Research Article

Activist ESD Pedagogies and the End of Critique: An Edu/Poetic Attempt to Bring in the Missing Child—Becoming Child

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Abstract

The idea of this article is to interrogate what I conceive of as an onto-epistemic acceleration and knowledge production spoken by life. Immanent knowledge practices for Education for Sustainable Development (ESD). Love, care, learning, and collective responsibility transmigrating throughout the aeons of time. It is an attempt to write planetary differential Activist Pedagogies and Life Sciences: experimentations and explorations of putting parts of components together, reaching into the future, playing toward an interest. It is a nonlinear, mannerist, and poetic approach to education, learning and play, research, and pedagogical practices of critique. An approach and style possibilizing and opening up for affective becomings in which ongoing processes are vitalist parts of ontological change. I work with thinkable categories as they disappear, collaboratively linked to a natural web of human and more-than-human agents. It implies a de-facto end of critique or a normalizing of judgment and/or our assessment practices: a Deleuzian *clinical practice.* Counting myself in and staying accountable to my immanent situatedness, to the child. Processes seen as zero points in action only graspable in hindsight, hence always unpredictable. Affective processes bring concepts into play and seek to continue keeping them in play. Concepts are thus always performative and methodological, inherently experimental, and open to yet-unknown territories of thought. I speak of happenings in language. Thinking with, through, and beyond concepts involves developing conceptual foci while also, and at the same time, designing for debate. I ask, how to continue not knowing what is right or wrong even in times of crisis?

Keywords

activist pedagogies, life sciences, affect, edu/poetics, ontological change, gifts of process, child force, actionalizing language, critique, aeon

In *aeon*, presence evaporates and becomes a part of past and future simultaneously: "Aeon: the indefinite time of the event, the floating line that knows only speeds and continually divides that which transpires into an already-there that is at the same time not-yet-there, a simultaneous too- late and too-early." (Deleuze & Guattari, 2004b, p. 289)

The idea of this article is to interrogate what I conceive of as an onto-epistemic acceleration and knowledge production spoken by life. Immanent knowledge practices for Education for Sustainable Development (ESD). Affective becomings; love, care, learning, and collective responsibility transmigrating throughout the aeons of time. In immanence, language becomes matter. Language and speech are simultaneously embedded and embodied in ecosystems and containing ecosystems in its interior, being therefore part of general ecology and being ecology in itself. All ecosystems include humans, and ecology includes language and molecular intra-interactions and read messaging.[1]

Affect is an act of thinking embodied in the maximum intensity of experience as *a power to affect itself, an affect of self on self* (Deleuze, 1988, p. 101). Affective forces as that which express our innermost intense and as yet a-conceptual feelings among which Deleuze prioritizes love: he presents the immanent evaluation of experience in the affective language of "*I love or hate instead of I judge*"(Deleuze, 1989, p. 141 in Semetsky, 2020, p. 5). It is, and building on Deleuze and Guattari (2004b, TP), a political *thinking feeling* (Massumi, 2019) already *known* by small children, not separated from the body. All messaging, through this, becoming part of affects and ecosystems. The/A body therefore defined by its capacities, its abilities to affect and be affected, permeable and molecular, always in exchange—messaging—with the world (Massumi, 2019).

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Building from Deleuze and Guattari's (1994) term *conceptual personae* as a type of subject and/as philosopher who operates *with* concepts, I therefore try to, what I call, actionalize language through operative speculation. The term subject refers to *subject-positions* being neither minds nor persons nor individuals, and concepts or words are seen as de-reterritorialized intensities forcing us to speculate—philosophize or think as they become transpersonal, as they become transcorporeal, as they travel among ecologies, among disciplines, as they become transdisciplinary. These are processes of *becoming authentic while thinking myself Other* (Reinertsen, 2020). Concepts thus seen as acts of thought and as messaging practices reorienting thinking opening inquiry to new possibilities. Matter and meaning, through the assemblaged richness of the present, becoming both material and conceptual. With DeLanda (2016), I conceive of *the components of an assemblage as themselves assemblages* (p. 6).

