

Postdigital Science and Education

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# Postdigital Ecopedagogies

Genealogies, Contradictions, and  
Possible Futures

# Postdigital Science and Education

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Petar Jandrić • Derek R. Ford  
Editors

# Postdigital Ecopedagogies

## Genealogies, Contradictions, and Possible Futures



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# Series Editor's Preface

One fine evening, almost a decade ago, I watched a historical program about the fictional medieval jester Till Eulenspiegel. His surname is a playful word game which means owl (*Eulen*) + mirror (*Spiegel*) in standard German and wip + arse in Low German. The standard German meaning reminds us that wisdom and knowledge (symbolized by owl) arrive from awareness of our *Zeitgeist* (symbolized by mirror). The Low German meaning is a humorous device meant to soften the dangers of speaking truth to power.

The story of Till Eulenspiegel reminded me of academic culture today. Juicy scatological jokes have fallen victim to political scrutiny, yet speaking truth to power has remained an existential threat. The medieval ‘witch’ faced the prospect of immolation; today’s non-conforming researcher faces long-term precarity. Protection provided by tenure is getting increasingly weak and selective (see Griffey 2016), so many academics publicly bow to neoliberal principles while silently murmuring ‘and yet it moves’<sup>1</sup>. Based on these and other concordances, I wrote a book chapter comparing the positions of today’s academics and medieval court jesters (Jandrić 2013).

I proudly emailed my chapter to Hamish Macleod, who responded: ‘This is great! Have you seen this?’ Attached to his email was the chapter, ‘Structure, Authority and Other Noncepts: Teaching in Fool-ish Spaces’ (Macleod and Ross 2011), which compares medieval court jesters to online tutors. Hamish’s email embarrassed me to no end: I unconsciously borrowed my friends’ idea, and I failed to source their chapter elaborating that idea. Hamish and Jen waved off my concerns, yet the question of reasons for my unintended ‘plagiarism’ has continued to hang in the air. In a later chapter based on the jester metaphor, Hamish Macleod and Christine Sinclair (2015: 96) notice that ‘this parallel between jester and academic

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<sup>1</sup> ‘And yet it moves’, or *eppur si muove*, is a phrase that Galileo Galilei allegedly murmured to himself after a close encounter with the inquisitors who threatened him with immolation if he does not publicly recant the claim that the Earth moves around the Sun, other than the other way around. It is not confirmed whether Galileo said these exact words, yet the image of a scientist publicly revoking his claims to survive has remained a prominent motif to this day.

has also been noted by one of the editors of the current volume ... We take great delight in such synchronicities.'

The history of research teaches that our experience is not at all uncommon. In the late seventeenth century, Isaac Newton and Gottfried Wilhelm Leibniz independently developed infinitesimal calculus. Quantum mechanics, which is the scientific backdrop behind our modern science and way of life, was developed by a loosely connected group of brilliant researchers over the first few decades of the twentieth century. Between the two world wars, the Frankfurt School of Social Science turned the humanities and social sciences upside down with their brands of critical theory. These little time-space pockets of highly influential research activity cannot be attributed merely to political economy or a chance encounter of highly talented individuals. Centuries ago, German philosophers recognized that *Zeitgeist* is more than an arithmetic sum of its parts. Over the years, I became more and more interested in the magic of *Zeitgeist* in knowledge development (McLaren and Jandrić 2020).

Following recent techno-scientific convergences (e.g., bioinformatics) and their dialectically intertwined counterparts in the humanities and social sciences (e.g., bioeconomy), today's *Zeitgeist* is at the intersections between biology, information, and society (Jandrić 2021). Global struggles to manage the Covid-19 pandemic have further exacerbated this *Zeitgeist*, as the viral behaviour of SARS-CoV-2 is mirrored in the infosphere and our social lives (Peters, Jandrić, and McLaren 2020). Will our today's *Zeitgeist* result in scholarly achievements and social effects of a similar order of magnitude to quantum physics and critical theory?

