Bear-Child Stories in Late Liberal Colonialist Spaces of Childhood

Veronica Pacini-Ketchabaw, Lara di Tomasso, Fikile Nxumalo

Abstract

The article examines the entangled constitution of the child-bear figure through the analytics of late liberal colonial investments. It maps three frictional child-bear encounters, both imaginary and real, in the context of early childhood classrooms: bears as unwelcome and (yet) original inhabitants that pose a threat to human safety, bears as endangered victims in need of human protection, and bears as cuddly and cute creatures in children’s literature. Specifically, we explore bear-child entanglements in early childhood classrooms in British Columbia by grappling with the complexities and tensions that emerge in late liberal colonized and colonialist spaces where bears and human children “meet.”

Full Text:

PDF

DOI: https://doi.org/10.18357/jcs.v39i1.15244

Refbacks

- There are currently no refbacks.

Copyright (c) 2014 Veronica Pacini-Ketchabaw, Lara di Tomasso, Fikile Nxumalo

This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License.

© Canadian Association for Young Children

Hosted by the University of Victoria

Journal of Childhood Studies is supported by the Canadian Social Sciences and Humanities Research Council

As a child he was very good at mathematics and astrology. At the age of 15, he became a university student, but the University was soon closed because of an outbreak of the plague. Nostradamus travelled across the country and helped victims of the plague. Sadly, his first wife and two small children later died of the plague. Nostradamus continued to learn and practice medicine, but he also got interested in astrology. Soon legends began to grow about his strange ability to predict the future.
University of Wellington, Aotearoa, New Zealand

Dr. Pat Tarr, University of Calgary, Canada

Dr. Affrica Taylor, University of Canberra, Australia

Dr. Pam Whitty, University of New Brunswick, Canada