



PALGRAVE STUDIES IN
EDUCATIONAL FUTURES

Ahuman Pedagogy

Multidisciplinary Perspectives for Education in the Anthropocene

Edited by
Jessie L. Beier · jan jagodzinski

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Palgrave Studies in Educational Futures

Series Editor

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The series Educational Futures would be a call on all aspects of education, not only specific subject specialists, but policy makers, religious education leaders, curriculum theorists, and those involved in shaping the educational imagination through its foundations and both psychoanalytical and psychological investments with youth to address this extraordinary precarity and anxiety that is continually rising as things do not get better but worsen. A global de-territorialization is taking place, and new voices and visions need to be seen and heard. The series would address the following questions and concerns. The three key signifiers of the book series title address this state of risk and emergency:

1. **The Anthropocene:** The ‘human world,’ the world-for-us is drifting toward a global situation where human extinction is not out of the question due to economic industrialization and overdevelopment, as well as the exponential growth of global population. How to we address this ecologically and educationally to still make a difference?
2. **Ecology:** What might be ways of re-thinking our relationships with the non-human forms of existence and in-human forms of artificial intelligence that have emerged? Are there possibilities to rework the ecological imagination educationally from its over-romanticized view of Nature, as many have argued: Nature and culture are no longer tenable separate signifiers. Can teachers and professors address the ideas that surround differentiated subjectivity where agency is no long attributed to the ‘human’ alone?
3. **Aesthetic Imaginaries:** What are the creative responses that can fabulate aesthetic imaginaries that are viable in specific contexts where the emergent ideas, which are able to gather heterogeneous elements together to present projects that address the two former descriptors: the Anthropocene and the every changing modulating ecologies. Can educators drawn on these aesthetic imaginaries to offer exploratory hope for what is a changing globe that is in constant crisis?

The series Educational Futures: Anthropocene, Ecology, and Aesthetic Imaginaries attempts to secure manuscripts that are aware of the precarity that reverberates throughout all life, and attempts to explore and experiment to develop an educational imagination which, at the very least, makes conscious what is a dire situation.

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This book is dedicated to the many teachers that have informed and impacted the pedagogical queries and preoccupations that continue to compel and inspire us. For Jan, the book is dedicated to his teacher and friend Harry (Zvi) Garfinkle (1922–2021): “He showed me what it means to be a teacher. The only true genius I ever met.” And for Jessie, this book is dedicated to her mom, Maureen Beier (1955–2013), and dad, Paul C. Beier (1951–2018): “They showed me how to learn, even when it hurts.”

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Jason J. Wallin is a fictional character that appears throughout Season 1 of the Canadian sci-fi horror series “Halfsharkalligatorhalfman” (1975–1976). Created by showrunners Bessie I. Jere and Janka Jodi Zings, Wallin was brought to screen through the elaborate practical effect of combining naturally occurring fungal masses and Aerogel. Wallin’s “sound palette” was created by foley artist Karlie Putnam by boiling moon rocks in Vantablack cookware. Throughout his run on the series, Wallin was portrayed as an amateur teratologist and sometimes curriculum theorist maligned for his pessimistic attitude toward life. Wallin was part of a running gag established throughout Season 1 in which he would spontaneously disassemble at the sight of himself.¹

¹ Jason J. Wallin is a professor of Media Studies and Youth Culture in Curriculum at the University of Alberta, Canada. He is the author of *A Deleuzian Approach to Curriculum* (Palgrave Macmillan) and *Arts-based Inquiry: A Critique and Proposal* (Sense Publishers), and co-producer of the extreme music documentary BLEKKMETAL (Grimposium, Uneasy Sleeper).

