

## ARTIGO

**LINES OF FLIGHT OF A DEAF BABY: ENTANGLEMENTS AND AGENCIES IN THE PROCESSES OF SUBJETIFICATION AND EDUCATION**HELOÍSA A. MATOS LINS<sup>1</sup>ORCID: <https://orcid.org/0000-0003-4956-8185>

**ABSTRACT<sup>2</sup>:** This article presents reflections from a cartographic research with a deaf baby, questioning the anthropocentric dimension of understanding the agency and highlights the role of material flows in the subjectification process of babies, through the contributions of posthumanist thought. For this, Ingold, Deleuze, Guattari, Moss and Braidotti were the main interlocutors, with entanglements/meshwork and intra-actions standing out as epistemological constructs in these contexts. From this conceptual turn, the implications for the pedagogical field and for Childhood Studies are also discussed. After reflecting on the material flows of the sound and other feelings in this process, the research contextualizes and highlights the concept of anthropocentric agency, against arguing for the consideration of the force of things/materials in the subjective processes of babies and children that come to be understood from new hybrid references, entangled, as beings “leaked” by (towards) the world. Such an analytical dimension can reverberate in the educational area, based on the pedagogical sensitivity that, in order to constitute and project, assumes unpredictability and the multiple/entangled/complex aspects involved in children’s agencies.

**Keywords:** babies; subjectification; agency; posthumanism; deafness.

**LINHAS DE VOO DE UM BEBÊ SURDO: EMARANHADOS E AGÊNCIAS NOS PROCESSOS DE SUBJETIVAÇÃO E EDUCAÇÃO**

**RESUMO:** O artigo apresenta reflexões a partir de uma pesquisa cartográfica com um bebê surdo, colocando em questão a dimensão antropocêntrica da compreensão dos agenciamentos, onde se destaca também o papel dos fluxos materiais no processo de subjetivação dos bebês, através das contribuições do pensamento pós-humanista. Para tanto, Ingold, Deleuze, Guattari, Moss e Braidotti foram os principais interlocutores, destacando-se os *emaranhados/ malhas e as intra-ações* como constructos epistemológicos nesses contextos. A partir desse giro conceitual, também são discutidas as implicações para o campo pedagógico e para os Estudos da infância. Após refletir sobre os fluxos materiais do som e outros significados nesse processo, a pesquisa contextualiza e destaca o conceito de agência antropocêntrica, contra argumentando pela consideração da força das coisas/materiais nos processos

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subjetivos de bebês e crianças que passam a ser compreendidos a partir de novas referências híbridas, enredadas, como seres “vazados” pelo (em direção ao) mundo. Tal dimensão analítica pode reverberar na área educacional, a partir da sensibilidade pedagógica que, para se constituir e projetar, assume a imprevisibilidade e os múltiplos/emaranhados/complexos aspectos envolvidos nas agências infantis.

**Palavras-chave:** bebês; subjetivação; agência; pós-humanismo; surdez

### **LÍNEAS DE VUELO DE UM BEBÉ SORDO: TRAMAS Y AGENCIAS EM LOS PROCESOS DE SUBJETIVACIÓN Y EDUCACION**

**RESÚMEN:** El artículo presenta reflexiones de una investigación cartográfica con un bebé sordo, cuestionando la dimensión antropocéntrica de la comprensión de la agencia, donde también se destaca el papel de los flujos de materiales en el proceso de subjetivación de los bebés, a través de las contribuciones del pensamiento posthumanista. Para eso, Ingold, Deleuze, Guattari, Moss y Braidotti fueron los principales interlocutores, destacando las tramas/mallas y las intra-acciones como construcciones epistemológicas en estos contextos. A partir de este giro conceptual, también se discuten las implicaciones para el campo pedagógico y para los Estudios de la Infancia. Después de reflexionar sobre los flujos materiales de sonido y otros significados en este proceso, la investigación contextualiza y destaca el concepto de agencia antropocéntrica, contra discutiendo a favor de la consideración de la fuerza de las cosas/ materiales en los procesos subjetivos de bebés y niños que llegan a ser entendidos desde nuevas referencias híbridas, enredadas, como seres porosos abierto al mundo. Tal dimensión analítica puede repercutir en el ámbito educativo, basada en la sensibilidad pedagógica que, para constituirse y proyectarse, asume una imprevisibilidad y los aspectos múltiples/enredados/complejos que implican las agencias infantiles.

**Palabras clave:** bebés; subjetivación; agencia; posthumanismo; sordera

To Joaquim, for inviting me to this trip.

[...] the *AND* is no longer even a conjunction or particular relation, it drags around all the relations; there are as many relations as *AND*s, and not only the *AND* unbalances all relations, but it also unbalances the being itself, the verb... etc. *AND*, “and... and... and,” is precisely the creative stutter [...] Certainly, the *AND* is diversity, multiplicity, the obliterating of identities [...] *AND* is neither one nor the other, it is always between the two, it is the frontier [...] (Deleuze, 2013: 63)

### **OUTLINING A CARTOGRAPHIC STUDY: THEORETICAL-METHODOLOGICAL SUPPORT AND A CONTEXTUALIZATION OF THE RESEARCH OBJECTIVES**

This article refers to a part of a cartographic research with babies (a broader study involving several participants<sup>3</sup>), in which one of the objectives was to understand the agencies developed by babies

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and the way they impact, modify, and create new outlines in the process, new relationships with themselves, older children, adults, and the environment, looking for human/nonhuman/transhuman/inhuman tangle-traces and aberrant movements – that is, those that stand out, are distinguished – some clue (which produces, according to Braidotti, 2019, a form of *zoo-geo-techno* mediated empiricism<sup>4</sup>).

For Rosi Braidotti (2019: 137), cartographies play an important role in this trajectory since they are both the record of what we are “ceasing to be” (anthropocentric or humanist, in the Eurocentric, classic, and traditional sense) as well as “seeds of what we are becoming<sup>5</sup>” (A multiplicity of post-human subjects).

According to this Deleuzo-Guattarian-based thinking, it is a matter of seeking (in an apparently homogeneous field), with such movements/flows of force and becoming: “Draw a plane [...] a plane from which everything proceeds and emerges [...] a sort of cut,” a “bottom that rises to the surface,” without ceasing to be a bottom, as pointed out by Lapoujade (2015: 36-37). In this way, searching for “unusual,” “forced,” “nomadic,” fleeting movements, “a one more reality;” movements that traverse matter, life, thought, nature, for example (Lapoujade, 2015; Deleuze & Guattari, 1995; Guattari, 2012; Oliveira & Paraíso, 2012), an alternative for such understanding/immersion.

It should be noted that, from the Deleuzo-Guattarian perspective, all agencies (such as *rhizomes* and *plateaus*<sup>6</sup>) are made up of lines – not just unusual or nomadic lines – across territories/structures/surfaces. According to the authors, there are the fixed and hard lines that compose these structures and the flexible ones, those that they call *the outside* (“multiplicity consistency plan” or “escape lines” (Deleuze & Guattari, 1995: 16), of *detrterritorialization*/nomad/abstracts forces that cut/traverse these (unusual) surfaces. In this context, they argue: “There are only lines” (1995: 16) and explain their specificities:

Every rhizome comprises segmentation lines according to which they are stratified, territorialized, organized, given meaning, attributed, etc.; but they also comprise lines of detrterritorialization through which they may escape without interruption. There is a rupture in the rhizome each time segmental lines burst in a line of flight, yet the line of flight is part of the rhizome. These lines do not cease referring to each other. That is why one cannot count on dualism or dichotomy, even under the rudimentary form of either good or bad. (Deleuze & Guattari, 1995: 17)

Given this conceptual set, babies are perceived here as *haecceities*, *virtualities*, and beings that constitute a plane of *immanence*<sup>7</sup>, *a life* (or perhaps even as a *body without organs*<sup>8</sup>, in Deleuze and Guattari’s (1996) sense. According to Deleuze (2002), on babies:

[...] It is haecceity, no longer of individuation, but of singularization: a life of pure immanence, neutral, beyond good and evil, since only the subject who incarnated it in amidst all things made it either good or bad [...] Unique essence, a life... [...] newborns are alike and have no individuality;

<sup>4</sup> Free translation.

