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ORIGINAL ARTICLES

Slowness as Postdigital Positionality in the Era of Generative AI: A Conversation

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Abstract

Our work explores the impact of generative AI (GenAI) on academic life through the lenses of three female scholars. It highlights how the rapid rise of AI technologies has created pressure for faster productivity, leading to feelings of disconnection and overwhelm. In response, we advocate for embracing 'slowness' as an act of resistance to the fast-paced, neoliberal demands of academia and allows space for reflection and care. Slowness pushes to the margins, but it also encompasses a careful exploration of such margins as drivers of identity and collective belonging. Therefore, we purport that active slowness supports the construction of a postdigital positionality. To carry out our research work, we engaged in a conversation captured as a collaborative autoethnography. We exchanged 617 messages on Signal and met 5 times online taking individual and shared fieldnotes over the 8 months. Our analysis reveals four key phases in our collective narrative: the initial confrontation with the disruptive 'tsunami' of GenAI, the emergence of dilemmas in academic practice, moments of critical epiphany regarding our engagement with technology, and the envisioning of future practices that privilege ethical, inclusive, and context-sensitive approaches. Therefore, our approach to slowness prioritises human understanding, emotional well-being, and collaboration, emphasising the difficulties and the joy of embracing uniqueness and diversity. We discuss to which extent our exercise of slowness captured through a conversation as political choice for a research method can lead to an authentic critical stance toward the instrumental use of AI in academic practices. We conclude that slowness and care as active practice against the dominant AI-driven narrative, should be based on recognising the creative synergies in the margins reinforcing alternative (postdigital) positionalities, rather than just expressing stress, suffering, and misalignment with the ongoing, fast-paced trends.

Keywords Slowness · Postdigital Positioning · Collaborative Autoethnography · Care · Generative Artificial Intelligence

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Introduction

Amidst the rapid evolution of Generative AI (GenAI), a perceived urgency and a feeling of inevitability about the integration of AI into educational and academic practices has also developed (Noteboom and Ross 2024; Selwyn 2022). A pervasive feeling of overwhelmedness is spreading too, accompanied by a hegemonic narrative about what GenAI represents in higher education. This perception is probably driven by the fear of being left behind in an increasingly competitive academic landscape set by neoliberalization and managerialism in universities, where the hype of rapid adoption of AI is seen as a marker of innovation and progress (see Jandrić 2024).

In contrast, human understanding looks like a slow endeavour: it takes time and requires deep engagement with the many elements that configure a problem. The challenge here is probably to assume this need of slowness rather than rushing to champion AI-driven practices. In the era of GenAI, slowness can be considered as resistance and as a form of postdigital agency.

In this paper, we took the time of conversation as a typical form of informal, intimate, slow interaction, to materialise slowness. We built over the scholarship on postdigital dialogue (Jandrić et al. 2019) and, liaising with the recognition of informal conversation in qualitative research (Swain and King 2022), we embraced it as a method with its politics, positioned against any pretence of neutrality. More importantly for our methodological choice, conversation is also classically attached to the female sphere, happening in private spaces and signalling practical as well as sentimental exchanges that could be considered at the margins of the public and productive sphere traditionally attached to males (Barrancos 2010; Jelin 1982). In the contestation of the prevalence of visible productiveness, we embrace a method that brings to the fore conversation as a research method. We assume indeed that taking the time to converse and meet with intentional slowness becomes a critical resource for agency and transformative change.

We conceive agency as the effort to centre our postdigital positionality; in the terms offered by Hayes (2021: 153), 'we are now in a zone of being human where we need to choose whether we become postdigital objects alone or learn who we might become also as postdigital subjects, each with our own unique positioning'. With conversation, we make our unique positionings to encounter, not as objects of datafication, platformization, and the automatisms of AI, but as subjects that decide a direction, including the one of uncertainty or intentional lack of action. Our personal and professional differences enrich this dialogue, grounding it in diversity. We also share a commitment to our situated experience, both in teaching and research, where we engaged actively but also critically with GenAI for the professional development of other educators. In this sense, our critique of the AI-hype (see Jandrić 2024) and its fast pace is not limited to theoretical abstraction detached from practice. Instead, we engage in a situated, theory-practice critique.

In terms of our geographical and cultural context, having been born in Latin American countries—Argentina and Mexico—connects us to Latin American

realities and perspectives. As such, we seek our distinctive positioning from a Global North perspective, as well as from condescension, technological idealization, and a patriarchal, capitalist lens. Aligned with a postdigital view, we recognize that technology and humanness are not separate entities but deeply interconnected. There is a complex relationship between technology, humans, society, and power in an increasingly digitized world where universalised technological solutions are a fallacy. There is a need of rewiring human agency and critical reflection within our technology-saturated lives, in the postdigital perspective, to deal with the fallacy above (Jandrić et al. 2019). We assume conversation as a concrete exercise in this direction.

Our conversation was methodologically shaped as a collaborative autoethnographic exercise conducted amidst the boom of GenAI. It examines how we, as female university professors based in different geopolitical regions, experienced both the fast-paced AI and the exercise of resistance through slowness (Anderson 2006). Our autoethnographic reflection serves as an active exercise of postdigital thinking (Kamenarac 2024) and exploration of our positioning (Hayes 2021), that we brought hence (collaboratively) to our conversation questioning the role and meaning of the AI-hype (Jandrić 2024) within the university context. Through this work, our aim is to share (a) the relevance of slowness as an agentic form of resistance and (b) the immense possibilities open when uniqueness and situatedness are considered as departing points in a replacement of today's AI-race in higher education.

Background

The AI Hype

Although AI has progressively entered technological developments and scientific debate over the past 50 years, its visibility today seems more evident than ever. The algorithmic logic that surprises us today is traced back by Matteo Pasquinelli (2023) to ancient history and especially to the practices of Hindu mathematics. Yet, its presence only stands out now in everyday discussions and narratives, bringing us another communicative hyperbolic cycle to which techno-enthusiasm has accustomed us (Jandrić 2024; Nemorin et al. 2023). In recent times, we are indeed bombarded almost daily with news about so-called Large Language Models (LLMs), of chatbots trained on neural networks and their now predominant presence in our everyday lives.

In November 2022, ChatGPT was launched, created by the research company OpenAI (Barbera 2024; D'Elia 2023), followed by Bard, now Gemini, developed by Google (Pichai 2023), and Copilot, developed by Microsoft, in a race for the podium of AI capable of interacting naturally with humans. ChatGPT attracted over one million users in just one week since its launch, leaving behind other popular online platforms like Netflix, Facebook, and Instagram (Haque and Li 2024). Having supposedly passed the Turing test in 2022, its ability to exhibit 'intelligent' behaviour indistinguishable from that of a human (Jalalov 2022) was presented as one of the winning characteristics.