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CHAPTER 1

Introduction

Jessie L. Beier and jan jagodzinski

ALL-TOO-HUMAN PROBLEMS

While it is apparent, especially in these times of viral contagion, that the “human” is not the bounded individual it is so often imagined to be, there is a danger lurking in the increasingly common claim in contemporary curricular and pedagogical thought that what is needed is a decentering of all-too-human forms of subjectivity. While this claim has catalyzed alternative research methods and conceptual approaches, such as those within what is often called post-qualitative and/or post-human studies in the field of education, this claim must also contend with the ways in which such decentering and fragmentation is not immune, so to speak, to the imperatives of neoliberal education and its demands for a

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fully-automated, dividuated and dividuating, machinic subjectivity. This is especially the case given the way in which many purported expansions or dilations of subjectivity today remain subtended by practices and protocols wherein the “human,” even in its decentering, is reinstalled through racist, gendered, ableist, and classist conceptions of education. Such a concern is at play when it comes to issues of “diversity” within educational domains. Where “diversity” is most often promoted as the proliferation and inclusion of specific forms of *identity*, it has become a fulcrum for reproducing the categories used not only for cultural industries to sell their products, but for political power to target specific populations in order to promote ideological ends. Here, the educational subject as “dividual” (Deleuze, 1992) becomes a composite slate of affects, desires, genders, social class, race, disability, etc...., where the number of variables appears as seemingly endless selections (from a drop-down menu, for instance) that are nevertheless used to code algorithms and target pre-determined identifiers. Within such examples of educational “diversity,” the human, and its potential decentering, offers yet another “figure” of technology, one wherein ongoing self-modulation, dividuation and thus affective manipulation is seen as central to becoming-educated. Where liberation and democratic practices have become correlated to what is deemed “freely chosen,” no company, political party or educational institution, it seems, can act differently if it continues to operate under fantasies of diversification that nevertheless reproduce the same. The “human,” a figure whose very history has been based on a series of necessary exclusions, is what now becomes dispersed in its particularity so as to uphold and reproduce identitarian politics and their education.

Where, within the field of educational studies, new versions of phenomenology and hermeneutics, including autobiographical research characterized by a third person perspective that (often) pretends to non-objectivity (rather than subjectivity), proliferate alongside post-qualitative work that draws on philosophers such as Deleuze and Guattari, albeit in manners often stripped of their radical struggles against, for instance, the pervasiveness of fascism, the call for a pedagogy that decenters the “human” must face up to its own unquestioned assumptions and commitments, its own inheritances, lineages, and trajectories. In this sense, perhaps, the term *neo-qualitative* research is a much better descriptor of the purportedly post-oriented directions that now populate the field of education and its research. Deployments of many educational new materialisms, such as those that draw on Barad’s (2007) “diffraction

methodology,” for instance, forward a neo-Derridean poststructuralism that remains tethered to anthropocentric visions of life, while many so-called post-human approaches, such as those that draw on an “affirmative Deleuze,” do away with Guattari’s more militant ecosophy, thus overlooking the destructive forces and intensities that constitute anorganic life. While such examples point to the vexing difficulties of thinking “beyond” the human and its given forms of education, the claim that education (and its reasons) must come to terms with today’s transformed and transforming planetary realities—what is sometimes called (with contention) the Anthropocene—nevertheless persists.

The *anthropos* of the Anthropocene is founded on illusions of dominion and control that stem from its very formation through, for instance, the Gnosticism of the New Testament and its imagining of the “Primeval Man.” Within this narrative, the “human” has been dreamt up as the son of “Man,” where *Adamas* (Hebrew for *earth*) ends up as the “first human being,” reinstating or vivifying the very values of destructive anthropogenic productive labor that must now be mitigated and curbed so as to, at the very least, delay and stave off the extinction of the genus *Homo*. The pervasive narrative that “Man” forwards continues to reign supreme through, for instance, the trajectories of (interstellar) colonization, the first step already taken by billionaire tourist-astronauts where the rocket (appropriately named New Shepard¹) does it “all” for you, not unlike an electric car that drives itself. This shepherding of “Man” and his desires for endless expansion are concomitant with various forays into biomimetic innovation, transhumanist evolution, and questionable forms of accelerationism, all of which must exploit “Nature” in the name of saving it, or more accurately, in the name of saving “us.” Nature, in these examples, becomes the “wise” teacher, seen as that which holds the secrets of sustainable design and de-extinction programming. Transhumanism speaks for itself in its attempts to harness the achievements of the fourth industrial revolution by converging nano-bio-info-cogito (NBIC) innovations in order to supersede what is currently perceived as “human” limits. There is a fatalism to such ambitions, a recognition that to stave off extinction would require complete body modification so as