<sup>5</sup> Same.

<sup>6</sup> Deleuze and Guattari summarize as follows: “A plateau is nothing more than that: an encounter of becomings, an intersection of lines, of flows, or a percolation – flows that, whenever they meet, alter their movement and structure” (1996: 3). Thus, it is from the clash between the plateaus and their interpenetration that the movements of *detrterritorialization* become possible (ditto).

<sup>7</sup> Regarding this, see also Leckerq (2002), Tebet (2017), and Skliar (2014).

<sup>8</sup> The authors argue: “The BwO [body without organs] is desire’s field of immanence, the plan of consistency proper to desire (where desire is defined as a production process, without reference to any external instance, a lack that would make it hollow, a pleasure that would then fill it up)” (Deleuze & Guattari 1996: 14). In order to recover this condition of human “lightness,” then, it would be necessary to “replace anamnesis with forgetting, interpretation with experimentation” (op.cit: 10).

but they have singularities, a smile, a gesture, a grimace, events, which are not subjective characteristics. Amidst all their sufferings and weaknesses, newborns are traversed by an immanent life that is pure power and even beatitude. The indefiniteness of life loses all indeterminacy insofar as they fulfill a plane of immanence or, what comes to be strictly the same, constitutes the elements of a transcendental field (the individual life, on the contrary, remains inseparable from the empirical determinations). (Deleuze, 2002: 14)

Stéfan Leckerqcq emphasizes that, according to Deleuze, such expressions from the baby are the manifestations of a life that travels and singles him out, without individualizing it: “This anteriority of the subjective places the baby within an indefinite that belongs only to the sensitive” [...] It is a pure event [...]” (Leckerqcq, 2002: 23-24).

On the same analytical basis, it is important to initially reflect on *identity-tags* regarding babies<sup>9</sup>, such as deaf, blind, myopic, listeners, boys, girls, black, white, etc. This matter would be further justified by the fact that babies constitute, in essence, *nomadic* lives, flows, openings, expressions, power, immanence, *the outside* of the territorialities and capitalistic subjectivities<sup>10</sup>, *the outside* of the devices related to meritocracy, capacitism, including those capturing the *territory-childhood*<sup>11</sup>, for example.

Given the above, intending to determine “the indeterminate,” “a baby,” “a life,” pure immanence, as a *deaf baby*, in the case of the study in question, however contradictory it may seem, is the commonplace, the “normal,” the daily basis, the “possible” in capitalistic societies: it is to stick the *identity-tag* to it and consider the power-knowledge devices (of technical-scientific semiotics, mainly, as highlighted by Guattari (2012: 31), control/government, and subjection (according to the subjectivity semiotics, and identification/location of the “different” prevalent in our societies), in addition to the legal and economic semiotics involved in the interim, which are amalgamated, as Guattari points out: “The object of the IWC [Integrated World Capitalism] is currently in one productive-economic-subjective block” (2012: 31).

At the same time, in this scenario, this *identity-tag* has the role of mainly guaranteeing some existences, making visible their singularities and related rights, if we take the systematic erasure suffered by sociological, political, and linguistic minorities into consideration, as is also the case of deaf people<sup>12</sup>, among other groups. Skliar (2014) incidentally launches a very suggestive reflection on this naming process, deeming it as, in fact, “of false accusations”:

*And the interpretation of the difference sums up all the cowardice of men, all their inability to exist in the world among others, all this ignorance summed up through the casting of a name and hiding the language [...] Because the difference is not a subject, but a relationship. When the difference becomes subject, there is false accusation and, without the testimony of deviation, of abnormality, of the incomplete, and punished by authorized, renewed, always current, always vigilant and nervous speeches. (2014: 156, emphasis added).*

After such consideration and in view of the pseudo-need to identifying a *baby* as *deaf*, the research envisioned allows for the mapping of some of that baby’s relations with the materiality present in its house/family and the world that presented itself (of both humans and non-humans). With this specific

<sup>9</sup> Not just them, of course. In this direction, see the contributions of Fernando Placer (2001), for example.

<sup>10</sup> Guattari (2012) calls capitalistic subjectivity the result of semiotics “manufactured to presume existence against any intrusion of events that could disturb and unnerve opinion. To subjectivities of this kind, any singularity should either be avoided or subjected to the sieve of specialized apparatus and frames of reference.” (id: 34).

<sup>11</sup> As argued by Tebet (2017: 153): “A baby is the singularity that the childhood device will attempt to imprison.”

<sup>12</sup> Given this complex social and political context, Boaventura S. Santos (2010) argues that identities end up being semi-formal, as well as semi-needed.

intention, from the team study (with a broader scope) initially mentioned, the research sought “[...] to multiply the means of connection, languages, approaches”, and, at the same time, “Subtract, of a given set, *the unit that makes it whole*, that which has been territorializing the forces that move its field of investigation and the research on education itself” (Oliveira and Paraíso, 2012: 163, emphasis added).

Given such intentionality, some central questions were taken into consideration, such as what kind of unity would be possibly detected in this tangle between human *AND* (i)material<sup>13</sup>? What assemblies could be in perspective? After all, what is/how is it to become/constitute a being (or a deaf person)? In a being compared, as a rule, to the condition of the listening norm? What lines, reliefs, and flows could we find within these territories made by desires, encounters, and agencies? What movements/forces of repetition and rupture (within itself, within the world) could be glimpsed at regarding such lines and flows? What “plans of immanence” we would be (un)able<sup>14</sup> to perceive/create as researchers in this sense? Based on this mapping, what impacts would we perceive in the pedagogical field?

I, thus, sought to extend a closer look – to shift an anthropocentric conception – to toys, beings, and objects related to contact, games/uses *of*, and *with*, a baby, the gestures and sensitivities present/triggered and also across social representations connected to such artifacts (the way adults and society may possibly showcase their images and conceptions about children, babies, and things<sup>15</sup>, within these processes).

## **POST-HUMANISM, TANGLES, AND MEANS OF SUBJECTIVATION: HOW TO PERCEIVE BABIES AND AGENCIES?**

Perspectives emerge from the impacts of anthropocentrism and its various devastating effects on the planet seeking – beyond the knowledge related to the epistemologies of the original peoples, such as the case of indigenous and African philosophies rescued by the concept of decoloniality, for example<sup>16</sup> – to urgently forge new relationships between humanity and nature, imbued with greater respect, care, and based on sustainability. Meanwhile, we are also aware that the means of understanding the processes of subjectivation<sup>17</sup> were and are still forged by modern and positivist thinking, in which culture is conceived apart from nature. Historically, as a result of this phenomenon of anthropocentric thinking, as Guattari (2012) warned, it has been the manifestation of a “collective feeling of pseudo-modernity” (p. 34), where capitalistic subjectivity “gets inebriated, anesthetizes itself” (2012: 34).

