The territory in which this text was written is the ancestral homeland of the Beothuk. The island of Newfoundland is the ancestral homelands of the Mi’kmaq and Beothuk. I would also like to recognize the Inuit of Nunatsiavut and NunatuKavut and the Innu of Nitassinan, and their ancestors, as the original people of Labrador. We strive for respectful relationships with all the peoples of this province as we search for collective healing and true reconciliation and honour this beautiful land together.¹

Taanishi. Max Liboiron dishinihkaashoon. Lac la Biche, Treaty siz, d’ooshchiin. Métis naasyoon, niiya ni: nutr faamii Woodman, Turner, pi Umperville awa. Ni papaa (kii ootinikaatew) Jerome Liboiron, pi ni mamaa (kii ootinikaatew) Lori Thompson. Ma paraan et Richard Chavolla (Kumeyaay). I’m from Lac la Biche, Treaty 6 territory in northern Alberta, Canada. The parents who raised me are Jerome Liboiron and Lori Thompson. I am connecting with Métis family through a lineage of Woodman, Turner, and Umperville that leads back to Red River. Rick Chavolla of Kumeyaay Nation is my godfather. These are my guiding relations.²

¹ This Land acknowledgement was created collectively with leaders of most of the province’s Indigenous governing bodies. These are not my words: they are words chosen for guests of this land. They are not mine to change.

² Dear Reader: thank you for being here. Introductions are important because they show where my knowledge comes from, to whom I am accountable, and how I was built. Some of these things are not for promiscuous, public consumption and some of them are. To young Indigenous thinkers in particular: one of my struggles has been how to introduce myself properly without also telling stories that aren’t mine to share or that feature personal or
In his first year, PhD student Edward Allen came into my office, sat down in a small wooden chair that was certainly not built for him, and asked if his name had to be on his dissertation. He argued that because his dissertation would be a product of many people’s knowledge, putting his name on the front page would be a misrepresentation of authorship. I am fortunate to keep such company. His point is a good one: no intellectual work is authored alone. Many people built this book. Many are acknowledged here and throughout the text in footnotes so readers can see whose shoulders I stand on. I see these footnotes enacting an ethic of gratitude, acknowledgement, and reciprocity for their work. They make it harder to imagine these words are just mine, an uninterrupted monologue. They are not stashed at the end, but physically interrupt the text to support it and show my relationships. Here, footnotes build a world full of thinkers whom I respect. By putting footnotes on the page, I aim to account for how citations are “screening techniques: how certain bodies take up spaces by screening out the existence of others,” as well as “reproductive technologies, a way of reproducing the world around certain bodies.” Citing the knowledges of Black, Indigenous, POC, women, LGBTQAI+, two-spirit, and young thinkers is one small part of an anticolonial methodology that refuses to reproduce the myth that knowledge, and particularly science, is the domain of pale, male, and stale gatekeepers.

Building a book reminds me of what Alex Wilson (Cree) calls “coming in,” or coming to better understand our “relationship to and place and value in [our] own family, community, culture, history, and present-day world.” Wilson is talking about coming in as a two-spirit process of place-based relationality, in familial trauma or scandal. I have tried to model the ways mentors have taught me to introduce myself that point up to structures of relation or oppression rather than pointing down to effects on family. Charismatic as the practice may be, I will never open a vein to bleed for my audience to make the case that colonial violence exists in our everyday lives. I have watched so many of you at conferences talk about your traumas and your pain, often to make the case that our intellectual labour has stakes, has roots, has validity, has teeth. Personally and professionally, I don’t think academic spaces have earned that blood. I watch the (mostly white) academic audiences at these talks become rapt and feel the pleasure and the depth of blood-and-trauma talk, but I also think that these arguments are only heard in a way that allows many to continue to believe that Indigenous people are inherently traumatized, always already bleeding. Charisma, after all, is about resonance with existing values and ideas. It is your choice how you introduce yourself. One of my guideposts for introduction and the place of trauma is Tuck, “Suspending Damage.”

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3 S. Ahmed, “Making Feminist Points.” For more on the politics of citation, see Mott and Cockayne, “Citation Matters”; and Tuck, Yang, and Gaztambide-Fernández, “Citation Practices.”
4 A. Wilson, “N’tacinowin Inna Nah,” 196.

Acknowledgements
There are ways to do acknowledgements that refuse to order people. Andrea Ballestero’s *A Future History of Water* is a beautiful example, where acknowledgements are in a kaleidoscope of relations. It is cool, smart, and refuses structures that prioritize, rank, categorize. In my scientific work with [clear](https://www.clear.org/), whom you’ll meet in a moment, we talk about the hierarchy of ordering a lot, and we choose to stay with the tensions of ordering for many reasons. Here, I order my thanks because the way I have been taught obligation does indeed prioritize some over others. For more on ordering ethically, or at least equitably and with humility, see M. Liboiron et al., “Equity in Author Order.”

**TL;DR:** My goal is to do science differently. Part of that is happening in the footnotes.

I suspect that the first person I should acknowledge is the one I text in the middle of the day because I’ve come to an irreconcilable tension in the book’s argument, and who gives up her time to talk me through it, not as charity or even friendship (though that, too), but as part of a lesson in good relations and familyhood. Emily Simmonds, I hope you see how your teaching by example is reflected in every aspect of the book. Thank you, and Constance, for the place you’ve given me in your—our—family. Maarsi.

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Readers, did you know there is this wonderful type of event where people who are invested in you and your work come together, on couches and over food, for a couple of days to give feedback on your book? I didn’t, until Joe Masco told me about it. I think it has a real name, but I’ve called it a book doula party. It means peer review is based in love and generosity—one of the greatest academic gifts I have ever received. To the book doulas who took time out of their busy lives to hold the head of this book and guide it into the world—Michelle
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