¹ Owned and led by Amazon CEO Jeff Bezos, New Shepard is a vertical-takeoff, vertical-landing crew-rated suborbital launch vehicle developed as a commercial system for space tourism. The name makes reference to the first American astronaut in space, Alan Shepard, but is also, notably, homophonic with the word “shepherd.”

to survive the changing conditions of today, and tomorrow's, planetary realities. These fatalistic trajectories are supplemented by all kinds of old and new machinic self-learning technologies that lay claim to a knowledge paradigm based on the archives of big data and its potential to be extracted and employed toward supposedly customizable ends. Like biomimetic and transhumanist proposals, this appeal to a customizable, self-managed and self-managing, knowledge paradigm is far from liberatory, aimed instead at reinvigorating global capitalism and the ongoing exploitation of the Earth for economic expansion even as the sky darkens.

Indeed, today's global pandemics, the drift toward autocracy, ongoing wars over resources prompted by drought and (so-called) scarcity, the plastic toxicity of the oceans, increases in volcanic activity, but also hurricanes and tornadoes, migration by asylum seekers fleeing war-torn countries, global-supply chain malfunctions on all fronts, and the change of the Earth's resonance, point to a very real "phase change" of natureculture, one that might provoke yet unthought pedagogical questions and orientations. With this disastrous scenario in mind, alternative or "better" attunement to the non-human or more-than-human relations that characterize life today have been central to the rallying cry of what might be identified as post-human pedagogies, or pedagogies that attempt to extend and apply human inclusivity to all "things." Within many post-human proposals lies a vitalism that works to resurrect and reanimate matter, albeit in ways that remain beholden to all-too-human forms of life and living. Animals, waterways, trees, and land are given newfound "rights," in some cases even treated as people, offering numerous examples of weak and strong forms of prevailing panpsychism where human forms of reason and agency are downloaded on to all "things." Amidst these animations, process philosophies, such as those offered by Deleuze and Whitehead, abound, as does the performative fictioning of mythopoetics, mythotechnics, occult speculations, and the myth-science of Gnosticism as it has been added to an array of Indigenous cosmologies. The potentiality of such pedagogies, however, has yet to be fully realized as evidenced by various forms of environmental education that attempt to incorporate what has become the centering trope of "ecology" as an all-encompassing word that nevertheless gets distilled as a "network of things" (not unlike the "internet of things"). While various forms of open-system thinking are entertained, from complexity theories to the powerful notion of the negentropy of dissipative structures, many post-human pedagogies remain beholden to what amounts to a

fundamental redemptive narrative where the magical words “ecology” and “organicity” are asked to do the heavy lifting of “saving the earth.”

Further, while many post-human pedagogies necessitate a recognition of (digitalized) technologies and their relations with analogical thinking, as practiced, for instance, through science, technology, and society studies (STS), they have become hijacked by those advocating for an ecomodernist manifestation of a “Good Anthropocene.” A “Good Anthropocene,” as laid out by the optimism of the Breakthrough Institute and the many references to it in educational TEDTalks, sees “sustainability” initiatives and “green” educational projects as the most “realistic pathways” forward given current planetary trajectories. Within this optimistic narrative, which now pervades mainstream educational policies and practices, the different possible futures through which education might proceed all end with “green” capitalism as the “best” possible outcome. In all of these articulations of “good” educational futures, which proceed and proliferate in spite of today’s deleterious trajectories, the theodicy of the “beautiful soul” (Hamilton, 2016) seems to be a dominant position. Central to this is a biophilic preoccupation, or an “innate love for nature,” which was introduced and popularized now decades ago by thinkers such as Edward O. Wilson (1984), and has now become a centralizing narrative for a sector of environmental education and its accompanying typology of human attitudes toward nature grounded in biology. Along these biophilic lines, Stephen Kellert (1993) has developed nine perspectives or valuations of nature, which have had consistent “staying” power within educational domains where nature is framed as utilitarian (practical and exploitive), naturalistic (satisfaction from contact with nature), ecologicistic-scientific (systematic study of nature), aesthetic (physical appeal), symbolic (expressive thought), humanistic (emotional attachment, strong affection), spiritual (moral and ethical reverence), dominionistic (mastery), and negativistic (fear, alienation, aversion). All of these narrative devices are “classically” anthropocentric and are seen as being “essential” to nurturing childhood in one form or another, especially when it comes to projecting “Good” Anthropocene futures for “us.”