To date, countless apps that communicate with the aforementioned chatbots via APIs are being developed for a variety of daily activities (Solon and Fiegerman 2024). In the field of education, we have witnessed a rapid race throughout 2023 to explore the various possibilities of use, leading to documents from UNESCO (Sabzalieva and Valentini 2023), OECD (OECD and Education International 2023), OEI (Ferrarelli 2024) and the European Union (Directorate-General for Education 2022) that proposed usage recommendations.

Becoming a *leitmotif* in discussions about the future of higher education, the capabilities of AI to provide immediate feedback, automate administrative tasks, and offer personalised learning experiences have been heralded as revolutionary (Tlili et al. 2023). Another relevant area of techno-enthusiasm relates to the acceleration of scholarly work. The already existing demands to publish frequently and secure external funding to the expectation of constant innovation in teaching and research were just pushed further by the 'potential' of AI-powered tools (Watermeyer et al. 2024).

However, scholarship also engaged with the critique of AI in all its forms in Higher Education. As a matter of fact, platformization and datafication studies had already raised concerns about the environmental impact and the stratification of submerged human labour necessary to produce digital infrastructures, labelling, and training of models, etc. (Crawford and Panglen 2019; Selwyn 2022). This trend evolved with significant differences amongst élite universities in the Global North and peripheral, non-English-speaking universities mostly placed in the Global South (Ricaurte 2022). As result, these advancements took to the intensification of the already existing pressures on scholars to accelerate their work.

Slow Academia

Amid the enthusiasm for AI's potential, the idea of slow scholarship emerged both as an expression of academics' suffering, but also as an analytical framework for critiquing the neoliberalization and corporatization of academia. It is worth considering here that the concept anticipated the GenAI era and was adopted to characterise the resistance to the ways in which neoliberal policies reshaped higher education. Neoliberal policies emphasise efficiency, productivity, and marketability at the expense of intellectual exploration, situated and locally impactful work, and critical inquiry overall (Canaan and Shumar 2011). Overall, as Mountz et al. put it, everything comes down to power relations:

> the 'slow' in slow scholarship is not just about time, but about structures of power and inequality. This means that slow scholarship cannot just be about making individual lives better, but must also be about re-making the university. Our call for slow scholarship is therefore about cultivating caring academic cultures and processes. (Mountz et al. 2015: 1238)

We are not talking (just) about burnout or stress as consequences of fast-paced productivity, but about the unfairness and the need of re-thinking institutional and academic practices at university (González Novoa et al. 2024). As technologies such

as AI continue to reshape the academic landscape, slow scholarship might be seen as an advantage offered by the artificial agents and support to the scholar, to improve their productivity (Gulland 2024). It might hence be fragmented into individual struggles to strike a balance between being a laggard and being a good performer. However, the slow pedagogy and scholarship movement is still a problematic practice. Those embracing it are perceived as laggards, weird or unable to 'catch up' with the fast-paced demands of the neoliberal academy (Nørgård et al. 2024), in need of 'taking a break'. Allegedly, their choice is perceived as inability to follow the pace, and it is hence a reason for marginalisation.

Marginalisation as Postdigital Positionality

The postdigital stance brings to the fore the need of caring for dissenting voices, as in the case illustrated by Jandrić and Hayes (2019) around academic publication. Accordingly, marginalisation could not merely be a byproduct of resisting the dominant culture of speed. Staying in the margins is, in other words, engaging in an active search of a postdigital positionality (Hayes 2021).

To expand on active marginalisation as a choice in search of the subject of postdigital positionality, we will draw now on an assemblage of intellectual work including some ideas coming from black feminism, ecopedagogies, and the idea of higher education as an infrastructure of care. We purport here, to begin, that occupying the margins not as single individuals but as caring collectives, is a powerful and necessary act of resistance. Marginalisation can be theorised in many possible ways, but for us, the focus remains around the principles of lentitude associated with thinking, sharing, engaging in meaningful conversations, and taking care of emotions and personal lives. This is the way we aspire to 'become' the type of academic we intend to be. Our being, in this case, flows around, over and through the invasive presence of AI in higher education, imposed in the context of our work.

bell hooks (1989: 204) describes the margins as a profound edge: 'It is not a "safe" place. One is always at risk. One needs a community of resistance.' In this 'space of radical openness' (hooks 1989: 204), one can critique and resist dominant ideologies. Therefore, hooks' idea of margins as a site of radical possibility aligns with the *ethos* of slow scholarship, one which resists the neoliberal university's emphasis on speed, competition, and individualism. Those who choose slow pedagogy are not merely lagging; they are actively engaging in a form of resistance that challenges the very foundations of the neoliberal academy.

hook's (1989) work is seminal to think of our space as a 'community of resistance', a collective frame that supports and sustains those who choose to challenge the status quo from the periphery. This idea is central in contrasting the imaginary of the academic as a 'unicorn', as the solo player whose single intellect and commitment can lead to autonomy. In shaping the transformative potential of a slow scholarship in the margins to face the AI-hype, one emerging avenue is the development of ecopedagogies, an idea that is well represented in Yasnaya Aguilar's concept of *tequiologias.*

Aguilar (2020, 2024), a member of Mexico's Mixed indigenous group, propose us a collaborative work through the use of technology is a work of slow, communal, and situated appropriation:

> This collaborative work of mutual support has a deep past. For many towns in Mexico, this is called tequio (from the Nahuatl tequitl) or faena, kol, or minga further south on the continent. Through the tequio, schools have been built, drinking water systems have been installed, artistic projects have been carried out, and it has become a strategy for addressing the needs of everyday life. Just as the open condition of free code allows for collective progress, from Abya Yala, the collaborative work of tequio presents a possibility for resistance and can also offer hope in the face of a climate crisis that threatens human life. (Aguilar 2020)

Though Aguilar (2020, 2024) never refers to ecopedagogies explicitly, her words resonate with this concept which is put into clear practice. Through an extensive review of theories and intellectual movements, Jandrić and Ford (2022: 707) contend that ecopedagogies are based on 'embracing the opacity, contingency, and uncertainty' inherent to the socio-technical structure intertwined with the academic work. They hence operate 'disavowing fantasies of political, bodily, and digital immunity', recognizing that all entities—human, non-human, and technological—are interconnected and vulnerable. Ecopedagogies adopt technologies through all of their critical and creative possibilities, their certainties and indeterminations, their areas of transparency and opaqueness (Misiaszek 2023). This concept liaises with the foundational work of Paulo Freire (2005[1970]) as later explored by postdigital ecopedagogical work, in which the environmental attacks are a base to reinvent educational practices (Misiaszek 2023).

There is arguably a continuity between the concept of *tequiologías* and that of ecopedagogies since both categories allow us to develop an approach that accepts and negotiate the differences in contexts, languages, ways of relating to each other, the educational and research needs, the diverse identities, the alternative technologies and non-technological choices, to represent the fragility of human and ecological systems already at considerable risk.

