

TRANSMISSIONS

CRITICAL TACTICS FOR MAKING AND
COMMUNICATING RESEARCH

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5 EXCHANGING

Max Liboiron

The visitor is greeted by gallery wall text that explains she can take any of the art on display so long as she leaves something behind of equal or greater value. She pauses by a miniature diorama of a robot encrusted in ice. She picks it up, takes off her earrings, leaves them in the robot's place, and fills out a survey—she writes that the jewelry was not enough, that she thought she would not want to make an exchange and did not bring anything of value, and that the earrings were placeholders. The next day, she returns with a deer skull and hangs her earrings on it. She updates her survey: now the exchange is equal.

This visitor completed one of eighty-two exchanges in *Salt-Winning: Equal to or Greater Than* (2010), an interactive art exhibit (figure 5.1). I designed the exhibit to collect data about different ways value can be adjudicated beyond capitalist modes premised on profit, self-maximization, and growth. The research question asked what modes of valuation, besides those recognized by capitalism, are already among us? Inspired by the quip that it is easier to imagine the end of the world than it is to imagine the end of capitalism (Jameson 1994, xii), this

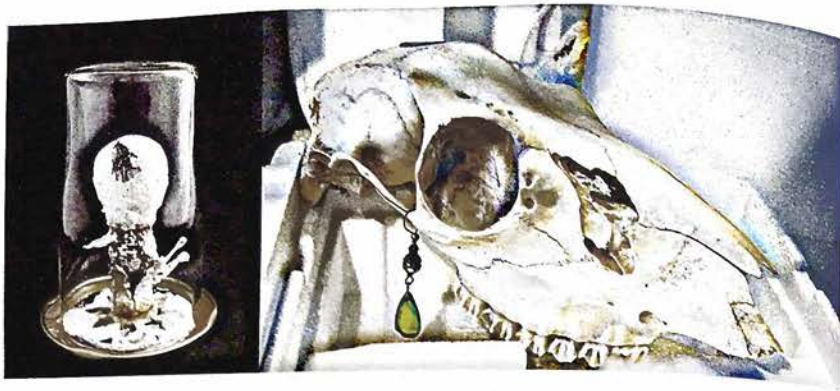


FIGURE 5.1
 EXAMPLE OF TWO ITEMS EXCHANGED DURING SALT-WINNING: EQUAL TO OR GREATER
 THAN, MIXED MEDIA, 2010. OXYGEN ART GALLERY, NELSON, BRITISH COLUMBIA.
 PHOTOS BY THE AUTHOR

research aimed to provide economic imaginaries beyond capitalism based on concepts and practices that already exist but may be latent in everyday scenarios. We do not need geniuses and accredited economists to imagine a radically different future—it is already among us. As this collection on transitions argues, methods enact realities rather than merely describe them.

In this platform of exchanging-as-data-collection projects, nonprofit, nongrowth, noncapitalist economies are not theoretical questions but questions of practice. While the term *transmission* implies a unidirectional exchange from one source to another, common to academic exchanges between researcher and research subject as well as dominant economic transactions, *Salt-Winning* was a social experiment that looked at two-way exchange as a mechanism for research. Mutual exchange—the act of giving something up to obtain something offered—became a vehicle through which to understand and enact concepts of value and valuation.

Salt-Winning is one of several economic experiments in which I've created exhibits of items made from trash with rules designed to investigate different manifestations of value. Using trash as a source material is meant to set the material value at zero, and the rules of exchange are designed to show how value is adjudicated and enacted. Some of my previous rules of exchange:

- You can take anything at any time as long as you submit information detailing where it is going, designed to investigate whether and how personal information was considered a currency (*Material Afterlife: Circulation*, 2009).
- You can take anything that isn't glued down, and you can glue anything down, designed to query models of gentrification, stability, and resilience (*Elocation*, 2010).
- You can take anything at any time if you make and leave something for the model, designed to see if patterns emerged in what was taken and left in terms of specificity, size, complexity, and other markers of valuable objects (*New York Trash Exchange*, 2010).
- When you build something for the model, you can either have your name recorded as a founder of the model, or you can receive five dollars as an anonymous worker, designed to examine how credit and acknowledgment work as currencies (*Worker/Founder*, 2011).