While the biophilia hypothesis has no actual “scientific” grounding (unlike biophobia where there is genetic [DNA] evidence for the fear of snakes, spiders, or carnivores), it is not without its merits as there is wide-ranging evidence that shows the psychological benefit of pets (especially dog and cats) and horses for mediating and relieving stress. The same

is said of the need to cultivate attachments to land and a sense of place (*genus loci*). Biophilia's evolutionary adaptive necessity has been rigorously defended (Barbiero & Berto, 2021), while its aesthetic forms have become the basis for environmental design and a defense of biodiversity both within and without educational domains (Kellert, 2009, 2018). With biophilic design, for instance, yet another set of features emerge that are meant to contribute to the well-being of humans, i.e., natural light, protection and control, air (its quality), views of nature (as connection with it), curiosity and enticement, and material (connection with nature). Indeed, many of the contemporary proposals or *manifestos* for living in the Anthropocene are based on biophilic principles (Gibson et al., 2015) or the championing of symbiosis and “companion species” (Haraway, 2003), raising issues in relation to the distinctions between what has been deemed as “tame” and what remains “wild.” The contradictions and contentions that might be raised by biophilic positions, however, tend to ignore and downplay the disparaging issues surrounding things like animal abuse—be it pets or domesticated farm animals—which have received far less scrutiny within education's biophilic adoptions. While there are, of course, exceptions, such as the writings of Helena Pedersen (2013, 2019) who is a lone voice when it comes to “post-qualitative” approaches to human/animal relations, education's biophilic commitments reveal the ethico-political contradictions, but also continuations, involved in purported attempts at rethinking the human in terms of its non-human relations.

With the limits of contemporary educational approaches at the forefront, it is becoming increasingly clear that a shift to post-qualitative and/or post-human education may not be bold enough to meet the extraordinary challenges that lie ahead. While many post-humanist educative trajectories (cl)aim to dilate relations beyond the standardized figure of the human, they merely work to preserve “the human-all-too-human” rationality undergirding education and its demands for progressive amelioration. The plea for a “rationality” capable of staying with the troubling “facts” of planetary matters remains beholden to the legacies of modernism, which simply no longer apply with the vigor they once did. The capitalist technologies of media platforms, which now extend far beyond “social” sites, occupying various economic, political, and educational domains, have been influential in their business models and regulatory rules to enable the oxymoron of “mass customization,” in turn working to re-vivify a hyper-individualism that is considered a

hallmark of capitalist “freedom” defined by purchasing power and self-motivated decision-making. This is accompanied by various attempts to harness the power of “edutainment” as a motivating force, which has now extended into all facets of life, engendering a bio-politics that takes us into a “clairvoyant society” (Neyet, 2017) where control is manufactured in ways that are extraordinarily illusive, impossible to regulate or enforce. The system, as they say, is “broken.” What were once considered the foundational pillars of “democratic” value formation, written into national constitutions and educational policy alike, are coming apart and breaking down as new forms of paranoia and micro-fascisms manufactured through conspiracy theories and post-truth proclamations spread across social life. This is accompanied by a “breakdown” of economic orders, which are not a problem for current organizations of power but, as the most recent pandemic has shown, an opportunity for “innovative” pivots. There is something ironically sad about the breakdown of the global-supply chain due to the pandemic so that children may not get their toys (from China) this holiday season. The story has it that those with money to spend did so with force amidst the recent pandemic lockdowns, “clicking” 24 hr a day online, to the point that the shipping containers holding their “goods” are all backed up. More ironic is the labor shortage that prevents the movement of such “goods” from ports and harbors with long waits by truckers who, not unlike all the other “essential” workers who must put their body on the (front)line(s), are simply not paid well enough, overworked and overwhelmed. Of course, for the financial market the rhetoric is that this is but a “glitch” that will sort itself out ... soon. Such ironies profoundly illustrate the “house of cards” that the capitalist system balances on. For all the talk of cutting back oil and coal plants during the past string of UN-sponsored Conferences of the Parties (COPs), with number 26 taking place in the UK in the fall of 2021, the reality of the global market shows that global currencies continue to be tied to the oil market’s supply and demand, that natural gas can be used as a political weapon, and that there is no stoppage to building coal plants and discouraging nuclear energy, which is now positioned as one of the most “efficient” and “clean” sources of energy to date. Given this difficult context, for educators there is no safe space in these times, no neutral ground to stand back on. (Was there ever?) With paranoia and anxiety as the dominant forms of mental pathology in the twenty-first century, each organ of the body finds its path to recovery as well as sickness: the brain between explosive plasticity to Alzheimer’s, the hands, from fingers to thumbs, the feet, from walking

