

Indigenous Knowledges and New Materialism: A Citation Analysis of Exclusion

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Abstract: The article explores the exclusion of Indigenous knowledges from the emergence of new materialism, object-oriented ontology (OOO), and posthumanism in rhetoric and composition through citation network analysis and Native feminist theories. Indigenous knowledges have a much longer history of engaging material and environmental agency than the aforementioned theories, and their exclusion is an example of Western epistemic dominance. Using citation network analysis, I visualize the new materialism, OOO, and posthumanism citation network in rhetoric and composition to reveal the exclusion of Indigenous knowledges as an act of epistemological settler colonialism. I use Native feminist theories to explain the interaction of settler colonialism and sexism in the citation network. Finally, I outline suggestions for knowledge-making practices that disrupt colonizing citing behaviors.

Keywords: citation network analysis, Native feminist theories, new materialism, object-oriented ontology, posthumanism, Indigenous knowledges, rhetoric and composition

Introduction

New materialism¹ conceptualizes objects and environments as acting with interdependence, co-creation, and influence—with or without humans—and holds powerful implications for conversations around social and climate justice. However, while new materialism scholars may share these intentions, new materialism privileges Euro-Western lines of thinking while ignoring Indigenous knowledges that have long since elaborated on environmental and material agency (Cordova, Kimmerer). When Euro-Western scholars began “discovering” (Haas) material agency and then did not cite Indigenous scholars or thinkers, they reasserted colonial epistemological power. Among other disciplines, scholars from rhetoric and

¹ I use new materialism as an umbrella term to include posthumanism and object-oriented ontology. Although each theory includes its own history and features, Arola (“My Pink”), Clary-Lemon, and Bozalek and Zembylas’ posit that the three theories share similar ontological orientations with the material.

composition, anthropology, contemporary art, and geography have identified and detailed the problematic exclusion of Indigenous knowledges from new materialism (Arola; Clary-Lemon; Horton and Berlo; Riley Mukavetz; Riley Mukavetz and Powell; Powell, “I Got”; Rainforth; Ravenscroft; Sundberg; Todd). Prior decolonial scholarship has also outlined the historical and contemporary epistemic privileging (Baca; Cushman; Kimmerer; Mignolo; Powell, “Blood,” “Rhetorics”; Powell et al.; Tuck and Yang; L. T. Smith) of Euro-Western knowledges over Indigenous and other marginalized communities. Yet, a continued dismissal of Indigenous knowledges remains. In this article, I focus on the emergence of new materialism in rhetoric and composition as a specific example of this dismissal. Ignoring such a robust body of knowledge weakens and undermines new materialism’s application toward environmental and social justice. Moreover, to claim agency of land, materiality, and environment and then not cite Indigenous material knowledges is an act of epistemological colonization.

To trace how Euro-Western epistemic privilege has excluded Indigenous knowledges in the emergence of new materialism, I perform a citation network analysis of six key journal publications in rhetoric and composition. Leaning on Native feminist theories, I then analyze findings to show how the intersection of settler colonialism and patriarchal power produced a white and male-centric network to the exclusion of Indigenous scholars and knowledges. Finally, I outline practical suggestions for resisting colonizing citing behaviors that can be implemented both at the individual and organizational level.

Citation Network Analysis of New Materialism in Rhetoric and Composition

Analyzing new materialism citation trends in rhetoric and composition visualizes the exclusion of Indigenous material knowledges that Indigenous and other scholars have identified and explained. Moreover, what Euro-Western knowledges *were* cited in the emergence of new

materialism in rhetoric and composition? What can we understand about twenty-first century colonizing practices in academia through studying this contemporary example? Citation network analysis helps respond to these questions by elucidating the citing patterns of new materialist scholars in rhetoric and composition and revealing which scholars and texts were most cited and to what degree. Citation analysis offers a broad vantage point of a discipline, establishing what Derek Mueller calls network sense, the “distant and thin treatments” of a discipline that while incomplete, offer important perspectives on “relationships that define and cohere widespread scholarly activity” (3). Therefore, the following citation network analysis offers a satellite view of new materialism’s power grid—which literature and to what degree the literature was cited. Examining this grid helps provide a broad but necessarily distant accounting for the relationships formed to create new materialism lines of thinking. In this study, I merge citation network analysis with social network analysis to reveal collective citation practices. To begin, I offer a brief explanation of citation analysis and citation network analysis.

Put simply, a citation “implies a relationship between a part of the whole of the cited document and a part or whole of the citing document” (L. C. Smith 83). Specifically, *citation analysis* examines how often one document is cited by another document, how often two documents cite each other, and how often one or more documents are cited together. Citation analysis typically focuses on the reference page citations—as does this article’s study—but can also include in-text citations (content-based citation analysis). Citations are analyzed to understand trends and phenomena, to calculate the impact factor of journals, evaluate individual and institutional research, and make decisions around hiring, tenure, and research funding (Zhao and Strotmann 3). In other words, the number and scope of citations a scholar receives can

translate into professional promotion and monetary backing for future research, both of which increase the likelihood of a scholar's future citations.

Citation network analysis takes the citation counting and pairing that occurs with citation analysis and combines it with network visualization. "The collective view," as information scientists Dangzhi Zhao and Andreas Strotmann state, "of a large number of citing authors . . . can therefore be analyzed to study the intellectual structures of research fields" (21). Citation choices are therefore visible patterns revealing the people and topics composing a field of study. Citation network analysis shifts from an emphasis on statistical measures between documents toward broader, visual analysis of these relationships.

Because this article's citation analysis studies the citation choices of individual scholars that amass to exclude other scholars, I opted to focus on measurements used in social network analysis. *Social network analysis* emphasizes collective shifts, studying people in an organization and their relationships and interactions with each other (Liu 270). Taking this macro approach helps us understand how individuals influence each other's actions to create social patterns or certain outcomes: "social network data can be viewed as a social relational system characterized by a set of actors and their social ties" (Van Duijn and Vermunt 2). Simply put, social network analysis focuses on the links between people. In a network graph, people are represented by the dots or "nodes" and the connections between them are represented by the lines or "edges" (Telatnik). With citation network analysis, relationships between texts and authors within a discipline or set of ideas (here, the emergence of new materialism in rhetoric and composition) are visualized as a web revealing who is most connected to everyone else and how and to what strength these connections circulate. Examining connections within the new materialism citation

network helps us gain insight into how Euro-Western knowledges emerged to the exclusion of Indigenous knowledges.

Corpus of Articles

The corpus includes texts from key publications in rhetoric and composition housing new materialist work. I vetted texts from *College English*, *College Composition and Communication*, *Enculturation*, *Rhetoric Review*, *Rhetoric Society Quarterly*, and *Computers and Composition*. All journals are published in the United States and for English-speaking audiences. I arrived at these six journals through reading new materialism work and tracing bibliographies, other scholars' recommendations, and my own understanding of central publications in the field. I cross-checked the six journals with the Council of Writing Program Administrators ("Journals") and various university library guides. Together, the six chosen publications are a representative intersection of rhetoric and composition journals publishing new materialism work through 2019.

Within each publication, I conducted searches based on the terms "new materialism," "object-oriented ontology," and "posthumanism(ist)" for articles published through the year 2019. Because of the contemporary nature of the terms searched, setting an origination date was unnecessary. Most articles in the corpus were published between 2010 and 2019, with one outlier published in 2003. To vet the corpus, two criteria had to be met: 1) the terms "new materialism," "object-oriented ontology," or "posthumanism(ist)" were explicitly used and 2) the article aligned with Kyla Wazana Tompkins definition of new materialism:

At its heart, the New Materialism explores the potentially actant qualities of the material and non-human world—New Materialism then is interested in relations between things, objects, phenomena, materialities, and physical bodies, as well as the relations between those things (things with each other) and humans (humans with things). New Materialism

also considers the thingness of the human, the materiality of human bodies, and explores consciousness, feeling, affect, and other circulatory and shared social phenomena as they rise out of the substance of the world.

Tompkins' definition casts a broad net that, although linked to new materialism, includes the important features of object-oriented ontology and posthumanism. Her definition also connects with some Indigenous concepts of materialism. For example, the circulation of shared social phenomena rising from land resonates with Malea Powell's discussion of space as something made from stories, cultural practices, and land. She states, "Spaces, then, are made recursively through specific, material practices rooted in specific land bases, through the cultural practices linked to that place" ("2012 CCCC Chair's Address" 388). Tompkins' inclusive definition helps capture a broader scope of citing behavior that focuses on new materialism but overlaps with Indigenous materialism elements. If I used too rigid a definition, I might exclude work by Indigenous authors or work citing Indigenous scholars connecting their work even lightly to new materialism. While I anticipated the network would center on Euro-Western scholars, I did not want to disproportionately or unfairly magnify this.