In the case of Higher Education, a careful engagement with the world initially attached to the female perspective is the kernel (Bell et al. 2023). Moreover, in embracing the idea of infrastructure as 'socio-techno-political in that technical components are embedded in social relationships' (112) embedded in the academia, Chan et al. (2023: 113) contend that 'the infrastructures of care are governed by logics of reciprocity, reparation, gifting, sovereignty, hospitality, and epistemic pluralism that support a deep relationality'. This is deeply entangled in care ethics as a new perspective of postdigital education (Costello 2023), where human relationships ethically prevail over prior values or the consequences of, in our case, AI integration in Higher Education.

Despite emerging projects connected to care ethics in Higher Education (see Graziano et al 2025), we argue that the infrastructures of care do not exist ante literam, before vulnerability is visible and put into words; they emerge and circulate once the effects of the non-caring neoliberal university are seen. Suffering, stress,

and feelings of exclusion often circulate as individual effects, and the need to 'slow down' and take time are perceived as the symptom, not as the potential to transform. Operating in the margins, recognising marginalisation as an effect of slowness is already an infrastructure of care: one where power and its effects (suffering, stress, overwhelmedness) are slowly revised.

Methodology

We situate this conversation as a collaborative autoethnography within our effort to build postdigital positionality (Hayes 2021). Our method requires two forms of entrenched practice of research: the autoethnography (AE), and the collaborative process (Dahal 2024). The first research methodology can be characterised by the close examination of daily personal practices and context, actively engaging with a sense-making process (Ellis and Bochner 2000). The researcher is not called to detach from their stance and observe, while remaining cognisant of the potential hazards of introspection. However, the collaborative autoethnography (CAE) makes this process to be social, shared amongst the autoetnographers, and particularly apt in revising situations of marginalisation, inequities or resistance (Peynado et al. 2022).

Through such autoethnographic reflection, we trace the connections between GenAI, our pedagogical approaches, personal circumstances, and broader societal conditions that shape educational experiences. This dual analytical lens allows us to map our postdigital positionalities as academics and educators while maintaining critical awareness of how different elements are relationally configured.

We argue that the creative-analytical synthesis aligns with postdigital aims to develop alternative narratives that open new ways of conceptualizing human-technology relations. Indeed, rather than viewing digital and non-digital elements as separate entities, we analyse how they are intertwined in our lived experiences as academics. This aligns with core postdigital principles that reject digital-analog binaries in favour of examining their complexity, complex entanglements and mutual constitution. Our methodological approach exemplifies what Fawns et al. (2023: 635) describe as an 'on-yet-around focus', simultaneously attending to specific digital technologies and practices while refusing to isolate them from their wider sociomaterial assemblages. Our work contributes to postdigital scholarship by combining creative and analytical methods to generate new understandings of technological integration in education.

As Jandrić and Hayes (2019) contend, postdigital approaches should help surface invisible power structures and challenge dominant technological determinism. Through a reflexive autoethnographic writing that weaves together personal narrative with theoretical analysis, we illuminate the 'messy and unpredictable nature of technological integration' (Fawns et al. 2023: 642) while questioning conventional assumptions about the role of digital technologies in teaching and learning. While our approach can be placed in a much wider and complex discussion in the making of a research field and methodological debate (Jandrić et al. 2023), it actually embraces and provides a concrete shape to the idea of 'postdigital sensibilities'. As Jopling (2023: 156) reports: 'Bringing together vulnerability and method in a

postdigital context encourages us to trace … our sense of precarity to the extent that we all experience them but at the same time remain paradoxically complicit in the demonisation of the vulnerable.' What is to say, vulnerability needs a space to be told, where only successful research results and positive stories find a place in scholarly published work.

By transparently examining our own struggles to reconcile institutional pressures for standardisation with our commitments to context-sensitive, relationally rich teaching, we hope to validate readers' experiences while also pointing toward more ecological and inclusive approaches. Our diverse positionalities demonstrate that there is no single 'best practice' for navigating postdigital education (Hayes 2021). Rather, it requires constant negotiation of our positions as teachers in relation to our students, institutions, technologies, and broader societal forces.

Instruments and Research Activity

To engage in our remote conversation, we discarded public social media where we had met initially. Instead, we created a virtual space in Signal, a free and open-source instant messaging application with an emphasis on privacy and security, for the daily exchange of chats. In addition, we met via Zoom monthly to expand and reflect on the experiences recorded live by Signal. The synchronous meetings made it possible to recover and systematise what emerged in our spontaneous exchanges via chat. In this way, we made our best effort to keep the format of a conversation mediated by technologies as a political choice (being part of the methodological choice).

Through our regular reflective discussions and iterative coding sessions, we worked to uncover meaningful patterns and themes that emerged from our collective narratives, while acknowledging how our personal backgrounds and professional contexts shaped our interpretations.

For the collection and further selection of excerpts, we employed a multi-layered approach. Rather than using a rigid coding frame, we first broadly mapped our convergent experiences, then traced specific connections and patterns between them through an iterative process of discussion and reflexive analysis around our evolving positionalities. Like the creative and compositional approaches, our selection of excerpts was guided by their ability to illuminate the entangled nature of our experiences rather than fitting into predetermined categories.

This aligns with what was already described as an 'on-yet-around focus' (Fawns et al. 2023: 635) which involved examining specific technological instances while simultaneously considering their broader sociomaterial contexts. The process allowed us to surface both obvious and less visible connections in our autoethnographic accounts, leading to richer insights about how digital and non-digital elements related to GenAI shaped our experiences and practices in the search of a postdigital positionality. Annex 1, Part 1.1 provides details on this process.

The conversation's entries were extracted from the Signal chat to create a dataset whose characteristics are described and exemplified in Annex 1 (Table 1). In addition, transcripts and notes from meetings held during the period (a total of 5 meetings

Table 1 Dataset & Corpus of our chat interactions

Field	Description	Example
Message	Progressive message number, used as a reference in quotation.	M1…M617
Date	Date on which the exchange of messages takes place. The date completes the reference to the placement of the quotation.	On 12/16/23, Mariana sends three messages.
Person	Person who posts an audio or text message (Three people in the conversation: M, N, J)	On 12/17/23, Juliana intervenes responding to Mariana.
Text	Message textual (complete)	I heard you J. I think that humans need categories to analyse and understand, and a recurring problem is thinking of unique categories, hierarchies, derived from or exclusive of other categories... (N. M.69, 21 Dec- 23).
Audio	Audio message (its duration is indicated in minutes and seconds)	On 1/23/24, M sends an audio message of 2:42 (two minutes and forty-two seconds).
Hour	Time at which the message is sent CET time (GMT+ 1)	On 1/23/24, Mariana's audio message is sent at 8:58.
Grades Techniques	Notes on the communicative relationship of the message, eventual synthesis of its content	Audio message at 0:53, with the following technical note: In response to N.'s question 'Of course you can get worried', and comments on her experience with ChatGPT as a classmate (J., M.367, 14 Mar- 24).
Field notes	Annotations to text messages and verbatim transcriptions of audio messages	We managed to systematize this in some way. I had already tried to work on it last year, when the UNESCO document that names it has this name Generative Twins. This had come out. The suggestion was to do it in higher education and the truth is that in principle the first assessment, this has to be repeated, taken to other contexts, etc., went very well... (M., M.412, 13 Apr- 24).
Coding (J, M, N)	Categorization and classification of content based on the emerging meaning and semantic content of the message	Hello M! Go ahead! (J., M354, 12 Mar- 24), coded as: 'to be', 'to appreciate the other', 'joint writings'.