This is therefore my attempt to write, read world, planetary differential Activist Pedagogies and Life Sciences: experimentations and explorations of putting parts of components together, reaching into the future, playing toward an interest, becoming-child. Becoming with that which emerges, movements of qualitative change, continual variations, tiny intersections, minor gestures on experience. Open to flux, expanding the inquiring mind. Every moment seen to be carrying its future. Life sciences ultimately seen as non-binary life-sustaining inter-intra-actions and messaging of humans with other species and the physical environment with an orientation toward action that benefits the future of life. We are leaning toward one another. In variation is in change, indeterminate. Such worlding, as you already by now suspect, is post-representational and vibrates with potentialities. It is risky or about taking *t]he risk of ridicule by experimenting with language that shocks established habits and deliberately provokes imaginative and emotional reactions* (Braidotti, 2013, p. 87).

It can be seen as a nonlinear and mannerist approach to education, learning and play, research, and pedagogical practices. Mannerism and mannerist style, also known as Late Renaissance (1520–1590), featured the distortion of the human figure, the distortion of perspectives, and utilized, for example, flat black backgrounds to give a full contrast of contours. Sculpture and sculptural forms and experimentations with dimensions influenced mannerism. Further, mannerism put emphasis on atmospheric effects and the use of space. Last but not least: painted frames were utilized to blend in with the background. It is a style, the way I see this, possibilizing and opening up for decentered affective becomings in which ongoing processes are vitalist parts of onto-epistemological change, procedural mannerist messaging, languaging, or language use. Or rather, actionalizing language; getting to language, forgetting about language, happening through and with language.

I work with thinkable categories through language as they disappear, collaboratively linked to a natural web of human and more-than-human agents. It implies a *de-facto end of critique or a normalizing of judgement and/or our assessment practices* (Reinertsen, 2019). Bringing simultaneously to the fore disqualified knowledges through which criticism performs its work and with it a return of knowledge. Deleuze (1998) speaks of such critique as a *clinical practice*: as the diagnostic art of following the dynamic signs of continuous unfoldings, which can then be actively modulated from within the situation, immanent to it. Counting myself in and staying accountable to my immanent situatedness, to the child. Processes ultimately seen as zero points in action only graspable in hindsight, hence always—and again—unpredictable.

In affect, we are never alone. In *Nietzsche and Philosophy*, the child is presented to us as eon (time), a force through which *the double affirmation of becoming and the being of becoming* occurs (Deleuze, 1985, p. 23). We might speak of *child force* rather than about children as separate subjects. Bringing in this child, this time, this force in education, *with* me, is what I advocate—becoming child. Again, children know affect. They already play *with* . . . This article predominantly being a theoretical work, I still, however, draw from *techno play workshops* (Reinertsen, 2018, 2020) with pupils five to six years and subsequent meta-discussions over the workshops between three collaborating researchers. I sing lemons, I sing myself a lemon. With a nod to Stengers (2018), I hope to be relearning to play.

Immanence and/in the Capitalocene

In immanence or life itself, the interesting point is where a force is stopped and cannot pursue its tendencies. Any problem or trouble does not arise in the body, neither the child's nor mine, but in the stops. Equally interesting, therefore, is what is not stopped—here the current features and push in ESD education of continuous assessment for continuous improvement; education as personalized learning; capitalist growth-mind-sets as a policy mandate; the discursive moves that facilitate this push. Such tendencies and discourses are therefore continuing on and on as what Deleuze and Guattari (2004a, AO) call *a limp rag forced into autistic behaviour, produced as an entirely separate and independent entity* (p. 5). A process must therefore not be viewed as a goal or an end in itself, nor must it be confused with an infinite perpetuation of itself. To stop a process or prolonging it indefinitely is equivalent to ending it abruptly and prematurely and what creates illness or institutionalized *artificial schizophrenia* (Deleuze and Guattari (2004a, AO, p. 5).

With this in mind, capitalism is a system of endless capital accumulation, and Piketty's law (2014), in short, is that unregulated capitalism tends to increase inequalities.

Thinking Deleuze and Guattari together with Piketty, one could say that capitalism functions as a sick perpetuating unequal world-ecology of power, production, and reproduction going on and on. The concept of inequality de facto vibrating with potentialities of a planetary crisis, environmental projects, education, and programs aimed at endless one-eyed circular capital accumulation. The im/possibility of the stop as potential for rethinking ESD and change is therefore obviously difficult and paradoxical. In his latest book *Capital et Idéologie* (2019), Piketty however, and relevant for the education field, tightens the screw even more through featuring what he calls a *brahmanization*[2] of the traditional left-wing parties and policies as one of the most prominent features of our times. Brahmanization implies that a class of learned people win political power by claiming moral and intellectual supremacy, and through this becomes a stand, class, or group of its own influencing the society by its own values. Divisions in politics hence turned into rivalry between money elites and educational elites expressing rivalry within logics of symbolic liberal illiberal bifurcations only. I am afraid there is no radical impulse for ontological and systemic change linking nature, culture, all species together, decarburization, democratization and decommodification . . . Traditional words and methods fail me, so to try to message I cite a poem:

Stares

Today I am practicing animal stares. I bounce back and forth between *hunting lion* and *regretful dog* before I decide on *sheep in the rain*. Contrary to public opinion, I don't think the stare is difficult. The stare is easy, a feather dancing in the wind. A way of looking at life. The difficult part is to imagine a life other than this. A life without trickling rain and wet wool. Dry days. The bumpy ride to the slaughterhouse (Straumsvåg, 2006)

Poetics creates a moment of affective liminality, stops and not, simultaneous knowing and not knowing, hence an openness to rethinking the old intellectual and educational models of sustainability. Rethinking with/in the immanent infra-empirical molecular web of life. Through a poem we can experience multiple dimensions, relations, perspectives, layers, and lines simultaneously. A poem turns the logics—the need for such logics—of ESD into an activist and connective educational poetics. I call it an edu/poetics—toward that which emerges as an educational poetics seeking to get knowledge to work to produce constant importance for those involved. The concept of sustainability is vital for the educational field to conquer through poetics. The concept moves, it must move to work. It implies conquering both the subject and object of sustainability and is vital for increasing mental mobility, knowledge constructions, newness, and learning; *mindmoving for sustainability* (Crisostomo & Reinertsen, 2020). If Donna

Haraway (2016) is right and it matters what thoughts think thoughts (p. 35), then enabling new thoughts and words to think new thoughts with might be a way to move minds.

In the Age of Capital or the Capitalocene, working with such knowing not knowing edu/poetic nonstops is my attempt and way to try to transgress and move minds . . . mine . . . transgress anthropocentrism ultimately . . . that being my adult "respons-ability" (Haraway, 2016) and activist ethical task. Through poetics, liminal experiences, or rather *twisted liminalities* (Carlson et al., 2020), I try to become a researcher and teacher trying to reconfigure and trying to organize ESD as emergent and molecular—relate to that which forces me to speculate, becoming attuned to the vibrant natureculture messaging assemblages. Reaching the goal of sustainability paradoxically being dependent on continued not knowing what is right or wrong and subsequent ESD even in times of crisis. Today, we might also think of how the COVID-19 pandemic seem to amplify hard truths about everyday life and inequalities: the precarity of the working classes; the unyielding privileging of business and the free market as the answer to all social and health ills; the differential experience of the virus relative to race, class, and gender dynamics, I add our environmental programs for sustainability. As you will see, I talk of the need for non-positioning and lemon studies.

It is easier therefore to say what this article is about through not. It is not about creating affect in children, allowing them affectively to understand natureculture entanglement, but it is. It is not an invitational "learning-with" approach rooted in a more-than-human entanglement thinking even if such thinking permeates every word I read/write, therefore it is. It is not about affectual charges of materialities, but it is. It is about becoming minoritarian: *women, children, but also animals, plants, and molecules, are minoritarian* (Deleuze & Guattari, 2004b, p. 321). There are affects and minor gestures in every messaging movement, and even minor paradoxical activatings. The concept of the minor ultimately amplifying the major, and how we—through composing the minor and major together—possibly and qualitatively might change. Not the change of the individual subject, particular groups, or systems, from one state to another. Rather, change is seen as a "giving to the world the power to change us, to 'force' our thinking" (Stengers, 2008, p. 57), as subtle minoritarian shifts in tone and *affect attunements* (Stern, 1985), a transcorporeal sharing of affective states for ESD. I sing lemons I sing myself a lemon. I am one . . .

The Necessary Subjective Non-Position From Writing, Worlding, and Messaging Critique Away

This knowing not knowing nonstop resonates with Haraway's (2012) Speculative Fabulations **SF**, her

multi-directional task and *worlding projects, of doing things in the SF mode.* Further, with both Haraway and Grosz (2011) trying *to imagine difference differently so as to make a difference.* Ultimately what Åsberg et al. (2015, p. 158) call *speculative difference-thinking* and about the necessity of being speculative *Before* the Turn. The speculative turn in science that is. Before the me in me.