Of the 137 articles vetted, 43 met the above criteria.² Of the references collected from these 43, I focused on authors cited by four or more individual articles, totaling 65 authors. As a sample, Table 1 shows authors cited by ten or more articles. Column two lists how many articles cited a specific author. Column three lists the total number of times an author was cited across the entire article corpus. Bruno Latour, for instance, tallied several more total citations because

² The corpus does not include book reviews, editorial commentary, or responses to other articles as these do not consistently include a bibliography and therefore cannot represent scholars' citing behaviors. To provide a fair and fuller scope of citation practices, second and subsequent authors were counted alongside first or single authored publications. Editors of anthologies cited as a whole were treated as authors to account for the power and influence editors have in steering emerging scholarship.

articles citing Latour would often cite more than one of his works. However, Thomas Rickert was cited by a higher number of articles in the corpus. All 65 authors with total citing articles and total number of citations are listed in Appendix A.

Author Name	Citing articles	Total number of citations
Thomas Rickert	24	29
Bruno Latour	20	70
Jenny Edbauer/Rice	15	17
Byron Hawk	15	24
Nathaniel Rivers	14	23
Jane Bennett	13	16
Laurie Gries	13	15
Karen Barad	12	14
Debra Hawhee	12	20
Katherine Hayles	12	16
Gilles Deleuze	11	15
Sidney Dobrin	11	20
Donna Haraway	11	17
Marilyn Cooper	10	12

Table 1 Authors Most Cited by Article Corpus (full list in Appendix A)

Methods

To display findings, I utilized the network visualization and analysis software *Gephi*. The nodes (dots) and edges (lines connecting the dots) illustrate the relationships between the citing articles and cited authors. Figure 1 illustrates these connections. The larger nodes received higher

numbers of citations and are centralized in the network. The smaller nodes received less citations from the articles in the corpus and place more peripherally in the network.³

The specific measurements used to analyze the network include *degree centrality* and *betweenness centrality*, both commonly used in social network analysis. Degree centrality reveals how many edges (lines) connect to a particular node. Betweenness centrality indicates the shortest path between one node and other nodes across the network. Betweenness centrality is often compared to airline routes with certain cities acting as active traffic points between other airports (Telatnik). While degree centrality reveals the most popular sources in a theoretical trend, betweenness centrality reveals possible gatekeepers of that trend. For Most Cited Authors, I visualize both degree centrality and betweenness centrality. Next, I visualize betweenness centrality of Most Cited Works, including books, anthologies, and journal articles. Following the description of data, I explain how the dominant texts and authors map onto Native feminist theories' intersection of patriarchy and settler colonialism.

³ Additional methods details: Reference entries from the article corpus Works Cited pages were inputted into a spreadsheet. Author(s), title of work, and year of publication were the primary data collected from each reference. All references were combined to determine the most cited authors, the number of articles citing those authors, and the total number of citations each author received. Inputting this data into *Gephi* required a spreadsheet (CSV) for the nodes (articles and cited authors) and another spreadsheet (CSV) for the edges (citations between articles and cited authors). Each edge, or connection, was inputted individually. That is, if "article 1" cites "author anonymous," then "article 1" will be listed in one column and "author anonymous" will be listed in the same row, in the adjacent column. Nodes were moved slightly to allow for easier readability of author names and article numbers. The network was formatted according to the Yifan Hu algorithm which makes nodes connected to each other closer to each other and also centralizes nodes with the most edges, or links ("Gephi Tutorial").

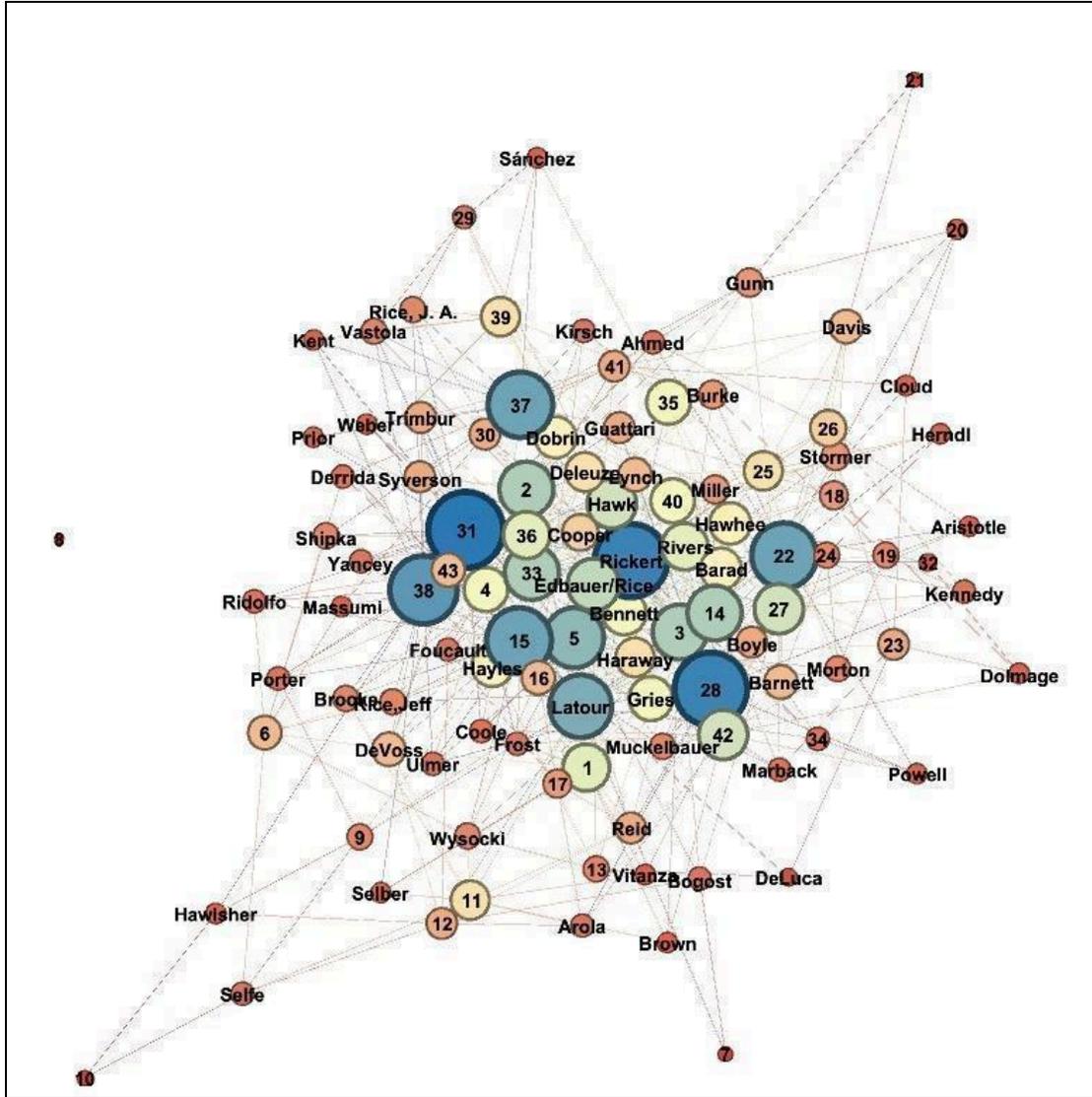


Fig. 1 Network showing degree centrality of most cited authors

Degree Centrality Findings

The first visualization (see fig. 1) shows the authors (represented by last name) most cited by the article corpus (represented by numbers). Figure 1 measures *degree centrality*, which displays a graphic based on the number of connections, or edges, each node receives (Telatnik). Reflective of Table 1, Rickert was cited by the most articles and therefore is the largest, most central node in the network. However, Article 10 cites only Hawisher and Selfe and therefore is placed at the periphery of the network nearest Hawisher and Selfe. Article 8 on the left, while

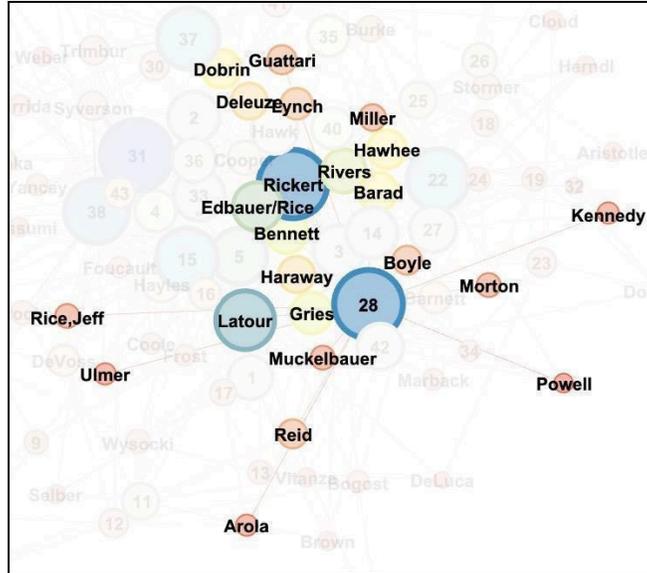


Fig. 4 Article 28 overlaps with Article 31 in connecting to central scholars in the network but maintains a central pathway