per Zoom) were shared in the same Signal chat. A writing log was shared in which, based on the reading and interpretation of the material present in the dataset and the transcripts of the meetings, we shaped the emerging meaning of the joint reflective work. These materials have been published as anonymised open data (Raffaghelli et al. 2024). Annex 1, part 1.2 displays the table with exemplary excerpts and codes.

The collected messages were quantitatively elaborated as a visual synthesis of the process of collective and shared work. In total, the meetings took place over 8 months (December 2023 to August 2024), in which in addition to the 5 meetings, material was exchanged on 59 days of active work. In that period 617 messages were collected, of which audio material accounted for a total of 4 h 22 min. Fig. 1 in Annex 1 displays a quantitative representation of how our conversation unfolded along the above timespan.

To make sense of our conversation, we sought for relevant moments of understanding, signalling our evolving positionalities. We observed four relevant moments: who we are now of GenAI arrival to our contexts; the dilemmas it posed

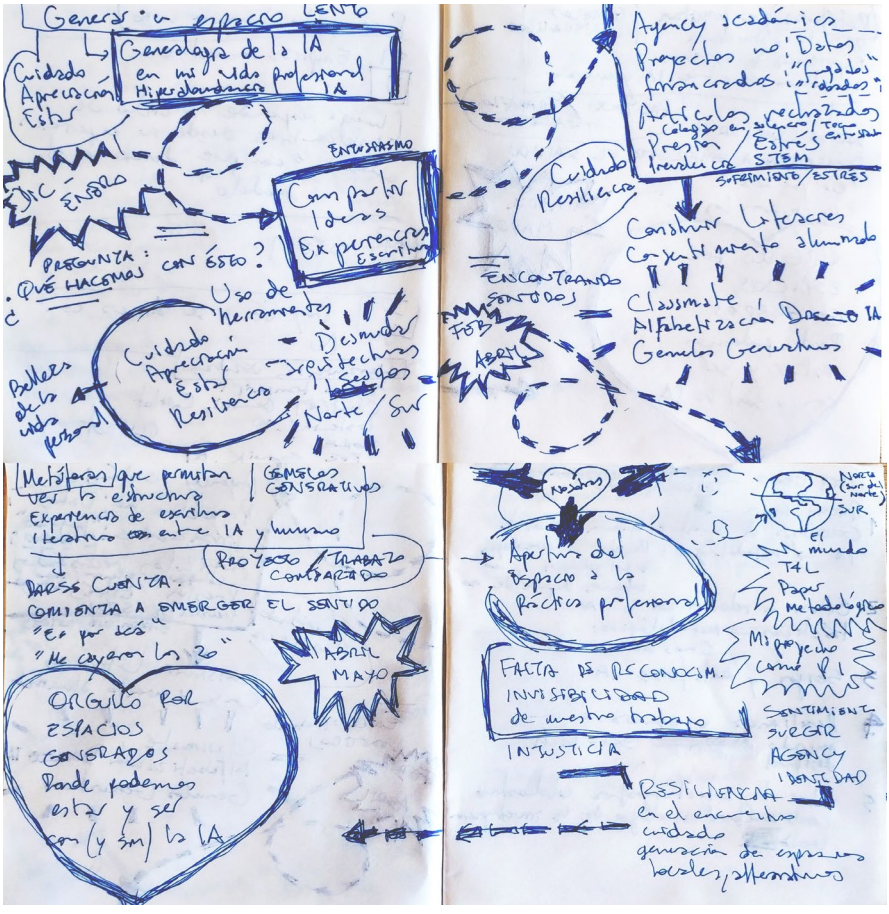

Fig. 1 Graphic representation of the interpretative process (CC BY-SA 4.0)

to our practices; the time when we have some insights on the way we want to relate to GenAI in our profession; our future practice. We distinguished such moments through the metaphors that emerged in the conversation.

Through the Conversation

We are now ready to enter into our conversation, which unfolded through four crucial moments relating to (a) identity (who we are at the moment of GenAI arrival to our contexts) or the metaphor of the GenAI 'tsunami'; (b) conflict ('GenAI dilemmas' it posed to our practices); (c) understanding (the time when we have some insights on the way we want to actually relate to GenAI in our profession, or *me caen los '20*); (d) our future practice (or GenAI design literacy). Annex 1 (1.3) presents our starting positionalities. The whole process is represented through verbatim exchanges selected (between inverted commas) to further illustrate the categories and ideas put forward in the analysis. In the end, we were able to represent our conversation with a hand-drawn diagram that arose from observing the interpretive process and representing it graphically.

The GenAI 'Tsunami', Academic Identity, and the Importance of a Genealogy

The tsunami metaphor emerged while initially describing the arrival of GenAI in education. It reveals the magnitude and speed with which this technology arrives in our lives, challenging established practices and paradigms. It is a phenomenon perceived as an overwhelming force that destabilises the professional structures of educators, generating a sense of disorientation and loss of control. In our conversation, it appears as forced adaptation, a context in which we as faculty find ourselves immersed in a stream of sweeping changes that challenge their sense of identity and epistemic authority.

The influence of GenAI on our subjectivity manifests itself as a significant disruption of our professional role. Along our exchanges as three women in conversation mediate our subjectivities thus intervening into the self-perception and roles traditionally assumed by us as educators. This phenomenon seems to establish a dichotomy between those who manage to adapt quickly, and those who experience a sense of disorientation and need to process the changes. The abundance of resources and possibilities offered by GenAI are reflected in the countless tools advertised by companies and the marketing promises of personalisation and multimodalisation of teaching and learning.

