



Brief

A Pedagogy of Listening – a trauma, an enlightenment?

Hillevi Lenz Taguchi

Stockholm University, Sweden

Contact corresponding author: Hillevi Lenz Taguchi, E-mail: hillevi.lenz-taguchi@buv.su.se

The aim of this article is to make a postqualitative philosophical analysis of the multifaceted understanding and uptake of the phenomenon of a Pedagogy of Listening. In order to do so, I undertake diffractive readings with inspiration from Donna Haraway and Karen Barad. In this study, diffractive readings mean reading chosen texts into each other and through the researcher's own experiences and knowing about the phenomenon. The texts diffracted are first of all the chapters written by the preschool teacher Ann Åberg (2005/2019) in the book *A Pedagogy of Listening*. The other two texts chosen for the diffractive analysis are to be found among Michel Foucault's (2015) lectures featuring his analysis of Kant's 1784 text called *What is Enlightenment?* and analysis of the antique concept of *Parrhesia*, as in the individual's sometimes traumatic experience of stating the truth to themselves and publicly despite the risk of being punished for it. Lastly, my own experience of a Pedagogy of Listening in the form of having designed a practice of *deconstructive talking* about pedagogical events, documented from preschool practice to guide and evaluate the practices, was diffracted through the previously made analyses. The analysis shows that it is possible to understand the experience of a pedagogy of listening in terms of an enlightenment – *Sapere Aude* – underpinned by a transcendental ontology, and as a trauma – *Parrhesia* – drawing from a relational ontology. These experiences can overlap and occur in the same individual. The ontological underpinnings will, however, be conclusive of to what extent a pedagogy of listening can be practiced with an openness towards change and a multiplicity of different theoretical and didactic possibilities in relation to the pedagogical practices performed. This becomes especially apparent in the practicing of deconstructive talks around documented practices.

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