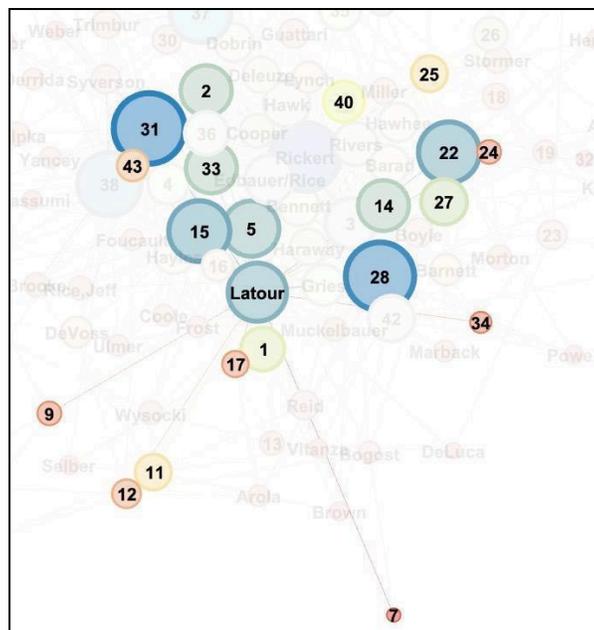


Fig. 5 Latour veers central but lower in the network, capturing the larger, more connected citing articles.

Betweenness Centrality Findings

The second analysis measurement is *betweenness centrality*, which visualizes nodes that are part of the shortest path to other nodes. In other words, if we started on one side of a network and wanted to chart the shortest route to the other side of the network, which nodes would we pass through the most? Figure 6 illustrates which nodes are the most active network hubs. While

Rickert has a higher degree centrality (more total edges or connections) than Latour, Latour and Rickert have similar betweenness centrality, meaning they both act as shortest path nodes to get to other nodes. While Article 28 (see fig. 4) and Article 31 (see fig. 3) had similar degree centrality with each other and with Rickert, their betweenness centrality shows them as less active hubs along node pathways. Following Latour and Rickert, the visualization shows Edbauer/Rice and Hawk as also having strong betweenness centrality, Edbauer/Rice being especially central in the network.

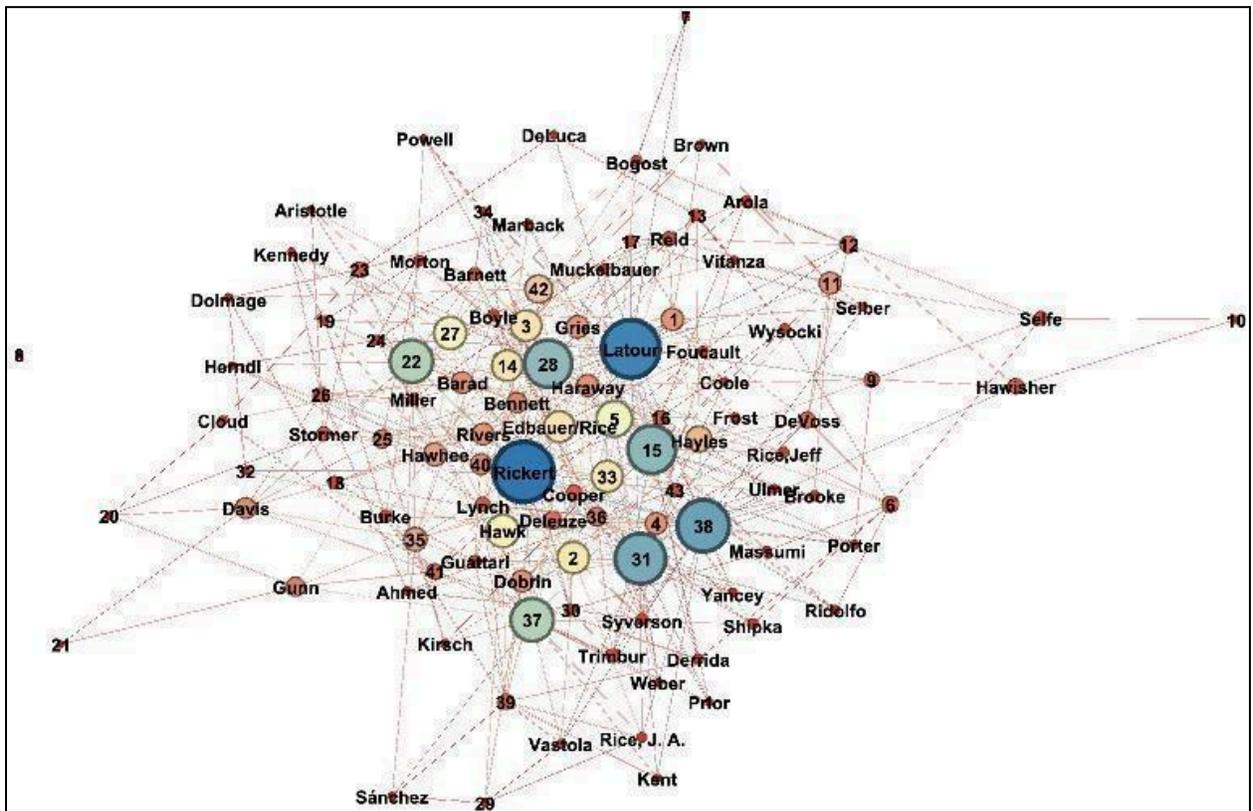


Fig. 6 Network showing betweenness centrality of most cited authors

Most Cited Works Findings

Following, I present Most Cited Works in the corpus of articles, including most cited anthologies, books, and journal articles. Table 2 compiles works that were cited by five articles

or more (see Appendices B and C for separate examinations of books and articles). Here, we see the individual texts steering new materialism in rhetoric and composition.

Most Cited Works	Author(s)/Editors	Citing Articles/Total Citations
<i>Ambient Rhetoric</i>	Rickert, Thomas	19
<i>Reassembling the Social: An Introduction to Actor-Network-Theory</i>	Latour, Bruno	12
<i>Vibrant Matter: A Political Ecology of Things</i>	Bennett, Jane	12
“Unframing models of public distribution: From rhetorical situation to rhetorical ecologies”	Edbauer/Rice, Jenny	11
<i>Meeting the Universe Halfway</i>	Barad, Karen	9
<i>Still Life with Rhetoric: A New Materialist Approach for Visual Rhetorics</i>	Gries, Laurie	9
<i>A Counter-History of Composition: Toward Methodologies of Complexity</i>	Hawk, Byron	8
<i>A Thousand Plateaus: Capitalism and Schizophrenia</i>	Deleuze, Gilles and Felix Guattari	8
<i>How We Became Posthuman: Virtual Bodies in Cybernetics, Literature, and Informatics</i>	Hayles, N. Katherine	8
<i>Politics of Nature: How to Bring the Sciences into Democracy</i>	Latour, Bruno	7
<i>Postcomposition</i>	Dobrin, Sidney	7

<i>The Wealth of Reality: An Ecology of Composition</i>	Syverson, Margaret	7
<i>Beyond Postprocess</i>	Dobrin, Sid, Rice, J.A. and Vastola, Michael	7 (25 total)
<i>Inessential Solidarity: Rhetoric and Foreigner Relations</i>	Davis, Diane	6
<i>We Have Never Been Modern</i>	Latour, Bruno	6
<i>New Materialisms: Ontology, Agency, and Politics</i>	Coole, Diana and Frost, Samantha	6 (8 total)
<i>Ecology, writing theory, and new media</i>	Dobrin, Sid	6 (8 total)
<i>Alien Phenomenology, or What It's Like to Be a Thing</i>	Bogost, Ian	5
<i>Bodily Arts: Rhetoric and Athletics in Ancient Greece</i>	Hawhee, Debra	5
<i>Lingua Fracta: Toward a rhetoric of new mamedia</i>	Brooke, Collin	5
<i>Pandora's Hope: Essays on the Reality of Science Studies</i>	Latour, Bruno	5
"A Hoot in the Dark: The Evolution of a General Rhetoric"	Kennedy, George	5
"Composing Objects: Prospects for a Digital Rhetoric"	Reid, Alex	5
"Rhetorical Agency as Emergent and Enacted"	Cooper, Marilyn	5
<i>Rhetoric, Through Everyday Things</i>	Barnett, Scot and Boyle, Casey	5 (10 total)
<i>Post-Process Theory: Beyond the Writing-Process Paradigm</i>	Kent, Thomas	5 (5 total)

<i>Thinking with Bruno Latour in Rhetoric and Composition</i>	Lynch, Paul and Rivers, Nathaniel	5 (9 total)
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Table 2 Most Cited Works: Books, Anthologies, and Journal Articles

Betweenness centrality is used again here to illustrate possible gatekeeper nodes of the network (see fig. 7). Rickert’s *Ambient Rhetoric* is clearly the most connected and influential node followed by Latour’s *Reassembling the Social*. Bennett’s *Vibrant Matter* is more influential in the Most Cited Works network than Bennett in the Most Cited Authors network. Likewise, Barad’s *Meeting the Universe Halfway* is also more influential in the Most Cited Works network. Edbauer/Rice’s “Unframing Models of Public Distribution” joins Bennett’s *Vibrant Matter* and Barad’s *Meeting the Universe Halfway* in terms of strength but is less central in the network.

active gatekeeper nodes. When looking at Most Cited Works, Rickert clearly dominates the network with *Ambient Rhetoric*. Latour follows with *Reassembling the Social*. Edbauer/Rice's "Unframing Models of Public Distribution," Bennett's *Vibrant Matter*, and Barad's *Meeting the Universe* follow.