I dare not answer that question, but I do recognize the pressing need to understand our rapidly changing *Zeitgeist* and the responsibility to shape it towards a better future. In a recent book in the Postdigital Science and Education series, a group of us explored *Bioinformational Philosophy and Postdigital Knowledge Ecologies* (Peters, Jandrić, and Hayes 2022). This book, *Postdigital Ecopedagogies: Genealogies, Contradictions, and Possible Futures*, takes that work further and explores ecopedagogies as forms of educational innovation and critique that emerge from, negotiate, debate, produce, resist, and/or overcome the shifting and expansive postdigital ecosystems of humans, other animals, machines, objects, and so on.

The two books share many similarities, some of which are shaped by their editors' positionalities (Hayes 2021): a postdigital understanding of our work as a rupture and continuation of existing theories and practices (Jandrić et al. 2018; Reader and Savin-Baden 2021), a strong focus on Marxist analyses of the relationships between capital and education (Ford 2021; Malott 2021; Rikowski 2020); the importance of the commons (Ford 2016; Means 2014), and walking the Freirean talk of critical praxis (Pruyn, Malott, and Huerta-Charles 2020), beautifully summed up in Antonio Machado's (2007) verse 'Traveller, there is no path. The path is made by walking.' *Postdigital Ecopedagogies* brings in an additional, and most welcome, focus to postcolonial theories and arts. Yet postdigital studies of biology, information, and society are in their very infancy, and it is hard to say where these budding research approaches will take us.

For the time being, that is perhaps irrelevant. In order to make sense of our reality and direct our present towards a better future, we first need to develop 'the language of critique and the language of hope' (Giroux in Jandrić 2017: 153). *Postdigital Ecopedagogies: Genealogies, Contradictions, and Possible Futures* charts some histories, contentions, and orientations for experimenting with the utopic postdigital ecopedagogies. In doing so, the book develops a postdigital language of emancipation and freedom that I think is fit for our *Zeitgeist*. This language is made by writing and telling, re-writing and re-telling, where each new utterance is a rupture and continuation of past utterances, and a fundamental steppingstone for future utterances, soon to be made obsolete by even newer utterances.

Since I started writing this editorial, I've been haunted by an uncanny feeling that I already told the story about my chapter on jesters. I cannot remember in which text, and Google does not seem to remember either; but this time, I don't care. This editorial reflects the early-2022 *Zeitgeist*, which is a rupture and continuation of earlier *Zeitgeists*; a fundamental and ephemeral steppingstone for the future. This book is predestined for a similar fate. Our words in *Postdigital Ecopedagogies: Genealogies, Contradictions, and Possible Futures* will soon end up neatly stored in database vaults of history, but the developed postdigital language of emancipation and hope will retain its invisible presence in ruptures and continuations to follow.

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# Foreword: The Time Has Come but Has it Gone

*Postdigital Ecopedagogies: Genealogies, Contradictions, and Possible Futures* is a collection of essays designed to stretch the ecological imagination and has been resoundingly successful in meeting the postdigital challenge of the Capitalocene, even as the Covid-19 pandemic continues its assault into 2022. The emergent ecopedagogies produced by this international collection of scholars are deftly positioned outside the ordered and corrective precincts of the knowledge factory and out of reach of the disciplinary measures and mechanisms of the academy, moving into different arenas and registers of analysis that give this work a pathfinding quality steeped in the dialectical universe.

The challenges taken up in this volume are many. Drawing from the authors' own descriptions, they include experimenting with utopic (messianic rather than prophetic) postdigital ecopedagogies demanded by our current (post)pandemic reality that exist as potentialities immanent in the irreducible excess of the present (Jandrić and Ford 2020); understanding the demise of linear hierarchies of progress and its implications for ecopedagogies of attainment (Hayes); examining how contemporary postdigital educational processes limit subjective and political potentials by dictating and naturalizing individuality as a finished product and starting point of sociality and facilitating capital's demand for transparent knowledge (Hall); exploring the intersection between (*insurrectional* and *Pandoran*) democracy, the post-digital context, (pervasive) militarization, and ecopedagogy (Carr); extending concerns about the transformations taking place in the name of health and biosecurity, and exploring the new logic of temporality that accompanies it called *the mean-time* (Bourassa).

