

Making Sense: Digital Kindergarten during COVID-19 Lockdown¹

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Abstract *With the outbreak of the COVID-19 pandemic, especially during the period of lockdown, great changes in education have occurred, and preschool education has not remained an exception. The biggest change in education during lockdown was the switch from live contact to a digital context in which learning took place. On the one hand, this has led to a large number of studies that have included perspectives of the system, families, and teachers, and their perceptions about education during the lockdown, but on the other hand, there was a very small number of studies which were focused on the perspective of children, and none of them included the perspective of preschool children. In this paper, we mapped all recognized (non)sense of the digital learning experience in kindergarten during the 52 days of COVID-19 lockdown in Serbia. Thirteen children from different parts of Serbia were co-researchers in this paper, and they were consulted about some specific topics such as activities that were realized and how relationships with peers and educators were established in a digital environment. We strived to establish the connections with possible reasons for the lack of meaning and relevance of digital learning not just for children but for all actors in contemporary education by using a postqualitative approach to data interpretation.*

Keywords: *preschool, children's perspectives, consultation with children, digital learning, (non)sense.*

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Introduction

Let me summarize it in four key areas.

First: prepare and be ready.

Second: detect, protect and treat.

Third: reduce transmission.

Fourth: innovate and learn (WHO, March 11, 2020).

Our story begins with the official announcement of the COVID-19 outbreak by The World Health Organization (WHO). The devastating effects of the SARS-COV-2 virus led to health, economic and social crises, threatening all aspects of life and the basic norms of the functioning of human society (Krnjaja, 2021). Different measures were undertaken to prevent the spread of the virus, such as wearing masks in all public spaces, limited mobility and, at some point, complete lockdown and the accelerated transition of all levels of education to the digital environment. Essential services were brought to breaking point, and the limited ability to move and to meet others put the mental and existential stability of many at risk. Many of us faced personal loss, making the pandemic even more unbearable not just physically but also psychologically.

Under the slogan of education as the best prevention of economic and social inequalities (The World Bank, 2021) and the assumption that for the well-being of children, it is better to organize education „anyway“ than not at all (The Institute for 21st Century Questions, n.d.), a large number of countries have rapidly transferred all levels of educational work into the digital environment. According to a UNICEF report (Nugroho et al., 2020), 73 countries have organized some kind of „distance learning“ for young children as well.

The speed of response cuts both ways. The willingness of all individuals in the system to take action in extraordinary circumstances and provide support is commendable. On the other hand, the rush to offer „whatever“ and to protect children from only perceived threats didn't leave space for consultation with different actors - above all, for consultation with children who should be the focus of our actions. The measures that were adopted during the state of emergency were primarily determined by the medical or economic aspect of the problem and certainly by the conviction of adults that children must be „taken care of“ - that we know what threatens them and that, as adults, we must decide what is best for them. At the same time, the need to organize distance learning abruptly cut off the dialogue about the advantages and disadvantages of digitalization, risking the uncritical declaration of educational work in a digital environment as an inevitability that should be accepted with optimism (Williamson et al., 2020).

Research and political efforts to consult the different actors to understand the real events and needs through the pandemic experience mainly focused on the perspectives of parents and practitioners, while listening to the children's perspectives is more of an exception. Reviewing different publications, brochures, and research intended for

children and families during the pandemic shows that the story is mainly focused on what parents/guardians should do in relation to children and how to act during a pandemic (Purešević, 2021).

Our paper is based on a strong belief that children are the best experts on their own lives, builders of meaning and sense, capable communicators, and agents of their own learning and development, which is why it is necessary to listen to them and open opportunities for them to influence the situation in which they find themselves and their own role in different social contexts (Pavlović Breneselović, 2015). The Convention on the Rights of the Child confirms this statement and recognizes children as competent social actors who have the right to be consulted on all matters that concern them, to express their opinions and feelings, and to have their opinions taken into account by decision-makers (The United Nations, 1989). The pandemic experience must not be an exception. Children have the right to express their views on the consequences of the closure of educational institutions and the ways in which social change affects their lives and to be consulted on the measures that are taken and which apply to them in a way that supports their capacity to participate in dialogue (Lomax & Smith, 2020).