Discussion: Intersections of Settler Colonialism and Heteropatriarchy and Heteropaternalism

Using citation network analysis of citing behaviors of new materialists in rhetoric and composition visualizes Euro-Western epistemological dominance in the emergence of new materialism and confirms the exclusion explained by Indigenous scholars. Next, I break down network data in terms of Native feminist theory to illustrate the co-occurrence of settler colonialism and patriarchy. Native feminist theories describe settler colonialism as a gendered process, and it is notable that of the Indigenous scholars in rhetoric and composition, women, such as Kristin Arola, Lisa King, Malea Powell, Andrea Riley Mukavetz, comprise the majority in leadership and influential scholarship. Notable, too, is that Native women were the primary voices (Arola, Todd) pointing to the naming and claiming (Haas; T. King) practices embedded in new materialism, which suggests new materialism's disregard was not simply Indigenous knowledges but the intersection of indigeneity and gender. Moreover, Malea Powell and Kristin Arola, both Native scholars included in the Most Cited Authors Network, rank alongside Aristotle (see fig. 6). Although new materialism is a forward-thinking theory, it still privileges one of rhetoric and composition's canonical forefathers whose work arguably is much less relevant to new materialism theory than Powell and Arola. New materialism, therefore, offers an important example of Native feminist theoretical application linking settler colonialism to patriarchy.

Informed by Native feminisms and activism by Indigenous women⁴, Native feminist theories support robust and complex analyses of colonial-based power structures. Maile Arvin, Eve Tuck, and Angie Morrill offer this definition:

We define Native feminist theories as those theories that make substantial advances in understandings of the connections between settler colonialism and both heteropatriarchy and heteropaternalism. Native feminist theories focus on compound issues of gender, sexuality, race, indigeneity, and nation. (11)

Their definition lays a foundation for examining the entanglement of settler colonialism with heteropatriarchy/heteropaternalism through overlapping tensions around gender, sexuality, race, indigeneity, and ideas of the nation and nation-state. Native feminist theories demand a complex orientation to decolonial work and “demonstrate that feminisms, when allied with other key causes, hold a unique potential to decolonize the ascendancy of whiteness in many global contexts” (Arvin et al. 11). Native feminist theories do not intend to conflate different structural violences. Rather, Native feminist theories seek to explore mutual interactions and momentum building of different structural violences through the generation point of settler colonialism’s intersection with heteropatriarchy and heteropaternalism.

As the network is mostly white authors, I also do not—in my examination of gender—intend to conflate settler colonialism with an example of mostly white women being less cited than white men. What I do want is to exemplify the robust reach of Native feminist

⁴ Important to note is “feminism” has long carried a strong association with whiteness (Ross; Arvin et al). Native feminist theories have long contributed to whitestream feminism, but whitestream feminism has a history of ignoring Native feminist work or perpetuating the settler colonialism/heteropatriarchy/heteropaternalism triad (Arvin et al). As Mishuana R. Goeman and Jennifer Nez Denetdale state, “Feminism is long held to be in purview of white rule . . . It is long believed to be a European invention or, much worse, a colonial imposition that sought to destroy tribal ways of life” (9). With that, Indigenous women have had to negotiate their own space to represent their own agency. Native feminisms, therefore, posits that “there is no one definition of Native feminism, rather, there are multiple definitions and layers of what it means to do Native feminist analysis” (Goeman and Denetdale 10). Native feminisms, therefore, invite plurality of methods and ideas and also an attention to land and context.

theoretical application. I argue settler colonialism is the unseen iceberg, and sexism toward mostly white, Western women is the visible tip viewable in the data. While gender gaps in citation practices are apparent and annoyingly persistent in several fields⁵, we seldom trace sexist citation practices to structures of settler colonialism. Thinking through contemporary sexist citing behaviors as co-occurring with settler colonialism knits into Native feminist theories' ambition of understanding settler colonialism not as an event but as "a relentless structure, not contained within a period of time" (Arvin et al. 13). That is, settler colonialism is a present and active mechanism that is not often linked to present and active gender discrimination. When applied to citation practices, Native feminist theories show that whenever and wherever we enact settler colonialism, as Euro-Western scholars did when they ignored Indigenous materialisms, that we are also enacting sexism and that these ramifications are far-reaching.

Defining Settler Colonialism and Heteropatriarchy/Heteropaternalism

To understand how Native feminist theories explain structural phenomena, I unpack the triad of settler colonialism, heteropatriarchy, and heteropaternalism. Settler colonialism works through both external⁶ and internal⁷ forms of colonialism to arrive at a "persistent social and political formation in which newcomers/colonizers/settlers come to a place, claim it as their own, and do whatever it takes to disappear the Indigenous peoples that are there" (Arvin et al. 12). With settler colonialism, colonizers invade with the intent of making the land their home, intertwining both extraction and control of people and resources.

Native feminist theories contend that settler colonialism intertwines with two specific patriarchal mechanisms, heteropatriarchy and heteropaternalism. Heteropatriarchy represents

⁵ See Ahmed's *Living a Feminist Life* for a general discussion and Budrikis, Maliniak et. al., and Odic and Wojcik for example studies

⁶ External colonialism is when colonizers extract natural resources from Indigenous lands and spaces, including humans, animals, plants, precious minerals, etc. (Tuck and Yang 4).

⁷ Internal colonialism includes the control of resources within the colonized land and also includes segregation (ghettos), criminalization (prisons/policing), divestment, surveillance (schooling), among others (Tuck and Yang 5).

“social systems in which heterosexuality and patriarchy are perceived as normal and natural, and in which other configurations are perceived as abnormal, aberrant, and abhorrent” (Arvin et al. 13). In other words, male bodies are not only the presumed center but also presumed straight. Heteropaternalism extends heteropatriarchy to describe the “presumption that heteropatriarchal nuclear-domestic arrangements, in which the father is both center and leader/boss, should serve as the model for social arrangements of the state and its institutions” (Arvin et al. 13). Therefore, heteropaternalism structures the social orders of entities such as governments and schools after the heteronormative family model where father is center, sole leader, and ultimate decision maker. Heteropaternalism holds particular significance to the United States as the U.S. was colonized differently than other part of the Americas. Evelyn Glenn explains French and Spanish sent men only while the English sent entire families, copying and pasting nuclear-domestic arrangements in full. The dominant “masculine whiteness” (Glenn) that emerged included that white settler women also held no property or legal rights.

Native feminist theories illustrate that past and present rearticulations of settler colonialism are always rearticulating elements of heteropatriarchy and heteropaternalism. Early activist and intellectual work of Indigenous women negotiated these complex intersections.⁸ Sexism from settler colonial mechanisms continues to circulate as Qwo-Li Driskill reminds us: “No understanding of sexual and gender constructions on colonized and occupied land can take place without an understanding of the ways colonial projects continually police sexual and

⁸ Many Indigenous women have had to contend with both settler colonialism and heteropatriarchy/heteropaternalism not only being imposed upon their communities, but circulated within their communities as well where “sovereignty movements led by Native men often mirrored dominant patriarchal values” (Million 56). Women had to navigate sovereignty and self-determination against settler colonial power coming from outside their community while also navigating heteropatriarchy/heteropaternalism (often influenced by settler colonialism imposed policies) from the male leadership within their community. For an example, see Dian Million’s “Felt Theory: An Indigenous Feminist Approach to Affect and History” and her discussion of Canada’s Indian Act of 1876.

gender lines” (73). Driskill positions colonialism as a disciplinary authority pressing for sexual and gender constructions reinforcing colonial control.