In all cases, the value regime of capitalism was rare or completely absent. Participants worked within the rules (often stretching them) to enact a range of valuation logics, rarely reproducing the values of profit, self-maximization, and growth that capitalism is premised on. Rather than assuming the public does not know about economics, cannot provide input beyond dominant capitalist narratives, or that average people are not politically engaged, this research has shown that the audience and research subjects—which here are the same people—are key not only to imagining anticapitalist politics but are already able to put them into practice.

Methods such as exchanging can radicalize the relationship between researcher, research, research subject, and audience. The audience can teach the researcher, show her that the horizons of imagining other futures are beyond those she anticipates. I remember the first time I did a trash-art exchange project. Participants of *The Dawson City Trash Project* could take anything at any time. They did so with pleasure (Liboiron 2018). That was my first surprise, given the class-based taboo of taking trash. The second was that participants spontaneously made extra rules: you can take only one item; you must wait until the end of the exhibit to take items; you can take the small things but not

the large ones. Self-maximizing behavior was completely absent, while consideration, altruism, and long-term planning were the norm.

Inspired and emboldened by previous participants, I'd like to do an exchange experiment with you, dear reader. I want to continue to challenge the traditional relationship between researcher, research, and audience using exchange as a method. This text will be the platform for exchange. If this collection on methodological transmissions asks, What forms of knowing do different kinds of transmission make possible? then let's intervene into this mode of knowledge transmission. Let's, you and I, make the rest of this reading an exchange-based experiment in valuation, like *Salt-Winning*.

The art exhibits had rules of exchange that created a similarity among exchanges so that patterns of valuation emerged but were open enough that creativity and surprises could happen, disrupting the well-worn practices of what is possible during transmission. For this moment in our textual exchange, the rule of exchange is

You may continue reading if you are a reciprocating reader, meaning that your reading extends beyond one-way consumption.

Reciprocating readers might bring their reading out into the world to underline things, make comments on the page or in a notebook, parse things out loud, or otherwise engage in the text outside their own head. The *how* is up to you. I only ask that you reciprocate to continue reading.

Please reciprocate now, or if you prefer not to, skip this text and go on to another chapter.

Did you do it? Or did you turn the page after having some thoughts in your head? If the latter, then the mode of reading was still consumptive, and you have not met the requested conditions of exchange. You are taking these words, stealing them, without completing the exchange. If you do not want to participate in this exchange, simply stop reading and go on to another chapter.

If you have already reciprocated, thank you! See you on the next page.

I am asking for reciprocity for a reason. In academia, we are often taught to and rewarded for reading extractively, for taking words for our own goals. We are taught to mine texts for what we want, what we need (for other modes of reading, see Dumit 2012). It is a consumptive mode that uses texts like a resource rather than collaborating with them or being otherwise accountable to the ideas, the authors, the publishers, other readers.

I realized that I read extractively when I came across some tweets by Eve Tuck on how settler readers often encounter Indigenous writing:

To watch the white settlers sift through our work as they ask, “Isn’t there more for me here? Isn’t there more for me to get out of this?”

I have spent most of my career in education trying to convince non-Indigenous people to read Indigenous people.

Now that there’s been a “turn” (to where we already were/are), unsurprisingly surprised by how demonstratively settlerish their reading is

“Isn’t there something less theoretical? Something more theoretical? Something more practical? Something less radical? More possible?”

“Can’t you make something that imagines it clearly enough for me to see it? For me to just plunk it into my own imagination?”

“Can’t you do more work for me? because I have given this five whole minutes of thought and I don’t see the future like you.” ...