The speculative impetus and force are about the invention of the new, simultaneously understanding and addressing the old. What is and have been, and the force of the past and present in attempting to pre-apprehend and control the new, and to that extent *committed to critique, the process of demonstrating the contingency and transformability of what is given* (Grosz, 2011, p. 83). It is an engagement to *a freedom to address concepts, to make concepts, to transform existing concepts by exploring their limits of toleration, so that we may invent new ways of addressing and opening up the real, new types of subjectivity, and new relations between subjects and objects* (Grosz, 2011, p. 83). Constantly reassessing and taking stock of my skills in reading context, and '*reading out of context*': An uncontrollable liveliness of natureculture *becoming-with-context, situated knowledges*, and *speculative alter-worlding* (Haraway, 1989, p. 164).

This is an attempt, therefore, to approach the imperceptible tendencies and potentialities, the unavailable plasticity, the unwanted effects, and the immaterial aspects of social formations always already gendered, culturally conditioned, racialized, and class related, or what we might call onto-epistemic bias and injustice. Still with hopes within and *with* onto-epistemic stops. While continuing the SF mode, such approaches represent a de-facto end of critique through normalization of critique, ultimately a path toward passing the impasse between critique and transformation through *affect, minor gestures*, and a *minor freedom* (Manning, 2019). Affect and minor gestures in every movement. Not as personal feelings, rather as intuitive modes of operation. Liberation or freedom is not linked to human volition or agency, algorithmic thinking, but allied to the in-act, to the decisional force of *movement-moving*, to the *agencement* (Manning, 2019) that opens the event to the fullness of its potential.

Therefore, there are no objections against evidence, subjects, objects, or truths per se, knowledge and facts to build on for sustainability, but a recognition and affirmation of the complexities in which they have emerged, their collectivity, and their changeability. Such gestures are, however, not mine to craft. They move and work within my field of experience, they activate and make its gestures felt, altering the course of event in the event, making my work work. The minor gesture being *the gestural force that opens experience to its potential variation. Moving from within experience itself, activating a shift in tone, a difference in quality . . . [. . .] It is a forward-force carrying the affective tonality of nonconscious resonance and moving it towards the articulation, edging into consciousness, of new modes of existence* (Manning, 2019).

With this, I turn toward actionalizing language, through affect and being affected and a child force. Further, through a sense of emergent selves, *individuations in actualizations* (Simondon, 1958/2012/2017): actionalizing language and/as messaging. The subject-position as messaging a non-position knowing not knowing nonstop as change. Or more clearly, moving toward articulation, a happening in language. As shown above, we can explore affect through embodied and embedded relations to data, art, poetry, philosophy, and ultimately turning my work on the subject-position into a transindividual, transcorporeal something. Something surprising and bewildering, not small, but not major, therefore neither culturally nor technologically appropriated. The subject, me, turns into a critic in material-discursive transformations and therefore paradoxically more important than ever for learning, for collectivity, for sustainability. My/Own critical subjectivity is turned into a condition for research, for teaching and learning, but in iterative radical difference. A subjective non-position of writing ultimately messaging critique away through minor freedoms. Deleuze writes, *In reality writing does not have its end in itself, precisely because life is not something personal.* Or rather, the aim of writing is to carry life to the state of a non-personal power (in Deleuze & Parnet, 2007, p. 50, italics in original).

Messaging turned into a minor dataphilosophical life engendering writing with art, activism, fiction, poetry and rigorous theorizing mixed—with a careful attention to my own scholarly practices and legacies, informed by an affirmative ethics of the transformative encounter (Reinertsen, 2018). Writing theory, research, and activisms together as action, and through this creating significance regardless of qualitative, quantitative, multimodal, blended, and mixed academic and substantial approaches. It is a form of situated super diversity and/of interior explorations, imperceptible presence, and thinking in movement. Every word or concept seen as method and pragmatic affirmation: a development toward affirmative assessment and noncritical praxis: the imperceptible *beingness of engagement* (Reinertsen, 2015). The world in every word and *wording* the world (Pessoa, 2013).