Gender Inequity in New Materialism Networks

While Euro-Western scholars engaged in practices of settler colonialism—arrived at an episteme, claimed it as theirs, and disappeared Indigenous material knowledges, to parrot Arvin et al.’s definition—they also engaged in practices of gendering. Within the 65 authors composing the new materialism network, 37% present as women (n=24) and 63% present as men (n=41).⁹ The total citations for Most Cited Author and Most Cited Work are in proportion to these figures as Table 4 illustrates. However, the authorship for the corpus of articles was approximately even

Presented Gender	Most Cited Author <i>authors cited by 4+ articles</i>	Most Cited Work <i>works cited by 5+ articles</i>
Women total citations	243 (36%)	80 (35%)
Men total citations	440 (64%)	149 (65%)

Table 4 Total Citations by Gender for Author, Work, and Anthology Editor

in terms of binary presented gender. Furthermore, when focusing on the most connected and influential in the network—that is, authors cited by ten or more articles—women comprised *more than half* of the authors but still totaled significantly less citations. Of the 14 authors cited by ten articles or more in the corpus, 57% are women and 43% are men. However, women number 41% of total citations, while men accrue 59% of total citations (see Table 5).

⁹ Because I argue the network operates under a settler, gendered network, I chose to analyze along a gender binary. I use “present” to acknowledge gender binary as a structural, surface construct, not a reality. Although the term “present” offers a more gender inclusive term resisting assumptions of gender identity, I acknowledge it is limited and incomplete in its accounting of gender.

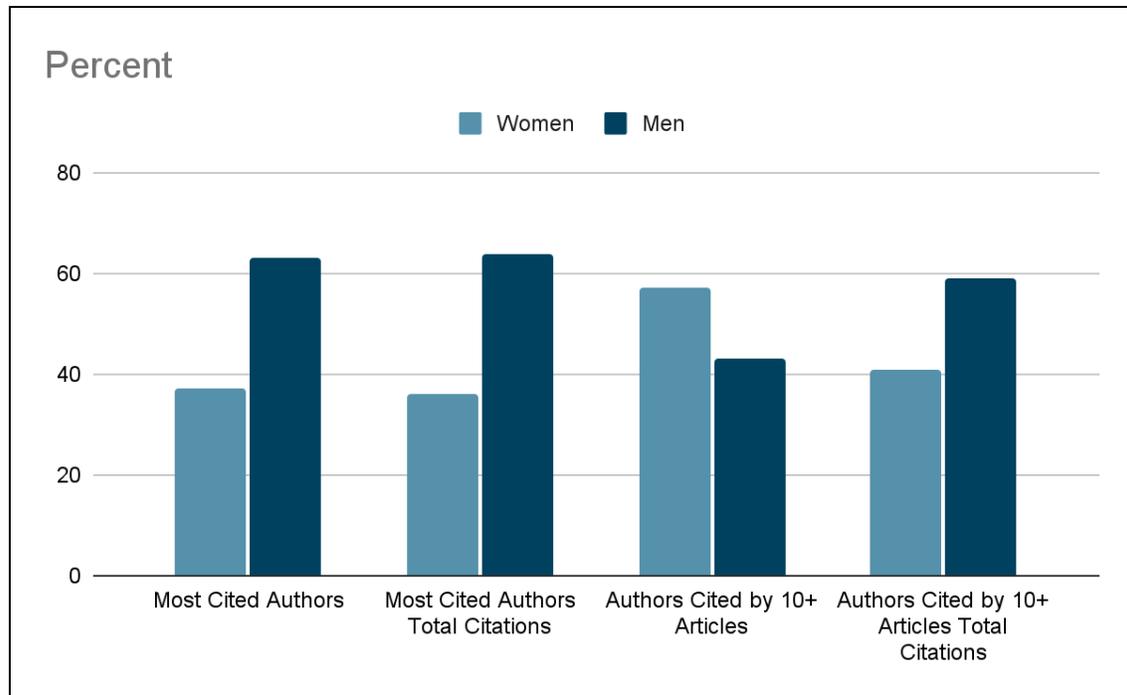


Table 5 Most Cited Authors Gender Gap

Therefore, even when women outnumber men, men still accrue significantly more citations, supporting sexism as a structural practice. Sara Ahmed explains why patriarchal mechanisms are practiced across genders, in addition to race, stating “Women too, people of colour too, might cite white men: to be you have to be in relation to white men (to twist a Fanonian point). Not to cite white men is not to exist; or at least not to exist within this or that field” (Ahmed, “White Men”). Therefore, to exist as a node in the new materialism network means citing white men.

Both degree centrality and betweenness centrality showed male and white (Rickert and Latour) as nuclei of the network. These findings extend the conversation to Native feminist theories’ link to heteropaternalism (Arvin et al.). Whereas Indigenous research practice typically supports stability arising from equity, colonizing research practice typically supports centrality arising from exclusion. Shawn Wilson specifies, “I think in a dominant system, nepotism generally involves the use of friends and relations in a concerted effort to keep others out. In

healthy Indigenous communities though, the strength of already established bonds between people can be used to help uplift others to bring them into the circle” (81). The new materialism network organizes strongly around Rickert and Latour suggesting the network is not only an example of dominant systems (limiting and reinforcing power to a select few) but also represents the heteropaternalistic need to organize around a nuclear male power center.

Rickert (*Ambient Rhetoric*) operates even more strongly and centrally in the Most Cited Works network than Most Cited Authors network (see Table 2). If we examine the reference page of Rickert’s *Ambient Rhetoric*, women account for only 16% of citations¹⁰. This is not unique to Rickert. In “Women, Men and News,” a study of news stories about politics and government, only 16% of sources cited were women (Sieghart 181), reflecting trends of public-facing texts. As Rickert is cited by 19 articles, nearly half the corpus, his text strongly reinforces this trend in the network. While one could argue Rickert dominates the rhetoric and composition new materialism network because of his rhetoric-specific text (*Ambient Rhetoric*), Latour, a philosophy scholar, follows as the “grandfather” of the network. Other leading scholars in the network are both from within and outside rhetoric and composition. Rhetoric and composition new materialists consistently cited from multiple fields, suggesting that rhetoric-specific texts were not disproportionately favored.

Following Rickert in the Most Cited Works network, Latour (*Reassembling the Social*) and Bennett (*Vibrant Matter*) place relatively distantly with 12 citing articles each, with Latour showing higher betweenness centrality, or gatekeeper power, than Jane Bennett in the network (see Table 2, figure 7), which suggests that even though Bennett performs alongside Latour, Latour still holds more access to the network because he connects to other, more heavily

¹⁰ To analyze Rickert’s reference page, I used the same methods as for the corpus of articles. I did not include references of media such as music albums, films, and CDs.

connected nodes. In other words, who you connect with is more important than how many you connect with. Jenny Edbauer/Rice (“Unframing Models of Public Distribution”), Karen Barad (*Meeting the Universe Halfway*), and Laurie Gries (*Still Life with Rhetoric*) are also central in the network. Yet even though four of the most active (aside from Rickert and Latour) nodes were authored by women, the Most Cited Works’ gender gap is significant with 149 total citations to works by men and 80—nearly half—total citations to works authored by women (see Table 4).

Compared to the broader gender progress of rhetoric and composition, new materialism citation practices are a couple decades behind. In *Network Sense*, Derek Mueller analyzes the most cited scholars in the lead journal *College Composition and Communication* from between 1987-2011 to illustrate that the discipline continues to cite a variety of scholars, leaning less and less on a central few. Analyzing his data set for gender disparity reveals that of the top cited scholars, 45% present as women (46% of total citations) and 55% present as men (54% of total citations) over the twenty-five year period (see Table 6).

CCC top cited scholars, 1987-2011				New materialism top cited scholars in rhet/comp, 2003-2019 (41 out of 43 published from 2011-2019)			
Presented gender	# of scholars	Total citations	% total citations	Gender (presented)	# of scholars	Total citations	% total citations
Women	45	1998	45.5%	women	24	243	35.6%
Men	55	2391	54.4%	men	41	440	64.4%

Table 6 Top cited scholars in CCCs compared to top cited scholars in new materialism by gender

Mueller also isolated the top ten scholars across five-year increments. Looking at those five sub periods of time, gender equity increased incrementally, coinciding with scholars citing wider networks (see Table 7). All but two articles from the new materialism corpus were

published from 2011-2019, after the conclusion of Mueller’s study. However, upon examining the five-year increments, new materialism matches the gender gap of CCCs during the 1990s.

Presented gender	1987-1991	1992-1996	1997-2001	2002-2006	2007-2011
Women	38.3%	35.9%	36.7%	45.4%	46.5%
Men	61.7%	64.1%	63.3%	54.6%	53.5%

Table 7 Top cited scholars in CCCs by gender in five-year increments

New materialism also followed sexist trends toward white women alongside the exclusion of Indigenous knowledges. Rebekah Sheldon notes the early exclusion of women in the unfolding of “the speculative turn”¹¹, noting a “casual and apparently unwitting embrace of patrilineation” (Sheldon 203). The patrilineal line unrolled Heidegger, Derrida, Foucault, and Deleuze to the exclusion of feminist science studies scholars such as Stacey Alaimo, Donna Haraway, and Karen Barad (Sheldon; Clary-Lemon). While new materialism scholars ignored Indigenous material knowledges almost entirely, they did so alongside early pushes to exclude Western material feminisms. While white settler feminisms have, as Lindsey Nixon states, “more often than not, [chosen] to ignore the ongoing processes of colonialism from which they actually benefit,” at a certain point settler colonialism sees that those benefits are cut-off.

