities. In this sense, our journey of finding and thinking with scholarship mirrors the wider struggle of posthumanist and new materialist scholarship to carve a productive space that does not lose its "political edge" (Osgood and Robinson 2019) or operate "in ways that either dismiss or transcend issues of race, blackness in particular" (Thiel and Dernikos 2020, 485). Over the previous decade, literacy scholarship's engagement with more-than-human, embodiment and affect theories has been accompanied by critiques of the work: for example, calling for it to more "fully address issues of power and inequality" (Hackett et al. 2020. p.3) with posthuman literacies, and to better account for "raced, sexed and gendered bodies" (Ohito 2022, 612) within literacies research. For this reason, many of the scholars who are important to our current thinking in this paper do not necessarily self-identify with the term "posthumanist" or other post-philosophically inspired labels. We acknowledge this, just as we acknowledge that scholarship that unpacks the figure of the over-represented human draws on distinct genealogies which include scholars who identify as Black feminist, Indigenous, Chicana feminist, Caribbean, queer, and women of color (WOC).

Decolonial scholars including Sylvia Wynter (2003) and Édouard Glissant (1997) have critiqued the privileging of transparent knowledge issuing from rational individualized subjects because it is imbricated in colonial modes of being human. Wynter's (2003) work expresses how an over-representation, in Western thought, of particular modes of being human (bounded, rational, progressive) stems from colonial and imperialist roots. Glissant's writing on Relation relies on his Creole heritage and its hybridity to conceptualize identity and being-in-the-world as a "limitless *métissage*, its elements diffracted and its consequences unforeseeable" (1997, 34). This work is important for troubling much of what lies at the heart of the sharp-edged box of desirable or "proper" literacies, including binary categories of identity, mastery, and intentionality, which together underpin a certainty about what it means to be fully human.

In this spirit, we are living-with (Moraga and Anzaldua 1983) the writings of people outside of literacy education to provoke thought. For example, Jasbir Puar's (2012) article, "I Would Rather be a Cyborg than a Goddess: Becoming-Intersectional in Assemblage Theory" has deeply shifted our thinking on identities. Puar threads ideas from post-philosophers such as Brian Massumi, Elizabeth Grosz, Donna Haraway, and Deleuze and Guattari, alongside writing on intersectionality from scholars such as Kimberlé Crenshaw. Puar questions what intersectionality, as a method, does within the academy, especially for WOC (women of color), arguing that

> intersectional identities and assemblages must remain as interlocutors in tensions...intersectional identities are the byproducts of attempts to still and quell the perpetual motion of assemblages, to capture and reduce them, to harness their threatening mobility. (Puar 2012, 50).

Thus, according to Puar, identities are not intersections or points on a grid where multiple identities meet. Rather, identities are variations of the event-ness of identities. Puar leans into the paradigmatic tensions as generative spaces; identities theories and assemblage theories are frictional in productive ways, rather than necessarily oppositional. Puar's writing frayed the edges of our thinking on identity and subjectivity.

Similarly, Jennifer Nash's (2011) article, "Practicing Love: Black Feminism, Love-Politics, and Post-Intersectionality," also speaks to how Black feminism is often tied to identity politics, and notes that using the term "post" is tricky. Urging a recognition of Black feminism's other political traditions, alongside intersectionality, Nash is interested in movement, futurity, and affect, encompassing the otherwise or the not-yet-known—or, as Puar writes, the "politics of the open end". By embracing "the could", one can suspend attachment to the present, going off the script already in place, to dream of a yet unwritten future. Resisting binaries, this thinking is a "critical response to the violence of the ordinary and the persistence of inequality that insists on a politics of the visionary" (Nash 2011, 18).

Feminist Chicana scholar AnaLouis Keating's (2013) book on post-oppositional politics of change discusses how the binary structures that permeate literacy education (i.e., alphabetic vs. multimodal, phonics vs. whole language, at grade level vs. below grade level) flatten out commonalities, reducing them to sameness. As we think of the field of literacy education shifting into critical theories and justice-oriented work over the past few decades, Keating (2013) reminds us:

> Our overreliance on...binary forms...limits activist-scholars in at least three interrelated ways: ...1) we're locked into the existing systems; ...2) we can't imagine alternatives to the status quo, with its essentializing dichotomous definitions of reality; and 3) we internalize our oppositional approach so thoroughly that we use it against each other.
>
> (p. 7).

Essentially, binary thinking limits our vision for change as educators both in local classrooms spaces and in the academy. We've become trapped, as Keating writes, in "us versus them" logics. Instead, she proposes *thresholding* as a theoretical frame and

draws on the work of Chicana scholar Gloria Anzaldúa, Native American scholar Paula Gunn Allen, and Black scholar Audre Lorde. Thresholding allows us to move with/in various theoretical spaces and be open to otherwise and collective change.

Indigenous scholars, like Robin Wall Kimmerer (2013), are also instructive for our thought. Specifically in their book chapter on the animacy of grammar, Wall Kimmerer shows how language—for example, verbs and nouns—produces how we see and experience things like a bay of water. Wall Kimmerer (2013) writes, "a bay is a noun only if water is dead" (p. 55). We connect this discussion on language and labels to the work of education scholar Leigh Patel (2019) who discusses what labels and identity categories (which create binaries) do and/or produce in the world. Similarly to questions raised by Puar and Nash, she asks how intersectional labels might be harmful and work against the very de/colonizing practices we aim to enact. Binary logics are dangerous to individuals as well as to the field of literacy education. Ezekiel Dixon-Román (2016), who reconceptualizes psychometrics from critical and feminist "new" materialist perspectives, points out that our minds and bodies—as researchers and teachers—are not outside observers. We are always, already a part of the world's ontological fabric. This frays how we think of inquiry practices and the ethics of doing research.

In addition, we acknowledge that the machine of academia often privileges Global North and Western voices. As early literacies scholars, our thinking is influenced by the writings of Joanne Peers and Roseanne Reynolds who have collaborated with early years scholars such as Karin Murris and Kerryn Dixon (e.g., Dixon et al. 2025; Murris 2016). These scholars, situated in various parts of the Global South, draw on a range of post-philosophers to complexify the wide body of literature engaging with post-thinking/writing in early literacies. They situate their work in communities, geopolitical locations, and histories of colonialism and apartheid that deepen our understanding of relationalities in a more-than-human world.

Thus, each of these scholars has pushed our thinking in relation to fixed meanings and binary logics, often normalized in literacy education, and how they produce an ontological (reality), epistemological (knowledge), and axiological (relational, ethical) space for us as researchers. We aim to work with/in thresholds, inspired by Keating and other scholars discussed in this section, to create, imagine, and act on new relationships and ways of being rather than setting ourselves up against other schools of thought or creating (new) binaries. This is the hopefulness of post-philosophical thought. It is generative for our field of literacy education to continue to read outside our disciplinary boundaries, especially voices not often privileged in the academy, to expand how we conceptualize literacies and the ways we might inquire into literacies and the doing of pedagogies in our more-than-human world.