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<sup>13</sup> It is “Deleuze’s” *AND* (Deleuze, 2013), with which I begin this text.

<sup>14</sup> Here understood not only as the opposite to the possible (the possible as the trivial, the common, that which does not interrupt anything, which does not break the “course of history”). According to Derrida, the impossible is, therefore, the opportunity for the possible as well. Thus, according to him, it is necessary to transform the thought, experience, or telling of the experience and “want more than one may want” (Derrida, 2012: 245); which takes place beyond the possibilities.

<sup>15</sup> Here, “thing” does not mean “object”, in the wake of Ingold’s thought, which highlights: “The thing, in turn, is a “happening,” or, rather, a place where several happenings intertwine.” (Ingold, 2012: 29).

<sup>16</sup> Although we can articulate a series of approaches under such perspective, this discussion will be briefly raised due to the stricter objectives of this work. See more on decolonial thinking, for example, in Acosta (2016) Mignolo (2017), Quijano (2005), Walsh (2009), and Oliveira and Candau (2010), where the *epistemologies of the south* (Santos, 2010) are vital for this means of understanding, that is, fundamentally non-Eurocentric. We are, therefore, not dealing with necessarily synonymous but rather with related thoughts.

<sup>17</sup> I am referring here to the understanding of subjectivity as the “personal-sensory-sentimental-cognitive capacity. Through it, the experience of subjectivity is produced as a ‘subject’ intrinsic to our socio-cultural condition and shaped by its imaginary” (Rolnik, 2018: 52). A way of apprehending the world (affections and perceptions).

Therefore, as the analytical key of this model, there is the absolute and rational control of mankind, everything it encompasses while exercising unrestricted choice and dominion over everything not human, whether animated or not, in addition to systematically denying the possibility of an agency to all these non-humans (Moss, 2019). As pointed out, humans and nonhumans remain split, binary. In this sense, Tim Ingold points out what has been systematically taking place: “a metaphysical division between subjects and objects (attributing them with a fetishized agency)” (2012: 25).

Ingold also indicates that the current emphasis of literature on the material agency is a consequence of a simplification of things as objects and their “removal” from vital processes (from the emphasis on life). According to Ingold, instead of understanding materiality as such, researchers fail to perceive it as *material flows*.

It is precisely against said dualistic thinking that the post-humanist understanding (or its re-articulation, if the original knowledge is taken into consideration) emerges as a “navigation tool” (Braidotti, 2013, cited by Moss, 2019: 142) regarding the interconnection of people, things, and ideas.

Moss (2019) highlights the fundamentally transdisciplinary character of the area, where diverse perspectives and methodologies are conceived, including relatively new fields, such as science and technology studies, animal studies, post-human/ethical philosophy, and environmental humanities, based on contributions from Foucault, Deleuze, Guattari, and scholars such as Braidotti (2019; 2013), Lenz Taguchi (2010), Haraway (2004), Taylor (2013), and Murriss (2016), for example.

In the same way, when proposing the resumption of the notion of “thing,” porous and fluid, crossed by vital flows and integrated with the cycles and dynamics of life and nature, Ingold (2012) defends: “[...] it is not just the mind that leaks, but things in general” (Ingold, 2012: 42).

Thus, we must articulate, even if briefly, many of the aspects of the referred ancestral/afro-indigenous epistemologies – among other knowledge strongly opposed by Eurocentric thinking (one of the main responsible for the current situation of binarism man/culture x nature, of course) – that, as long as we are aware, manifest this understanding of the world, seeking to preserve within their cultures other means of subjectivation and life, in the face of the violence (not only symbolic) of historical and everyday coloniality (and also long before it!). In fact, Boaventura Sousa Santos (2019; Santos & Martins, 2019) mentions in recent works the importance of recovering the analytical tools of these ancestral peoples for new struggles for dignity on the planet, of thought and action, among other aspects. Something he calls *post-abysal epistemologies*.

Braidotti (2019) also celebrates this way of perceiving the world: “Interrelational, transnational, multi-sex, and trans-species [...]” as “a native or vernacular form of cosmopolitanism” (Braidotti, 2019: 127)

Regarding this dimension, Moss makes an important note of the fact that humanism has also been associated with an emancipatory agenda encompassing solidarity, social justice, and equality, while post-humanism does not reject this agenda for human improvement. There is, therefore, an indication that post-humanism objects to the “epistemic violence” (Braidotti, 2013: 30, quoted by Moss, 2019: 147), exercised by Eurocentric humanism to all occupants of the planet.

Given this brief context, we can situate a different conception about teaching-learning and subjectivation/singularization processes<sup>18</sup> through the idea of *tangles*<sup>19</sup>. It means paying attention, more

<sup>18</sup> Considering the referential pointed out with Guattari (2012), for example, and linked to his Deleuzian bases as well.

<sup>19</sup> Gunilla Dahlberg and Peter Moss bring this idea closer to the concept of *rhizome*, in Deleuze, and *flight lines* (Rinaldi, 2006: 7, quoted by Moss, *ibid.*, P. 123; Dahlberg & Moss, 2020; Rinaldi, 2020). Moss and Dahlberg emphasize that the author also relates thinking to experimentation and problematization, while the *flight lines* are a concept used to indicate a process of “becoming” (the *future*), as a substrate for true education (Dahlberg & Moss, 2020). In this sense, Deleuze’s idea of *aberrant movements* seems to be close to it as well.

specifically, to learnings that do not follow a linear path, with progressive and/or predictable stages. On the contrary, as noted by Moss (2019), it proceeds through unexpected fittings, departures, and deviations involving *flight lines*<sup>20</sup> which start in unpredictable ways, triggered by forces of becoming and encounters with differences, as new connections are made, and new hypotheses are put to the test against others. Malaguzzi's metaphor, by Reggio Emilia<sup>21</sup>, as recalled by Moss, is that of *a tangle of spaghetti*, "without beginning or end, but where you are always in the middle and with openings to many other directions and places" (Moss, 2019: 71. Free translation; Dahlberg and Moss, 2020).

In this sense, it is worth mentioning that Ingold (2012; 2015) also names such lines as *flight lines* (which are not fixed or solidified as elements of a territory), in the Deleuzo-Guattarian sense and, occasionally, also assumes them as *lines of becoming*, a concept that seems to make the idea of a "creation-journey" more explicit.

I chose the term *flight lines* instead of *escape lines*, which is more often found in translations of the Deleuzo-Guattarian work. From this analysis, they also do not carry the same meaning. In fact, it is worth mentioning Moss's (2019) incitation for us to place an outstanding movement on the fixed lines and hard lines so that we can create names/ideas/concepts in addition to the data provided by Deleuze and Guattari. Anyway, the "spaghetti" idea brought by Moss is also mentioned in this endeavor, as well as in Dahlberg and Moss (Dahlberg & Moss, 2020; Rinaldi, 2020).

Therefore, there is value in using the idea of *flight* or *becoming*, to refer to the processes that cross, drag, and hybridize such lines and the territories they compose in further detail. Here, I particularly emphasize the case of babies/*haecceities* across these journeys. Ingold (2012) points out that:

life, according to Deleuze and Guattari, unfolds along these threads; they call it "flight lines" and, sometimes, "lines of becoming". The most important thing, however, is that these lines do not connect. [...] the points are not connected but set aside and made indiscernible by the current as it creeps through them. Life is always uncertain. While your impulse is to avoid reaching the end, you keep moving forward. (Ingold, 2012: 38-39).