This scenario, paradoxically, tends to generate a sense of discomfort or inadequacy, suggesting a rupture in the relationship between the educator and the pedagogical tools at his or her disposal. In Juliana's words:

> In November 2022 I found myself in Argentina, lecturing on the topics that had occupied me for almost ten years: datafication, education and open science, digital sovereignty. I feel, I say it, that the question of generative AI hits me like a tsunami, I don't have time to breathe and I'm underwater, spinning around like when a strong wave rolls over you, without understanding if my

> body is looking towards the surface or towards the bottom. These tools go through who we are. All I need is to take time, let go of the anxiety of the speed at which the world is moving around me and understand. (J, M27, 17 December 2023)

This is how Juliana came to this space, seeking slowness. In turn, for Mariana slowness liaises with trust and esteem:

> Our first meetings and exchanges challenge me as a space of novelty and enthusiasm for sharing experiences. I arrive with a very solid trust built up with Juliana, and with the expectation of getting to know Nohemí in depth based on what I already know of her career. It is necessary to recover my trajectory as a faculty member but also as a person who learns and weaves networks with others to support each other. (M-M31, 17 December 2023)

Mariana also proposes a historical journey, a path that connects to her own genealogy, in which she relates to technology in a creative way for teaching and then seeks to promote the appropriation of a transmedia and social web through the study of varied literacies. Nohemí engages in the same exercise, from her intense search for inclusive pedagogical design, for bringing this look into 'hard' teams that are epistemically linked to STEM studies.

We start from this initial moment when we get to know each other and share the need to go through these genealogies, as Juliana states in the following intervention:

> I have elements to say things (about GenAI). There are elements that come from the past, my past work in educational technology, which is what you said, Nohemí, you said it, I mean, they are things that we already had, and we already knew (J-R2, 8 December 2023).

In the face of the GenAI disruption, the need for slowness emerges as a strategy of adaptation and resistance, as notes here:

> I count on this space of care, of presence, of slowness: there is an explosion of material these days, but we have to continue without getting overwhelmed, maybe voice notes and conversation every ten days' (J-M45, 18 December 2023).

The search for time to process, reflect, and understand the changes is presented as a defence mechanism against the anxiety generated by the speed of the transformations. This slow approach to the phenomena of the context allows for a critical evaluation of the implications of GenAI, and facilitates the identification of historical patterns, such as the invisibilisation of the material infrastructures and power relations underlying the technological substratum.

Slowness, in this context, is not only an individual response, but a collective space of support, care and dialogue, essential for the reconstruction of our positioning in the new technological landscape. For Mariana the existence of a pre-existing feeling of trust with one colleague, along with the expectation of deepening the relationship with another, suggests the importance of interpersonal connections in building resilient and enduring bonds in the face of contemporary technological challenges. It naturally blends the academic with the human in an interweaving that

delineates a critical postdigital positionality (Hayes 2021) that emerges to empower her and bring support in times of turbulent change and uncertainty.

This approach recognises the inextricable connection between professional and personal dimensions in the construction of knowledge and educational practice in the digital age. Such a context of overlapping dimensions provides fertile ground for postdigital research in the sense that Fawns et al. (2023: 74) address it as the possibility to 'look beyond the hype, risk, harms, and benefits of new technology'. The valuing of interpersonal relationships as meaningful and powerful' from both the professional and the personal, suggests a paradigm of academic work that transcends traditional dichotomies between the academic and the human, and again in postdigital terms, between the digital and the analog, the human and the non-human.

The genealogy as exercise suggested by Mariana is indicative of a continuous, creative, and reflexive adaptation to technological changes, an essential take to make sense of our educational practices in a context of rapid digital mutation. Nohemí's perspective, on the other hand, introduces a critical and ethical dimension to the dialogue. It highlights the need to challenge the dominant epistemic structures in technological fields, and to promote an inclusive vision of technological development in the educational field. The metaphor of 'mud' used to describe the process of configuring the meeting space highlights the organic and malleable nature of this collective construction of knowledge and refers to a flexible and diversified approach to exploring the intersections between technology and educational practices.

The valuing of a space of care, presence and slowness, contrasts with the aforementioned accelerated rhythm of the current technological landscape. This binarism between the abundance of information and the need for slow and reflective processing underlines the importance of creating spaces for sustained, empathic, and careful dialogue in the academic environment.

The proposal to maintain spaced and reflective communication (voice notes and conversation every ten days) reflects a deliberate strategy to counteract information overload and encourage deeper analysis of shared experiences and knowledge. The focus is on quality rather than quantity in academic exchanges, especially in the changing AI context.

GenAI Dilemmas and the Academic Work

After the February meeting, we concentrated on chatting about our practices, the exploration we were trying to make of GenAI instruments, with extreme caution, not without a certain anxiety that was difficult to dissipate. Juliana shares her frustration with the lack of response in a space prepared to discuss critically about AI with other faculty which, in her words, '..is not giving much result, but this is also a question mark for me. It's not that everything always has to come out brilliantly, error teaches.' (J, M75, 8 January 2024). Mariana describes her exploration with chatbots.

> Hello, both of you. I don't want to saturate this space, but I just wanted to tell you that I designed a bot in Poe to assist the students of a course I'm delivering for teachers about AI in education in April and May. I share the link so you can experiment if you want/can. Sometimes it crashes and sometimes it switches to English. (M, M46, 16 December 2023)

However, she notices a problem that comes with a lot of tension: 'to create the account you are asked for a Google account' (M, M95, 29 January 2024). The need for a Google account to access the bot raises sensitive questions about data privacy and equity in the use of digital tools in education. This tension exemplifies the broader challenges educators face in trying to balance technological innovation with concerns about digital inclusion and the protection of their students'personal information. Emerging in the reflections is the importance of a critical and reflective approach to the adoption of generative technologies in education, one that considers not only their pedagogical benefits but also their broader ethical and social implications.

These reflections and insights connect to the mirror that Nohemí becomes when thinking about the technological prevalence in relation to our teaching and research work:

> I believe that humans need categories to analyse and understand, and a recurrent problem is to think in unique categories, hierarchies, derived from or excluding other categories. I think of the way of representing knowledge in a tree That's why I like to think of hashtag logic, beyond its use in digital folksonomy. It expresses more nested, complex and overlapping categories. But I think that we are still taught more linear thinking than hypermedia thinking. I think that in the global north they use a couple of categories from which they then consider that others are derived. (N, M70 - 71, 21 December 2023)

At this precise moment, we face a critical incident about our academic work. One event is key in showing us aspects of our relationship with GenAI during academic work, which leads us to deepen our reflections on the systems of power embedded in the production of scientific knowledge. We discussed our concerns about the use of AI systems in supporting a non-native speaker's writing in English. The use of GenAI systems (from ChatGPT's prompt-based processing to Quillbot's paraphrasing) appears to be the perfect solution. However, Nohemí and Mariana have immersive English literacy experiences (in English-speaking contexts or in interaction with native speakers) and this cultural capital enables them to recognise registers and forms. In an exercise of reviewing a paragraph, Nohemí comments:

> It is true that it serves to clean up the grammar and diction in English, but I don't like the version. In two paragraphs the automatic correction favoured the techno-enthusiastic AI view. I wasn't saying that! A human would have been much finer. It came to me as a conspiracy theory: What's in the algorithm that generates that result? (N, M363, 13 March 2024)

We hence comment on a rejection of joint work. It is precisely in this dimension that the idea of care and shared space takes on a central connotation. Specifically, a

reflection emerges on what it means to publish according to alleged 'international' canons, which refer to forms of gatekeeping and structures of knowledge in which our work does not manage to place itself. The conclusion is that in the effort to depict local, peripheral 'non-international' landscapes, our views and work tends to be discarded:

> That is to say, eh, we must fight for this part of equity, make it visible with colleagues... no?... I think that in educommunication and this creative critical literacy... about artificial intelligence, there is a lot of context and context will always matter (in reference to the local). But this local context does not matter so much to the journals... Well, one journal answered us in the same way... 'we only publish things from the United States'... So, I think we must fight against this from different angles, spaces and above all without so much frustration and pain. (N, M490, 30 April 2024)

The conversation flows to the relevance of alternative spaces to cherish a scholarship in the margins:

> I was just saying this to Mariana... for me it was important all your work, not published in journals, but circulated in networks, based on working documents, based on spaces for systematisation of practice which, by not going through the (...typical review) processes, are more immediate. (J, M497, 30 April)

This part of the conversation then acquires the sense of an epistemic weft that sustains, that allows the continuity of an academic identity in alternative spaces. It should be remembered in this case that our starting point as researchers has been our need to make sense of AI in the face of a hyperbolic speed of production. It is these alternative readings that allow us to shape this conversation as a space of collaborative autoethnography on AI.

Me caen los 20's: Epiphany Moment About our Way with GenAI

The Spanish expression me caen los 20's refers to the moment of gaining deeper understanding or insight. It originates from a metaphor linked to public telephones that operated with 20-cent coins—when the coin dropped, the call would go through, signalling a connection. In this context, and within our conversation characterized by colloquial language, this native category signifies how the postdigital dialogue was progressively helping us make sense of reality, as well as of the ways in which we were experiencing the conversation, emotions, and practices related to AI.

In the cycle of interactions about our classroom practices, the shaping of the artificial agent, before offering it to our students, appears in a relevant way. It is April 13, almost two months later, that Mariana shares her epiphany, which impacts Juliana and Nohemí, and opens the intimate space of conversation towards the external space and future time of the joint project:

> They ask the generative twin (collaborator or tutor) for suggestions and then they take what they think suits them, what adapts, what they hadn't thought of. A lot of inspiration, aspects that they hadn't seen or things that the AI doesn't

> understand but that they do. So there, in that fusion with collaborative AI, in this centaur-like mode of working, the most important ideas emerged... the whole experience, the truth is that they found it different, novel, very productive in terms of what AI brings you from a responsible and transparent ethical use. In terms of what you can and cannot do. (M, M412 -413, 14 April 2024)

Mariana's work was already rooted from the beginning in exploring an interface that would adapt to the local context and needs of her students despite the commercial ethos and goals of GenAI tools. All these events and realizations also unfold in public spaces. Mariana cites Juliana's message from a Facebook interaction with Nohemí on what she calls the 'epistemic function' of a teacher:

> AI only accelerates exponentially the managerial idea of education: task-examination-grade-certificate-placement of the certificate in the labour market. All other functions of education -the epistemic function- (pedagogical relationship, cultural construction, intergenerational revision of knowledge, etc.) are lost. (J, M470, 26 April 2024)

In clear contrast with the 'slow agenda', the AI acceleration process minimises non-functional time to feed its production treadmill. The epistemic function belongs to the lost time of certification-education and AI can certainly promote the epistemic function. However, the risk of AI understood as an easy instrument of education for certification is still there. Making this work visible is part of teachers' professionalism. The promise of AI is a Mechanical Turk, as already pointed out by Crawford (2021). This brings us to another central point emerging in our dialogue, what we call GenAI design literacy.

GenAI Design Literacy, Alternative Tech, Resistance and the Future

Nohemí resonates in Mariana's words regarding the importance of a mapping of processes that are not transparent, where AI biases related to a power structure are rendered invisible and the technological ethos assumes a value of neutrality. In particular, her designer's gaze always focuses on the problem of the interface that facilitates this invisibility. Our epiphany relates to the idea that literacy work does not remain on the side of an imposed framework, a competency scheme, a checklist of fixed and stable skills:

> [It is necessary to reach] an agreement with the teacher, to negotiate from group to group what is accepted from the interface, the process and the data capture or not. But first there is a process of awareness raising, that is the basis. That's how I did it myself, especially in relation to working with inclusive technology then to foster a validated community, agreements on what AI technology to use and how, based on that practice of mapping that Mariana calls for, this comes to mind. (N, M152, 8 February 2024, second part)

For Nohemí, the concern to introduce AI into the courses she teaches is central. She shares her experimentation with visual tools and the generation of videos and workshop syllabuses, among other practices (e.g., Nohemí, M171,

7 February 2024). She establishes a powerful connection between her thinking about AI literacy based on her design and teaching experience. She comments on the need for AI literacy based on the awareness of interactive principles of interfaces. For her, the work she does as a researcher in interdisciplinary teams places her identity at the centre and allows us to reflect on the impossibility of separating teaching from research, and the need to treat postdigital positioning as a unicum. As a communication interface designer, Nohemí, repeatedly shares her frustration at the invisibility of human meaning in technology design, with the presence of systems of power linked to 'hard' knowledge. However, her approach is that of a micro-activism of interdisciplinary work:

> …we must talk and really listen to the signs given by the engineers … For me ... we, as women [in relation to] these perspectives we are missing. We have to dialogue with them because ... they design, and they have power. (N, R3, 00:40:44, 7 March 2024)

In this same meeting, the need to think about AI from the point of view of art and artistic-humanist mindset arises, without prioritising the logic of management, engineering, over the heuristics of the humanities (J, M302, 7 March 2024). Nohemí concludes considering the necessity to remember the importance of non-confrontational views (N, M305, 7 March 2024). In this reflection, the idea of an alternative technology and forms of resistance comes as a perspective of future practice. However, to be able to resist (through alternative gestures and means), one also needs creative capacity and resources. Those who do not have technological understanding, the ability to connect with others, an understanding of processes, cannot resist.

Our last attempt relates to representing graphically our conversation, as a meaning making process that opens to an uncertain, yet more comfortable consideration of the future (Fig. 1).

We share a spontaneous synthesis of the collective, slow, communal space we built for reflection. The concept of 'Genealogy and slow space' heads the diagram and highlights the need for a slow and reflective approach that contrasts with the acceleration of the technological environment. It underlines the relevance of exploring the 'Genealogy of AI in my professional life', which refers to a critical introspection on how AI has influenced career trajectories. The diagram also highlights the importance of 'Sharing ideas and experiences', linking this to the 'Use of tools' and emphasising concepts such as 'Care', 'Appreciation', and 'Ethics'. The notion of sharing extends to 'Situated contexts' and the 'North/South' dichotomy, which points to a consideration of global disparities in AI access and development.