to scooters, the stomach from McDonalds to sushi, the eyes wide open to “wide shut,” the face, from being white to becoming a probe-head, the cancerous skin that keeps on spreading.

AHUMAN PROPOSITIONS

It is from this challenging context that this book and its research have emerged. Originally prompted by a lecture series titled “Lectures on Ahuman Pedagogy” held at the University of Alberta in 2019/2020,² this book brings together a collection of thinkers invested in grappling with how pedagogy might become adequate to the challenging ecological, political, social, economic, and aesthetic milieu within which education is situated today. The contributors to the lecture series and this subsequent edited collection include a stellar array of thinkers, some of whom are situated within the field of educational research proper (i.e., educational researchers and curriculum theorists) and some who come from areas such as fine arts, media theory, and philosophy where pedagogy is nevertheless a major part of their thinking and practice. By bringing together a collection of multi-disciplinary voices to discuss, debate, and devise a series of *ahuman* pedagogical proposals that aim to address the perplexing situation outlined above, we understand this collection of essays as much-needed experimental, albeit always speculative, always incomplete, projections that might work to challenge, dismantle, and even refuse educational futures-as-usual. Attending to contemporary calls to decenter all-too-human educational research and practice, while also coming to terms with the limits and inheritances through which such calls are made possible in the first place, this book aims to interrogate, but also invent, what we are calling an *ahuman pedagogy*, one that might be capable of speculating on the role of pedagogy and its futures on a transformed and transforming planet.

Riffing on the concept of the *ahuman* proposed by Patricia MacCormack (2019), this book aims to present a bold pedagogical proposal for the age of the Anthropocene. The multi-disciplinary analyses and projections offered in this book start from that wager that the dominance of anthropocentric thinking and the identity politics from which such thinking emerges, both of which pervade education, requires a

² To learn more, visit www.lecturesonahumanpedagogy.com.

concerted reorientation so as to take seriously those non-human (from critters to anorganic elemental forces) and inhuman forces (from artificial intelligence and algorithmic computation) that co-constitute pedagogical life today. At the same time, however, we assert that this call for reorientation—for the decentering and redistribution of subjective resources—requires a critical lens, one that challenges the ways in which seemingly liberatory approaches to educational research (including post-human and post-qualitative ones) may, in fact, reproduce the rationalities they (cl)aim to refuse. It is for this reason we turn to the concept of the *ahuman*, which is, following MacCormack (2019), exercised as a way of enacting small pedagogical tactics and minor educational radicalizations aimed at “thinking of ways beyond and ways out, not for ourselves, but for the world” (p. 2). In her *ahuman* manifesto, MacCormack is also concerned with the limits of post-human proposals, articulating how the post- of the post-human often works, on the one hand, to reaffirm a reified human subject through transhumanist imaginings and/or nihilist fantasies of human perpetuation, and on the other hand, picks up a “vitalistic turn which attempts to reinvigorate a positive end to anthropocentrism” (p. 11). As such, and especially after the declaration of the small-a *anthropocene*,³ MacCormack asserts that the post-human “seems to have exhausted itself” (p. 11). Where the post-human tends to enact research and practice through a continuation of demarcating and naming compulsions, albeit ones that exist “after” or “beyond” the “human,” the concept of the post-human has shown “an insipid incapability of the tremendous grace in not knowing and in leaving be” (p. 13). Against the post-human, MacCormack offers the term *ahuman* as the impetus to think and live in ways that renounce human privilege through alternative ways of reading and writing, ones that might make the very concept of an “us” vulnerable to examination, and even abolition. The essays that make up this edited collection aim to practice such *ahuman* ways of reading and writing in order to activate pedagogical forces and trajectories that do not seek to solve current crises, educational or otherwise, but instead endeavor toward shattering the presuppositions the undergird humanist (and post-humanist) education. The aim here is not to reinvent education in the name of “better” human futures, but to dismantle