Resuming this conception of becoming as a means (and not an idea of points or in between points), Ingold – in the work entitled "Being alive, essays on movement, knowledge, and description" – takes up the emphasis implied by Deleuze Guattari: "A point is always an origin. But a line of becoming has no beginning or end [...] [It] travels only one way [...] A becoming is always in the middle; it can only be obtained through the middle. A becoming is neither one nor two, nor the relationship of the two; it is the middleman [...]" (Deleuze & Guattari, 2004: 224-225, as cited by Ingold, 2015: 137)

As will be further observed, in the case of agencies concerning Joaquim, the baby in question, this aspect of the lines of *becoming/flight* as creation ("becoming") is latent, also from the (im)materiality of the sound and light in this journey, in a plane of singular immanence in which the "every day" or "intuitive" astonish him (the *deaf baby*) and anyone who is carried away by the experience of the encounter.

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<sup>20</sup> According to this context and across Brazilian works, it would be worth further exploring the uses of the term for the study of babies, mainly under the idea of the unforeseen during the development/encounters/agencies, in short, in the hybrid/entangled/amalgamated creation, in fact, in this path, so that the possible "tips" are not perceived as existing/localizable and understood "in themselves." It would, thus, be relevant to ignore such tips and take the openings "with no beginning or end" instead (Dahlberg & Moss, 2020: 30).

<sup>21</sup>I refer to the educational project undertaken in the city of Reggio Emilia, in northeastern Italy, of which Loris Malaguzzi was an inspirer/mentor. In this regard, see for example Rinaldi (2020) and Bujes (2008). Moreover, across this work and through post-structuralist discourse analysis, the author criticizes the meanings of the enunciation regime employed by the school and the possibilities for children governmentality by public policies, despite the advances and the will to "change things".

We must also note that such astonishment/(re)bedazzlement/creation (as an appreciation-experimentation of every living moment) is perhaps further seen/felt/perceived in contexts of human sensory-visual difference, for example (hearing-seeing-feeling). Ingold (2015) also helps us to observe: “The kind of astonishment that comes from valuing each moment as if, at that moment, we were meeting the world for the first time, feeling its pulse, marveling at its beauty, and wondering how such a world is possible” (Ingold, 2015: 112). It is as if life were that possible upheaval (a flanking?), through the force/pulse resulting from the *flights/becomings* of the initial experiences.

On such aspects, Ingold (2015) defends the creation of a “phenomenology of experience,” according to Deleuze and Guattari, and not merely an “ecology of the real,” that is, the author does not conceive, as a rule, that it is feasible to identify or define outlines (in themselves), from the encounters and assemblies that make up the tangles/rhizomes. New and unexpected nuances of *being-feeling-thinking* can only take place in conjunction. Ingold synthesizes that “Living systems are characterized by a *coupling* of perception and action [...] Such coupling is both a condition for the exercise of agency and the foundation of the skill” (Ingold, 2015: 113, emphasis added)

Within this bulge, Moss (2019) also understands “knowledge” as the creation of something new, supported by other scholars in the area, some of whom have already been mentioned. Knowledge as the means to create new properties “that never existed before and, more importantly, are inconceivable from what came before” (Osberg & Biesta, 2007, p. 33, quoted by Moss, 2019: 71). This is precisely why ideas about unpredictability, astonishment, and admiration rise as important values in Reggio Emilia’s early childhood education and its *pedagogy of relationships and listening*<sup>22</sup>.

In short, as observed by Moss (2019), both Deleuze and Reggio Emilia conceive that learning cannot be reduced to something predictable, to the reproduction of predefined patterns through “prophetic pedagogy.” On the contrary, it is about “being open and welcoming the emergence of the *not-yet-thought*, in oneself and others. As such, when it happens, it will be surprising, unpredictable, and a cause of wonder” (Moss, 2019: 123. Emphasis added).

Having made such considerations about the importance of an understanding of the tangles (or meshes/*meshwork*, as named by Ingold, from Lefebvre, Ingold, 2012; 2015<sup>23</sup>) and an alternative to anthropocentrism, I sought for the concept of *expanded agency*, since, according to this perspective, beings and things become “performative agents,” in the same degree of importance (in terms of *affections*), so to speak.

We, therefore, must imagine a world in which the subjects – human or non-human, animated or inanimate – “are” because they are related and influence each other, all ensnared, blurring the lines that allow us to say where limits are set (for example, of each child/children, teacher/adult(s), and things). In such reciprocal relationships, all matter shifts and changes the ongoing intra-actions, as pointed out by Moss (2019).

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<sup>22</sup> As pointed out by Moss (idem), a *pedagogy of relationships* is centered on the interaction and dialogue between children and adults in the construction of knowledge (therefore, the importance of relational ethics), but also on the importance of relations between languages. Thus, the *pedagogy of listening* recognizes the “importance of listening to thought – the ideas and theories, questions and answers from both children and adults. It means observing thought with seriousness and respect; struggling to make sense of what is said, without preconceived ideas of what is correct or appropriate” (Rinaldi, 2006: 15, cited by Moss, ibid.: 71. Free translation). In this regard, see Rinaldi (2020).

<sup>23</sup> Ingold (2015) affirms that such meshes are made up of “interaction” and “non-escape” lines (p. 111). According to him, behind the conventional image of a network of interacting entities – which he calls a *mesh* – there are tangled lines “of life, growth, and movement” and those are not connected points, “but a mesh of intertwined lines” (idem, p. 111). In fact, from this aspect, in addition to the approximations, he points out a distancing from Bruno Latour’s conception, mainly regarding the understanding of the network as a connection of points (also mentioning translation issues concerning Latour’s work). To Ingold, it is about an intertwining of lines.

To understand this concept of agency, the author also refers to Karen Barad (2009, quoted by Moss, 2019), pointing out that it is necessary to displace the very notion of individuals existing independently. Contrariwise, the agency is then perceived as a staging, a matter of alternatives to reconfigure the tangles. According to Barad, the agency is not about choice in any liberal humanistic sense but “responsiveness, the possibilities of mutual response” (Barad, 2009, quoted by Moss, 2019: 145). Therefore, there is the idea of dragging and hybridizing points within woven networks (indiscernible, as stated by Ingold, 2012), as mentioned.

Consequently, the recent theoretical review on the concept of child agency carried out by Pavez Soto and Sepúlveda Kattan (2019) proved highly relevant for the field contextualization and suggesting of an epistemological terrain to gather the main reflections on the present study. The authors emphasize that the concept of agency is still being consolidated at the theoretical level of social sciences and childhood studies, although there is no emphasis on babies in the survey carried out by the authors. Still, they emphasize the usefulness and relevance of the concept to define and understand the social action that children develop in today’s world.

As they point out from the focus on publications of Hispanic and Latin American origin, the childhood studies have argued that children know, understand, and explain the world in which they live, as well as the social relationships in which they are immersed, having a point of view about it. Such studies have been affirming the concept of child agency as a constitutive competence of the child (the “positivity” of childhood). It overall means understanding that childhood studies have questioned which social spaces are possible for the children’s agency, where those agencies are evident, how and where children exercise their power (as conceived by this field), which inhibits or promotes the exercise of this agency, among other aspects, with emphasis on Anthony Giddens, Pierre Bourdieu, and Amartya Sen’s research, as well as Berry Mayall and Leena Alanen’s (Pavez Soto & Sepúlveda Katan, 2019).

As summarized by the authors, regardless of the undeniable importance of this aspect, children’s agency is still socially invisible. Therefore, they support the urgency in favoring children’s social participation, which should be based not only on attitudes of openness, but also on mechanisms, methodologies, and policies at the institutional level, so that it can be implemented.