“I’ll just keep sifting through all of this work that was never meant for me, sorting it by what is useful to me and what is discardable.” ...

I forgot that people read extractively, for discovery.

I forgot that all these years of relation between settler and Indigenous people set up settlers to be terrible readers of Indigenous work.

If you suspect this thread is about you, it probably is. (Tuck 2017)

This extractive mode of reading upholds a regime of value based in individualism, self-maximization, and profit (not to mention colonial relations premised on settler entitlement to Indigenous land, data, knowledge, language, etc.). Extractive economies, including colonial ones, are about taking value from peripheries (where people live) and relocating it to the center (where power lives), rather than reciprocating the value to its place of origin.

The rules of exchange for our current social experiment in reciprocal reading are inspired by these comments, as well as Tuck's description of how she reads:

I read books thinking that I will write in conversation with them, or someday teach them, so I use a notation system that I created for my teaching. In this system, I pay attention to concepts, passages, and stories.

I mark the concepts that authors bring forth in order to pay attention to ways they are defined, re-interpreted, contested, put into motion, circulated. I do this usually with brackets.

I mark passages as the often poetic or powerfully worded portions of the text that express ideas or positions in ways that **COULD NOT BE SAID ANOTHER WAY**. These are not paraphrasable, like what Rita Dove says poetry does.

I underline these and often this is what I will quote if I am writing alongside a text. Or if I am using that text in my teaching, these are portions that I read aloud (using interactive read aloud practices). ...

I use the margins to keep track of the ideas and epiphanies that emerge, in real-time, as I read. I learned to do this after reading so much Gilles Deleuze. I would go back to try to find something brilliant that Deleuze wrote in a text ...

And realize only after those searches turned up empty that it was my own reading and reactions that I was trying to find in Deleuze's words. (Tuck 2018)

Our experiment, dear reader, is an effort to shift the extractive, self-maximizing economy of academic reading so many of us have been trained in to one that can produce other kinds of practices, other kinds of value, and other kinds of relationships. I do not know what they will be. I do know that they will be political.

The politics of academic reading economies mirror those of academic citation economies. The academic citational politics movement (Tuck, Yang, and Gaztambide-Fernández 2015) understands citation as a valuation practice that builds an economy around "impact, relevance, and importance" as well as "hiring, promotion, tenure, and other aspects of performance evaluation, but also for how certain voices are represented and included over others in intellectual

conversations" (Mott and Cockayne 2017, 955). Citations, which flow from the texts we read and *how we read* those texts, are "*screening techniques*: how certain bodies take up spaces by screening out the existence of others" as well as "*reproductive technolog[ies]*, a way of reproducing the world around certain bodies" (Ahmed 2013, emphasis in original). In short, citations can reproduce the popular myth that research is done by English-speaking, white, cis men, solidifying their overrepresentation in every aspect of the academy (Berg 2001; Kitchin 2005; Paasi 2005; Foster et al. 2007; Louis 2007; Asher 2009; Hendry 2011; Maliniak, Powers, and Walter 2013). Or it can do otherwise (Tuck, Yang, and Gaztambide-Fernández 2015; #citeblackwomen).

Economies are what Zsuzsa Gilles calls regimes, a "specific set of social institutions that determine what ... [is] considered valuable by society, that lay down the principles of valuation, and that resolve the resulting value conflicts" (2010, 1056). These regimes accomplish what Michelle Murphy calls distributed reproduction, "the uneven relations and infrastructure that shape what forms of life are supported to persist, thrive, and alter, and what forms of life are destroyed, injured, and constrained" (2017, 141-142). In our exchange, dear reader, we are engaged in what Arjun Appadurai calls a "tournament of value," where "what is at issue in such tournaments is not just status, rank, fame, or reputation of actors, but the disposition of the central tokens of value in the society in question. [The] forms and outcomes [of these tournaments] are always consequential for the more mundane realities of power and value in ordinary life" (1988, 21). We are within an established regime of value, working (I hope) for a more just, distributed reproduction of value and forms of life.