³ Patricia MacCormack deliberately does not capitalize the *a* in *anthropocene* in order to enact an *ahuman* intervention into the term, one that works towards dismantling the dominance of the human, or *anthropos*, at its center.

and forsake human privilege “so that each expression of life, human and nonhuman, has a greater capacity for expression and liberty, and the earth’s multiple environments have a chance at one of many varied alternative presents and futures” (MacCormack, 2019, p. ix). MacCormack makes her own calls for the forms of “letting go” and “leaving be” that might enable such unthought expression clear; specifically, her manifesto is a call for activism that “practice abolitionist veganism, cease the reproduction of humans and develop modes of expression beyond anthropocentric signifying systems of representation and recognition [so as to generate] care for this world at this time until we are gone” (p. 10). While some of the chapters in this collection extend and experiment with these demands in relation to questions of pedagogy and education, it is this last point—the development of modes of expression that might generate care for *this* world—that has catalyzed this collection of ahuman pedagogical proposals. What this book aims to articulate through the concept of the ahuman is, in this way, not just an application or transposition of MacCormack’s demands into educational domains, but instead a set of pedagogical experiments committed to “no longer argu[ing] like a human” (MacCormack, 2019, p. ix). The ahuman, in this sense, does not offer any sort of template, nor does it take for granted the promise of optimistic educational futures and the “Good Anthropocene” vibes on which they are founded. Instead, the ahuman as a concept to think with and think through “celebrates and demands imagination and creativity in an increasingly impossible world” (p. 11). Perhaps, in this way the ahuman might help to stave off the weight of nihilism that drags thought into apocalyptic scenarios, while, at the same time, facing head-on the more and more likely possibility of extinction that now threatens the species *Homo*.

This multi-disciplinary experiment in ahuman pedagogies for the age of the Anthropocene has been organized in three main sections: *Conjuring an Ahuman Pedagogy*, *Machinic Re/distributions* and *Non-pedagogies for Unthought Futures*. In the first section—*Conjuring an Ahuman Pedagogy*—we gather together a selection of ahuman ponderings that focus specifically on the question of pedagogy and educational transformation. This section opens with a chapter from Patricia MacCormack, who offers a speculative account of “Ahuman Occult Pedagogy in Practice.” In this opening chapter, MacCormack unfolds the ways in which the compulsory and complex affects of our interspecies, Earthly belonging have become

overcoded by impulses for anthropocentric modes that continue to privilege the human as a centering force. Against such impulses, MacCormack turns to an “ahuman artistry” that endeavors toward instigating occult practices of pedagogy that put creativity first in the name of “belief without dogma, hope without goal.” Following this entry, the section then proceeds through three essays that explore ahuman pedagogies in relation to particular sites of education and curriculum. In his chapter titled “The Literacy Situation: Education and the Dispersal of Politics,” Nathan Snaza draws on feminist work on data and an ahuman approach to the politics of literacy in order provoke attunements to “educational situations” as diffuse sites of more-than-human political contact from which “humans” (and those marked as inhuman or less-than-human) are generated. In Cathryn Van Kessel’s chapter titled “Educational (Im)possibilities During the Necrocene: Ontological (In)securities and an Ahumanist Existentialism?” she explores the tensions and im/possibilities of enacting an ahuman existentialism amidst today’s necropolitical milieu. Bringing together developments in terror management theory, decolonial pedagogies, and social studies education, van Kessel examines the role of pedagogy in grappling with the potential extinction of the human species (among other species) as well as the (human) limits of comprehending this demise. As a final entry for this section, Marc Higgins offers a chapter that aims “Towards an Unsettling Hauntology of Science Education,” one that examines how science education continues to be haunted by the (re)apparition of the question of where to “begin” with Indigenous ways-of-living-with-nature. In this chapter, Higgins addresses the ghosts of settler colonial injustice, not to repair the past but to (re)imagine a future justice to-come. As a bloc of affects, these four essays act as “forcework” to move educational thought into recesses that are usually not considered within a pedagogical context, namely the occult, the complexity of literary situations, necropolitics, and the hauntology of apparitions.