Wishing to understand how kindergartens functioned in the digital environment and what children think and have to say about „digital kindergarten“ as a format of work, in this paper we will focus on the child’s perspective on the „digital kindergarten“ in the period of lockdown in Serbia.

Lockdown in Serbia and ECE

Shortly after the declaration of the pandemic in Serbia, on the 16th of March 2020, a state of emergency and physical isolation were declared. The Nationwide “lockdown” lasted for 52 days and involved the closure of all non-essential businesses as well as all educational institutions. However, it was imperative to maintain education in any manner possible, so education in Serbia switched to a digital environment. The ECE system was responsible for empowering families by offering information, advice and ideas for joint participation of children and adults in different activities, promoting a sense of belonging, togetherness and the development of creativity as main priorities (MP-NTR, 2020). ECE teachers were encouraged to communicate with children and families through different available means and media (Viber, YouTube, Facebook...), offering them new resources, useful information and a platform for mutual communication and exchange. Suggestions for resources and information, as well as proposals that might be made or given, strongly revolve around the importance of the common play of children and adults.

But, regardless of the good intentions, a sudden shift to “distance learning” proved a challenge, revealing a lack of digital competences among adults more than children, lack of devices in many homes, but mostly revealing the ambiguity of the questions in which direction the sudden changes were leading us and what values in education we strove to cherish (Miškeljin, 2021). This is where we begin our story about the (non)sense of digital kindergarten during the COVID-19 lockdown from the children’s perspective.

Methods

The aim of this research was to investigate the child's perspective on the realization of kindergarten practice in a digital environment during COVID-19 lockdown. From the child's perspective, we acknowledge the authentic worldview, experiences and understandings of the child, which we, as adults, strive to conceive by listening to children in the living processes of communication, interpretation and meaning-making (Pavlović Breneselović, 2015). As a research methodology, this process finds expression through the methodology of consulting with children.

Consulting with children is an active process of listening whose purpose is to perceive and understand the opinions of a child on the topics that are relevant to the child herself and to establish joint meaning for child and adult as a guideline for further actions (Clark et al., 2003, p. 13). The very process of consulting is led by the adult researcher and through the pre-established topics as a framework of conversation (Eckhoff, 2019, p. 6), but with an emphasis on the ethical responsibility of the adult to encourage dialogue and to rethink and develop topics and questions as a response to verbal and nonverbal messages expressed by the child. Such an active process of listening and joint meaning-making leads to redefining problems and opening new directions of thought.

The methodology of consulting with children relies on multiple techniques, so as to encourage a child to use different means of expression. Children are competent communicators, but they have multiple ways of expressing and communicating their worldviews. Verbal expression is often the one in which young children are most insecure, which means that the ethical responsibility of the adult researcher is to insist on the acknowledgement of many different symbolic languages and ways of communication, including movement, pictures, music and digital tools so as to support the capacity of the child to shape her own experience (Pavlović Breneselović, 2015, p. 17), and to provide a backbone for dialogue and joint understanding through multisensory techniques as a materialisation of the experiences and meanings discussed.

We intended to conduct consultations with children so as to understand how kindergarten was realized in a digital environment during COVID-19 lockdown and how children perceived this experience, but our intention had two disadvantages from the very beginning: 1) the experience of „digital kindergarten“ did not function as separate in space and time, so we assumed that it would be difficult for children to refer exclusively to the experiences enabled and organised by the kindergarten teacher; 2) the research was conducted a year *after* the lockdown, risking a lack of relevance of the topic for the children consulted, as well as a lack of material backbones for conversation. We tried to resolve these disadvantages as follows: 1) we structured the protocol of the interview around aspects of kindergarten experience which children highlighted as most important in previous research and consultations (Pavlović Breneselović, 2015, pp. 152-153): the activities that children undertook „for“ kindergarten (as a task, or on the initiative of the kindergarten teacher, or with the intent to share with the kindergarten group), the maintenance of relationships with peers and kindergarten teachers (opportunities for communication and for some form of joint activities) and suggestions for the organization of work in the digital environment if the situation

of lockdown happens again; 2) we organised the process of conversation around the material product created as a result of the activity „for“ kindergarten and that the child herself chose as personally most important.