The authors engage in developing the field of critical media literacies for socio-environmental justice and planetary sustainability reinvented from Freirean pedagogies (Misiaszek, Epstein-HaLevi, Reindl, and Jolly); building upon Ford and Sasaki's (2021) work on postdigital listening and anti-colonialism and considering the ways in which it can expand our understanding of decolonial movements in Africa and simultaneously open possibilities for current struggles (Malott); unveiling through 'mythographical walking' during Covid-19 the Postdigital Settler Spectacle used by settler capitalist society through mass media and digital

technologies, which systemically hides the truths of social inequity in our daily lives (Burnam and Brett); and make a modest proposal for a pedagogy of alienation (Tolbert, Azarmandi, and Brown).

The book inquires second-wave architectural ecopedagogies (Brown); considers intercreativity as a concept and strategy in contemporary collective knowledge production (Escaño and Mañero); explores learning in the context of sound art (Brynjolsson); and offers an alchemical exploration of the aesthetic dimension of ecological awareness and environments by examining how things in our world are constantly malfunctioning (Triggs and Bazzul).

Taken together, the chapters reveal how far ecopedagogy has developed over the years and the importance of situating the field into the postdigital realm. Clearly, ecopedagogy has moved beyond the limitations of neo-Malthusian and neo-Keynesian environmentalists, while at the same time stretching both Marxist concepts (that remain hostage to crude economic determinism) and those of critical pedagogy. This includes what I have called revolutionary critical pedagogy (which traces its lineage to Marx, Gramsci, Freire and the Frankfurt School theorists), echoing the justified admonishment that we need to de-fetishize our theories and refuse to treat them as unsullied, sacred objects (McLaren and Jandrić 2020a, b).

The authors in *Postdigital Ecopedagogies: Genealogies, Contradictions, and Possible Futures* have been seized upon by a clear obligation to forego the recurrent eco-friendly panaceas in favor of a deep ecological reading of capitalist exploitation, exploring in more granular detail the uneven relations between paid and unpaid labor, between knowledge and power, between theory and practice, between human agency and systems of intelligibility and mediation, between the digital and the analog. There exists not only a willingness but an eagerness among postdigital scholarship to examine capitalism's systems of knowledge production in relation to capitalism's social relations of production that invariably lead to structured hierarchies that pivot on domination, exploitation, and the creation of the colonized subaltern, to asymmetrical relations of power and privilege, to disproportionality related to race, gender and class antagonisms which in turn are affected by relations of scale, temporality, geopolitical encounters, settler colonialism, indigeneity, pandemics, generational influences and a multitude of ideological abstractions that move between both new and established conceptual claims (Jandrić et al. 2018; Peters and Besley 2019; Malott 2019).

Class struggle is a theme that underlies many of the essays. As Jason Moore (2021) notes in reference to climate change in the era of the Capitalocene, the orthodox left (including ecosocialists) has failed to deal with how the climate class divide is related to climate patriarchy and climate apartheid: '[T]here's a class struggle on the level of everyday life that has to be confronted head on. ... that's a class struggle of everyday life, at the level of buying food, shopping for groceries, cooking food, buying clothes, and everything else. All of which is an irreducibly gendered class struggle.'

Those who work in the field of postdigital ecopedagogy recognize that we are facing a systemic threat based on the mass exploitation of both nature and labor, on the predatory logic of market growth, and on an expanding scale that has put the

very survival of the human species at risk. Today's ecological consciousness demands that we move away from ecopedagogical models that posit a compromise with neoliberal capitalism, or that do not recognize that socialism can sometimes be more productivist than even the most despotic tendrils of capitalism. What we clearly need is a revolutionary transformation of society beyond unlimited commodity production, one that emphasizes a qualitative transformation of development.

Over the years ecopedagogues have tried to answer persistent questions such as: How do we reconcile production and the protection of nature? What is the role today of the producing class against the appropriating class? How do we move ahead in our development of political ecology in the midst of a seemingly all-pervasive hegemony of productivism run by capitalism's techno-bureaucrats?