We highlight the notion of taking pride in the generated spaces we shared where we can work with (and without) AI to reclaim the value of autonomy and identity in relation to technology. In summary, we highlight the relevance of generating a holistic and critical approach to AI in education, which recognises both its transformative potential and the ethical and social challenges it faces us with.

Discussion

This article is situated at a pivotal moment of the intersection between two phenomena. The first phenomenon is the fast rise of GenAI and the quest to understand its current and future influence on education in general, and on higher education in particular. The second phenomenon is the universities' struggle to respond to the labour market requests, which has infused pedagogical positivism, rooted in the epistemological foundations of a neoliberal metanarrative. This model promotes an educational system based on efficiency, effectiveness, productivity, and performance, where algorithms and AI are seen as opportunities to automate universities. (Gonzalez-Novoa et al. 2024).

For us, embracing slowness was a twofold exercise: one that encompassed a methodological reflection before any given fieldwork, and an exercise of agency while we redesigned our postdigital positionalities (Hayes 2021). Our conversation was aimed at telling a story, and at searching for resilience against the alienating presence of GenAI enthusiastic discourse. We explored how we embrace the postdigital stance in research, and we discovered that the most meaningful element was how this methodological perspective allowed us to accommodate our discomfort, our vulnerability and our search for agency before any requested result (Jandrić et al. 2019). We could hence work through an approach where there is no observer nor observed subjects, no winning stories, like students learning with AI or teachers accelerating their work with AI. There is us, our human condition, and our uncomfortable feelings that lead to existential questions, in search for understanding (Jopling 2023). We have built connections between the shared experiences, cultivating new perspectives on ourselves through the mirror provided by the other. Our effort has been put on expanding our understanding, which is the opposite of repeating others' concepts and ideas, supposedly good, better, self-evident, etc.

We practice slowness, and it becomes a form of resistance to the hyped claims of GenAI as a game changer (Jandrić 2024). It also becomes a long conversation to think about what this context means for our everyday practices as Latin American women, university-level teachers, and researchers based in universities in Italy, Argentina, and Mexico, in the fields of education and communication (Swain and King 2022; Jelin 1982). Each of our distinct perspectives, shaped by our geographic, university, disciplinary, and contextual positions, has contributed to illuminate reflections, emphases, and approaches that once uncovered and shared let us leave the margins (outside academic productivity) as a postdigital positionality. We do not contest or reject GenAI, but we interrogate it from our positionalities (Hayes 2019).

Juliana has a systemic vision on the axis of university, society, critical theory of technology, practice-theory, an interest in critical methodologies at research and pedagogical level, an interest in teachers and their current circumstances. In Mariana's view, there is an interest in literacies, the experience filtered through the workshops delivered constantly, the practice that allows her to question herself and her practice, an interest in deep reflection as an ethical commitment to

the discourses, training, tools and rules that we use with the students in class. What stands out in Nohemí's gaze is her interest in non-opposition but interdisciplinary dialogue, especially between those who design technology and those who use it, and broadening the design of AI to an inclusive technology and fostering a literacy based on design principles that are not always transparent to users.

The four moments along the conversation have a narrative potential, that of inspiring other stories and threads of conversation, action, and understanding. Not explaining, directing, or recommending - but inspiring. What we aim to inspire is a slow academia that cultivates a culture of care (Mountz et al. 2015). We deal with AI from the broad and complex perspective that slow academia requires. We share critical views on this juncture based on our knowledge, disciplines, and prior experiences with critical research on the relationship between education and technology (Lugo-Rodríguez 2023). Embracing the idea of exploring and expanding our postdigital positionality we centre on subjectivity, diversity, and culture (Lugo Rodríguez 2020; Raffaghelli 2023), but also on exploring the appropriation of multiple languages and media (Ferrarelli 2021).

Our perspectives are certainly informed by a growing community of critical research in educational technology. We acknowledge, though, the fragmented geography of such scholarship, where global North debates often work as a synecdoche of international and global or non-English speaking landscapes (Macgilchrist et al. 2022). The effort to map different perspectives in postdigital research might help us to get a more complex picture on global (im)balances relating technological policies and practices in education (Macgilchrist et al. 2022). We notice that, despite the huge work carried out to move beyond techno-enthusiasm in front of datafication and platformization in education, GenAI entered our professional and personal lives overlooking that perspective and its cautionary tales.

The four emergent moments in our conversation align with prior scholarly work highlighting the inappropriate way GenAI is landing in higher education. Its instrumental use to mediate academic work (teaching, doing research, learning) as if it was a neutral tool, vis-à-vis an expected increment of productivity is obscuring AI social life (Williamson 2023). It is hence obscuring anxiety, stress, de-professionalisation, discrimination, and sustainability. Re-valuing the social and affective layers is indeed what the postdigital stance offered to us throughout our reflective journey (Kamenarac 2024). Our four emergent moments uncovered clearly some of these elements, particularly, our sense of overwhelmedness and frustration by observing critical impacts, such as the exclusiveness of a chatbot or the lost in translation that comes with forms of epistemic discrimination.

We see danger, though, in binary views like technophilia or technophobia, or in the idea of becoming either apocalyptic or integrated teachers (Eco 2011). Our study stems from the idea that postdigital research is based on rejecting simplification, stepping aside from a mere instrumental view of AI in education, but also accepting the ways it can be creatively approached by those in the margins (Fawns et al. 2023). This possibility must also be acknowledged, and our epiphany brings it to the fore.

Asynchronous and synchronous moments of our conversation made possible through textual exchanges, audio discussions, and the sharing of readings, images, practices, reflections, and feelings allow us to identify moments of frustration and also

surprise, perplexity, the need for time, understanding, reflection, joy, curiosity. Our conversation introduces the idea of doing research as taking care of each other, providing support and empathic feeling while going through the frustrations of academic life in times of GenAI. In this effort, we resonate in Heath et al.'s (2024: 373) words: 'They are models that we could use in EtTech to make a more radical, loving, caring change. But it involves opening up to working outside the field of EdTech to do that.'

It is in this juncture that our exploration of our postdigital positionalities as academics in the troubled institutions of Higher Ed meets EdTech research. There is no rigid acceptance or rejection of GenAI, but the uniqueness of our concern and our effort to build an infrastructure of care through scholarly research.