The consultations with children were conducted by 13 students of Pedagogy (as part of a research assignment for the course Preschool Pedagogy) and with 13 children – 6 boys and 7 girls aged 5-7 from different kindergartens and different cities in Serbia. The child would firstly choose the material product of some „kindergarten activity“ most important for her and then further conversation would be carried on as an elaboration of it and through pre-established topics of activities, relations and further suggestions. All 13 transcripts were analysed by one researcher, and the child’s perspective of digital kindergarten was presented and elaborated on topics established in a previously published paper (Mitranić, 2021). In this paper, we wish to take the analysis a step further.

We do not wish to suggest that the first analysis was poorly conducted, but the very analytical procedure closed some possibilities that we felt obliged to open and which are difficult to discuss in a common scholarly manner. As previously mentioned, consultations with the children and active listening should lead us to redefine the problems and open new directions of thought – and that is what we wish to tackle now.

The very words, expressions, interpretations and products that children shared with us were more or less (and not without our disappointment) understandable, organizable, categorizable and expected. But what struck us most and stayed long after to haunt us was the sense of *nonsense* – of irrelevance and meaninglessness - which cannot be attributed to some specific words or gestures but which permeated the researchers’ conversations with the children and could be felt more through the reading of transcripts than rationally perceived.

Led by the contemporary postqualitative questioning of the analytical practices as well as data itself (Koro-Ljunberg et al., 2017; Tuck & Wayne Yang, 2014), we wondered what might be opened if we followed the agency of the data instead of pre-established protocols and stayed with the unpleasant sense that there is some *nonsense* in what we did and what we discussed with the children. Thus, in this paper, we want to dwell on unexpectedness - uncooperativeness, vaguenesses, unclearness and deviations from the topic, and investigate if they could tell us something more about what is needed for education as well as research experience to make sense.

For the need of this paper, analysis was conducted in the following manner: the two authors of this paper read through the transcripts and discussed their impressions of *nonsense* in them. We tried to map certain places in the transcripts which inspired this feeling, as well as places which made us feel otherwise. The mapping was not guided by the rational interpretation of phrases and utterances but by the feeling that certain moments of conversations evoked in us as readers by the ways things were said, the expressiveness and vitality of what was expressed, and the way certain moments were situated in the context of the conversation as a whole. We read and discussed the transcripts further, parallel with the literature that helped us develop our questions and understanding, so as to investigate what might be needed for any experience – educational and research alike – to make sense for the children who participate in it.

In line with the speculative nature of this analysis, we do not claim that our interpretation proves something or illuminates what children actually think, wish or express; we are aware of the conditions which shaped the conducted research, as well as the deficiencies of the methodology itself and the limitations of speculative interpretation; we do not state the legitimate understanding nor the absolute and authentic representation of the theories we've used. We distance ourselves from conclusions but strive to *think with* (Youngblood Jackson & Mazzei, 2012) theories, data and children only to pose new questions and provoke new thoughts, hoping that our *thinking with* might prove an inspiration for thinking further.

Results and discussion

The first thing we noticed that caught us off guard was the thoroughness with which most of the children answered the questions. The entire conversations slid to a feeling of „no point in doing it“ through multiple: „I don't know“, „I don't remember“, and short „Yes“ and „No“s. It wouldn't be so surprising if we could ascribe the seriousness of the tone and lack of words to the relation between the child and the researcher – their characters or lack of previous acquaintance – as is done too often. But the same conversations went back and forth, from dullness to eruptions of vitality – where children elaborated their environment, ideas and thoughts, ran off to bring and show something more and drew researchers into joint playful imaginings. Only those moments of vitality never involved memories of kindergarten practice.

Due to the limitations of this paper, we will focus on an excerpt from only one conversation, which most obviously and vividly confronted us with this paradox and encouraged us to review the other transcripts, find the points of departure in them and rethink what makes sense for the child.

Researcher (R): Now I'll show you some drawings that you made while kindergarten didn't work, and you decide which one you would like to talk about. Ok?