While it is a commonplace to argue that human beings create new nature while, simultaneously, nature acts on and changes the human being, I agree with Heather Brown (2020) that this dialectical unity is a differentiated one since human beings are conscious beings, potentially capable of self-consciously changing their behavior. But being reminded that one is a self-conscious being is of little consolation to those living in 'Cancer Alley ... an 85-mile area between New Orleans and Baton Rouge that is home to more than 150 chemical plants and refineries. This area has seen five times higher death rates from Covid-19 than the rest of the nation.' (Brown 2020) This stipulates that we need to expand our concept of ecology to the arena of consciousness itself, to the field of learning and pedagogy, to the aesthetics of our built environment, to the ecology of the general intellect, to Marx's (1894/1991) notion of the 'irreparable rift in the interdependent process of social metabolism' or what is more commonly known as 'metabolic rift'.

Human beings continue to interact with the natural world in different and diverse ways given the changes in relations of production and technological interventions. Hence it is important to map these interactions at the level of everyday life in order to expose the micro-rationality of the capitalist market, and this requires that attention be paid to the postdigital iterations that are now manifest in so many aspects of our daily lives. This challenge will also require a completely new moral economy. As Michael Lowy notes:

That challenge requires building what E. P. Thompson termed a 'moral economy' founded on non-monetary and extra-economic, social-ecological principles and governed through democratic decision-making processes. Far more than incremental reform, what is needed is the emergence of a social and ecological civilization that brings forth a new energy structure and post-consumerist set of values and way of life. Realizing this vision will not be possible without public planning and control over the 'means of production,' the physical inputs used to produce economic value, such as facilities, machinery, and infrastructure. (Lowy 2018)

Such a moral economy will be impossible without a postdigital ecological consciousness. *Postdigital Ecopedagogies: Genealogies, Contradictions, and Possible Futures* marks an advance in the field of ecopedagogy as it builds upon the important contributions of the past by examining new terrains that are only now beginning to reveal themselves to the discerning researcher. New avenues are opening up for understanding the ecological predicaments that we now face and the challenge

ahead is to find ways of consolidating our efforts into a movement that will yield results sufficient to postpone planetary disaster and, more importantly, to make the necessary inroads for developing a socialist consciousness capable of leading us from planting seeds in the dung heap to the cultivation of sustainable ecosystems where life and meaning can flourish.

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# Introduction: The Many Faces of Postdigital Ecopedagogies

## Times of Ruptures, Times of Continuations

In 2020, the largest percentage of refugees resettling in the U.S. came from the Democratic Republic of the Congo (Migration Policy Institute 2021). While living standards, violent conflict, and child and gender-based violence are often cited to account for this, the reasons that produce these realities are often ignored. As Walter Rodney (1982) noted more than 50 years ago, the reason that African nations are so poor is because they are so rich. ‘From an African viewpoint’, he wrote, colonialism ‘amounted to consistent expatriation of surplus produced by African labor out of African resources. It meant the development of Europe as part of the same dialectical process in which Africa was underdeveloped.’ (Rodney 1982: 149) The people of the Democratic Republic of the Congo are forced to flee because of the imperialist desire for the enormous resources of minerals, other raw materials, and labor power in the country.

This is particularly crucial in the postdigital era, as cobalt and coltan are so central to not only smart phones and computers but automobiles, sound systems, and more. Imperialist nations like the U.S.—and their proxies—will, by any means, force access to ‘critical precious resources that are essential to produce its commodities, such as the cobalt and coltan from the Eastern provinces of the Democratic Republic of the Congo’ (Christiansen 2020: 340). The case of the Congo highlights the pressing need for reinvigorated ecopedagogical practices in the postdigital era, in which humans, machines, objects and materials, digital systems and devices, and more interact in increasingly complex ways that blur the boundaries between them.

The postdigital ecosystem of our era is, importantly, contextualized in and productive of new bioinformational reconfigurations in capitalism, imperialism, colonialism, and ontological and political hierarchies more generally (see Peters, Jandrić, and Hayes 2022). Such a revitalization of ecopedagogy is necessary in order to move beyond the tradition’s general confinement to the tradition of Paulo Freire’s work and the North American critical pedagogy project out of which it originally emerged. These origins were—and continue to be—radical, particularly

relative to environmental pedagogies more generally, which are ‘frequently non-critical and narrow in discipline, theory, and epistemologically’ (Misiaszek 2020: 29).