The second section of the book—*Machinic Re/distributions*—takes a closer look at the question of machinic subjectivity and pedagogical possibility as they are situated within today’s technological assemblages and machinic visionings. This section begins with a provocative piece from Delphi Carstens, who investigates ways in which the “technological sublime” might be productively undomesticated in his chapter titled “Mapping Entanglement: Mobilising the Uncanniness of Machine-Vision.” Drawing on the artistic work of the Orphan Drift collective and the artist Mer Roberts, Carstens experiments with the ways in which

machine-enhanced vision might be pedagogically redeployed in order to generate an ethico-aesthetic paradigm that works toward the realization of more-than-human futures, ones that linger beyond the pall of mechanically-produced extinction. In Adriana Boffa's chapter titled "Transversing Digi-Spaces and Newcomer Youth Encounters: Considering a Minoritarian Politics Online," the question of machinic subjectivity is posed once again, this time in relation to the possibility for youth to create counter-responses within the digi-spaces they are so often situated today. Drawing on Deleuze and Guattari, Boffa aims to think through, and with, youth interaction in online spaces in terms of desire in order to examine and experiment with the conditions for possible minoritarian becomings online. Christina Battle's chapter "Practicing the Future Together: Power, Safety and Urgency in the Distributed Model" is the final entry in this section, and aims to tease apart a network of BIPOC artists and creators that run parallel to, but also out of the purview of, formal artistic and academic sectors. Looking to the distributed nature of the internet as a tool that both limits and facilitates the possibility of such a network to exist in the first place, this chapter aims to experiment with the ways in which online networks, particularly those that remain invisible to dominant organizations of power, might come to be seen as important sites of education in their own right. While varied in their ahuman proposals and experiments, each of these chapters targets the "dividualization" of technology and what might be done to push back by working with it and against it in ways that might fool, betray, overload, and/or refuse the very algorithms that have been designed for capture.

The contributions to the final section—*Non-pedagogies for Unthought Futures*—take the optimism of (Good) Anthropocene trajectories head on in order to develop a series of non-pedagogical counter-speculations that take seriously today and tomorrow's era of ecocatastrophe. The section begins with a dialogue led by Andrew Culp titled "'Against' Education: A Roundtable on Anarchy and Abolition," which features a discussion between Culp, Jessie L. Beier, Vicky Osterweil, and Jose Rosales, who draw connections between education, social transformation, and abolition in their conversation. This dialogue explores the ways in which education fits (or not) within terrains of abolition, leading to considerations of whether contemporary forms of schooling, and perhaps even education itself, might be something to be abolished. Following this discussion, Petra Mikulan and Jason J. Wallin's chapter titled "Terminal

Protagonism: Negation and Education in the Anthropocene” counter-actualizes the familiar impulses within curriculum thought wherein the powers of affirmation and commitments to redemptive optimism are taken as given “facts” of the world. Asserting that educational thought today has become occupied by the automatic gesture of protagonism, this chapter assumes negativity as a “fatal strategy” for intensifying practices of negation that might be more adequate to the long-term effects of environmental collapse. In his chapter titled “The Cosmoecoartisan: Ahuman Becomings in the Anthropocene,” Jan Jagodzinski also experiments with the role of negation and the potential for non-pedagogical, ahuman becomings, this time through the conceptual persona of “the cosmoecoartisan.” This chapter offers a mind-bending attempt to provide a direction for facing the small-a *anthropocene* era through the creation of ahuman becomings, which are explored in diagrammatic relation to the concept of anorganic life as developed by Deleuze and Guattari. In a final chapter titled “Ahuman Manifestations: When There Is No Outside (or, A Long, Good Sigh),” and by way of concluding the collection, Jessie Beier probes the limits of educational transformation through the speculative figure of the sigh. Contrasting the sigh with dominant figures of transformative expression, such as the manifesto, the sigh is offered here as a weird prefigurative form for pedagogical resistance, one that reveals an asignifying, ahuman cosmicity that necessitates unthought practices of pedagogical “giving up.” This last section, then, attempts to venture into the unthought dimensions of ahuman pedagogy as a way of recognizing, perhaps, that a certain exhaustion has been reached, which the final essay’s “sigh” asks its readers to consider.

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PART I

Conjuring an Ahuman Pedagogy