Under this context, considering the broader invisibility concerning children’s agency, as mentioned, it appears that the dimension of the babies’ agency and the understanding of their relations with the world (subjects and things) are still quite missing as epistemological fields in the social sciences and childhood studies. By narrowing this spectrum even further we can certainly consider the scarcity of studies on *deaf babies* and their subjectivation processes, as well as pedagogical processes on these roads.

From this observation for the study, it was important to draw a brief bibliographic survey on the subject and, because of it, it can also be said that studies with *deaf babies*, in a perspective not affiliated with the clinical-therapeutic ideal (Skliar, 1997) positive/potential of childhood (Sarmiento, 2005) – or even about agencies and tangles – are still a nearly unexplored field.

### **A brief outline of current research with *deaf babies***

As an example, in a search conducted in January 2020 on the website of the Biblioteca Digital Brasileira de Teses e Dissertações (Brazilian Digital Library of Theses and Dissertations) (IBCT: <http://bdtd.ibict.br/>), 05 searches (carried out between 2009 and 2017) were found with the markers “baby” and “deaf”. From the reading of the titles and abstracts of 35 occurrences (alternative search of the platform for the word “deaf”), only those 05 works were more causally related to the subjects

mentioned and presented the following focuses: cochlear implant for deaf babies, deaf babies in Early childhood education, the relationship between mothers and deaf babies, maternal speech, and deaf baby with implants.

On the Scielo portal ([www.scielo.com](http://www.scielo.com)), there was no occurrence including the same markers during the time searched. As for the Portal da Biblioteca Virtual em Saúde (Virtual Health Library Portal) (<https://pesquisa.bvsalud.org/>), there were no recorded occurrences during the same period and with the use of the same markers (with or without the inclusion of the local production field: “Brazil”). 44 occurrences were found in Medline (43) and Lilacs (01) databases including the markers “deaf” and “baby” (using the filter “deafness”), having as main subjects: genetics, neonatal practices, cochlear implant, speech therapy, screening, diagnosis, language, early education, perinatology, artificial insemination, personality development, audiometry, among others.

Given this scenario, it is important to highlight the, not infrequently encountered, epistemological boundaries present in our universities and development agencies, which end up reinforcing a separation between “these and other” children and “these and other” babies (the pseudo-need for identification, as initially argued). There are certainly several other examples of these dichotomies, also fetishized since Modern times, hindering a more plural/hybrid understanding and generating the referred invisibilities or existential erasures, consequently analytical for the area, among other aspects. Undoubtedly, such aspects substantially hinder the understanding of (all) babies as singular essences (*haecceities*), within the meshes/tangles with things (not only objects but the flows of becoming, the place where events happen in/with a world that also re-acts to them, as analyzed further ahead).

### **Thoughts on material flows and agencies/immanences with a *deaf baby***

As previously argued, the subjects are not alone as “agents” or in “playing/having/owning their agency.” From this perspective, therefore, there is no separation between human beings as active and intentional – the powers that exercise action – with everything else that would provide a passive background to be explored or used. Instead, everything is dynamic, (inter-intra-) agent, as mentioned by Moss (2019).

Moss (2019) further points out that Spinoza’s idea that “we can never know in advance what a body can do” applies to both human and non-human bodies. Back to Barad’s theory of “agency realism,” the author also highlights this extended understanding of the agency that does not refer to a simple and interactive process, of an act by the other, a direct relationship of cause and effect, but through “a dynamic process of internal action.” And he emphasizes: “This is an epistemological and ontological theory; that is, it reconceptualizes how knowledge is created and also how reality is actually shaped” (Moss, 2019: 144).

The author highlights the importance of conceiving an internal action taking place within relationships; refers to something happening “between different bodies”. The concept of an “intermediary” is important for the rethinking of the agency, according to Moss (2019), moving from a simple idea of “A” acting on “B” to a more complex idea of tangles, in which something new emerges from the so-called interaction.

To bring post-humanism to the pedagogical field and the reflection on babies, we must explore the implications [concerning education] of human and non-human involvement, as well as discursive and material involvement. According to Moss, this *intra-active pedagogy* begins with a series of important questions:

Is it possible to change the thought process in a way that would not separate the matter as “dead” or passive in relation to the discursive? Is it possible to think of early childhood practice material as having its own agency? Can we perceive the material as active in the production of our child’s meaning creation and learning, and ourselves as teachers? Would it be possible to perceive the material as active in the production of our discursive creation of meaning? (Taguchi, 2009: 29, quoted by Moss, 2019: 150)

Thus, all types of organisms and materials are understood as performative agents, as mentioned by the authors with whom the dialog is established here. It means to conceive that this intra-active pedagogy – a pedagogy influenced by post-humanism – imposes the recognition and work with material beings “as agile as human beings and with the interdependent and entangled nature of the relationship between things, matter and organisms, always within action relationships” (Moss, 2019: 150). As such, they not only depend on each other but also always affect each other. As argued, the materials import, re-act, and, therefore, may alter the creation of the tangles.

As a result of this understanding, the child (also an agent) is not the center of things, but part of a network or tangled relationships that connect the human and the non-human, the trans-human, culture and nature, the material and the discursive. Relationships are essential for everything, not the children themselves, as also pointed out by the authors. Thus, the same is conceived here regarding the importance of babies in these inter-active processes, as well as highlighted below, in the case of Joaquim.

### **Joaquim AND the “leaking” flows**

According to Lenz Taguchi: “The material affects our discursive understandings as much as our discursive understandings affect the material reality around us” (Taguchi, 2010: 30, quoted by Moss, 2019: 150). Based on this reflection, the meeting of our team with Joaquim<sup>24</sup> and his mother (lasting about an hour, taking place in his home, in June 2019) invited me to observe the prominence [also] of things as agents of/in relations.

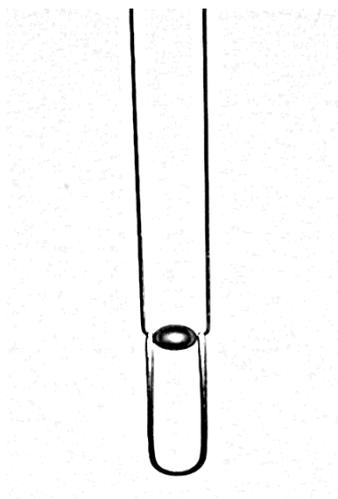
That afternoon, while I was introduced to (a very smiling) Joaquim – then 7 months old and occasional user of hearing aid<sup>25</sup> – I opened my arms, while we looked at each other very carefully, believing that he could be interested in climbing on my lap. In fact, he threw his body towards me and his mother helped him in this endeavor. Already in my arms, he immediately held a necklace I was wearing (Image 1) and, thus, we stepped into the house.

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<sup>24</sup> Alias.

<sup>25</sup> Joaquim (male baby, Caucasian) was introduced to me as bilateral deep deaf. After contacting the coordinator responsible for the research (who introduced the main objectives of the study, the terms of the Informed Consent Form – and the dynamics of the meetings together with two researchers from the team), the parents (both listeners) approved the proposal, and the mother followed the sessions – which lasted around 01 hour – being very receptive to the team. We kept a routine dialog and sought to discuss some issues related to deafness, the possible contributions of Libras – Brazilian Sign Language – to the lives of other deaf people in different periods (with or without the use of cochlear implant). We talked about the mother’s impressions within this context, among other issues, while observing Joaquim and his relationships, in a routine that was not significantly altered by our presence. During this period, the baby did not attend daycare; received specialized medical (pediatric) weekly service and speech therapy (Faculdade de Ciências Médicas – FCM – and CEPRE, Gabriel Porto Rehabilitation Center, both at UNICAMP) and used a mobile sound amplifier, externally (behind-the-ear – BTE). At the end of the period of visits, the mother informed that Joaquim would undergo surgery for the cochlear implant, scheduled for the end of 2019.