The remaining parts of this essay focus on three key generative directions of thinking in which we see the category of literacy fraying, unraveling, and opening up. Through these threads—uncertainty, mundanity, and movement—our aim is to show how thinking about more-than-humans in relation to early literacy education is not about simply attending to art materials or digital tools in a transcript for analysis, as this practice could still be rooted in humanist logics. Post-philosophies are not an "add-on" to other philosophical perspectives such as socio-cultural or critical theories. Doing inquiry with post-philosophies is not a stir-in-and-mix approach, or a theory that one applies (St. Pierre 2018). Rather, post-philosophical early childhood literacy demands different paradigmatic logics that invite different ways of researching and teaching literacies. We articulate the work that the threads uncertainty, mundanity, and movement can do to unsettle humanist logics within early literacies scholarship. We offer these as a framework for interrogating research labeled as "post" and, in part, as a caution against attempts to "apply" post-theories abstracted from the depth of philosophical understandings of what underpins or makes these theories possible.

3 | Uncertainty

In *Unthinking Mastery*, Julietta Singh (2018) calls into question an enduring assumption within education research; that mastery is desirable and an appropriate goal for learners. She unpicks two, seemingly separate, definitions of mastery—mastery of a human over a skill or object, such as a language or an instrument, and colonial mastery of one human or group over another—and cautions that "mastery invariably and relentlessly reaches toward the indiscriminate control over something—whether human or inhuman, animate or inanimate" (p. 9). A distinction between advocating for children to learn to master quadratic equations, grammar, or the cello, and learning to master and hold power over other humans only holds if we consider the human as separate, discrete, exceptional. If, as post-philosophies hold, the "human" is contingent, unbounded, and relational, mastery can be understood as requiring "the full submission of an object—or something *objectified*—whether it be external or internal to oneself" (Singh 2018, 9). When one masters something, it creates feelings of certainty. It is for these reasons that we see uncertainty as a core contribution of post-philosophies to early childhood literacy, working towards a view of literacies as animate, unbounded, and more-than-human.

In this sense, inspired by Nathan Snaza (2019), post-philosophies open up literacies as a "bordering" project in unmaking the human subject (or at least an over-represented version of the human subject as bounded and masterful). One articulation of this is Sarah Truman's (2019) activation of the notion of inhuman literacies to tell stories about young people's literacy practices, stories which do not over-represent narrations of the human as inherently rational, individual, and masterful. This is important because, as Truman writes,

> We have to be very careful when we advocate for new kinds of literacy, if at the core they still operate based on bringing "outsiders" into a particular worldview rather than expanding what counts as "legitimate" ways of knowing and being and representing the world.
>
> (2019, 118).

Candace and co-authors (Kuby et al. 2022) build upon intersectionality theories and put them into conversation with

post-philosophical ideas to explore how literacies and identities are pinned down. Specifically, Jasbir Puar (2012), drawing on Brian Massumi's writing, makes the statement "grids happen". Puar writes about the static nature of grids and how it shapes both identities and literacies pedagogies and curricula. As Kuby et al. (2022) write, how do we (attempt to) still and quell literacies in school because of static matrices of mastery? Pinning down literacies against a normative development trajectory relies on humanist logics through which early childhood literacies are co-constituted with human exceptionalism, for example via tropes of progress, mastery, and the self-determining individual (Hackett 2022). Kuby and Gutshall Rucker (2020) propose "fully (in)human literacies" as an invitation for readers to:

> rethink children as fully (in)human, not as not-yet-humans that adults need to tame, control and determine literacies for them, nor as children defined by their (marginalizing) identities of race, gender, class and so forth (yet also understanding how these identities tied to cultural, systematic and historical practices of power and oppression are lived out in schools, relationships and literacies). We advocate for literacy research that conceptualizes the subject as a relational process negotiating different levels of power and desire, rather than as identity categories that often become fixed, producing and perpetuating inequalities
>
> (p. 39).

These scholars beg us to consider what might happen if we invite discussions on mastery, scope, and sequence of skills, to go off script? How would the boundaries of literacy, progress, mastery, and control begin to productively fray?

Pahl et al. (2020) write of the "not-yet of literacy" (p. 67), and Burnett and Merchant (2020) recommend "sensitizing ourselves to potentialities" in order that we might "grasp not just what has happened but also what might happen" (p. 52). Knowing can be momentary and fleeting, as new relationships come to be. Certainty shifts. One example of this practice is Steve Pool et al.' (2023) description of literacies of immanence, a practice where grown-ups "get out of the way" to allow multimodal meaning-making to unfold in ways that attend better to "palpable felt and affective modes" that are often overlooked in classrooms. We cannot fully predict or control these modes, but we can advocate for valuing aspects that are difficult to rationalize, or to plait into a story of child development, or even to explain in words. With these values, we refuse to overlook the facets of literacies that shimmer in and out of view in uncertain and unpredictable ways whilst children play and explore with place, objects, and the more-than-human world (Hackett 2021; Hulston 2023). This returns us to Zembylas' (2018) proposition that we should interrogate what is muted or rendered passive.

Uncertainty can show up in a post-philosophical stance on early childhood literacies in its refusal to over-represent adults or children as inherently rational and driven to classify, sort, and label their worlds, by neatly narrating them as such. Uncertainty also shows up as a stance the researcher takes where they hesitate to draw neat conclusions and cause and effect. This position is not always easy. For example, we have both spent many years being told from time to time that our data—such as children's running, their spontaneous vocalizations, playing with and covering ourselves with glitter, paper skateboard parks, and making a little house for worms to dwell—was "not literacy" (see Figures 1 and 2) (Hackett 2021; Kuby and Gutshall Rucker 2016). This declaration of irrelevance or "not" is a bordering project in itself, working to revalidate dominant categories of the (literate) human and drawing a line around who and what can be included. What gets to count as literacy in classrooms, learning spaces, and in the academy through publications and presentations? Post-philosophies help us, as a field, to question and to be hesitant about big "T"ruths. They provide a logic of questioning to destabilize ideas of what literacy is or how it is defined.

FIGURE 1 | Worms: Is it Literacy?

FIGURE 2 | Paper Skateboard Park: Is it Literacy?