In *Critical Pedagogy, Ecoliteracy, and the Planetary Crisis*, Richard Kahn (2010) articulates the praxis of ecopedagogy as one organized around ecological literacy, coalition and movement building, and dialogue. This was a foundational book that connected teaching about environmental justice and its structural implications in economic, political, social, and epistemic violence. Relative to Freirean-inspired critical pedagogy, ecopedagogy supplemented the critique of dehumanization with a critique of ecological objectification and reframed the project of humanization within the ecosystems within which humanization might be possible. In other words, ‘ecopedagogy widens Freire’s initial notion of reading the world … to reading the Earth’ (Misiaszek 2021: 1). Reading here is not merely the act of processing written content but of actively generating and participating in the construction and reconstruction of the world.

This world is now, in many ways, postdigital, in that it’s no longer feasible to draw hard-and-fast lines of demarcation between the digital and analog, the virtual and material. The concept of the postdigital champions a ‘holding-to-account of the digital that seeks to look beyond the promises of instrumental efficiencies, not to call for their end, but rather to establish a critical understanding of the very real influence of these technologies as they increasingly pervade social life’ (Jandrić et al. 2018: 895). The digital is not located in a space separate from the analog. For example, the label of ‘traditional’ or ‘face-to-face’ classrooms are irrelevant and too simplistic in nature. Digital education is not independent of the material world, as technology and education are interdependent. It is no longer useful to distinguish between digital and nondigital frameworks of learning because technology is now a driving force behind the engagement of materials within the classroom.

As such, the complex nature of the terminology of postdigital allows for ‘both a rupture in our existing theories and their continuation’ (Jandrić et al. 2018: 895). ‘The essence of postdigital culture’, writes Angela Butler (2021: 63), ‘stands not for a time after the digital but as an acknowledgement that the materiality of the digital is not reducible to the screen … It is a massively distributed reality that in turn conditions our perceptual realities.’ The Earth that ecopedagogy reads is postdigital, and the literary practices and technologies we use to engage in such generative reading are implicated in new geopolitical and social realities.

These new realities are precisely what the contributions in this book investigate, and as they do so they each not only critique but, more importantly, identify and pry open opportunities for ruptures that can lead toward more egalitarian states of liberation. As contradictions confront each other, they’re exposed to the intervention of humans and machines, objects and stuff. The task of postdigital ecopedagogy is precisely to inaugurate and intensify such ruptures, through postdigital dialogue, theory, and praxis (e.g., Ford 2021; Jandrić et al. 2019). And as this happens, ‘as ruptures expand and catalyze others’, it creates ‘the possibility of complete rupture … the revolutionary overthrow and transcendence of the system as a whole’ (Cleaver 2017: 77).

## What's in the Book?

### ***Part 1: The Educational and Intellectual Coordinates of Postdigital Ecopedagogies***

The first part of the book explores several of the diverse theoretical faces and potential trajectories of postdigital ecopedagogies in order to map out a partial constellation of the educational and intellectual coordinates of postdigital ecopedagogies. The first chapter, Petar Jandrić and Derek R. Ford's 'Postdigital Ecopedagogies: Genealogies, Contradictions, and Possible Futures', is a reprint of book editors' 2020 paper. This chapter, which circulated along with the Call for Papers, lays out many of the theoretical trajectories of postdigital ecopedagogies, many of which are further developed in later chapters. The second chapter, Sarah Hayes' 'Postdigital Ecopedagogies of Attainment and Progress', intervenes in the struggle over conceptions of temporality by, first, articulating the assumptions of hegemonic interpretations of time as progressive, linear, and developmental. Contrasting mainstream models of progress with those of attainment, the chapter explores openings in the former and the potential effects of the postdigital ecopedagogies of the latter.

The third chapter, 'From the Knowable and Transparent Individual to The Secret Thought of Individuation: An Anti-Capitalist Postdigital Ecopedagogy', is by the book's co-editor Derek R. Ford and his two fourth-year students in Education Studies, Katie Swenson, and Megan Fosher. They articulate the contours of capitalist postdigital ecopedagogies, showing how they rest on the demand for transparency, individuality, and knowledge, before showing how the binary between the individual and collective subject-form should be understood postdigitally. Throughout, they enunciate anti-capitalist ecopedagogies that emerge from the opaque transindividual commons to produce thought. The next chapter, Richard Hall's 'Composting the Anti-Human University', moves to juxtaposing ossified, abstracted, and universalized ways of knowing that operate to reproduce capital (in terms of exploitation, expropriation, and extraction) with those of 'a fuller, human knowing of the world'.