Image 1

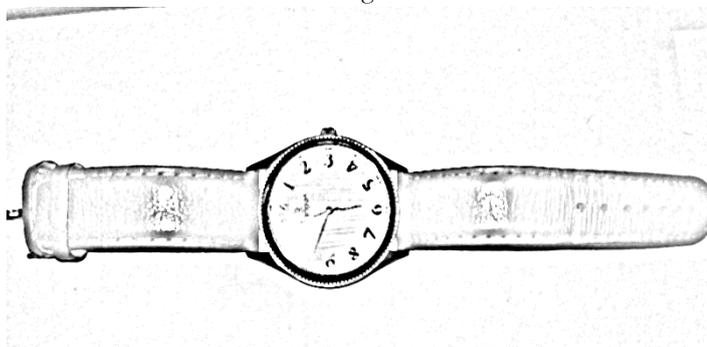


Source: author's collection

From that moment, already in the room (with various objects present and available, including what is culturally represented as children's toys), nearly all the dynamics and flows of that encounter were tangled by the necklace. This means designing an expanded agency, in which the adult-baby interactions, the adult narratives, what turned into (and what did not) become a toy for the baby (who remained sitting on my lap, on the living room rug, playing with the necklace, most of the time), our reciprocal actions/sensations, the team's projections concerning the next meeting<sup>26</sup>, the choice on the part of one of the researchers to record the outline of those events, in short, were managed by the power lines with the help of the necklace (that drew Joaquim's attention, as well as the highlight of a wristwatch, also mine, – Image 2 – which caught his interest by the end of the meeting).

In this context, we must emphasize how Joaquim sought contact with some objects and people. Among the options that came up within easy reach, only a few ended up being targeted by him (*AND* only a few led to observation/exploration).

Image 2



Source: author's collection

<sup>26</sup>In general, the toys available to Joaquim, his games, actions/interactions/agency in this context were observed and recorded (in video, photographs, and field notes). In most sessions, there was another researcher in addition to my presence (the project coordinator, on one occasion and a PPGE – UNICAMP, linked to the research) student on another.

A reflection that emerged from that visit refers precisely to objects that become *things* (through energy and awakened life), as explained by Ingold: the things that trigger events, as already mentioned; things like “a place where several events intertwine” (Ingold, 2012: 29) and also become *things to play with*, from the perspective of the baby and the adults.

It means paying attention, for example, to Brougère’s meaning (2010: 20) when he argues that the childhood is a moment of appropriation of images and varied representations that circulate through different channels and sources. This way, the toy is one of those sources that highlights such cultural artifact to the author: “If it [the toy] brings a support for action, manipulation, and playful conduct to the child, it also presents them to shapes and images, symbols to be manipulated” (2010: 42). Such conceptions are causally linked to what Brougère calls a *playful culture* (Brougère, 2010), that is, different supports conceived as material devices also that have been configured as toys for children and babies in contemporary times (*toys as media*, in Brougère’s words).

Regarding the “child culture”, Brougère also points out that it is constituted, among other aspects, as an environment composed of objects and, particularly, of toys (*a park of toys*, as an organized set, Reme, 1984, cited by Brougère, 2010). Thus, the toy contributes to the development of this so-called playful culture. Such artifacts are basically perceived as strong symbolic contents of the adult universe, as they represent the conception of a child (or more children), “insofar as it is an object chosen by adults and intended for a small child” (Brougère, 2010: 69). In any case, the author also considers that children and babies can also (re)create ways that are still unknown, based on their movements of individuation and subjectification.

In addition to this conception (which is particularly close to this study), imbued with the post-humanist perception, it is possible to argue that these means, still unknown, are also a reflex of the things/flows insinuating/provoking, and moving babies. We can also conceive toys as “living” things that generate (unexpected) flows, as we have seen, and not merely objects/artifacts intended for use in childhood, either by industry or, in general, as a cultural material for a specific purpose (represented as such).

From the cartography about the forces of the encounter with Joaquim (and not only through the mapping of this territory’s object points, as well as some outlines and relations between them), for example, what we can launch in perspective is that children, especially babies, according to everything already presented, perceive the *becoming-toy*, detect “life” and the strength of things, of nature, of beings, in *inter-intra*-subjective dimensions that we may no longer perceive as adults (particularly us, the members of this type of capitalist and anthropocentric society responsible for splitting the human-world relationship). It is also worth noting that the points of a kind of exercise/cartographic record are, therefore, dragged and amalgamated into new elements (and ways of understanding these elements) mapped (and which may change the ways of mapping such agencies, as I seek to portray here through a narrative supported by images).

It will also be in this sense that, with Ingold (2012; 2015), for example, we are allowed to think of toys, not as mere objects (points in the “living room” territory, for example, in the case approached in here), but of any elements porous and fluid that agency babies and children<sup>27</sup> (hybridizing/mutually transforming them).

We can, therefore, conceive these things crossed by vital flows and linked to the dynamics of life and nature that “leak,” just as it is with the human mind, as argued (and, consequently, some of

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<sup>27</sup> Perhaps that is why these events – based on whatever has the power to draw children’s and babies’ attention and gain prominence – that challenge the expectation, even for adults, – are, as a rule, thought of as “playful” – in themselves – and not from their forces of agency and material flows (forces of “attraction” beyond the object itself)?

these elements seem to escape the researcher-cartographer's eyes). They are, therefore, objects that come to life, turning into "open" things, becoming/forming toys/learnings/sensations, from the eyes of children and babies who, in turn, have been managed/entangled/seduced by them (who got managed, entangled, seduced themselves), without the slightest suspicion of the adults or being able to anticipate these forces. However, they are immersed in them.

### Joaquim *AND* the experience with sound

In two of the meetings with the baby and his mother, I had the opportunity to observe some events generated by Joaquim's relationship with sound materials and sound itself. The first event was when the mother offered him a doll that made sounds (Image 3 – circled doll) while he was wearing the hearing aid.

Image 3



Source: author's collection

On that visit, I was struck by the fact that, when Joaquim reached the doll, he wanted to keep it, while manipulating it and putting it in his mouth. However, when the mother activated the sound produced by this material, the baby stood still, attentive (apparently scared or in a state of strangeness), remaining profoundly serious (he immediately stopped smiling), even making a crying expression. In fact, the sound was a little shrill from my listening perspective. I understood that the sound strongly crossed Joaquim's relationship with the material/toy. It resulted in a singular experience for him. The sound "leaked" to Joaquim and modulated the course of his journey, actions, and affections there, on the sofa in of his living room, right before our eyes. It also changed his mother's perception, who then decided to disconnect the sound device from the material/toy. From then on, Joaquim continued to manipulate and react to other materials.

At that moment, I understood that the experience lived by the *deaf baby* was very symbolic, for various reasons. The first dimension of this reflection was on the fact that the baby changed the

course of his actions due to this relationship with sound materials and also due to another material, more precisely, the hearing aid, placed/chosen by the adults<sup>28</sup>. Aberrant movements stood out there, therefore, in my perspective (and they challenged me to map so that these aspects could be revealed beyond a “network with points”): what happened to Joaquim’s perception in the presence or absence of sound emissions *AND* with and without the hearing aid. In Ingold’s words, it would be looking for a “living network” or mesh of interwoven lines (2015: 111).