It is a moving to another level of bodily capacitation. Opening up for the potentiality of every moment, minor gestures with/in affects. Hard to see. Hard to measure. ESD as a constant search for new subjects, new objects with the child becoming child, relearning to play. And paradoxically, but mentioned before: through eon, the decentered human—here the researcher and the teacher—acquire increased importance and significance as educators and learning activists. Acquiring importance, not as problem solvers in a traditional meaning of the word, but through—and referring

to Donna Haraway (2016) again—a *staying with the trouble.* Remembering however, and again, that the trouble or problem does not arise in the body but in the stops. Urging me to propelling the stops and affective living in an additive world: Actionalizing language and learning activisms for sustainability. Not prescribing solutions but to pose better problems: Massumi (2015) writes,

> A "better" problem is one that provides a jumping-off point for others to continue from in their own way, along their own exploratory paths, for intensities of experience to come. A "good" problem is one that wears its inconclusiveness like a badge of merit: a token of its problematic service of inventing and inciting. It is one that twist itself around its own loose ends to tie itself into an alluring knot, like a ribbon around a gift of process. (Massumi, 2015, p. 204)

The Known But Secret Child Force and Messaging

> What counts in the secret is less its three states (child's content, virile infinite form, pure feminine line) than the becoming attached to them, the becoming-child of the secret, its becoming-feminine, its becoming-molecular—which occur precisely at the point where the secret has lost both its content and its form, where the imperceptible, the clandestine with nothing left to hide, has finally been perceived. (Deleuze & Guattari, 2004b, TP, p. 320)

We have research and notions about trees having hidden lives and their messaging for life (Wohlleben, 2016). We have research and notions about the extraordinary insects that make us aware of *the strange, useful and fascinating small creeps that we cannot live without* (Sverdrup-Thygeson, 2019). A particular, biological, physical, chemical, social, ethnographic . . . human and more-than human and/or here, molecular natureculture intra-inter connectedness and coexistence. I think it is high time that we appreciate and learn with the hidden lives and messaging of children for life, the *interpersonal world of the infant* (Stern, 1985), their capacities to—and how they, that is, connect experiences from one sensory modality to another.[3] Further, and as much psychotherapy that I can take, the importance and richness of the *present moment in psychotherapy and everyday life* (Stern, 2011) emphasizing implicit experiences rather than explicit contents, enriching and immersing experiences rather than revealing its cognitive meanings. Modality referring to, for example, touch, vision, shape, visual and auditory modes, intensity, and time. It is an expanded—in my view—mannerist approach to psychoanalyses and about emergent or becoming selves with others. An orientation, the way I see this, toward action that benefit the future of life and life sciences. These are approaches perhaps slightly less symbolic than that of Deleuze and Guattari, therefore I try to combine.

Symbolically though, I think of this as natureculture present moment experiences of being part: *Every becoming is a block of coexistence* (Deleuze & Guattari, 2004b, p. 322). Learning simultaneously to *swim in society as fish in water* (Deleuze & Guattari, 2004b, p. 217) *growing wings* (Deleuze & Guattari, 2004b, p. 335). The child being <u>*innocent a priori, and* [. . .] *where the secret reaches its ultimate state: its content is molecularized, it has become molecular, at the same time as its form has been dismantled, becoming a pure moving line*</u> (Deleuze & Guattari, 2004b, p. 319, underlining replacing italics in the original). The child's secret possibly combining elements to marvelous effect: *the secret as a perception of the secret (the child's secret is not composed of miniaturized adult secrets but is necessarily accompanied by a secret perception of the adult secret). A child discovers a secret . . .* (Deleuze & Guattari, 2004b, 318). Why all this secrecy you now might ask? Because, I think, the child and secret becomings are missing in ESD and what I think can serve as a *better problem*, leading to a *good problem* of swimming with wings. The messaging of a child forcing me as researcher and teacher to speculate.

Continuing less symbolic: through exploring findings of several experiments on cross-modal capacities and about how infants learn about the world and how they connect experiences, Stern (1985) discusses processes involved in forming the sense of an emergent Self and Other. The problem, however, is "knowing" that babies "know," and research is therefore so far presuming only that information is probably transcending mode or channels and existing in some unknown supra-modal form. *Infants thus appear to have an innate general capacity, which can be called <u>amodal perception</u>, to take information received in one sensory modality and somewhat translate it into another sensory modality* (Stern, 1985, p. 51 underlining replacing italics in original). Based on this, Stern suggests that some properties of people and things, such as shape, intensity level, motion, number, and rhythm, are experienced directly as global, amodal perceptual qualities: *Infants appear to experience a world of perceptual unity, in which they can perceive amodal qualities in any modality from any form of human expressive behavior, represent these qualities abstractly, and then transpose them to other modalities* (Stern, 1985, p. 51). Stern (1985) further suggests that a quality of experience arises directly from encounters between people. It is a quality which involves *vitality affects* (p. 54). These are elusive qualities and are captured by terms such as "surging," "fading away," "fleeting," explosive, "crescendo," "decrescendo, "bursting," and drawn out." According to Stern (1985), the term or category of vitality affects is necessary to work with because *many qualities of feeling that occur do not fit into our existing location or taxonomy of affects* (p. 54). I speak for myself about something forcing me *before* . . . words failing me and poetics . . .