Following Sara Ahmed, I mean to argue that the centrality of white, straight, and male scholars by the corpus is not simply individual choice but institutional practice. Ahmed establishes “white men” as an institutional term, a set of mechanisms that reinforces the visibility/invisibility continuum based on the white men “social order governing the behavior of a set of individuals within a given community” (Ahmed, *Living a Feminist Life* 153). That is, bodies move and achieve power within a system through adhering to a system’s “social order” or

¹¹ Term proposed by Levi Bryant et. al.’s 2011 anthology *The Speculative Turn: Continental Materialism and Realism* to encompass shift toward object-oriented ontology and similar lines of thinking.

through being a body that is privileged in the system. As Ahmed clarifies, “organizations become reproduced around and from the same bodies” (*Living a Feminist Life* 154). “Others,” then, remain diminished and pushed to the periphery as the central power works to reproduce itself and maintain a closed system. Following the white men institution, the new materialism network in rhetoric and composition reproduced white and male bodies as central, dominant knowledge makers. Collectively, the networks reveal systemic sexism, illustrating settler colonialism as a gendered activity.¹²

To illustrate settler colonialism on a textual level, I examine two specific examples of how new materialism scholars condescended, resisted, or ignored Indigenous knowledges. Specifically, I examine Jane Bennett’s *Vibrant Matter*, and Nathaniel Rivers’ “Deep Ambivalence.” Although I critique both texts, I should note that whereas most other new materialist texts remained within Euro-Western canonical walls, these two texts do show awareness of Indigenous knowledges, even if under the settler lens.

In *Vibrant Matter*, Jane Bennett begins her text by condescending Indigenous ways of knowing, which she vaguely dubs “philosophies of nature,” and, leaning on W.T.J. Mitchell, “premodern attitudes.” She calls on her audience to adopt a “naivete” in approaching the vital nature of things and suggests “[becoming] temporarily infected by discredited philosophies of nature” (18). Not only does Bennett’s framing suggest that Indigenous philosophies are not legitimate knowledge, but that they are a contagion. Quoting W.T.J. Mitchell, she states approaching ideas of vital materiality risk “the taint of superstition, animism, vitalism, anthropomorphism, and other premodern attitudes” (qtd. in Bennett 18). This statement

¹² See Richard Delgado’s “The Imperial Scholar” and “The Imperial Scholar Revisited” for an early examination of “white men” institution in civil rights law during the 1970/80s. Delgado discusses the closed system of twenty-six white male scholars that comprised the center of civil rights law theories and court citations to the exclusion of marginalized scholars.

illustrates how the Euro-Western gaze fails to represent terms like animism and tribal, among others. Instead, Euro-Westernism subjugates the terms into a form of fetishism (Horton and Berlo), relegating Indigenous knowledges to a spiritual or magical ether.

Bennett references specific settled land in a story of sensing agency in the tableau of “glove, pollen, rat, cap, stick” laying across “the grate over the storm drain to the Chesapeake Bay,” (4). Like many settlers, she overlooks the Piscataway lands (“Piscataway Conoy Tribe”) where she and “glove, pollen, rat, cap, stick” are standing. In her story, she notes agency in a material, nonhuman tableau, but not the agency of Chesapeake Bay and its original, Algonquian word, Chesepiooc (“Chesapeake Bay Program”). In her conception of “vital materiality,” Bennett theorizes nonhuman actors as active participants, but makes these claims through a Euro-Western framework. She makes vague references to what are almost certainly Indigenous ways of knowing, framing these knowledges as discredited and an infection.

Whereas Bennett vaguely references and then diminishes Indigenous ways of knowing, Rivers directly references and then ignores. In “Deep Ambivalence and Wild Objects: Toward a Strange Environmental Rhetoric,” Nathaniel Rivers encounters Native people and land, but overlooks them to situate in a Euro-Western, primarily male line of theorists. In his opening, he leans on an essay by Louis Owens called, “Burning the Shelter,” describing how Owens, a forest service ranger, participated in an effort to remove human-made structures from the Glacier Peak Wilderness. In this segment of the piece, Rivers illustrates a resistance toward Indigenous knowledges through ignoring various cues. To begin, Owens encounters two Native American women who were headed to stay at the shelter their father built, the one Owens just burned. This interaction sparks the realization by Owens of the detriment of the nature/culture binary, referencing the “500-year-old pattern of deadly thinking that separates us from the natural world”

(qtd. in Rivers 421). Owens' reference to modernity's beginning—the invasion of the Americas by Europe—is followed by Rivers clarifying this 500-year-old pattern is a “pattern of thought deeply rooted in the Western tradition” (421). Although Rivers acknowledges the long pattern of destructive thinking within Western tradition, the scholars he pulls from are centrally Western, mostly male.

Rivers cites a final note from Owens that holds an even more direct opportunity to engage with Indigenous knowledges. Owens states, “Our native ancestors all over this continent lived within a complex web of relations with the natural world, and in doing so they assumed responsibility for their world that contemporary Americans cannot even imagine” (qtd. in Rivers 421). Owens situates Native peoples as in the past even though he just met two who were “very much alive” (to parrot Thomas King). Owens also side-steps his settler self by using “*our* native ancestors,” inserting himself into Native history (qtd. in Rivers 421; emphasis added) and claiming, as describes Viola Cordova, Native culture as “part of the ‘heritage’ of the West” (159).

Rivers unpacks his discussion of environmental rhetoric and the emerging “new” theories of material agency through Euro-Western knowledges and testimony. The default to Euro-Western knowledges in this example conveys the settler colonial message that settler lines of thinking know better about the speaking land than original peoples with an ethos and much longer history of practices understanding the environment as agential. While both Indigenous people and knowledges were directly referenced in this piece, they were not seen as legitimate sources worth pursuing. Rather, the Native women and Owens' reference to interdependence and relational webs were relics of the past with “new” materialism as the future.

Conclusion: Suggestions Toward Relational Citation Practices

New materialism's epistemic colonization of Indigenous, material knowledges exemplifies the Native feminist theories triad of settler colonialism's connection to heteropatriarchy and heteropaternalism. That is, as new materialism practices settler colonialism, it also practices sexism. As humorist Tiffany Midge writes, "The term *Indigenous Feminist* is redundant" (50). So, too, then might "settler sexist" be redundant. Aligning with Native feminist theories offer an opportunity to go for the root rather than the leaves of sexist systems by pressuring the bedrock of settler colonialism. Doing so also shifts our epistemological architecture toward a more stable and fair composition. Following, I outline three suggestions for fostering citation and research practices that resist colonizing and sexist knowledge-making. I see these suggestions as particularly helpful to non-Native allies.

First, Kristin Arola suggests we clearly locate our knowledge and knowledge-making practices. Even if new materialism scholars do not choose to cite Indigenous knowledges, one of the most important practices, she posits, is to recognize that there are several intellectual traditions. Arola elaborates:

For me one of the biggest things is for folks to come at work with a good heart while simultaneously knowing that knowledge seeking is an on-going process. Humility matters when engaging this work, so to position yourself honestly, to say "I am coming from [this intellectual tradition] while recognizing that [that intellectual traditional] also engages these questions in different ways, and I am locating myself [here for these reasons]" matters A LOT. Also, just taking the time to acknowledge your own limitations and knowledge set matters A LOT. ("Perspectives" 395)

Arola encourages scholars to contextualize their epistemologies and to recognize other epistemologies. Acknowledging Euro-Western knowledges in our scholarship de-seats Euro-Western epistemology as neutral, central, objective knowledge. Instead, Euro-Western knowledges become one of many epistemes. Therefore, new materialism scholars might introduce their scholarship as Euro-Western new materialism and give reasons for choosing the Euro-Western intellectual tradition. Arola's suggestion clarifies that it is not the quality or contribution of Euro-Western knowledges that is problematic, but that Euro-Western knowledges situates as *the* knowledge.