I would like citational and reading economies to be reciprocal for a fuller array of authors and readers. Some people assume that reciprocity means trading: I give you a gift, and you reciprocate by giving me a gift of similar value. The essential character of this formulation of reciprocity is a sociality via commensurate exchange, as in *Salt-Winning*: trading! But this is a transactional concept of reciprocity, and I wish to highlight the *ethics* of reciprocity; it is an ethic characterized by obligation, by moral constraints and rules, and it eschews commensurability and focuses on obligation across difference (see Donald 2009; Whitt 1998). Anthropologist Zoe Todd (2016) writes about reciprocity in the context of academic writing, reading, and research:

Reciprocity of thinking requires us to pay attention to who else is speaking alongside us. It also positions us, first and foremost, as citizens embedded in dynamic legal orders and systems of relations that require us to work constantly and thoughtfully across the myriad systems of thinking, acting, and governance within which we find ourselves enmeshed. Before I am a scholar or a researcher, I am a citizen of the Métis Nation with duties and responsibilities to the many different nations/societies/peoples with whom I share territories. This relational approach means that my reciprocal duties to others guide every aspect of how I position myself and my work, and this relationality informs the ethics that drive how I live up to my duties to humans, animals, land, water, climate and every other aspect of the world(s) I inhabit. ...

So, for every time you want to cite a Great Thinker who is on the public speaking circuit these days, consider digging around for others who are discussing the same topics in other ways. Decolonising the academy, both in Europe and North America, means that we must consider our own prejudices, our own biases. Systems like peer-review and the subtle and sometimes not-so-subtle violence of European academies tend to privilege certain voices and silence others. Consider why it is okay to discuss sentient climates in an Edinburgh lecture hall without a nod to Indigenous epistemologies and not have a single person openly question that. Consider why it is okay for our departments to remain so undeniably white. Consider why it is so revolutionary for Sara Ahmed (2014) to assert a “citational rebellion” in which we cite POC [people of color], women and others left out of many academic discourses. And then, familiarise yourself with the Indigenous thinkers (and more!) I reference here and broaden the spectrum of who you cite and who you reaffirm as “knowledgeable.” (Todd 2016, 19)

To continue our reciprocal reading exchange, please complete the following sentences, either on this page or in a notebook with the commitment of pencil or pen rather than the smoothness of thinking in your head. If you would prefer to read extractively, or do not agree to the terms of this exchange, please skip this chapter and carry on with another author.

My duties and responsibilities to writers and thinkers that I read include

Writers' duties and responsibilities to their readers include

My ideal citational economy would

My ideal reading exchange between author and reader would

In *Salt-Winning*, several trends—spontaneous economies—developed over the course of the exhibit:

- Forty percent of participants exchanged a handmade item, often of similar materials (found objects or trash), using something like the *labor theory of value*, where labor accounts for an item's value, to adjudicate equivalence.
- Twenty-three people, or 28 percent of participants, left behind something of *sentimental value*, where value was adjudicated affectively. In some cases, the sentiment was extreme, such as when two people left items that had belonged to deceased loved ones, and constituted a *sacrifice economy*, where the price paid was much greater than the value accrued to the receiver (in this case, the artist).
- Eleven people (7.5 percent) left money or financial tokens. When cash was left, the amount was consistently fifty dollars or more. This is what anthropologist E. P. Thompson calls a "moral economy" (1971), where the community sets the price of goods and any deviation from that price is considered immoral.
- Six exchanges (7 percent) were *self-maximizing*, where participants left behind something of lesser value and gained something of greater. One of the largest, most intricate pieces in the exhibit was exchanged for a small mass-produced sticker, for example.
- No one (0 percent) took anything without leaving something behind.

What kind of economy is developing on these pages, dear reader, now that our first exchanges have occurred? What would a sacrifice reading economy look like? A moral reading economy? Though I cannot observe how our own exchanges are going, dear reader, I dearly hope that our experiment follows the same trends as the art-based economies.