Stern (1985) continues, *Such vitality affects and qualities of experience are sensible to infants and of daily, even momentary, importance* (p. 54). In any experience-near psychology, which is one way of seeing this, we must pay close attention to the many *forms of feeling* inextricably involved with all the vital processes of life, such as breathing, getting hungry, eliminating, falling asleep and emerging out of sleep, or feeling the coming and going of emotions and thoughts (Langer, 1967 in Stern, 1985). *The different forms of feeling elicited by these vital processes impinge on the organism most of the time* (Stern, 1985, p. 54). Stern calls their felt quality the vitality affect of a "*rush*" (Stern, 1985, p. 56, quotes in the original):

> Like dance for the adult, the social world experienced by the infant is primary one of vitality affect before it is a world of formal acts. It is also analogous to the physical world of amodal perception, which is primarily one of abstractable qualities of shape, number, intensity level, and so on, not a world of things seen, heard, or touched. (Stern, 1985, p. 57)

The rush, the activation or arousal in vitality affects, is experienced as dynamic shifts or patterned changes within ourselves, not as feelings along—or at some point on a dimension of level of activation or arousal. Further, such arousal-activation is only a general index of level of arousal-activation, and vitality affects therefore need to be seen in correspondence to characteristic patterned changes: *These patterned changes over time, or activation contours, underlie the separate vitality affects* (Stern, 1985, p. 57). Activation contours ("rushes" of thought, feeling, or action) apply to behavior or sentience, and can be abstracted from one kind of behavior, exist in some amodal form, and apply to another kind of overt behavior or mental process, further permitting intermodal correspondences to be made between similar activation contours expressed in diverse behavioral manifestations. *Extremely diverse events may thus be yoked, so long as they share the quality of feeling that is being called a vitality affect* (Stern, 1985, p. 58). I think of inter-intra connectedness, inter-intra dependencies, and collectivities. I think of the poetic stares and activations . . .

If experiencing vitality affects in which a variety of diverse sensory experiences with similar activation contours can be experienced as correspondent, and thereby creating organization, the child would be a step-up in the process of experiencing an emergent other:

> The notion of activation contours (as the underlying feature of vitality affects) suggests a possible answer to the mysterious question of what form the modal representation resides in when it is held abstracted from any way of perceiving it. The amodal representation could consist of a temporal pattern of changes in density of neural firing. No matter whether an object was encountered with the eye or the touch, and perhaps

even the ear, it would produce the same overall pattern or activation contour. (Stern, 1985, p. 58)

Stern further argues that the notion of vitality affects also might prove helpful in imagining the infant's experiences of forming organization, for example, the consolidation of sensorimotor schemas; he uses the thumb-to-mouth schema as example, an example of *experiences of organization in formation* (Stern, 1985, p. 60). Different sensorimotor schemas need to be adapted through iteration. Each sensorimotor schema involves a subjective experience of different vitality affects associated with different body parts and sensations in different contexts: *It is these subjective experiences of various organizations in formation that I am calling the sense of an emergent self* (Stern, 1985, p. 60).

The Child and I and Sustainability

The combination of amodal perception, vitality affects, and iterative subjective experiences of organizations in formation with the secrets of the child and becoming—becoming-child—proves helpful, the way I see this, in reconfiguring ESD, transgressing any impasses between critique and transformation or change. Reconfiguring what kind of thinking that is needed, what to care for, and the urgency of bringing in the child force, the child seen as knowing aeon forcing me to speculate, becoming imperceptible and my *befores*. Further, what kind of qualities and abilities we/teachers/researches need to be equipped with. The teacher not taking a position as parent (which we might think through all this talk of very young children and which is the case in most experiments that Stern builds on), but taking a non-position of worlding critique away, processes of action-alizing language and messaging. Open up and inquire into possibilities in every moment. A never ending conquest or a Deleuze and Guattarian nomadic production of subjectivity for sustainability through folding and unfolding, connections between external realizations and inner actualizations of subjectivity.