Thus, we see uncertainty as a core contribution of post-philosophies to literacies because it brings possibilities to rewrite the field's view of "the human" and of "literacies," by moving our accounts of early childhood literacies beyond linear narratives of a developing child who moves in the direction of mastering "their" world. This stance unsettles literacy's complicity in narratives of human exceptionalism, and has important implications for how and what we pay attention to in research with young children. As Abi writes, when literacies are viewed beyond human exceptionalism, they require modes of investigation that follow how they "unfold according to unpredictable and powerful affective forces" (Hackett 2021, 14). Thus, we invite the reader to consider: how is uncertainty showing up in your research? And what are the ways in which this uncertainty frays hegemonic narratives of "human" and "literate"? Then consider leaning into the uncertainty, not as an effort to figure it out and make something certain, but rather to see what the uncertainty produces for the communities you work with and for our field at large.

4 | Mundanity

Post-philosophies help us attune differently to the mundane, to the small and large stuff of the everyday, entangled with the individual human. These philosophies focus on what is present and perceivable in this time and place, while still attuning to the scales of times, locations, energies, and histories that play important roles in shaping literacies. Literacies here become frayed not just through questioning the over-focus on the role of human actants in how literacies emerge, but also by unsettling the sense that it is possible to know, name, and account for everything at play within literacy events. This involves a critical consideration of the scales within which we think and tell stories, as Snaza (2019) writes:

> either pulling back the frame to see these literacy events within much wider networks of relations among entities and agencies, or zooming in to track the microrelations taking place beneath or alongside conscious attention
>
> (p. 7).

As Springgay and Truman (2017) point out, all matter can and does "move, quiver and reproduce" outside human perception (p. 852). Our refusal to include this life energy in the stories we tell about childhood literacies merely serves to reaffirm "our fantasy of [human] making and control" (Jackson 2020, 132). Integral to post-philosophies is the focus on the everyday, perhaps including these micro events, *and* on the ethics and justice of changing the world or larger systems at play. Thus, the work is not simply about how materials (e.g., pencils, iPads, paper, books, etc.) are "agentic" in a moment but rather about how a more-than-human worldview creates scalar shifts in the ways we do research, the aims of research, and the ethics we find ourselves a part of daily. In relation to how literacies' boundaries might be productively frayed, perhaps we need to imagine literacy as a multi-dimensional box where non-anthropocentric scales, virtual events, and what lies beyond human perception, can all be recognized and receive equal space and care.

A reading outside of literacy education that has greatly impacted our thinking on mundane everydayness and the political work of the everyday is *Matters of Care: Speculative Ethics in More Than Human Worlds* by María Puig de la Bellacasa (2017). Puig de la Bellacasa talks about care as concrete work of maintenance with three dimensions: labor/work, affect/affections, and ethics/politics. This work is situated in the present or the in-the-moment living and everyday practices we all do in more-than-human relations. Our daily decisions and actions have world-making a/effects. Puig de la Bellacasa's focus is on ethical and political obligations for thinking in the more-than-human worlds of technoscience and naturecultures. She draws on Bruno Latour and Alfred Whitehead to question the bifurcation of nature "which splits feelings, meanings, and the like from hardcore facts" (Puig de la Bellacasa 2017, 32). This type of ontology connects to the work of AnaLouise Keating (2013) on post-oppositional politics of change. Both Puig de la Bellacasa and Keating argue that "we've become trapped" in binary opposition and logics (Keating 2013, 7). Often, justice-oriented efforts termed "critical" are focused on the macro, on systems and structural changes, and so individuals at the micro level sometimes feel that they cannot do much to change or resist these structures. A binary, oppositional logic of structures versus individuals or macro versus micro is at work. Post-philosophies offer resistance to these binary logics. Our everyday mundaneness, decisions and actions, serve to make our world, and thus they have potential for creating new (perhaps not yet imagined), more just relationships and societies and, in our case, literacies (Barad 2007).

Scholarship on Place Literacies offers an approach in which care, response-ability and more-than-human entanglements are emphasized as constitutive of children's literacies (e.g., Cole and Somerville 2020; Nxumalo and Rubin 2019). For example, Nociti and Blaise (2023) accompanied a group of children on a trip to the creek in Western Australia and describe practices of noticing and relating between children and place. They foreground Place Literacies as "the literacies required for thinking and learning with Place" (p. 60), a stance that requires "hacking" existing frameworks and parameters of what counts as literacy.

We also see this care-full attention to the everyday come alive in Schulte's (2019) writing about the untimely death of a bird in a play yard at a Swedish preschool. The unexpected yet everyday occurrence of a bird dying punctured the daily rhythms of this preschool. The ways the educators responded to and with the children to the presence of the dead bird produced spaces of silence, questions, theorizing, and wondering about how the bird died, and many connections to the children's memories and experiences outside of the preschool. This example reminds us of the countless times we've taken a spider outside the classroom and placed her on the playground, or come into the classroom to find a dead fly on the window ledge. Instead of hurrying past or dismissing these everyday mundane occurrences, we are invited to join in these moments of relationality and connectedness to our more-than-human world, much like the Swedish preschool children's response to the dead bird. In these small moments there are potentials for everyday, mundane literacies to create new worlds and spaces of empathy, care, hope, and connection. Pahl et al. (2020) articulated something similar in their description of "living literacies", interested in how knowing/being comes to be expressed through hoping, making, creating,

or seeing differently. This is a process that is "speculative, unfinished and the stuff of memory and dreams" (Pahl et al. 2020, 88).

In early years research, the edited book *Reframing the Everyday in Early Childhood Pedagogy* (Myers et al. 2024) illuminates everyday moments in school spaces (unlocking the doors, morning snack time, dressing for recess) that often go unnoticed or unexamined by researchers. As a collection, this book reminds educators how the mundane moments of schooling are produced in the culture and spaces of the school and are ripe with pedagogical possibilities. In other words, there is political-ethical work in how we talk to children about walking through hallways, eating lunch, and tidying up classrooms.

Nicoloni (2019) writes of an act of resistance in a small bodily gesture of reading a book during a Trump rally in November 2015, which went viral. A 20-year-old black woman read the book *Citizen* by Rankine (2014). *Citizen* is a book that explores microaggressions, racism, and Black identity in contemporary America. As Nicoloni (2019) writes:

> Although silently reading poetry during a political rally may seem like a quiet spectacle compared to the larger spectacle that is Donald Trump, this reading act caught attention because it did big work. It lit up everyday racism, underscored white and male privilege, and activated a range of shifting empowerments and vulnerabilities in the U.S. political sphere
>
> (p. 83).

Reading (literally) acts. It does something. It produces worlds. This body-and-book capacitates a force, and those viewing the event are attracted to the everyday act of reading, to the not-so-mundane choice of a text in the political context of a Trump rally. While the young woman reported that she attended the rally with an open mind, the reading of a book could be viewed as an accidental protest in the collision of bodies—*Citizen* the book, a Trump rally, the political moment of 2015, the people around her, histories of gender and race, and...and...and... Everyday mundane moments become political.