To continue our exchange, please write out some of the ways in which you might characterize our exchanges so far. Put another way, following the theme

of transmissions, what forms of knowing or producing value does this form of transmission-as-reading-exchange make possible?

I have field tested this textual economy. Reciprocity manifested as line editing, commenting on the page, compliments, phone calls, and plain old participating as requested (following and bending, but not breaking, “the rules”). Even in these few exchanges, participants became more aware of existing reading economies—of affect, expectations, rules, time—and their own places in it, illuminating “the often hidden exchange that underpins *all* academic work” (Liboiron and Martin 2020, 102). The questions that were left on the page or discussed during phone calls resonated with the ones the project aims to engender: “What modes of scholarship (i.e., pedagogical practices) off the page are related to extractive reading practices? How do our theories conceal extractive relations? What theoretical and methodological shifts can we employ to illuminate otherwise invisible distributions? What are our habits for tracking extractions, and what do our habits take for granted?” (Liboiron and Simmonds 2020, 102). Nearly every participant dealt with the lack of concretely transferring value from author to reader and back again: “I’m hung up on the fact/idea that I’m giving my offering to no one except myself, since my marginal notes are not relayed to the author, so really, I’m giving myself a relationship of reciprocity that creates the possibility of community in solitude—and I like that” (Liboiron and Craig 2020, 102). These values-as-practices of reflexivity, thinking together and taking up one another’s questions, and possible communities in solitude “allow for critical postures that don’t reproduce shitty relations,” potentially creating an economy of “response-ability” (Liboiron and Simmonds 2020, 102).

METHODOLOGICAL CONSIDERATIONS ARE ETHICAL CONSIDERATIONS

Though a self-maximizing, extractive economy did not manifest in these beta test exchanges, if the same pattern holds here as for *Salt-Winning* we can assume around seven percent of readers will still be reading here without having completed the required exchanges, or having completed them with minimal effort (in their head, or without the spirit of reciprocity). To be fair, many readers read extractively because we are trained to. Academia does not train us in reciprocity or generosity. It does not reward them. Academic culture predisposes you to feel foolish for playing games with physically absent authors, makes the

hard thinking and creativity of reciprocity reading seem soft, too feminine, too juvenile, silly, the opposite of intellectual. Academia is a little sexist. This experiment is designed not only to make that fucked-up economy apparent—how I wish there were a way to collect data on the readers who do not engage with this text reciprocally and what feelings and thoughts they have while refusing to engage!—but also, and more importantly, to use these pages as a small platform for alternative economies.

The stakes of training for and enacting reciprocal economies in the academy are high. The academy is a violent place for women, BIPOC (Black, Indigenous, people of color), people with disabilities, LGBTQ2+ folks, and others (Gutiérrez y Muhs et al. 2012; Ahmed 2017).¹ The norms of value and valuation that underlie how we are taught to read and write are also the ones that force us out of academic pipelines and into trauma. In addition to these social stakes, there are intellectual stakes. The problem with one-way extractive transmission of knowledge is that, as this collection attests, the way knowledge is transmitted acutely affects the type of knowledge transmitted (Haraway 1988). Extractive reading can only result in one kind of knowledge transmission (acquisition). There is growing attention to how pale, male, and stale reading lists, often called “canons,” flatten the epistemological horizon, including how “processes of remembering and forgetting [texts] have been employed to serve certain intellectual and ideological agendas” (Keighren, Abrahamsson, and della Dora 2012, 296; Kwan 2004; Maddrell 2012, 2015; Monk 2012).