Postdigital research is based on love and rage, we contend, resounding on McLaren's (2019) idea of capital injustice crucially augmented by the technological landscape. There is rage in contesting, reframing, rethinking problems, and discussing, by centering the inevitability of the digital. Our research stems from our discomfort with the forced entrance of AI in our lives, and our discomfort with being targeted as 'laggards' of any possible world (in geopolitical, gendered, STEM terms, being women, humanists, Latin American). There is rage in contesting the obvious and banal in the quantification of educational research. Critical rage though can be very generative (McLaren and Jandrić 2020) building on the work of those asking to contest the logics of more metrics at less cost, of measuring learning progress, forgetting *educere* as the ultimate goal of education (Biesta 2009).

There is love in finding an infrastructure of care that allows us to cultivate our own approach to doing research about the postdigital. In a foundational article Jandrić (2019: 2) wrote about the value of academic work as a text, a text under the gaze of Reviewer 1, 2 or 3 which also engage in a collective writing as an effort to shape the present and future of postdigital research: 'one can never please everyone.' Therefore, the postdigital community needs to find a space of their own. In this effort, we navigate the tension of steering our ideas toward postdigital contestation not as mere rage, but as an exercise of care including the creative energy of critical rage.

Our conversation exemplifies a key request of this community: cherishing and encouraging 'various forms of disciplinary transgressions' (Jandrić 2019: 2). We enacted such a transgression by choosing not to convey a specific message but instead to describe our feelings, resisting the expectation of producing a concrete outcome. Another transgression lay in our embrace of a research paradigm rooted in subjectivity—delving into our deeper thoughts and emotions to explore our positionings on AI. In doing so, we suspended the frantic pace that academia compels us into today, stepping aside from the mainstream urgency to 'catch up' and adopt AI at any cost. We resisted the prevailing trial-or-die mentality, opting instead for reflection over compliance. In doing so, we unveiled the human labour needed to make AI work (our 'Epiphany'). Any negation of this human, affective infrastructure is careless, we contend.

Building on this reflection, Hayes (2019: 2) highlights that the postdigital community operates around the idea of 'inclusive exploration' of 'human-digital circumstances that cut across science and education and affect all of our lives'. While we explicitly wrote about AI, our postdigital perspective did not involve fully disengaging from the subject. Instead, we resisted reducing AI to a singular, hyped entity. We acknowledged its ontological elusiveness—how 'AI' as a concept remains fluid and

contested. In particular, we critically examined how GenAI is often conceptualized through synecdoche, where the whole (AI) is represented by a single, specific technological instance—the tiny fragment of AI made visible by OpenAI's November 2022 release.

Doubtless our work can further the postdigital community efforts in their methodological exploration. We are not saying here that our exercise was completely unknown, but what we claim is that amongst the many forms of methodological contestation, a focused conversation exploring positionalities in the margins is certainly underpinning empirically postdigital research.

Conclusions

The collaborative autoethnographic approach presented in this study allowed us to observe how slowness operates. This is not merely as a tactical response to the 'tsunami' of generative AI, but a postdigital epistemological stance that enabled (and enables in general) a deeper perspective on the complex entanglements between human agency, dominant technological systems, and knowledge production in academia. It is a central node in critical thinking and research. This specific positioning allowed us, as scholars from varied contexts, to move beyond binary narratives of adoption versus rejection, to create, instead, a space for alternative reflection on our own practices. The metaphor of operating 'at the margins' results in a key epistemological device that takes on particular significance here. It represents not a position of disadvantage but rather a conscious choice to engage with technology from a place of careful deliberation and situated knowledge construction.

The association of concepts like 'slowness', 'margins', and 'ecopedagogies/*tequiologías*' with the postdigital perspective allowed us to reinforce the idea that technological engagement need not follow the hegemonic patterns of instant adoption and optimization typical of dominant narratives. Instead, it points to the possibility of developing 'slow' technological practices that prioritise communal deliberation, contextual situatedness, and ecological awareness over speed and efficiency.

This reframing implies a shift in how we conceptualize academic agency in postdigital terms (Thomas 2024), as it suggests that meaningful resistance (Sinclair 2023) to technological acceleration can emerge through the cultivation of alternative temporalities and modes of engagement rather than through complete rejection or uncritical, often innocent, acceptance. We acknowledge this positioning as a key postdigital liminality that needs to be further explored in future research.

We intend to recognize with our study how slowness can function as an active form of agency within, rather than against, our digitally mediated reality. In this way, slowness as postdigital positionality represents not a retreat from digital engagement but rather a more nuanced and intentional way of being with and through technology that acknowledges its ubiquity while resisting its totalising ethos and forces.

We do not intend to generalise the findings of this research. However, we believe that other researchers, as well as educators, students, and technology developers, may resource their own methodological exercises. Readers might find inspiration to shape their margins consciously, reflectively, and thoughtfully

orienting their daily practices in new liminal spaces. We believe that reflection and methodologies such as autoethnography are valuable exercises to avoid rushing into technological integration, which is often demanded by 'update or die' discourses. While teachers at all levels are often pushed into upskilling, training, updating, and openness to change about EdTech (Jacovkis et al. 2022), our case highlights how time and systemic reflection on our own, prior to any action about AI in education, come become a valuable form of inhabiting the margins. There are of course uncovered issues in our work: but incompleteness is what generates the possibility of engagement, and hence, further questions and creativity.

Our research did not cover the complex connection between individual subjectivity and larger systems. At this moment, neither activist approaches nor academic responses have managed to produce a sustainable solution for relieving the tensions between freedom of access, quality of academic work, and economic sustainability (Jandrić and Hayes 2019). We did not deal with sustainability in depth, and yet we acknowledge that this is an element requiring increasing reflection. We merely signal the need to keep on digging into the less frequent crossover between sustainability and technology. However, our vision of slowness and operating in the margins of a re-conquered time and space, set the bases for such a reflection.

We agree with Aguilar (2024) on the need to question the developmental view of technology and viewing it as contextual in time and space, offering a more complex perspective than the 'always better' and 'always forward' narrative. In a rushed university environment, it is worth opening ourselves to other forms of knowledge and to the groups representing the territories that are usually affected. In this regard, we resonate with the idea of collaborative construction, *tequio*, and with her proposal of *tequiologías* that calls for recognizing technological diversity, contrasting the highly valued rationality of Western thought with the balance that is highly valued in other traditions. There is a further need to draw on the wisdom of Indigenous groups and their methods of rotating crops to maximize land use, to detach technology and research on technology from its capitalist perspective. This leaves us with questions and tasks to consider, such as how researchers can become network nodes that bring these other ways of thinking into the university.

Following Aguilar (2024) in her ideas of quelite technologies, bean technologies, corn technologies, and many other technological traditions, we need to take the necessary time to focus on constructive and critical actions that rethink the role of technology, its role and its eventual potential for our human journey. In doing so, we question the epistemologies that shape our coexistence and strive to enrich our postdigital positionalities as academics through a conversation that embraces both technological and human diversity.

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Declarations

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