Franklin-Phipps (2024), however, encourages us to refuse the given or what might seem mundane. She writes about living a block from where George Washington's barracks were located, a colonial space that now has a number of abandoned and burned buildings. She writes of a family history of enslaved relatives in Mississippi. Of ghost stories her mother told and how that gave her a sense of knowing things others might not know. And she writes, as a Black person, of what are called the L.A. Riots; her body, the past, and the present; the hauntings of the everyday in past-present-future. In some sense, these events have become mundane and normalized in our media and discourse: "We fail to know the present, ignoring the designs, even as we are living alongside heaps of rotting bodies in the form of ongoing dead and dying effects." (Franklin-Phipps 2024, 68). Thus, she forces us to consider how the mundane and everyday can produce generative spaces of newness and change, but also that they can become normalized and damaging to bodies in our more-than-human world. A both/and logic.

Our mundane and everyday acts and relations constantly produce the world, literacies, and schools. This everyday work is deeply political, full of ethics. The cause-and-effect certainty of our accounts of what literacies are, and how and why they emerge, is frayed and scuffed by a post-philosophical stance. That stance brings possibilities of disorientating scales, new attunements, critical cartographies, or connections that can re-conceptualize literacies as grounded in care-full and ethically more-than-human relations. Thus, we ask the reader: how is mundanity showing up in your research? How is it unsettling the everyday? What (large and small) stuff beyond the individual, perceivable and imperceivable, might be at play?

5 | Movement

From a post-philosophical perspective, literacies shift and move depending on the connections, relations and entanglements they sit within. Viewing literacies as on-the-move invites discussions of time and intentionality; whilst humanist models of literacy situated agency and intent with the human actor (who first conceives of the idea then enacts it), viewing literacy as emergent emphasizes the unpredictable, entangled, and always-in-flux nature of complex more-than-human processes that make full transparency and neat explanations unthink-able (Glissant 1997). Movement, and its incompatibility with knowability, is expressed by Glissant (1997) in his writings on Relation. Contesting neat boundaries, and the concept of the root stock (which moves and spreads, but from a fixed starting point), the idea of Relation as always-on-the-move complexity, that cannot be fully "known" without eliding some aspect of that complexity, unsettles neat structures and binary classifications in relation to childhood, literacy and learning. Literacy encounters then, could be thought of as "a flow composed of innumerable encounters that are swept along, each as ephemeral as it is indiscernible" (Shannon and Hackett 2024, 120), rather than a process in which the views or perspectives of another become increasingly discernable and transparent. Shannon and Hackett (2024) take up Glissant's notion of "opacity", an understanding that we are each constituted by the other beings and places we are and have been in Relation to. Opacity is an important concept for challenging "T"ruths about children's intent, perspectives, and subject positions—the answers research likes to provide to questions of *why* a child communicated this thing or in that way—by affirming the "the onto-epistemological certitude that an Other can never be fully known" (Shannon and Hackett 2024, 120).

As an example Candace and colleagues (Kuby et al. 2015), grappling with the unpredictable ways in which they observed children's literacy practices unfolding in classroom spaces, proposed the notion of "literacy desiring" to describe the in-the-moment becoming that seems to be at the core of many of children's multimodal literacy practices.

> Literacy desiring emphasizes the fluid, sometimes unintentional, unbounded, and rhizomatic ways multimodal artifacts come into being through intra-actions with humans and nonhumans such as time, space, materials, and the environment
>
> (Kuby and Gutshall Rucker 2016, ix).

Candace, alongside co-authors, explored this more in a publication (Kuby et al. 2017) in which they describe a scenario where a student, Katie, was creating personal narratives as part of a curricular unit. Katie was making 3D models of cabins from visiting national parks with her family. Desiring was a post-philosophical tool to help the authors think-through the new, shifting ways they thought about literacies. They came to see literacies as both/and; both design with intentionality *and* desiring with unintentionality happening together. There is design—getting brown paper, glue, tape and folding into cabin shapes—happening alongside the unpredictability of how the paper staircase folds and how the glue and tape work with Katie's fingers and paper.

In another example, Candace thinks with concepts such as space–time-mattering and how the past-present-future are all in relationship to one another (Kuby 2017a). Gigi, a second grader, created a visualization (see Figure 3) to show how her composing didn't fit into the linear writing cycle often taught in schools (i.e., brainstorm, draft, revise, edit, and publish). Rather, in even just 1 day of writing, she moved across and in/out of various aspects of this writing cycle in unpredictable ways based on the in-the-moment coming to be of literacies. Her "process" looked like a rhizomatic root under the ground, moving in unpredictable ways.

Notions of un/intentionality and movement lend themselves to conversations about time. Popular conceptions of thought in Western knowledge systems tend to locate thinking in the brain, with the body as an enactor of brain-thoughts. We see this logic, for example, in design literacies scholarship, where a linear process begins with the idea (brain) before being manifested by bodies manipulating materials or writing equipment (e.g., Kress 1997). Or, connected to Gigi's example, the process resists a linear writing cycle. Post-philosophies enable a response to this, which is important because of the way in which brain-as-sole-location-of-thought is underpinned by "fantasies of white transcendence and human exceptionalism" (Shannon and Hackett 2025, 162) that position brain over and separate from body, and human over and separate from the rest of the world. MacRae's (2020) slow-motion video analysis of young children's meaning-making and play foregrounds a kind of "sensed intelligence" produced through movement and bodies, before and with language. Using the conceptual frame of involuntary attentiveness and affective engagement of (human and nonhuman) bodies, MacRae provides an important example of what deprivileging the brain and speech, as the assumed centre of thought and communication, can offer literacies.

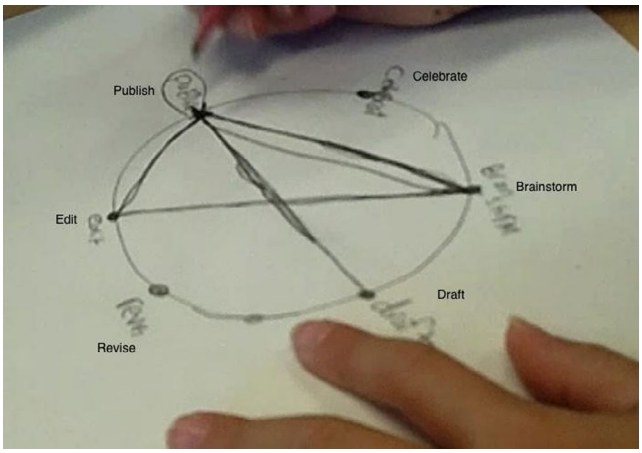

FIGURE 3 | Gigi's writing process sketch.