Deleuze (1993/2006) refers to three aspects of the folding processes: inflection, position/perspectivation, and inclusion. The physical point, the inflection point, is where folding happens: *We are moving from inflection to inclusion in a subject, as if from the virtual to the real, inflection defining the fold, but inclusion defining the soul or the subject* (p. 24). Finally, with reference to mannerism; these are nomadic processes moving from *grey eminence to grey immanence*. *Oedipus passes through all three secrets:* (Deleuze & Guattari, 2004, p. 320, underlining replacing italics in original). Becoming being *an antimemory* (Deleuze & Guattari, 2004, p. 324, italics in original). Ultimately, the way I see this, the sharing of affective states, intersubjective relatedness, and natureculture *affect attunement* (Stern, 1985, p. 140). Such attunements are characterized by

imitation or rather cross-modal matching, occurring between expressions of inner states. Affect attunement therefore as the performance of behaviors that express the quality of feeling of a shared affected state without imitating the exact behavioral expression of the inner state (Stern, 1985, p. 142). The diffractive *befores* for life. I am practicing stares. I tried in two different classrooms in Norway while arranging workshops with five- and six-year-olds.

Lemon Studies, the Before and the Stops

> "a" molecular child is produced . . . "a" child coexist with us, in a zone of proximity or a block of becoming, on a line of deterritorialization that carries us both off—as opposed to the child we once were, whom we remember or phantasize, the molar child whose future is the adult. (Deleuze & Guattari, 2004, p. 324)

Elsewhere (Reinertsen, 2018, 2020) I have described and discussed technoplay workshops, in which we experimented among other with lemons as well as ourselves as humans as electric current leaders. (We could have used potatoes, for example.) On one occasion, after having actually tasted some of the materials we experimented with, a girl exclaimed, "It's a lemon! Am I a lemon?" It created an instant or moment possibilizing languaging lemon pedagogies—lemonchildren—in action. It was a moment opening up for more and other perspectives, conceptualizations beyond grammatical structures and culture, or with Stern (2011) again, opening up for the importance and richness of the present moment and everyday life, emphasizing implicit experiences rather than explicit contents, enriching and immersing experiences rather than revealing its cognitive meanings. Children knowing affect. Children playing. Children particularly and universally being part. I am a lemon. I am not a lemon. The problem is not the body but the stops or not, what we make with it or not, what we continue to make happen or not, if we let it work or not . . . . If we message or not for sustainability, playing toward an interest.

And to elaborate, I am theorizing the researcher and teacher roles as immanent life practices to meet with the need for constant transdisciplinary knowledge and non-knowledge productions. Developing a child post-humanities pedagogy and research. My onto-epistemic conduct being simultaneously condition and imperative for more and other. Condition and imperative for moving beyond critique and forward transformation. The vital processes of life laying bare the connections between words and the world forcing, moving me . . . messaging me . . . Ultimately, proposing an innovative view of languaging as expression and action and of writing/reading as an act of acknowledgements. Educators relearning to play, creating ESD and

sciences spoken by life. A research and science for being there. A teaching and pedagogy for wanting to see. Wanting to listen to a child's experiences, a child's knowledges, a child's messages . . . The rushes of a child's message . . .

Further, and finally with reference to the concept of object, or rather the immanent im/possibility of the subject/object divide. Simultaneously therefore with both f*olding* and *affect attunement* in mind. The folding point after the physical one of inflection is a mathematical point. It is a positioning point but not final as a point on a line meeting another line. Rather, as a continuum allowing the point or an object radical other properties. Properties of hybridity, porousness, and liquidity: *The new status of the object no longer refers its condition to a spatial mold—in other words to, to a relation of form—matter—but to a temporal modulation that implies as much the beginning of a continuous variation of matter as a continuous development of form* (Deleuze, 1993/2006, p. 20). The object is therefore no longer defined through a form or an essence, but has become a functionality, a manner. The object becomes an objectile and event. Such change in the status of the object has consequences for the subject. Variations create a necessary perspectivation with/in the subject. Perspectivation, the place of folding and variation, is what Deleuze calls position, ultimately the point of inclusion (p.25). The non-point of waiting, stop nonstop, continuing to not know and messaging for sustainability. I am a lemon. I am not a lemon . . . I conquer . . .

These are constant doubled foldings, secret and affective attunement processes and detailed to the extent that two perspectives can never be the same. However, all individuals or subjects, human or more than human, express the same infinite world, but differently: carrying the world in themselves, as a position not of the world, but the world being the position. Different expressions are caused by individual points of views. Further, the world or point of view of the individual subject *expresses a world according to the relations of the other bodies with its own* (Deleuze, 1993/2006, p. 110). It is through a network of connections to the world the individual expression happens, but also through inner connections, in which external and internal connections collapse. I am a lemon. I am not a lemon . . . a molecular coexistence . . .