Otherwise (without the materiality of the device), the experience could have been different, or happen at a different intensity. What I mean to highlight regarding this first aspect is the baby’s subjective/cognitive/affective modulation, his understanding/learning/sensitivity about the world and things, in the face of many crossings of forces and flows. This *deaf baby* – wearing an appliance at that moment – and who would receive an implant in the near future – should be thought of (like in so many other cases), especially from the transhumanity perspective, for example? His daily experiences, due to these materials (“hearing support”), will be certainly crossed and modified. It is not just about “listening.” This experience with sound (and, therefore, with silence), under the conditions in question (of “leakage”), can generate impacts/flows/forces unknown to us in the condition of listeners, as well as adults<sup>29</sup>.

Another dimension of this reflection referred, as a consequence of the above, to what we *listeners and deaf people* conceive as “the sound” and how we conceive “hearing the sound.” What is noise in this “soundscape”? What is unpleasant (to hear or not to hear) in this context? What do these crossings generate for us and how do we react to them (either apparently or not)?

A final issue that deserves to be highlighted (although so many others lie in perspective) is related to how we have separated, perhaps enclosed, such “human senses” into categories in themselves, therefore, not conceiving the human ability to feel the world in a hybrid/crossed and plural way.

Ingold (2015) questions “what is sound” and the so-called “soundscape” (a concept that the author questions and disagrees with), emphasizing the amalgamated nature of feeling the world:

[...] the environment we experience, know, and in which we move around in is not sliced along the sensory lines through which we tackle it. The world we perceive is the *same*, regardless of the path we take, and, in realizing it, each of us acts as an undivided center of movement and consciousness. That is why I deplore the fashion of multiplying *landscapes* of all possible kinds. (Ingold, 2015: 206)

Anyway, Joaquim started to relate to sound again in two different situations, so that I could witness and understand it (this sound that the *listeners* seem to conceive and pay attention to). One of them happened one day when I arrived at his house and he had just woken up. He was still very sleepy, and his mother allowed him to stay without his hearing aid. He was very calm, began interacting with me, her, and with things. Then, the mother decided to put the device on it and show me the “difference” she perceived in his actions, as she told me. Joaquim was already sitting on the sofa. As soon as the device was placed, in fact, there was an attention to elements with which he might not have been previously used to. He started to notice things around him, observing or acting, apparently, in terms of those things

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<sup>28</sup> I refer here to the medical device as a trigger for practices and conduct that we can conceive as being associated with biopower, in the Foucaultian sense, regarding the medical device that captures families and children in this condition. Of course, such families believe that the use of hearing aids or cochlear implants is necessary, or even fundamental/vital, for the baby’s or child’s daily performance.

<sup>29</sup> Such dimensions (not only of sound but of visibility, odors, tastes, etc.) must be taken into the discussion of the tangles mentioned concerning any subjects, as also proposed by Ingold (2015).

he noticed (most of the time, more intense sounds emitted in the room: of the dogs, of the conversation between me and the mother, some falling object, etc.).

However, following that short period in which he started wearing the device, there was a noise so intense (piercing as a microphone effect) that we got to hear it and his body was “frozen”. He seemed to try to understand what was happening in the environment but started feeling scared from there. Then he cried loudly, and soon the device stopped producing that effect. The discomfort lasted for a noticeably short time but caused a noticeable change in the baby. While the mother tried to calm him down, he continued to explore the things on the sofa and stopped crying.

Another event related to Joaquim’s relationship with the sound was recorded spontaneously by his mother and sent to me as a video file, available through the link below:

Image 4



Source: video available at <https://www.youtube.com/watch?v=rbSw6Vo4aw0>

Regarding Joaquim’s relationship (without the hearing aid) with the material-tambourine-toy and sound in this recording, we observe that his body is almost completely involved in the experience, to the point of exploring his feet in a different way, (maybe) similar to how he manipulates the tambourine (with the tambourine on his lap, he hits it and slides his hands on the surface of the instrument sometimes; he also shakes his feet and legs to make it move). He seems to try to extract some sensation that is not limited to the material from that (his feet and also from his hands), as something that is expanded/leaked into his body (something also similar to the concept of the *body without organs*, previously mentioned). Do his feet do something similar to what the tambourine does (the sound or vibration he feels)? Do the hands that beat, quickly, and also extend, slowly, across the tambourine’s leather seek for that sensation? Does Joaquim attempt to hear/feel his feet the same way he can hear/feel the tambourine? What does the tambourine, objectively/subjectively, and affectively provoke/agency in Joaquim, besides a representation that we can evoke about playing? What does he seek to learn from this experience? What

do you learn from this tangle? What can we understand, what lines of force can be drawn – in terms of agency – on these interplaying *body-tambourine-sound* (amalgam/entanglement/mesh/plane of immanence), insofar as the tambourine (material visuality) seem to become as much of a protagonist as Joaquim (his feet, legs, lap, hands) and the vibrations/sounds? Shared and expanded agencies. Within this scenario, Ingold (2015) could contribute to the articulation of possible reflections with the affirmation that: “We must, once again, *take the materials more seriously*, because it is from them that everything is done” (p. 67).

## **CARTOGRAPHY OF LINES AND FLOWS (ALSO MATERIALS) ACROSS BABY SUBJECTIVATION PROCESSES: POST-HUMANISM AND JOAQUIM’S CONTRIBUTIONS TO THE PEDAGOGICAL FIELD**

Given the presented and discussed here, it seems essential to resume Braidotti’s proposition: our challenge for change is that we can reflect on and compose a new “us,” as “missing persons” (Braidotti, 2019: 128), to better understand the world, relationships, socially engineered choices, spaces (and representations) that children, babies, nature, and materials have in these contexts, the arisen *di-resonances*, among other aspects. New ethical understandings about who we are – as well as about children, babies, and what they invoke in us –, therefore, about our relationships and impacts in the world can arise from this perception and sensitivity(ies). With this new epistemology, Braidotti (2019: 144) fundamentally mentions the need for an ethical objective from the affirmative plan of transversal subjectivity compositions (rhizomatic terms that involve territories, geologies, ecologies, and survival technologies).

Based on the discussion about a *deaf baby* and these tangles, it would still be essential to point out that, once again, we must subvert the idea of disability and *disability studies* to what Goodley (et.al, 2014, 2018, cited by Braidotti, 2019: 139) has/have called *DisHuman Studies*, seeking to resist and break with the “self-aggrandizing” narratives about the human being as something sponsored by a Eurocentric humanism focused on neoliberal and “capacity” aspects of the citizen’s ideal image as a functional production unit (which means being human, therefore, in the classic and traditional humanist conception), as also pointed out by the author. These aspects clearly contribute to projecting an understanding of what would also be a *Post-Human Pedagogy* (Braidotti, 2019), an *intra-active Pedagogy*<sup>30</sup> (Lenz Taguchi, 2010, quoted by Moss, 2019), or a *Pedagogy of relationships and listening* (Dahlberg & Moss, 2020; Rinaldi, 2020), so that new perspectives on teaching, learning, and research, also highlighted in this study, can be explored.

It should be noted that such pedagogies – and any other influenced by post-human perspectives – decentralize human beings and this also refers to children/babies, as argued through this work. This means, once again, conceiving the emphasis on entanglement, with a challenge to the idea of focusing on children, so common in early childhood education nowadays, as also highlighted by Moss (2019).