Child (C): (*nods*)

R: (*showing the first drawing*) You remember this one?

C: Yes.

R: (*showing the second drawing*) Remember this one?

C: Yes.

R: (*showing the third drawing*) This one?

C: No.

R: Ok, which one would you like to tell me more about?

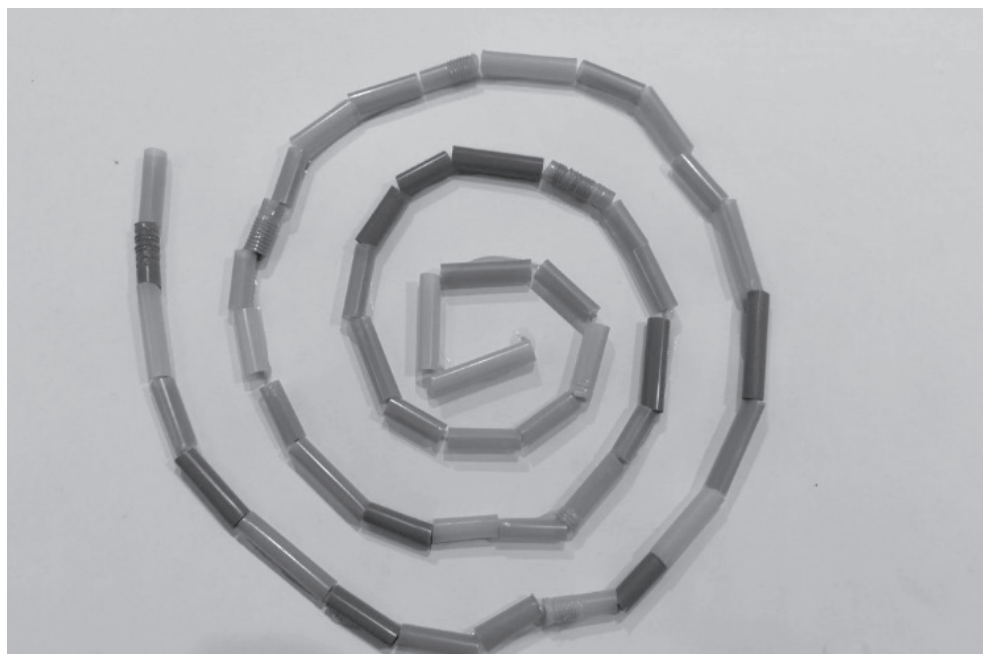
C: (*silently looks at drawings*)

R: Do you want to talk about this spiral of straws or the drawing of spring?

C: Spiral of straws.

Picture 1

The Spiral of Straws / the Time-Spiral of Giants



R: Ok, so you remember when you were making this?

C: *(nods)*

R: And why do you like this one?

C: Looks like a snail shell and the spiral of those... those colourful... I don't know.

R: Ok, and what did you make this out of?

C: Straws.

R: And did you cut them by yourself, or did someone help you?

C: Mum.

R: Was it nice for you to do this together with your mum?

C: Yes.

(At this moment, the child notices the moving lines on the telephone screen because the voice recorder is on. He starts accentuating the words he speaks to follow the changes in the movement of the lines)

R: And did something happen when you finished this spiral?

C: No *(accentuates the „o“ in the word)*

R: And when you were making it, was your teacher there? Could you see her?

C: No *(accentuating the „o“ again)*

R: Did you see her at all during lockdown?

C: Well, yes (*looking at the phone*)

(*The researcher moves the phone a little out of sight, but the child still sees it*)

R: When did you see her?

C: See who?

R: Do you remember that time when you couldn't go to kindergarten?

C: Yes.

R: Well, did you see your teacher then? Anywhere? On a video call, at least?

C: No.

R: And other children? Did you see or hear anyone?

C: Never.

R: You didn't have something to do with them – some sort of assignment, to call each other, to draw together, just to chat...?

C: I don't know. Never.

R: And would you have liked that?

C: (*Claps his hands two times*) This means no.

R: You want to say that you prefer working alone?

C: (*Claps his hands once*) Yes.

R: Why?