Despite a growing attention to the political economies of citation and what we read, less attention is paid to *how* we read. Including authors in bibliographies and reading lists can be mere “[indication] of engagement, but as such that ‘engagement’ can be a very superficial one, one which acknowledges the existence of a body of work through name-checking, but which fails to attend to, disseminate, reinforce, or critique the detail of the work” (Maddrell 2012, 326). How many times have we referenced works we haven’t even read? Such reading or citation actions do not change economies—regimes of value—so much as enact a mode of inclusion that barely scratches epistemological regimes (Ahmed 2012). It is not reciprocal, even as an act of recognition (Coulthard 2014).

The good news, dear reader, is that we are blazing a trail in this area. Feminist geographer J. K. Gibson-Graham (2008) argues that noncapitalist economies

are everywhere, and capitalism is not the solid center it is imaged to be. This is also true of academic extractive economies. Gibson-Graham advocates for methodologies that bring “marginalized, hidden and alternative economic activities to light in order to make them more real and more credible as objects of policy and activism” (2008, 626, 613). So far, our experiment is not terribly apparent to others, unless you’ve been writing your responses on a wall somewhere.

To bring this experiment and its alternative regimes of value to light, I propose a final rule of exchange that is also the documentation of this experiment:

If you have read reciprocally, in good faith, the whole way through, I think we can say that our relationship has changed to one of reciprocity rather than extraction or estranged transmission. As such, please acknowledge yourself as a collaborating coauthor of this text on your CV and in other places where credit for collaborative writing is acknowledged. I’d like to retain first authorship, if you don’t mind. (See, for example, Liboiron and Craig 2020; Liboiron and Martin 2020; Liboiron and Power 2020; Liboiron and Simmonds 2020.)

“But that’s against the rules!” you might say. “But that means people are getting credit where it is not earned!” you might exclaim. Those protests are precisely the point. The rules of how value is accrued are deeply uneven, unjust. But more importantly, recall that reciprocity is not an even trade based on commensurabilities. It names an obligation to one another, across difference. We have an obligation to one another and to justice-oriented knowledge transmissions. These obligations will be acted out imperfectly, unevenly, and will often break the rules of academic value because they are counter to it. If you, dear reader, have actively engaged in reciprocal reading, then you have added value and you can be credited for it. Ideally, we will proliferate single lines on CVs that exceed Google Scholar’s accounting algorithms. Ideally, we will be able to find each other through these abrasive citations.

One of the reasons I’ve moved out of art and back into science as a way of doing research is that art culture has no orientation toward ethics. Artists are routinely taught that individual talent and intent are acceptable ways to frame

relations. Appropriation, theft, and individualism are rampant. Ethics, on the other hand, describe the responsibilities researchers and artists have toward their audience, whether they want those responsibilities or not. Scientific research has learned the hard way that relations based on good intentions and individual intellect do not necessarily lead to just interactions (Pence 2004). Now we have research ethics boards.

Since ethics are based on relations, this text is an opportunity to reconsider and radicalize relationships between researcher, research, and wider communities. Rather than a transmission model premised on directional input from artist-creator to audience-observer, these relationships could go both ways. What you and I have attempted with this text is just one possibility for how social experiments set up as exchanges, rather than extractions, can be leveraged for change, whether that change is based in imaginations of nongrowth, non-profit economies, or directed at academia and what counts as reading, value, and goodness.

NOTE

1. Regarding the capitalization of “Black,” please see Lori L. Tharps, “The Case for Black with a Capital B,” *New York Times*, November 18, 2014, <https://www.nytimes.com/2014/11/19/opinion/the-case-for-black-with-a-capital-b.html>; Vanessa Childers, “Conscious Style Guide: The Case for Capitalizing Black and White in Context of Racial Identity,” *Conscious Company*, April 3, 2019, <https://consciouscompanymedia.com/workplace-culture/conscious-style-guide-the-case-for-capitalizing-black-and-white-in-context-of-racial-identity/>; and Alex Kapitan, “Ask a Radical Copyeditor: Black with a Capital ‘B,’” *Radical Copyeditor*, September 21, 2016, <https://radicalcopyeditor.com/2016/09/21/black-with-a-capital-b/>.

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