

## Education Review

Reseñas Educativas



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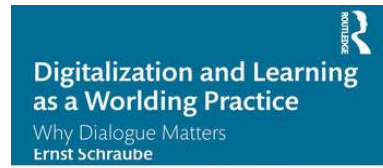
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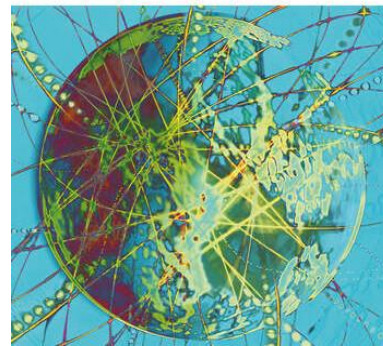
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Digital technologies have become integral to nearly every dimension of life by transforming how individuals interact, communicate, and learn. Following the global shift to online modes of education during the COVID-19 pandemic, critical questions emerged about the pedagogical, psychological, and political dimensions of digital learning. This situation brings advantages such as increasing creativity, modern ways of teaching and learning, and developing competence (Haleem et al., 2022), and disadvantages such as the dehumanization of society, a decrease in students' analytical thinking and meaningful learning due to cognitive distractions, and the potential for professional disengagement (Frolova et al., 2020).



In this context, Ernst Schraube's *Digitalization and Learning as a Worlding Practice* is a timely addition. This book challenges instrumentalist views of technology in education and advances a subject-centered and world-centered vision of learning that foregrounds dialogue, embodiment, and agency. By reconceptualizing learning as a dialogic and world-making process, Schraube invites educators, researchers, and policymakers to reconsider how technologies shape not only what we learn, but how we relate to ourselves, others, and the sociotechnical systems that mediate our engagement with the world.

One of the strengths of Schraube's book lies in his careful unpacking of key conceptual terms, which enables readers to grasp the depth and complexity of his argument. For instance, Schraube traces the etymology of learning to the Greek word *praxis*, meaning "doing and acting" (p. 39). This framing draws attention to learning as an active, evaluative, and creative process, rather than a passive act of remembering or knowledge reception.

This foundational redefinition leads to Schraube's core concept of "learning as a collaborative worlding practice" (p. 17), where "worlding" refers to the

active co-construction of reality. In this framework, learners are not only shaped by their environments, social, cultural, and digital, but also participate in reshaping those very environments. Learning becomes a mutually constitutive process between the learner and the world.

In this regard, technology plays a critical mediating role. Digital technologies are not neutral tools; they shape learning as a worlding practice through their integration into social, relational, and professional domains. Schraube thus formulates a nuanced theory of digitalization and learning as a worlding process, a framework that highlights the entangled nature of human agency, technology, and epistemology. Importantly, this framing raises vital questions about how digital systems influence who participates, how knowledge circulates, and how identities are shaped, which are central themes in critical studies of technology and society.

Schraube's central contribution lies in conceptualizing learning as a worlding practice, an entangled, dialogic process shaped by technology, subjectivity, and collective meaning-making. This perspective resonates with and expands upon several contemporary scholarly frameworks.

First, Schraube's emphasis on dialogue aligns with Wegerif (2011), who argued that dialogic education fosters not only cognitive development but also democratic consciousness. Schraube, however, moves beyond cognitive dialogue to include affective and embodied forms of relationality, positioning dialogue as a psychological and ontological process. This invites comparison with Freire's (1970) vision of dialogue as a political act, one through which learners transform both themselves and the world.

Second, Schraube's critique of instrumentalist digitalization echoes the sociomaterial approach seen in the works of Fenwick et al (2011), who view learning environments as assemblages of human and non-human actors. While Schraube does not adopt Actor-Network Theory explicitly, his focus on "materialized actions" and learner agency within technological systems reveals a similar attention to the entanglement of tools, subjects, and social practices.

Third, Schraube's conceptualization of learning intersects with broader debates in digital sociology, particularly concerning the role of platforms, algorithmic governance, and digital infrastructures in shaping experience. Concepts such as attentional entanglement and resonance align with ideas from affect theory and postdigital studies, suggesting that learning, and by extension, knowledge production, is shaped by sociotechnical affordances and atmospheric conditions that go beyond formal education.

These ideas are further illuminated by Massumi's (2015) conception of affect as a non-representational force that shapes perception and cognition in technologically mediated environments. From this perspective, learning involves not just rational processing but the felt sense of experience, how attention, relationality, and emotional tone co-produce the conditions for knowledge formation. Schraube's contributions could be deepened by engaging more fully with these traditions, particularly in examining how digital interfaces and

infrastructures modulate affective and perceptual fields in ways that either constrain or enhance worlding practices.

Schraube makes a significant contribution by bridging critical psychology with the social psychology of technology, advancing a subject- and world-centered perspective on learning. This approach resists regulatory and anthropocentric paradigms that have often dominated psychological research in education. Instead, Schraube reframes learning as a dynamic, dialogic, and relational process, embedded within technological, social, and material realities.

One of the book's strengths is how the author rethinks foundational psychological concepts through emerging theories such as "tentacular learning," a term drawn from Haraway (2016) that captures the multi-directional, collective nature of meaning-making in digitally mediated contexts. Schraube uses this concept to reassert the importance of dialogue, not only as a communicative act, but as a transformative, relational, and ontological force in education.