The second suggestion is practicing an Indigenous research paradigm as described by Shawn Wilson in *Research Is Ceremony*. A core feature of an Indigenous research paradigm is relationality, which includes not only relations with people, but the environment/land, cosmos, and ideas. Research that follows an Indigenous paradigm moves with a much broader conception of responsibility and reciprocity. Useful to understanding Euro-Western epistemic privilege in scholars' citing behaviors, a citation network following Indigenous practices of relationality might call upon its most active hubs to extend toward additional nodes rather than reinforcing already active hubs (e.g. Rickert and Latour). Wilson also offers a different way to think about the relevance of the relationships we establish through our citation practices. He states, "Rather than viewing ourselves as being *in* relationship with other people or things, we *are* the relationships that we hold and are a part of" (80). Seeing our citing relationships as active representations of ourselves rather than passive lines connecting us to people and ideas emphasizes the importance that all our relations be accounted for, including land and people, things and ideas. Crucially, Wilson posits that "The concepts or ideas are not as important as the relationships that went into forming them" (74).

Finally, I suggest “critical ignorance” to resist dominant Euro-Western epistemologies. I define critical ignorance as the intentional non-learning, unlearning, or learning-later dominant epistemologies. Non-learning is deliberately omitting canonical figures to prioritize non-dominant knowledge traditions. For example, my doctorate program’s non-canonical comprehensive exam approach supports non-learning. As a white, Western, cis-woman scholar, I likely would have found it difficult to resist citing the canon and the acceptance and success that can accompany sexist, colonial citing habits if traditional rhetorics were part of the programmatic core. Instead, my exam list was tailored to my coursework and chosen specialty, which enabled time and opportunity to study Indigenous and other rhetorics instead of the rhetorical traditional (white, Western, and/or male). I see a non-canonical approach as being applicable to other disciplines, greatly diversifying our knowledge-generation and validating and empowering more students and scholars.

Unlearning our own colonial, sexist citing habits requires the labor of looking longer and differently to connect to non-Western intellectual traditions that support our research interests. Malea Powell provides ten starting texts supporting decolonizing the canon of rhetoric and composition (“Rhetoric on Native Land”; see also Cultural Rhetorics Theory Lab). Other sources such as #CiteIndigenousAuthors and #CiteBlackWomen provide more interdisciplinary starting points. As we conduct research, I encourage us to foster greater awareness of how structural inequalities circulate our disciplinary citation houses.

Course organization and offerings are important for the learn-later approach—teaching habitually marginalized intellectual traditions as the first rather than additive lesson in our courses or course offerings. For example, In Malea Powell’s “2012 CCCC Chair’s Address,” Frances Howe describes her first orientation to rhetoric through an American Indian rhetorics

class and what a unique and valuable “origin story” this was within the rhetoric and composition discipline. First impressions and orientations to ideas matter. Teaching marginalized knowledges first works to place Euro-Western knowledges as one of several intellectual traditions instead of the base and center of knowledge-making.

The emergence of new materialism in rhetoric and composition is an important example of citation practices as a settler colonial mechanism that, as Native feminist theories argue, also reproduces heteropatriarchal/heteropaternal power. Counter to its intentions, new materialism showed an inability to fully see and hear land and the multiple nations of Indigenous communities, many of which hold philosophies, practices, and knowledge bases with extensive explanations and contexts regarding material agency. Critical ignorance is how I am thinking through what it means to resist and reform settler colonial knowledge-making on an individual and collective level. To non-learn, unlearn, or learn-later dominant knowledges is one way to strengthen allyship and foster richer, more inclusive scholarship. In addition, Wilson outlines how we can develop more relational, responsible citation practices. Finally, Arola suggests that when we do connect our work to the Euro-Western tradition, we identify it as such.

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Appendix A: Most Cited Authors Total

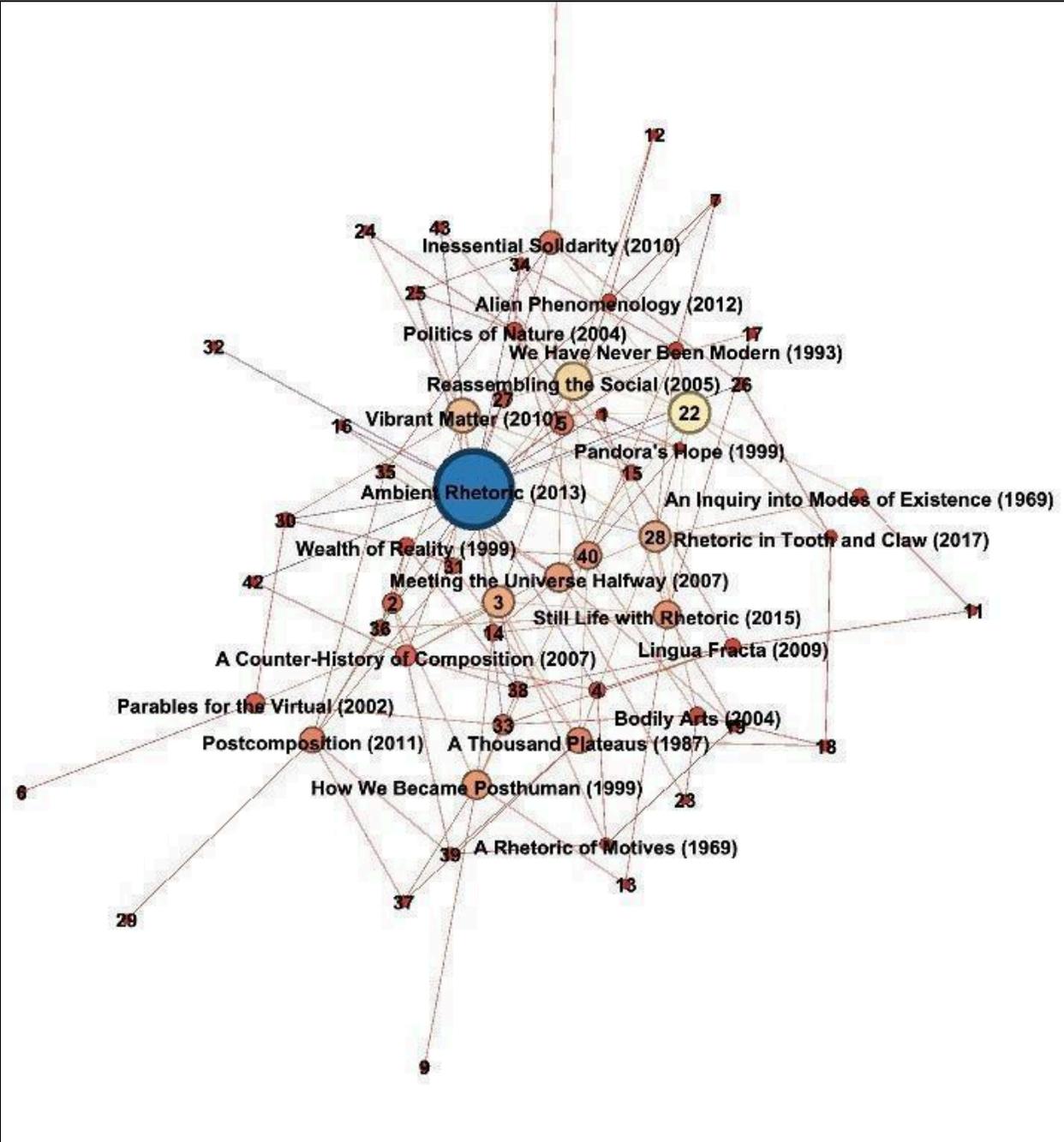
Author	Number of citing articles	Total number of citations
Rickert, Thomas	24	29
Latour, Bruno	20	70
Edbauer/Rice, Jenny	15	17
Hawk, Bryon	15	24
Rivers, Nathaniel A.	14	23
Bennett, Jane	13	16
Gries, Laurie	13	15
Barad, Karen	12	14
Hawhee, Debra	12	20
Hayles, N. Katherine	12	16
Deleuze, Gilles	11	15
Dobrin, Sidney I.	11	20
Haraway, Donna	11	17
Cooper, Marilyn	10	12
Barnett, Scot	9	11
Boyle, Casey	9	10
Davis, D. Diane	9	15
DeVoss, Dànielle Nicole	9	11
Lynch, Paul	9	10
Guattari, Felix	8	8
Reid, Alex	8	11
Trimbur, John	8	10
Burke, Kenneth	7	10
Gunn, Joshua	7	9
Miller, Carolyn R.	7	8
Stormer, Nathan	7	7
Syverson, Margaret	7	7
Brooke, Collin Gifford	6	8
Coole, Diana	6	6
Morton, Timothy	6	13
Muckelbauer, John	6	9
Rice, J. A.	6	8
Rice, Jeff	6	7
Shipka, Jody	6	8
Vastola, Michael	6	8
Wysocki, Anne F.	6	7
Ahmed, Sara	5	6
Aristotle	5	5
Bogost, Ian	5	5
Derrida, Jacques	5	5
Foucault, Michel	5	7