The last chapter in this section, '*Insurrectional and Pandoran Democracy, Military Perversion and The Quest for Environmental Peace: The Last Frontiers of Ecopedagogy Before Us*', by Paul R. Carr, takes place at the junction of what he calls two contemporary forms of 'anti-democratic democracy'. Insurrectional democracy refers to the 6 January 2021 right-wing attempted coup in Washington, D. C. and Pandoran democracy refers to the Pandora Papers leaked and then released to the public on 3 October 2021. Insurrectional democracy is 'a metaphor of the chaos, fragility and lock-jaw, ping-pong interplay of elites exchanging positions of formal power' while Pandoran democracy refers to the overall domination of a minority of ultra-rich elites over the democratic system itself. They are both premised on militarization and violence, and Carr argues that postdigital ecopedagogies have the potential to counter both manifestations of anti-democratic democracy through the true mobilization of the masses.

## ***Part 2: Postdigital Ecopedagogies in Global Anti-Imperialist, Anti-Colonial, and Decolonial Struggles***

Chapters in the second part of the book present a wide range of anti-imperialist, anti-colonial, and decolonial praxes across the globe, from Italian Critical and Marxist Theory and Freirean pedagogies to Pan-Africanism, Communism, and Indigenous theories and practices. The opening chapter, Gregory N. Bourassa's 'Biopolitics, Postdigital Temporality and the New Chronic: Pedagogical Praxis Within, Against, and Beyond the Meantime', builds on the work of Giorgio Agamben to explore 'the transformations taking place in the name of health and biosecurity' and 'the new logic of temporality' that accompanies these transformations. The chapter develops the notion of the logic of the meantime, as a postdigital temporality in which the present and future can only be the repetition of the past 'an ideological and temporal formation of late capitalism that offers the future as nothing other than an extension of the present'. Bourassa ends supplementing Agamben's work and the educational literature on it as well as decolonial though by arguing for an *exit* from the meantime, especially through his theorization of the rhythms of exit, exopedagogy, and exopedagogy.

The next chapter, 'Ecopedagogy Disrupting Postdigital Divides of (Neo) Coloniality, (Eco)Racism, and Anthropocentrism: A Case Study' by Greg William Misiaszek, David Yisrael Epstein-HaLevi, Stephan Reindl, and Tamara Lee Jolly, discusses 'the needs, possibilities, and challenges of teaching ecopedagogical literacies reinvented from Freirean pedagogies to critically read technologies through lenses of postdigitalism, media culture theories, globalizations, (de)coloniality, (eco)racism, (eco)feminism, queer theories, and Southern/Indigenous epistemologies, among others'. Using a case study, the authors prioritize the ecopedagogical requirements, obstacles, and potentialities we have to attend to in order to interrupt and transform the divides between the social and environmental.

Next, Curry Malott's 'Pan African Socialism and Postdigital Considerations' offers a fascinating postdigital reading of some key anti-imperialist, anti-colonial, and Marxist thinkers such as Kwame Nkrumah, Amílcar Cabral, and Paulo Freire. Focusing on the postdigital and political changes in musical production, distribution, and reception throughout the twentieth century, the chapter shows how such changes both produced and reproduced forms of colonialism and created and recreated liberatory struggles against them. Hugh O. Burnam and Maureen S. Brett's 'The Postdigital Settler Spectacle' uses an autoethnographical and 'decolonized' framework to understand the authors' pedagogical practices that locate and 'attempt to move beyond the veil of the Settler-Spectacle'. To advance their own ecopedagogical practies, they turn to the theory of the *dérive* and 'mythographical' as they manifest through practices of walking during the pandemic.