It is a dwelling in immanence. Persisting within immanence, immanent messaging, and the kind of thinking that I think is needed for ESD. Deleuze (1993/2006) writes, *To think is to fold, to double the outside with a coextensive inside. The general topology of thought, which had already begun "in the neighbourhood" of the particular features, now ends up in the folding of the outside into the inside* (p. 97). The fold is matter, mind, and soul, inside and outside, subject and object, real and virtual: *it is a virtuality that never stops dividing itself, the line of inflection is actualized in the soul but realized in matter* (Deleuze, 1993/2006, p.

39). I am a lemon. I am not a lemon . . . a molecular coexistence . . . a force, an energy to live, alive *with*.

In this ESD non-position, I therefore bring with me everything I know but without knowing exactly what to do and what is supposed to happen. No experts and expertise, no generalized knowing, except knowing that there is always more to know. It is a non-teleological approach, including conscious, unconscious, and non-conscious expressions and knowledge-moves. Collapse between what we know and not know—the unknown. Turning my attention toward that which is not yet there.

Turning writing into reading my own words with maximal attention, processes of discovering own thoughts in writing, and a way to authorize myself through paradoxically taking the concept of objectivity back, but in a deleuzeandguattarian way: Objectivity here will assume a certainty of knowledge rather than presuppose a truth recognized as pre-existing or already there (Deleuze & Guattari, 1994, p. 27). Ultimately, opening up new opportunities toward sustainability and a multi-vocal university. Exploring possible outcomes creating perspectives and meaning. Staying living and *with* living repeatedly. It is an engendering position and starting point for activism. No impasse between. It is, however, also a vulnerable position, my identity and safety at play. I am playing with my own subjectivity; asking who I am here in this situation? Dealing with it is the answer I do not know but "better growing wings." I think of Irma again, *body as profession*. She is this very experienced teacher. When she enters the room, children continue to play (Reinertsen, 2016b). My responsibilities and ethics . . . my moral moralisms . . . My attempt of transgressing anthropocentrism through becoming minoritarian. I am a lemon. I am not a lemon . . . I practice stares . . . a molecular coexistence . . . a force and energy to live, alive *with*. The objectile of a lemon turning me to a speculative force with you before.

Caring for All the Greta Thunbergs of the World

> A child hums to summon the strength for the schoolwork she has to hand in. A housewife sings to herself, or listens to the radio, as she marshals the antichaos forces of her work. (Deleuze & Guattari, 2004, p. 343)

I introduced this article with what it is not about but paradoxically is. What it really might be about, though, is children messaging and creating affects in me, allowing me affectively to understand natureculture entanglement. It is an invitational flipped—perhaps—learning-with approach rooted in a more-than-human entanglement thinking *with* lemonchildren or rather, because that is what I flipping assemblage do, learning thinking with all the Greta Thunbergs of the world. They are human-more-than-human

affectual charges of nonmaterialities as well as materialities. Eon children force and army messaging for life. Teachers and adults who wish to learn *with*, so that children can continue to play. I must.

Traditional ESD approaches of stewardship, notions of the unique affordances of children's curiosity to develop pro-environmental values and attitudes, allocate too much responsibility to the child. Too much to carry. Climate crisis, climate sorrow, climate shame, climate angst . . . . Angst cannot save the climate. The responsibility is mine.

To be more symbolic again, or mannerist artistic, I try to count myself in, my minor gestures and emergent self with the forces of a child, the constant SF mode and worlding. Becoming child, I sing to myself. I language and message from within. Music being *a deterritorialization of the voice, which becomes less and less tied to language, just as paining is a deterritorialization of the face* (Deleuze & Guattari, 2004b, p. 333). I sing lemons I sing myself a lemon. I am one, I am many . . .

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Notes

1. This has clear connotations to Panpsychism, which is the view that mind or a mind-like aspect is a fundamental and ubiquitous feature of reality. See Reinertsen (2016a).
2. The Brahmans were members of the upper class in the Indian caste system; the priesthood.
3. I also think of the works of Simone Weil (1909–1943) and Iris Murdoc (1919–1999) here. Weil's concept of "attention" and Murdoc's writing in several of her books about the child who knows, that children just knows . . .

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