C: I don't know.

R: Maybe you liked working with your mum?

C: Yes (*in a foreign language*)

R: And was someone else with you? Your brother?

C: Yes (*in a robot voice*)

R: And your dad?

C: No-pe (*accentuate the „pe“ at the end*)

R: So your brother helped you?

C: N-o-o-o (*talking very slowly*)

R: Why? Did he do something else?

C: I guess he also did this time-spiral.

R: Oh, so this is a time-spiral?

C: Yes (*in a foreign language*)

R: And why is it called time-spiral?

C: (*short silence*) Well, it leads to another time. I don't know.

R: To another time, you say?

C: Yes!

- R: Which time?
 C: To to to... (*short silence*) To the time of giants!
 R: Ooooh. And those giants, what are they like?
 C: The great, scary maneaters!
 R: Maneaters?
 C: Yes!
 R: Sounds like some scary time. Would you like to go there?
 C: No (*accentuates the „o“*)
 R: Right... So, when you made this time-spiral, was it difficult for you?
 C: No.
 R: It was easy?
 C: Yes yes yes yes yes...
 R: And... Do you remember something else that you made for the kindergarten?
 C: No (*short break*) Only when we drew the nature in lungs.
 R: Nature in lungs? Really?
 C: Yeah.
 R: Sounds interesting. Did you draw that?
 C: Well, yes. Mum drew it (*repeats the sentence a couple of times*)
 R: And you?
 C: I watched and so on.
 R: Why didn't you draw?
 C: I don't know how to draw lungs.
 (*IDJ*)

In this excerpt from the conversation, we might see (and, even more, might feel) that the boy has no particular attitude towards the products and the activities done for the kindergarten, nor does he show special interest in what was happening with the other participants in his kindergarten group. Not to attribute these insights to the boy himself, we might further inspect why the very topics pre-established as a framework for conversation proved to be the loci of *nonsense* for the experience of digital kindergarten.

The activities done for the kindergarten proved to be irrelevant for most of the participants in our research. As with the examples mentioned in the excerpt above („Spiral of straws“ and „Nature in lungs“), children didn't know what exactly they drew or wrote, why they did it, whether it meant anything (often, nothing for them) and what happened with their work after they had finished it. What might be worrying is that the activities children refer to were not problematic for the digitalisation itself but often followed the structure and logic of the activities organised in the kindergarten as „live“ practice – considered „boring“ by children as well. Most of the activities done during the lockdown were focused on simple tasks of colouring the lines, writing the right word multiple times,

drawing by the template and making models and reproductions of already recognisable and existent things in our environment. According to the traditional educational theories, such activities might be considered as good practice for certain skills and a good habit of repetition as the mother of knowledge.

But it would be illusory to think of learning and thinking as simple acts of recognition. „Something in the world *forces us* to think“ (Deleuze, 1994) - something in the world in which we are immersed deviates from the established categories and the expected sequence of events and remains to haunt us until we somehow make sense of it. The shock of unthinkable and realizable, of sensed but not-yet grasped is what makes us truly think - beyond territories already mapped out, thinking anew, transforming, creating. Massumi suggests that the pole of thought is the sensation – direct registering of the potentials, the unthinkableability of things, the as-yet unnecessary and stubbornly useless (Massumi, 2002, p. 94). Recognition makes an event typical - that is to say, boring (Ibid.). There's no motivation, interest and sense in reproduction and recognition – they cut down the potential of things – they have *no sense*. Lack of opportunities to wonder, transform and create – both online and offline – makes the activities assigned to the children non-educational as well as felt as nonsense.

The evident difference of the digital kindergarten was the lack of relations with others. Most of the children point out that they had no contact with anyone from their kindergarten group – peers and teachers alike, and that these contacts were what made the „live practice“ of the kindergarten much better.

Referring to Deleuze, Olsson points to the relevance of sense as a feeling that emerges from relationships in concrete situations, and that is always more than what we can say about situations and the ways in which we can interpret and understand them (Olsson, 2009). The meanings of the life and the world that we create and that guide our actions are not reducible to conscious decisions and questions of will - we do not decide whether something makes sense or not; we *feel* that our actions mean something, and we resonate with it in the concrete situation in the relations we're immersed in (Mazzarella, 2017). Without opportunities to share, to discuss, to think together, to chat and play but only to „do what is said“, with no personal inspiration and motivation, it seems obvious why children did not have much to talk about and to make sense of the „digital-kindergarten“.