In this conceptual spin, children and babies start being perceived from new hybrid references, as well as beings “leaked” by/to the world. In Murriss’s words, “the post-human child is, therefore, ‘a tangle, made up of material concepts and forces, where the social, political, biological machines and their measuring, controlling and observing machines are intertwined – all these elements inter-act’” (Murriss, personal communication, quoted by Moss, 2019: 150).

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<sup>30</sup> According to Moss (idem), said pedagogy explores the implications for education on the involvement of the human and the non-human, the discursive and the material.

Also, within the pedagogical field – we must consider that this is a kind of continuous birth, a lifestyle (also for babies) that is alive and open an unprepared world. It is a process of (re)emergence with this world, which is also in formation, through the lines of its relationships, as Ingold (2015) also helps us to observe. I believe, therefore, that a paradigmatic change would take place in the educational field that, in this case, would kickstart another way of understanding and perceiving the processes at play during the development of children and babies, for example. Essentially, a *pedagogy of the outside* or a *trans-post-human pedagogy*, of profound redimensioning/deterritorialization of knowledge. In other words, it would be a *pedagogy of listening* to things.

In this regard, I believe it is essential that we advance the research in this area, also in Brazil, especially regarding the educational field. Overall, in recent years, Childhood Studies have observed a significant increase in interest regarding issues between materiality and childhood<sup>31</sup>, but we can also notice that the concepts of the agency are, as a rule, mainly gravitate around anthropocentrism<sup>32</sup>. Also in Brazil, it is worth remembering that, at the same time, an expression of this non-anthropocentric epistemological concern has taken place, as I analyze it through approaches based on a *decolonial pedagogy*. However, within the field of education, for example, in addition to decoloniality, studies on post-humanism or the post-human have not been found as specific theoretical-methodological categories<sup>33</sup>.

In summary, the role of material flows is certainly highlighted within this proposed pedagogy of relationships, in fact, “of listening” not only to humans (as pointed out from Moss’s considerations, 2019; Dahlberg & Moss, 2020; Ingold, 2015). It means contemplating, in a more comprehensive way, one consequence of this sensitivity and another that would bring the conception of the world (and relations themselves) that cannot be simply “taught” as something ready or given, as it is learned in co-construction. With this more panoramic gesture on such a *trans-post-human pedagogy*, we may place another lifestyle on the horizon on a planet that has long been threatened by anthropocentric conceptions and educational practices (and, as it is well-known, defining of agencies that are also anthropocentric, never regarding this world, in fact, on an equal footing, or while “listening to it”), as previously discussed. A pedagogy that is also open and porous, thus, to a re-agent world, the senses and impacts of relationships (micro and macropolitical), children and babies, and more prone to raise questions in these contexts (as it is also in motion, both crossed and crossing). This way, their challenge would also be navigating themselves by means of compasses other than the same ones of the euro-human-referenced epistemologies of whiteness, as proposed by the decolonial pedagogy.

Also from Ingold (2015: 112), in this becoming world, we can project a pedagogy that reinstates the amazing and unpredictable as if we were “feeling its pulse, marveling at its beauty, and asking ourselves how such a world is possible,” something sadly banned from official science. In this broad political-pedagogical project, babies and the clues that they make possible through their

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<sup>31</sup> Information extracted from personal notes on the lecture of Professor José Manuel Sarmiento, UMinho, who spoke on a kind of “state of the art” for Childhood Studies at the 6º Grupecí, November 2018, in Belém: <https://anped.org.br/content/6-o-grupecí>. Accessed on 02.27.2020.

<sup>32</sup> Professor At the same event, Sarmiento mentioned the *VIII Conference on Childhood Studies*, held in Finland in 2018, as one of the recent places of aggregation for the discussion on materiality and childhood (<https://congress.cc.jyu.fi/childhood2018/schedule/session/session0t0.html>). From a brief analysis of the program and summaries presented, I could notice that the subject of “post-humanism” appears related to Environmental Education and Sustainability (two sessions took place at the event). As for materiality (and agency), there were works related to the subjects of reading, care, daily life, institutional practices, and space, for example.

<sup>33</sup> Up to 8.31.2020, no references were found on the Scielo database (idem), using the markers “post-human”, “post-humanity”, and “education”. In a survey with the markers “post-human” or “post-humanism,” carried out on the Ibtic website (idem), some works are available and have been produced in recent years, mainly in the following areas: Communication and Semiotics, Information Science, Arts, Visual Arts, Social Sciences, Applied Computing, Law, Languages, and Philosophy, but not in the field of Education.

agency/coupling processes would certainly act as immensely powerful drivers. After all, we already became subjectivated adults/professionals through those anthropocentric and competitive/empowering ways of the working/social world, as a rule, that is, frequently subjected to the functioning mechanisms of the Integrated World Capitalism, in the words of Guattari (2012). Regarding this aspect, the author also highlights:

[...] capitalistic subjectivity aspires to generate the *world of childhood*, love, art, as well as everything related to anguish, madness, pain, death, the feeling of being lost in the cosmos... It is based on the most personal existential data – we may even call infrapersonal – from which the IWC [Integrated World Capitalism] constitutes its massive subjective aggregates, attached to race, nation, professional body, sports competition, dominating virility, to the media star [...] (Guattari, 2012: 34, emphasis added).

Given this context, as it was perceived at the beginning of the study, lines and flows traversed through that territory with Joaquim (whom I consider our – sort of – main guide), which suggests the strength of things/materials in his subjectivation process (the things he interacted with his hearing aid, for example, besides many others). Likewise, in this relief formed by desires, encounters, assemblages, and tangles, we observe repetitive movements on the condition of deafness, that is, deafness not as a power – of seeing/feeling, for example – but as a lack (to be compensated by the device or cochlear implant). Movements that emerge intensely within his brief life experience, in his constitution process as a being/deaf being, within his family, and across so many other relationships (such as schools, in the near future), already strongly forged by the nosological-medical device.

On the other hand, we could observe that Joaquim reveals *flight lines* on ways to get to know the world (including sounds/vibrations and so many other sensations) and searches for directions/paths/events that go far beyond his hearing condition, as a nomadic adventurer (where there are other sensitivities/perceptions). Joaquim situates his whole body/mind in the creation of tangles/sensorial meshes in this endeavor, such as “any baby,” as a task to fill an immanence plan, “a whole life,” as Deleuze (2002) reminded us, placing himself in an *expanded agency* with what/whom he meets – and also projects, *re-acts* – along the way.

I conceive Joaquim’s tangles, also from a private encounter that I would like to finally share. About two years ago, in dialogue with a Kariri-Xocó indigenous leader, I asked about the daily lives of deaf people among his people. He told me that the Kariri-Xocó understand that the people “called deaf” have a greater sensitivity to the spiritual world, in their words: a gift.” As the leader told me, deaf people would be a kind of “cell phone” open to receiving “external” signals from “high above.”

From this perspective, I attempt to emphasize that understanding Joaquim’s flight, his initial gestures in a life to come, through nothing but a flow/line/means of an agency, the idea of “hearing/not hearing” – something so naturalized within our society – is to leave a whole world of post-transhuman possibilities unknown and unexplored (for him and for others). More than that, given the agencies of the modern, colonial, and western tradition, such thinking reduces potentials unknown in disabilities, thus preparing and reserving other maps, especially for some babies and children (where the differences unfold in absence), their subjectivation processes and ways of existing.

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