The section concludes with 'A Modest Proposal for A Pedagogy of Alienation', by Sara Tolbert, Mahdis Azarmandi, and Cheryl Brown. Their narratives produce a map of the varied potentials and hurdles of postdigital ecopedagogies in the unique environment of the New Zealand university. This charting of challenge and

possibility leads to a praxis of ‘venting’, which in turns moves us to an inventive pedagogy of alienation. Whereas alienation is typically conceived of as a deficit to overcome, they show how the ‘double alienation’—or the alienation from both the feeling of alienation and the alienation from that feeling can mobilize creativity and imagination by finding inspiration in the anger and rage of the politics of refusal immanent in alienation (in their particular context).

### ***Part 3: The Aesthetics of Postdigital Ecopedagogies***

The chapters comprising the final section of the book bring a range of aesthetic practices to bear on postdigital ecopedagogies. James Benedict Brown’s ‘Towards Second-Wave Architectural Ecopedagogies’ explores three first-wave architectural ecopedagogies – Arcosanti, the Women’s School of Planning and Architecture, and the Centre for Alternative Technology in Wales – ‘to speculate about the need for radical responses to the climate emergency, and about the challenges that will be faced by emergent second-wave architectural ecopedagogies’.

Carlos Escaño and Julia Mañero’s chapter, ‘Postdigital Intercreative Pedagogies: Ecopedagogical Practices for the Commons’, explores intercreativity as a concept and pedagogical strategy in relation to collective knowledge production on two case studies: the MOOC ‘Free Culture from Education’ and the collective audiovisual reflection project ‘Quadraginta’. ‘Ripple Effects: New Frameworks for Learning in Postcommodity’s Sound Art’ by Noni Brynjolsson examines several site-specific public art projects involving sound by the art collective Postcommodity. The chapter ‘highlights productive alliances between postdigital practices, ecopedagogy, and decolonial aesthetics, and invites questions about how small-scale actions ripple outwards and produce larger transformations’.

The last chapter in the book, Jesse Bazzul and Valerie Triggs’ ‘Malfunctioning Right in Our Backyards OR The Strangeness of Ecological Awareness’, explores ‘the aesthetic dimension of ecological awareness and environments by looking at how things in our world are constantly malfunctioning, as well as how our understanding of this aesthetic dimension, and how we use this understanding for learning and teaching, can begin right in our backyards’. The chapter closes the book with the important conclusion that ‘ecological awareness is strange and pleasurable, and so are the pedagogical practices and elements that come from such awareness’.

## **The Many Faces of Postdigital Ecopedagogies**

Postdigital ecopedagogies have many faces. These faces sometimes align with each other, sometimes fulfil and expand each other, and sometimes present straightforward Janus-like contradictions. This multifacetedness is one of the key difficulties in working with postdigital ecopedagogies, and also one of their biggest advantages

over more coherent theories. In the words of the Rastafarian movement, postdigital ecopedagogies are not aimed at replacing our rigid capitalist Babylon with another, perhaps more left-oriented but nevertheless just as constrictive Babylon. This book clearly shows that we need to challenge the very concept of the Babylon and allow, in words of Chairman Mao Zedong, ‘a hundred flowers blossom and a hundred schools of thought contend’.

This richness and diversity are further exacerbated by the fact that decolonial theories have started to connect with ecopedagogical ideas only in late twentieth century (Jandrić and Ford 2020), while postdigital theory, with its first mention in 2000 (Cascone and Jandrić 2021), is the child of the twenty-first century. As the first book on postdigital ecopedagogies, and hopefully a signpost for further research, *Postdigital Ecopedagogies: Genealogies, Contradictions, and Possible Futures* shares the fate of early research efforts in any field: uncertainty, non-predictability, and rapid changes. This, in our opinion, brings about certain lightness and speed of (theoretical and practical) movement which provides postdigital ecopedagogies with the agility, and flexibility, necessary for grappling with challenges of today’s postdigital world.

Hopeful about potentials of postdigital ecopedagogies for social and environmental change, and convinced in human ability to make the world a more just and sustainable place, we offer *Postdigital Ecopedagogies: Genealogies, Contradictions, and Possible Futures* as a proud overview of latest research, a humble recognition of limits of our theories, and an invitation to join us in further explorations of ecopedagogies in and for our postdigital world.

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