It becomes more understandable why something other than the topics we've discussed and the memory of kindergarten *made sense* in the conversations we led with the children. In the excerpt of the conversation shown above, what makes sense for the child seems to be completely irrelevant to our intention – the playing with the voice-recorder and the reimagining of the drawing and story around it while coming back to the kindergarten experience always spoiled the fun. But what makes it relevant for a child might not be „the fun“ *per se*, but the fact of the joint experience - being with someone, referring to someone, directing the impulses to someone; the unexpectedness of where it might lead us and the risk of the possible answers and reactions; and especially opened possibilities for (partially joint) creation. What *makes sense* is the field of potential.

Unfortunately, both education and research practices rarely function in this field. Despite the decades of critiques and the alternative practices, through education worldwide

there dominates a practice of transmission, reproduction and representation. The process of learning – a vital, creative, vivid process of living and interacting with life, interpreting and co-creating the world and ourselves in it - is suppressed in the frames of acquiring a corpus of ready-made facts and predefined solutions. We forget the importance of sharing and exchange, focusing on the content that should be covered and the efficiency of the process when each of us works by ourselves.

In research practice, regardless of the long-standing scientific discussions and the increasingly accepted argument that the truth is not final or just a given, we still act as if there were a truth behind us all that could be grasped if we stayed silent and still for long enough to let it come out. We insist on detailed, precise remembering and verbatim repetition of previous events, cutting down on every creation so as not to „spoil the truth“ of the memory. A researcher is advised to stay aside, as his thoughts, ideas and imaginings might shape the perspective and responses of the participant. We stop, identify, categorize, put into words and disregard everything which cannot be caught, categorised and verbalised as irrelevant – or even as inexistent (Dag Boe et al., 2019). We cut down on life as movement, creation, relation and intelligibility so as to make the world static and graspable, making our conclusions „valid and objective“ but too often barren – without the field of potential.

Stiegler (Stiegler, 2008, as cited in Lindgren, 2019) points to the general apathy of modern society caused by consumer culture and information overload, which lead children, young people and adults alike to the position of losing their competence - their own knowledge, skills and values - leading to the loss of the desire to do something and the loss of willingness to take responsibility, thus to the loss of very sense and vitality. Educational and research practices alike are becoming „industries“ in search of ready-made, reductionist solutions, declaring the means of work (content and methods, techniques and instruments) to be the ends and „sense“ in themselves. The period of crisis in which we found ourselves reflects these problems in the unwillingness of adults to take responsibility for stepping into uncertainty together with children and in the inability of children to enrich the world with their experiences and initiative. In relation to educational work, which was the focus of our research, the problem of the crisis we found ourselves in and the way we responded to it does not lie in the fact that educational work took place *online* but that we allowed it to slip *off life*, off everything which makes us alive, so that for the children themselves - as those who should be in the focus of it – educational work eventually had no sense at all.

Through their vivid deviations from our research topics, children point to the necessity of breaking out of established patterns and „quick solutions“ when thinking, researching and doing educational practice, and the importance of creation, imagination, research, play, and above all joint participation. This shows us that the process of giving sense and meaning is based on the process of mutual understanding - compassion, acceptance, belonging, and interest in the other. As professionals, this directs us to be interested in the child's authentic experience, play, thoughts and relationships with significant others as the backbone of educational work in times of crisis - and beyond.

(Instead of a) conclusion

Consultations with the children and active listening should lead us to redefine the problem and open new directions of thought. We started with the intention to listen to the child's perspective on digital kindergarten, but listening to the children and their gestures and voices beyond the outlined topics of the research pushed us toward rethinking broader questions and the purpose of educational practice as well as the practice of research with children.