The emphasis on movement in post-philosophical perspectives on literacies brings a methodological (Caetano-Silva et al. 2024; Shapiro and Silvis 2023) and pedagogical challenge (Dernikos 2020b; Thiel and Dernikos 2020). Yet it is an important contribution to the field because of the nexus of movement, uncertainty and knowability, and its relationship to human mastery. These perspectives fray any neat, overly coherent accounts of what happens and why during early literacy events. Thus, post-philosophies help us stay with the messiness of movement, time, and in/tentionality, and give us a way of critically explaining why this messiness is so important. As Daniels (2019) writes, "ongoing movements create possibilities for 'doing' and 'being' that flow across and between children" (p. 568). Boldt (2021) makes the important addition of "vitality" to scholarship on literacy, place and the body, arguing for "vitality rights", that is:

> the basic rights of all students to experience themselves as vital members of a classroom community through powerful, embodied experiences of belonging, recognition, participation, and creating and learning together
>
> (p. 210).

All this scholarship, in different ways, foregrounds the significance of bodies and energies (human and nonhuman) moving and being moved in relation to unfolding literacies. As Macrae (MacRae 2020, 102) puts it, "movement is always in relation to the things that move us," and this starting point challenges the narrow focus on brain, cognition, and intent that has dominated literacy scholarship.

Whilst the literature on multimodality and early childhood tends to describe young children as having a yearning to constantly make sense of their worlds (and we note how this propensity is often tied into over-represented modes of being human), post-philosophical approaches point to an overlooked side of the coin: of holding open a continuous space that allows for contradictions, uncertainties, multiple meanings, and the necessary opacity of another (Glissant 1997). In this way, post-philosophical re-theorizing of movement and thought reframes notions of intent and agency to better encompass the a-signifying, the inchoate, the messy, and the felt within early childhood literacies. Thus we ask the reader, how is movement showing up in your research? How is time and intentionality fraying long-held beliefs about literacies?

6 | What Fraying Literacies With Post-Philosophies Produces for Educational Researchers

Why does a discussion on uncertainty, mundanity, and movement matter? Or, put another way, what do these threads from post-philosophies produce for literacy researchers? What do

they fray? Firstly, we have found that our doing of inquiry—how we approach research—has shifted. For example, the idea of designing a research study and nailing down specific research questions before entering into a research site is almost unimaginable (see C. R. Kuby 2017b, 2023). We now think of both/and logics with our own in/tentionality for research practices, much like Katie did the 3D cabins. We can have some plans and ideas of what we hope to do and create in research spaces, but at the same time as we think-with post-philosophical concepts, and as the world comes into being with human, more-than-human, policies, geospatial, material, discursive relationships, our inquiries, questions, and thoughts are produced otherwise. Rather than linear, the research design process is rhizomatic, akin to Gigi and her writing process. The purpose is not to find a singular "T"ruth or answer. As Olsson (2009) writes, research is more like a wild empiricism; rather than inquiring to solve a problem, we are more interested in what constitutes a problem. As scholars, we have to be open to what various post-philosophical concepts, perhaps ones our field hasn't yet thought with, might produce in relation to new questions and conceptualizations of doing literacies research.

Second, we ponder the discourse of mastery, and an accompanying tendency towards "interventionalism", that is, the development and testing of tightly structured interventions presumed to guarantee educational outcomes (Burnett and Coldwell 2021). While as educators we can try to hold down definitions of what counts as literacies, the "best practices" in teaching literacies, and valid ways of assessing literacies, we should be reminded that literacies, in a relational ontology, are un/stable and un/certain. Whilst assessments and benchmarks try to hold still the child as a bounded and fixed entity, post-philosophies respond to this humanist logic by underscoring the status of the child and of literacies as always on the move. A paradigmatic belief in un/mastery, un/knowing, and un/certainty has implications for teaching and learning of literacies (Hayes and Murris 2012; Lenters and McDermott 2021). One question here, then, is to what extent is post-philosophical literacies scholarship in the service of something? And if so, what? Is it about getting "better outcomes" in relation to literacy practices? If so, and if we see a paradigmatic incompatibility with the "what works" approach to teaching, how else might we articulate the contribution of post-philosophical literacies to practice?

Third, we consider pedagogical and curricular approaches to teaching literacies. For example, Candace and Tara write about how binary logics of alphabetic versus multimodal literacies are rooted in humanist, binary logics (Kuby and Gutshall Rucker 2020). Why does it have to be an either/or situation? Tara wrestled with teaching more traditional, alphabetic, standardized literacies as separate from more expansive, embodied, multimodal literacies. Are these two different times of the day? Two different lessons? Or can they happen together? They learned that students engage in alphabetic literacies alongside or with multimodal literacies as they are needed (Kuby and Fontanella-Nothom 2018). They eventually came to see the both/and of literacies. Another example: Tara could prepare students for the traditional three-paragraph essay assessment at her school alongside all the expansive literacies that were happening. It didn't have to be a choice of either/or. Post-philosophies helped them see or embrace both/and logics in curricula and pedagogy and what generative literacies and learnings come from those logics.

Finally, we come back to feedback we've received from paper or conference proposal reviewers, as we mentioned before. Why literacies? Why do we call "it" (what we witness children and the more-than-human world doing) literacies? Our work could be called maker-spaces, research on communication, play, or something else. However, it is critical to us to continue to fray definitions and understandings of what literacy education is, as the field continues to draw a box around "literacy" and infuse this box with notions of full humanity. The world needs frayed edges and understandings of literacies being on the move rather than tidied-up edges. As Snaza (2019) writes, "Literacy, then, is a contact zone" (p. 60), a way of pushing back against notions of the human as exceptional and bounded. Perhaps viewing literacy as a "contact zone," one where rubbing or fraying is integral, is particularly apposite for the field of early childhood literacies, operating as it does in a context where young children have historically been viewed through the lens of "development." With this lens in place, the predictability and immutability of the traits considered to mark humans as "exceptional" (such as literacy and language) have so often erased what Dyer refers to as "the child's emotional illegibility, queer intimacies, and affective intensities" (Dyer 2020, 2).

7 | The Child With/in the World

We opened our paper with the proposition that post-philosophies have, over time, forced us to think differently, opening up a lively inquiry that encompasses affective and a-signifying aspects of young children's literacies. Concepts such as the ones we discuss in this paper have frayed the edges of "the box" that defines literacy via humanist logics. As gathering points for a growing critique of the assumption that "human" and "literate" are fixed and unproblematic categories with distinct boundaries (Braidotti 2013; Wynter 2003), post-philosophies invite us to circle back to the question: What have and could post-philosophies, specifically those that align with posthumanism, contribute to the field of early childhood literacies?