Chapter 2 is particularly noteworthy for its analysis of the politics of digitalization, highlighting how technologies do not simply facilitate learning, but also shape what counts as learning through their material affordances and constraints. By including data from students at Roskilde University, Schraube grounds these ideas in lived educational experience, emphasizing how learners navigate and co-construct digital environments. This inclusion is pivotal in centering learners' perspectives as integral to both worlding practices and broader debates on digitalization in society.

Schraube further argues why and how educational practices must be reshaped to emphasize learner participation such as co-determination of content, and intentional moments of disconnection, which are elements he frames as essential for fostering reflection, self-organization, and dialogic engagement. His proposals thus speak not only to theory, but also to the political and ethical dimensions of sociotechnical design.

Overall, Schraube achieves a compelling balance: he revisits foundational theories such as Holzkamp's (1993) "affinitive and definitive learning phases," while also charting new conceptual territory with ideas like "tentacular learning" (Haraway, 2016). In doing so, he invites both researchers and practitioners to reconsider how learning is constituted within the entangled worlds of technology, subjectivity, and dialogue.

Although Schraube presents an intellectually rich and theoretically compelling framework, several limitations warrant attention. The book's empirical data are drawn from a single institutional context, Roskilde University, which may limit the generalizability of its findings. Given the global scope of digital education, future research could benefit from comparative studies across varied geographic and sociocultural settings.

Moreover, while the author powerfully argues for the need to disconnect for reflection, resonance, and self-organization, certain practical implications remain underdeveloped. For educators seeking to apply these ideas, actionable strategies for curriculum design, digital tool selection, or dialogic pedagogy are scarce.

Schraube gestures toward participatory and co-constructed learning environments but stops short of offering concrete models for implementing these ideas.

Future scholarship could build on Schraube's theoretical foundation by exploring how tentacular learning might be operationalized in classroom settings, teacher training, or educational technology design. *The Manifesto for Teaching Online* (Bayne et al., 2020) offers one example of how digital education can be reframed around affect, inclusion, and epistemic diversity in higher education settings, principles that align well with Schraube's vision. Integrating such frameworks could make Schraube's contribution not only intellectually generative but also practically transformative in broader societal and policy contexts.

Digital technologies are not merely tools for delivering content; they are shaping the very conditions under which learning, attention, and subjectivity emerge. *Digitalization and Learning as a Worlding Practice* offers a compelling reconceptualization of learning as an entangled, dialogic, and world-making process deeply embedded in technological and sociocultural environments.

By bringing forward concepts such as attention (Ingold, 2018), resonance (Rosa, 2019), and affinitive self-organization (Holzkamp, 1993), Schraube challenges traditional cognitive models and invites readers to consider the affective, relational, and political dimensions of learning in the digital age. His interdisciplinary approach, drawing from critical psychology, phenomenology, and sociomaterial theory, marks a significant contribution to contemporary debates on the implications of digitalization not only for education but for society at large.

Importantly, Schraube's call for intentional disconnection as a pedagogical strategy offers a timely counterpoint to the prevailing emphasis on connectivity and productivity in platform-driven education. However, the book's empirical base, limited to a single institutional context, and its lack of actionable strategies underscore areas for further development.

Overall, this book will be of particular value to scholars and practitioners interested in rethinking digital education through relational, critical, and participatory frameworks. Schraube's work not only invites a deeper theoretical engagement with the politics of digital learning but also offers a generative foundation for future empirical and pedagogical innovation across disciplines including education, communication, sociology, philosophy, and beyond.

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### About the Reviewer

**Sümeyye Arpacı** is a PhD student in Comparative and International Education (CIE) at The George Washington University (GWU), where she works as a research and teaching assistant. Her research focuses on global education policies as well as national educational policies in Washington, D.C., particularly regarding Education for Sustainable Development (ESD) and global studies in DC Public Schools (DCPS). She examines multiple dimensions of digitalization, including digital citizenship, digital intelligence, theoretical foundations within CIE, globalization, the role of international organizations in global governance, and paradiplomacy. She earned her second master's degree from Columbia University and has strong expertise in both quantitative and qualitative research methodologies. Much of her work involves analyzing large-scale secondary datasets to explore patterns, relationships, and implications for educational practice and policy. Through her scholarship, she aims to advance understanding of how digitalization, sustainability, and globalization intersect with education systems, shaping opportunities for learners and institutions worldwide.



### About the Book Author



**Ernst Schraube** is professor of social psychology of technology in the Department of People and Technology at Roskilde University. His research focuses on the social and political implications of modern technologies in everyday life, with a particular emphasis on digitalization, learning, and educational practice. He studied at the Freie Universität Berlin from where he received his diploma in psychology and his PhD. His books include *Auf den Spuren der Dinge: Psychologie in einer Welt der Technik* and the co-

edited volumes *Resistance and Renewal in Theoretical Psychology*. Before joining Roskilde University in 2002, he taught at the Freie Universität and the University of Innsbruck, and spent the academic year 1998-99 as a visiting researcher in the Department of Science and Technology Studies at Rensselaer Polytechnic Institute in Troy, New York, USA. He is past president of the International Society for Theoretical Psychology.

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