For educational practice, we suggest a shift of thought from the „necessity“ of content and activities towards the potentials opened in the very process of interaction – not to master something in the world or to come to final terms with it, but to cultivate its potentials and always open up possibilities for becoming something more. Education is reflected not in the amount of information or skills one possesses but in the very ways of being and becoming *in* and *with* the world. Such education is a creative process of inhabiting, listening, marking, performing and creating different modalities of existence, a process of experimenting with the world and oneself in the creation of new values and meanings. In that manner, pedagogy should be reaffirmed as a way of critical and affective thinking; not as something that is performed on someone or that one does to another, but as a practice in which one participates - a modality of co-construction, opening to the future and becoming more willing to question the construction of knowledge in itself (Cole, 2017). The future of education lies in practices that strengthen all of its actors to face the unexpected and constructively work with challenges – to think the unthinkable, question the unquestionable, „stay with the trouble“, and challenge the „yet-to-come“ (Krnjaja & Pavlović Breneselović, 2011), which suggests the importance of accepting the unconscious and the irrational, sense and affect as an integral part of learning and the educational process. Such an educational process is not aimed at constituting the individual - it is conditioned and reflected in complex relations by which it is constituted, and learning is understood as a process in which people co-participate with the world at the same time creating territories in it, assigning it meanings and functions, but also creating themselves, and being created under the influence of the forces of the world in which they are immersed (Krnjaja, 2010).

Something similar might be said for the research practice. We started with the intention of grasping the perspectives of the child, but as soon as something can be stopped and grasped – it loses its movement, its potential and its embedded sense in context. We would like to pose the question whether research with children would make more sense – not to the research communities but to children themselves – if we were not so burdened by the legacies of the positivist science and obligations to form some sort of guidelines, standards and definite conclusions, but if we could dwell on research practice as a learning process as well - a creative process of inhabiting, listening, marking, performing and creating different modalities of existence, a process of experimenting with the world and oneself in the creation of new values and meanings?

As Harker (Harker, 2005) says: „I would suggest that rather than knowing „their“ (*children's*) world, we can instead know something about this betweenness that we both share. What occurs between adults and children is inevitably inflected by unequal relations of

power, but it is, irreducibly, a shared space. The ethical task then becomes, how do we create and live in such spaces“. Playful willingness to experiment with the world and to enliven it – the willingness that children radiate and that adults so often suppress - might open a crack in the contemporary cultures and practices, opening the possibility to reimagine power, laws, hierarchies and different kinds of relationships that shape the fields and practices we share and our being and becoming in it.

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Građenje smisla: digitalni vrtić u vreme kovid-19 izolacije

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Apstrakt

Izbijanjem pandemije kovid-19, posebno u periodu izolacije, došlo je do velikih promena u obrazovanju, u čemu predškolsko vaspitanje i obrazovanje nije ostalo izuzetak. Najveća promena u obrazovanju tokom izolacije bila je prelazak sa živog kontakta na digitalni kontekst u kome se učenje odvijalo. S jedne strane, ovo je dovelo do velikog broja studija koje su uključivale perspektive sistema, porodice, nastavnika i vaspitača, i njihove percepcije o obrazovanju tokom izolacije, ali s druge strane, postojao je veoma mali broj studija koje su bile fokusirane na perspektivu dece, a nijedna od njih nije uključivala perspektivu dece predškolskog uzrasta. U ovom radu smo nastojali da mapiramo sav prepoznati (be)smisao iskustva digitalnog učenja u vrtiću tokom 52 dana izolacije kovid-19 u Srbiji. Trinaestoro dece iz različitih delova Srbije su bili koistraživači u ovom radu, a konsultovani su oko konkretnih tema kao što su aktivnosti koje su realizovane u periodu izolacije i kako su se uspostavljali odnosi sa vršnjacima i vaspitačima u digitalnom okruženju. Nastojali smo da uspostavimo veze sa mogućim razlozima nedostatka smisla i relevantnosti digitalnog učenja ne samo za decu već i za sve aktere obrazovanja oslanjajući se na postkvalitativni način interpretacije podataka.

Ključne reči:

predškolsko vaspitanje i obrazovanje; dečja perspektiva; konsultovanje sa decom; digitalno učenje; (be)smisao.