We outlined above three different fraying threads in the borders of literacies where post-philosophical thinking is shifting the field of early childhood literacies—uncertainty, mundanity, and movement. A stance of uncertainty invites us to ontologically rewrite "the child", outside of narratives of human exceptionalism (Kromidas 2019; Murris 2016). In doing so, it frays the definitions of "child" and "literacy" and what these are for. Mundanity points to the importance of non-anthropocentric scales for viewing and encountering daily practice, and the new relations this can lead us to. This is important for creating frayed, more tentative accounts of literacy events—the what, where, and whom. Foregrounding movement opens our work towards the a-signifying, the messy and the felt of early childhood literacies, fraying established assumptions about human intentionality and linear time. Each of these positions gestures towards a speculative mode of articulating literacy practices as more-than-human, fluid and provisional.

Implications for education research include the need to consider young people (and their educators and researchers) beyond the confines of the bounded individual, seeing instead how any one child is deeply intra-connected not just to other humans but to the more-than-human context in which they are learning or acting (Dernikos et al. 2020; Taylor and Hughes 2016). Importantly, research also needs to take account of how this view of children and their literacies is part of a project to unsettle the hegemonic status of human exceptionalism (things unfold according to a grand narrative) and mastery (we know what the grand narrative is) in the field of literacy education.

Sharply defined categories and fixed meanings flatten difference (Keating 2013; Nash 2011; Puar 2012), leading to an overrepresentation of certain facets of what it means to be a (literate) human. Concepts such as thresholding (Keating 2013) or Relation (Glissant 1997), as discussed above, offer a route to push back on the reinscribing of these over-represented forms and the marginalizing work they do. Ultimately, this is what a post-philosophical view of early childhood literacies should be working towards.

Inspired by writings on thresholding (Keating 2013), we leave readers with the phrase "child with/in the world". This phrase encapsulates what post-philosophies produce for us. Post-philosophies are not trying to get rid of "child." And they aren't trying to anthropomorphize objects such as pencils, staplers, glue, and so forth. Rather, post-philosophical concepts, including those grounded in a posthuman perspective, shift how we think and teach children with/in the more-than-human lively world. It is not about having the child in or out of the story, but about the conceptualization of the human players in the assemblage—a response to humanist logics. Children are both *with* the world and *in* the world at the same time—thresholding in between. The world is constantly coming into being with shifting everyday relationships. This way of seeing the child with/in (and making) the world has ethical imperatives and consequences for doing inquiry as literacy scholars.

We believe teachers already know this philosophical truth of children with/in the world—they feel and live post-philosophies in their schools even if they've never read them. Teachers live in these webs of relationalities every day and the post-philosophical readings help us to understand or make sense of what is already, always happening as the world comes into being. As Donna Haraway (2016) reminds us, the stories we think with matter. This nudging from Haraway begs us to consider, what if we *don't* think with post-philosophies as a field? What then is produced for children, teachers, and communities we work with daily?

Acknowledgments

We are grateful to David Ben Shannon for reading an earlier version of this manuscript, and to Lisa Clarkson for copy editing it.

Funding

The authors have nothing to report.

Conflicts of Interest

The authors declare no conflicts of interest.

Data Availability Statement

Data sharing not applicable to this article as no datasets were generated or analysed during the current study.

References

Barad, K. 2007. *Meeting the Universe Halfway: Quantum Physics and the Entanglement of Matter and Meaning*. Duke University Press.

Boldt, G. 2021. "Theorizing Vitality in the Literacy Classroom." *Reading Research Quarterly* 56, no. 2: 207–221.

Braidotti, R. 2013. *The Posthuman*. Polity Press.

Browne, A., A. Haas Dyson, N. Hall, J. Marsh, and G. Merchant. 2001. "Editorial." *Journal of Early Childhood Literacy* 1, no. 1: 5–7.

Burnett, C., and M. Coldwell. 2021. "Randomised Controlled Trials and the Interventionisation of Education." *Oxford Review of Education* 47, no. 4: 423–438.

Burnett, C., and G. Merchant. 2020. "Returning to Text: Affect, Meaning Making and Literacies." *Reading Research Quarterly* 56, no. 2: 355–367.

Caetano-Silva, G., F. Guzman-Simón, and E. Garcı́a-Jimenez. 2024. "The Toys You Sleep With': Embracing Otherwise Literacies in Early Childhood Wor(l)ds." *Journal of Early Childhood Literacy* 26, no. 1: 111–137.

Cole, D., and M. Somerville. 2020. "The Affect(s) of Literacy Learning in the Mud." *Discourse: Studies in the Cultural Politics of Education* 43, no. 2: 188–204.

Daniels, K. 2019. "Notions of Agency in Early Literacy Classrooms: Assemblages and Productive Intersections." *Journal of Early Childhood Literacy* 21, no. 4: 568–589.

De la Calle Cabrera, A. M., M. Leal-Bonmati, E. GuichotMunoz, and M. J. Balbas Ortega. 2024. "Literacy Practices in Childhood From a Posthumanist Perspective: A Systematic Review." *International Journal of Educational Research* 127: 1–11.

Dernikos, B. P. 2020a. "Tuning Into Rebellious Matter: Affective Literacies as More-Than-Human Sonic Bodies." *English Teaching: Practice and Critique* 19, no. 4: 417–432.

Dernikos, B. P. 2020b. "Tuning Into 'Fleshy' Frequencies: A Posthuman Mapping of Affect, Sound and de/Colonized Literacies With/in a Primary Classroom." *Journal of Early Childhood Literacy* 20, no. 1: 134–157.

Dernikos, B. P., N. Lesko, S. D. McCall, and A. Niccolini, eds. 2020. *Mapping the Affective Turn in Education*. Routledge.

Dixon, K., K. Murris, J. Peers, T. S. Giorza, and C. Lawrence. 2025. *Postdigital Play and Global Education: Reconfiguring Research*. Routledge.

Dixon-Román, E. 2016. "Diffractive Possibilities: Cultural Studies and Quantification." *Transforming Anthropology* 24, no. 2: 157–167.

Dyer, H. 2020. *The Queer Aesthetics of Childhood*. Rutgers University Press.

Ehret, C. 2018. "Moments of Teaching and Learning in a Children's Hospital: Affects, Textures, and Temporalities." *Anthropology and Education Quarterly* 49, no. 1: 53–71.

Ehret, C., and J. Rowsell. 2021. "Literacy, Affect and Uncontrollability." *Reading Research Quarterly* 56, no. 2: 201–206.

Flewitt, R. 2005. "Is Every Child's Voice Heard? Researching the Different Ways 3-Year-Old Children Communicate and Make Meaning at Home and in a Pre-School Playgroup." *Early Years* 25, no. 3: 207–222.