Frost, Samantha	5	5
Kennedy, George A.	5	8
Kirsch, Gesa E.	5	5
Marback, Richard	5	6
Porter, James E	5	12
Ridolfo, Jim	5	5
Selfe, Cynthia	5	10
Ulmer, Gregory	5	11
Yancey, Kathleen Blake	5	6
Arola, Kristin L.	4	4
Brown, James J.	4	5
Cloud, Dana L.	4	5
DeLuca, Kevin	4	5
Dolmage, Jay	4	5
Hawisher, Gail E.	4	7
Herndl, Carl G.	4	4
Kent, Thomas	4	9
Massumi, Brian	4	5
Powell, Malea	4	6
Prior, Paul	4	4
Sánchez, Raúl	4	5
Selber, Stuart	4	4
Vitanza, Victor	4	5
Weber, Ryan P.	4	5

Appendix B: Most Cited Books

Book	Author(s)	Citing Articles
Ambient Rhetoric	Rickert, Thomas	19
Reassembling the Social: An Introduction to Actor-Network-Theory	Latour, Bruno	12
Vibrant Matter: A Political Ecology of Things	Bennett, Jane	12
Meeting the Universe Halfway	Barad, Karen	9
Still Life with Rhetoric: A New Materialist Approach for Visual Rhetorics	Gries, Laurie	9
A Counter-History of Composition: Toward Methodologies of Complexity	Hawk, Byron	8
A Thousand Plateaus: Capitalism and Schizophrenia	Deleuze, Gilles and Felix Guattari	8
How We Became Posthuman: Virtual Bodies in Cybernetics, Literature, and Informatics	Hayles, N. Katherine	8
Politics of Nature: How to Bring the Sciences into Democracy	Latour, Bruno	7
Postcomposition	Dobrin, Sidney	7
The Wealth of Reality: An Ecology of Composition	Syverson, Margaret	7
Inessential Solidarity: Rhetoric and Foreigner Relations	Davis, Diane	6
We Have Never Been Modern	Latour, Bruno	6
Alien Phenomenology, or What It's Like to Be a Thing	Bogost, Ian	5
Bodily Arts: Rhetoric and Athletics in Ancient Greece	Hawhee, Debra	5
Lingua Fracta: Toward a rhetoric of new mamedia	Brooke, Collin	5
Pandora's Hope: Essays on the Reality of Science Studies	Latour, Bruno	5
A Rhetoric of Motives	Burke, Kenneth	4

An Inquiry into Modes of Existence	Latour, Bruno	4
Parables for the Virtual: Movement, Affect, Sensation	Massumi, Brian	4
Rhetoric in Tooth and Claw: Animals, Language, Sensation	Hawhee, Debra	4

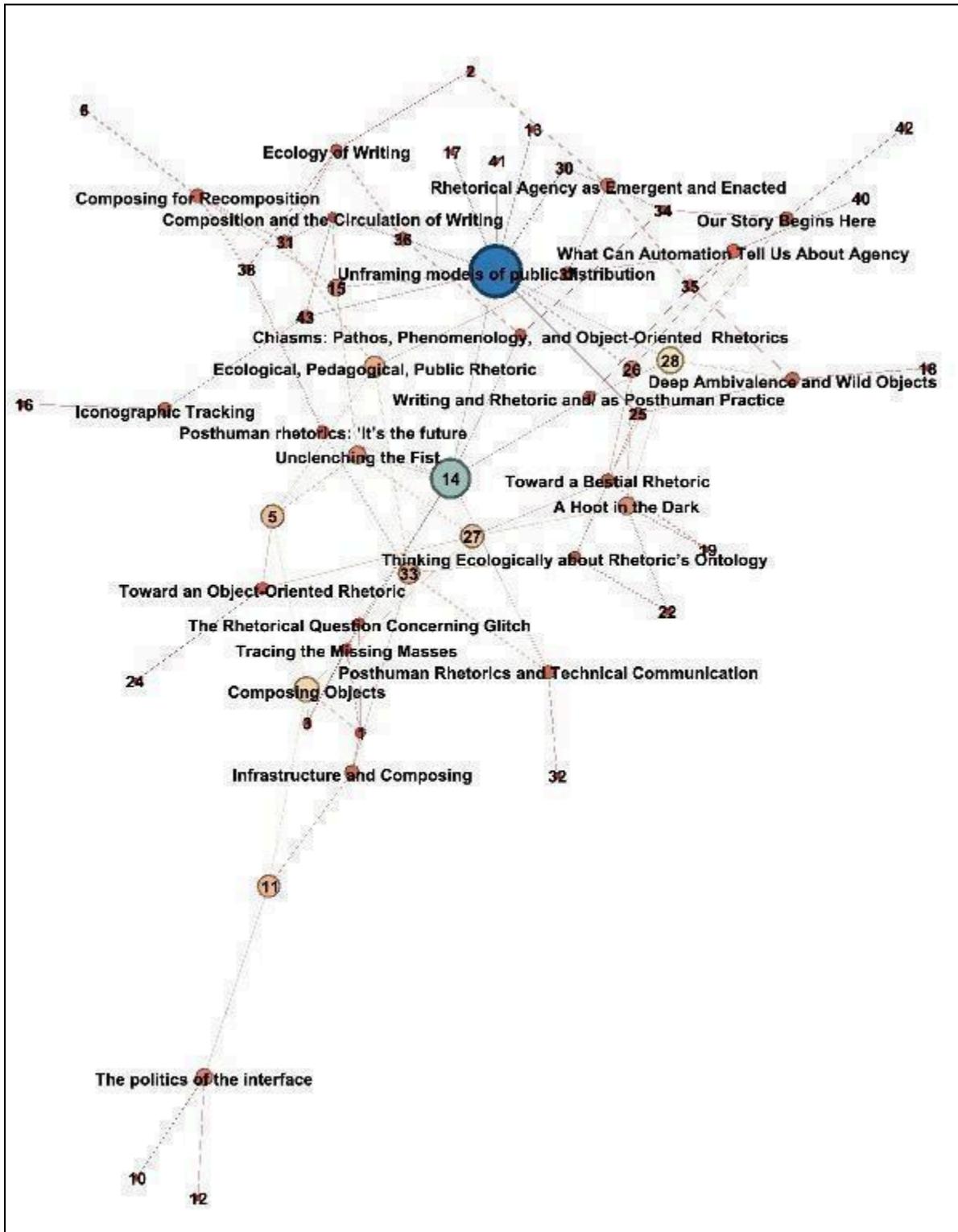


Most Cited Book Network

Appendix C: Most Cited Journal Articles

Journal Article	Author(s)	Citing Articles
Unframing models of public distribution: From rhetorical situation to rhetorical ecologies	Edbauer/Rice, Jenny	11
A Hoot in the Dark: The Evolution of a General Rhetoric	Kennedy, George	5
Composing Objects: Prospects for a Digital Rhetoric	Reid, Alex	5
Rhetorical Agency as Emergent and Enacted	Cooper, Marilyn	5
Composing for Recomposition: Rhetorical Velocity and Delivery	Ridolfo, Jim and Danielle DeVoss	4
Composition and the Circulation of Writing	Trimbur, John	4
Deep Ambivalence and Wild Objects: Toward a Strange Environmental Rhetoric	Rivers, Nathaniel A.	4
Ecological, Pedagogical, Public Rhetoric	Rivers, Nathaniel A. and Ryan P. Weber	4
The Ecology of Writing	Latour, Bruno	4
Toward a Bestial Rhetoric	Hawhee, Debra	4
Unclenching the Fist: Embodying Rhetoric and Giving Objects Their Due	Marback, Richard	4
What Can Automation Tell Us About Agency	Miller, Carolyn R.	4
Chiasms: Pathos, Phenomenology, and Object-Oriented Rhetorics	Barnett, Scot	3
Iconographic Tracking: A Digital Research Method for Visual Rhetoric and Circulation Studies	Gries, Laurie E.	3
Infrastructure and Composing: The When of New-Media Writing	DeVoss, Danielle and Ellen Cushman	3
Our Story Begins Here: Constellating Cultural Rhetorics	Powell, Malea, Daisy Levy, Andrea Riley-Mukavetz, Marilee Brooks-Gillies, Maria Novotny,	3

	Jennifer Fisch-Ferguson	
Posthuman Rhetorics and Technical Communication	Mara, Andrew, and Hawk, Byron	3
Posthuman Rhetorics: ‘It’s the Future, Pikul	Muckelbauer, John and Debra Hawhee	3
The politics of the interface: Power and its exercise in electronic contact zones	Selfe, Cynthia L. and Richard Selfe	3
The Rhetorical Question Concerning Glitch	Boyle, Casey	3
Thinking Ecologically about Rhetoric’s Ontology: Capacity, Vulnerability, and Resilience	Stormer, Nathan	3
Toward an Object-Oriented Rhetoric	Barnett, Scot	3
Tracing the Missing Masses: Vibrancy, Symmetry and Public Rhetoric Pedagogy	Rivers, Nathaniel	3
Writing and Rhetoric and/as Posthuman Practice	Boyle, Casey	3



Most Cited Articles Network

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