Franklin-Phipps, A. 2024. "Absence and Refusing the Given." In *Postfoundational Approaches to Qualitative Inquiry*, edited by L. A. Mazzei and A. Y. Jackson, 65–78. Routledge.

Gillen, J., and N. Hall. 2003. "The Emergence of Early Childhood Literacy." In *Handbook of Early Childhood Literacy*, edited by N. Hall, J. Larson, and J. A. Marsh, 3–17. Sage.

Glissant, E. 1997. *Poetics of Relation*, edited by B. Wing trans. University of Michigan Press.

Hackett, A. 2014. "Zigging and Zooming All Over the Place: Young Children's Meaning Making and Moving in the Museum." *Journal of Early Childhood Literacy* 14, no. 1: 5–27.

Hackett, A. 2021. *More-Than-Human Literacies in Early Childhood*. Bloomsbury.

Hackett, A. 2022. "Unruly Edges: Toddler Literacies of the Capitalocene." *Global Studies of Childhood* 12, no. 3: 263–276.

Hackett, A., M. MacLure, and K. Pahl. 2020. "Literacy and Language as Material Practices: Re-Thinking Social Inequality in Young Children's Literacies." *Journal of Early Childhood Literacy* 20, no. 1: 3–12.

Hackett, A., and P. Rautio. 2019. "Answering the World. Young Children's Running and Rolling as More-Than-Human Multimodal Meaning Making." *International Journal of Qualitative Studies in Education* 32, no. 8: 1019–1031.

Hackett, A., and M. Somerville. 2017. "Posthuman Literacies: Young Children Moving in Time, Place and More-Than-Human Worlds." *Journal of Early Childhood Literacy* 17, no. 3: 374–391.

Haraway, D. 2016. *Staying With the Trouble*. Duke University Press.

Hayes, J., and K. Murris. 2012. *Picturebooks, Pedagogy and Philosophy*. Routledge.

Henning, L. 2020. "I'm Gonna Get It for My Birthday: Young Children's Interpretative Reproduction of Literacy Practices in School." *Journal of Early Childhood Literacy* 20, no. 4: 706–731.

Hulston, S. 2023. "Embodied Meaning-Making: Using Literacy-As-Event to Explore a Young Child's Smallworld Play." *Literacy* 57, no. 3: 327–339.

Jackson, A. Y., and L. A. Mazzei. 2022. *Thinking With Theory in Qualitative Research*. Routledge.

Jackson, Z. I. 2020. *Becoming Human. Matter and Meaning in an AntiBlack World*. New York University Press.

Jones, S. 2012. "Critical Literacies in the Making: Social Class and Identities in the Early Reading Classroom." *Journal of Early Childhood Literacy* 13, no. 2: 197–224.

Keating, A. 2013. *Transformation Now!: Toward a Post-Oppositional Politics of Change*. University of Illinois Press.

Kress, G. 1997. *Before Writing: Rethinking the Paths to Literacy*. Routledge.

Kromidas, M. 2019. "Towards the Human, After the Child of Man: Seeing the Child Differently in Teacher Education." *Curriculum Inquiry* 49, no. 1: 65–89.

Kuby, C. R. 2017a. "Rhizomatic Possibilities for Writing Processes: Fluid Structures and Components." In *Reclaiming Early Childhood Literacies: Narrative of Hope, Power, and Vision*, edited by R. Meyer and K. Whitmore, 217–226. Routledge.

Kuby, C. R. 2017b. "Poststructural and Posthumanist Theories as Research Methodologies: Tensions and Possibilities." In *Literacy Lives in Transcultural Times*, edited by R. Zaidi and J. Rowsell, 157–174. Routledge.

Kuby, C. R. 2023. "Post-Philosophies and the Doing of Inquiry in Literacies Studies." In *International Encyclopedia of Education*, edited by R. J. Tierney, F. Rizvi, and K. Ercikan, vol. 10, 938–947. Elsevier. https://shop.elsevier.com/books/international-encyclopedia-of-education/tierney/978-0-12-818629-9.

Kuby, C. R., and O. Fontanella-Nothom. 2018. "Reimagining Writers and Writing: The End of the Book and the Beginning of Writing." *Literacy Research: Theory, Method, and Practice* 67: 310–326.

Kuby, C. R., and T. Gutshall Rucker. 2016. *Go Be a Writer!: Expanding the Curricular Boundaries of Literacy Learning With Children*. Teachers College Press.

Kuby, C. R., and T. Gutshall Rucker. 2020. "(Re)thinking Children as Fully (In)human and Literacies as Otherwise Through (Re)etymologizing Intervene and Inequality." *Journal of Early Childhood Literacy* 20, no. 1: 13–43.

Kuby, C. R., T. Gutshall Rucker, and L. H. Darolia. 2017. "Persistence(Ing): Posthuman Agency in a Writers' Studio." *Journal of Early Childhood Literacy* 17, no. 3: 353–373.

Kuby, C. R., T. L. Gutshall, and J. M. Kirchhofer. 2015. ""Go be a Writer": Intra-Activity With Materials, Time, and Space in Literacy Learning." *Journal of Early Childhood Literacy* 15, no. 3: 394–419.

Kuby, C. R., E. Price, and T. Gutshall Rucker. 2022. "Frictional Matterings: (Re)thinking Identity and Subjectivity in the Coming-To-Be of Literacies." *Contemporary Issues in Early Childhood* 23, no. 3: 286–301.

Kuby, C., and J. Rowsell. 2017. "Early Literacy and the Posthuman: Pedagogies and Methodologies." *Journal of Early Childhood Literacy* 17, no. 3: 285–296.

Kuby, C. R., K. Spector, and J. J. Thiel, eds. 2019. *Posthumanism and Literacy Education: Knowing/Becoming/Doing Literacies*. Routledge.

Leander, K., and G. Boldt. 2013. "Rereading "A Pedagogy of Multiliteracies" Bodies, Texts and Emergence." *Journal of Literacy Research* 45, no. 1: 22–46.

Lenters, K., and M. McDermott. 2021. *Affect, Embodiment and Place in Critical Literacy. Assembling Theory and Practice*. Routledge.

Lenters, K., and R. Mosher. 2024. "Gopher Tales: Re-Storying for re/Worlding." *Reading Research Quarterly* 59, no. 3: 389–407.

Lin, Z., and G. Li. 2021. "A Posthuman Perspective on Early Literacy: A Literature Review." *Journal of Childhood, Education & Society* 2, no. 1: 69–86.

MacRae, C. 2020. "Tactful Hands and Vibrant Mattering in the Sand Tray." *Journal of Early Childhood Literacy* 20, no. 1: 90–100.

Moraga, C., and G. Anzaldua, eds. 1983. *This Bridge Called My Back. Writing by Radical Women of Colour*. Kitchen Table. Women of Colour Press.

Murris, K. 2016. *The Posthuman Child: Educational Transformation Through Philosophy With Picturebooks*. Routledge.

Myers, C. Y., K. Smith, R. L. Hostler, and M. Tesar, eds. 2024. *Reframing the Everyday in Early Childhood Pedagogy*. Routledge.

Nash, J. C. 2011. "Practicing Love: Black Feminism, Love-Politics, and Post-Intersectionality." *Meridians* 11, no. 2: 1–24.

Nicoloni, A. 2019. "Reading Acts." In *Posthumanism and Literacy Education. Knowing / Becoming / Doing Literacies*, edited by C. R. Kuby, K. Spector, and J. J. Thiel, 82–94. Routledge.

Nociti, K., and M. Blaise. 2023. "Hacking Observational Literacy Tools in Early Childhood Education." In *Postdevelopmental Approaches to Pedagogical Observation in Childhood*, edited by M. Sakr, J. Rowsell, and J. Osgood, 57–79. Bloomsbury.

Nxumalo, F., and J. Rubin. 2019. "Encountering Waste Landscapes. More-Than-Human Place Literacies in Early Childhood Education." In *Posthumanism and Literacy Education. Knowing / Becoming / Doing Literacies*, edited by C. R. Kuby, K. Spector, and J. J. Thiel, 201–213. Routledge.

Ohito, E. O. 2022. ""I'm Very Hurt": (Un)justly Reading the Black Female Body as Text in a Racial Literacy Learning Assemblage." *Reading Research Quarterly* 57, no. 2: 609–627.

Olsson, L. M. 2009. *Movement and Experimentation in Young Children's Learning: Deleuze and Guattari in Early Childhood Education*. Routledge.

Osgood, J., and K. Robinson. 2019. *Feminists Researching Gendered Childhoods. Generative Entanglements*. Bloomsbury.

Pahl, K., J. Rowsell, D. Collier, S. Pool, Z. Rasool, and T. Trzecak. 2020. *Living Literacies: Literacy for Social Change*. MIT Press.

Patel, L. 2019. "Troubling Categories in Qualitative Research." In *Egon Guba Lecture at the American Educational Research Association Annual Conference*. Qualitative Research SIG Business Meeting.

Pool, S., J. Rowsell, and Y. Sun. 2023. "Towards Literacies of Immanence: Getting Closer to Sensory Multimodal Perspectives on Research." *Multimodality and Society* 3, no. 2: 130–149.

Powell, S., and M. Somerville. 2018. "Drumming in Excess and Chaos: Music, Literacy and Sustainability in Early Years Learning." *Journal of Early Childhood Literacy* 20, no. 4: 839–861.

Puar, J. K. 2012. ""I Would Rather Be a Cyborg Than a Goddess": Becoming-Intersectional in Assemblage Theory." *Philosophia* 2, no. 1: 49–66.

Puig de la Bellacasa, M. 2017. *Matters of Care: Speculative Ethics in More Than Human Worlds*. University of Minnesota Press.

Rankine, C. 2014. *Citizen: An American Lyric*. Graywolf Press.

Rosiek, J., J. Snyder, and S. Pratt. 2019. "The New Materialisms and Indigenous Theories of Non-Human Agency: Making the Case for Respectful Anti-Colonial Engagement." *Qualitative Inquiry* 26, no. 3–4: 331–346.

Rowsell, J., C. Ehret, N. Kurcikova, and C. McLean. 2023. "Volume 58 Editorial Introduction." *Reading Research Quarterly* 58, no. 3: 349–350.

Schulte, C. 2019. "The Untimely Death of a Bird." In *Posthumanism and Literacy Education. Knowing / Becoming / Doing Literacies*, edited by C. R. Kuby, K. Spector, and J. J. Thiel, 71–81. Routledge.

Shannon, D., and A. Hackett. 2024. "Opaque Reciprocity: Or Theorising Glissant's 'Right to Opacity' as a Communication and Language Praxis in Early Childhood Education." *Discourse: Studies in the Cultural Politics of Education* 45, no. 1: 118–130.

Shannon, D., and A. Hackett. 2025. "The Entanglement of Language and Place in Early Childhood: A Review of the Literature." *Critical Inquiry in Language Studies* 22, no. 2: 146–169.

Shapiro, B. R., and D. Silvis. 2023. "Animated Movements, Animating Methods: An Interaction Geography Approach to Space and Affect in Early Childhood Education." *Journal of Early Childhood Literacy* 25, no. 3: 901–932.

Singh, J. 2018. *Unthinking Mastery. Dehumanism and Decolonial Entanglements*. Duke University Press.

Snaza, N. 2019. *Animate Literacies. Literature, Affect and the Politics of Humanism*. Duke University Press.

Somerville, M. 2015. "Emergent Literacies in 'the Land of Do Anything You Want'." In *Children, Place and Sustainability*, edited by M. Somerville and M. Green, 106–125. Palgrave.

Springgay, S., and S. Truman. 2017. "Stone Walks: Inhuman Animacies and Queer Archives of Feeling." *Discourse: Studies in the Cultural Politics of Education* 38, no. 6: 851–863.

St. Pierre, E. A. 2018. "Post Qualitative Inquiry in an Ontology of Immanence." *Qualitative Inquiry* 25, no. 1: 3–16.

Tarc, A. 2015. "Literacy of the Other; the Inner Life of Literacy." *Journal of Early Childhood Literacy* 15, no. 1: 119–140.

Taylor, C., and C. Hughes, eds. 2016. *Posthuman Research Practices in Education*. Palgrave MacMillan.

Thiel, J. J., and B. P. Dernikos. 2020. "Refusals, re-Turns, and Retheorizations of Affective Literacies: A Thrice-Told Data Tale." *Journal of Literacy Research* 52, no. 4: 482–506.

Todd, Z. 2016. "An Indigenous Feminist's Take on the Ontological Turn: 'Ontology' Is Just Another Word for Colonialism." *Journal of Historical Sociology* 29, no. 1: 4–22.

Truman, S. 2019. "Inhuman Literacies and Affective Refusals: Thinking With Sylvia Wynter and Secondary School English." *Curriculum Inquiry* 49, no. 1: 110–128.

Wall Kimmerer, R. 2013. *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants*. Milkweed Editions.

Wynter, S. 2003. "Unsettling the Coloniality of Being/Power/Truth/Freedom: Towards the Human, After Man, Its Overrepresentation—An Argument." *New Centennial Review* 3, no. 3: 257–337.

Zembylas, M. 2018. "The Entanglement of Decolonial and Posthuman Perspectives: Tensions and Implications for Curriculum and Pedagogy in Higher Education." *Parallax* 24, no. 3: 254–267.