Diversification of Waste: Production of Value?

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Abstract

In this article we argue for the productive and generative possibilities of waste. Waste is not wasted rather waste produces and creates in multiples. Waste has geographies and localities which determine and characterize its connections to people, places, things, and matter. Both matter and waste-matter also have material, political, and biopolitical consequences for places, humans, and non-humans. In this spirit, we explore the boundaries and value of waste in our own academic production and the academic production of others while interacting with and collecting waste. Using the waste materials, and drawing from Viney, Thill, Massumi, and Bauman, we interrogate the conditionality of waste respective of time, the ways in which waste is ordered and reordered, and a reconsideration of capital-value discourse and waste. By doing this we hope to elicit alternative ways to process, consume, and create scholarship outside of the contained, knowable ways so common in Academia.

Getting to Know and Live Waste

Waste has geographies which determine and characterize its connections to people, places, things, and matter (see Cantor, 2017; Hawkins & Muecke, 2002). Both matter and waste-matter have material, political, and biopolitical consequences for places, humans, and non-humans. "Waste can thus be understood as a para-

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dox and a boundary material; defining something as "waste" involves drawing a boundary line around what is valuable" (Cantor, 2017, p. 1219). It also produces epistemological insights into human's relationship with objects and matter (see also Hird, 2012). Waste has its value, materiality, process in its difference in time and place. Waste also carries both value and non-value in different academic contexts. In this paper we associate the potential value of waste with waste's generative diversification processes, namely: accumulations of waste (e.g., sedimentation, fermentation, and preservation), time and spatialization of waste (e.g., creation, expiration, age), and functionalities of waste (purpose, use, functional dimensions). We also argue that the value and waste itself is not a singular concept but the multiplicity and ongoing diversification of waste contributes to the future potential and infinite usefulness of waste here and in the future. We draw examples from the Academia especially focusing on the academic waste including thought waste, written waste, time waste, biological waste, relational waste, collaborative waste, digital waste, information waste, and many unidentifiable and unrecognizable forms of waste.

This process of encountering (academic) waste was one of differentiation rather than a linear endeavor.Rather than putting forward a linear path this paper is written more organic ways where thoughts, practices, and references prompt another and one insight and action leads to another. The chronological resistance of this text is also emphasized so that we can trace connections to the sedimented and layered accumulation of 'waste.' In this paper, we will outline how we first grappled with our own ideas of academic waste and experiences with it through collected items. We will then describe the ways in which these experiences were transferred from our own academic spaces to the halls of an international conference. These generative times are representative of our lived experiences and experiments with waste. They started with and continued to produce waste, from our offices, to our writing, to our conference, to our theorizing. By engaging with our waste, and the waste of others, we will finish the paper by making theoretical connections to the way waste is re-ordered, made part of production, and may otherwise be valued.

In order to begin exploring the idea of waste, we (the authors) thought separately on our experiences with academic waste and collected items that we used to think with and about waste. These items were varied, some were what we might traditionally consider waste (i.e. orange peels, pinecones, and old assignments) and others were simply different manifestations of thinking on waste (i.e. a screenshot of a full hard drive, a picture of an archival space, and a drawing of a woman climbing stacked paper). These items allowed for us to enter into and embody (waste) conversation and live with the waste. In an attempt to facilitate this experience, we scattered the materials around a meeting space and began to experiment and discuss.

During our lived experience and experimentation with waste—we became and unbecame waste, multiplied into it and with it, and multiplied it. While thinking and discussing diversity of waste, types of waste, we discovered multiple directions, however, instead of choosing one we decided to play with directionality(ies).

Image1
Academic Waste Value?

We moved beyond categorizing and representing waste, we related to it and let it un-become. We didn't recycle it, sort it, limit it, or compile it. We engaged with its messiness, invisibility, shapes and piles. We danced with it, talked to it, had unpleasant silent moments with it, connected and chaotically touched. What might waste do? What it isn't? Do we possess it? Or are we possessed by waste(d)values?

The processes described above can have a price tag—like dancing with the data—carry with themselves an inherent cost? At the same time dancing with academic material, for example, has yet to reach the productive state which is required for value to be measured or utilized in the academic marketplace. In some ways, dancing with data is outside the value-added systems which control the production in the Academia. There is no direct demand for this type of data dance in many academic contexts—why is partially why academic experiments like this can be refreshing, provoking, affective, and precious valueless. We do not see academic waste as necessarily producing novelty (creating innovative market-valued outcomes)—instead that academic waste functions other ways. For example, academic waste could function as a process of closeness with intense uncertainty, pain and joy of exploration, of relating and connecting, continuous construction and deconstruction with/in/through movement and bodies. As we will clarify below, academic waste, for us, is a space of possibilities, turns, creative procrastinations and

not-knowings. Spiraling deeper into shelfed waste rather than discarding it might be a frustrating and inconvenient process, in that it raises questions, inconveniences and contradictions rather than providing neat answers.

We also experimented with waste value in Academia not only in our own offices but also in a conference space. For example, in a presentation on academic waste at the 15th International Congress of Qualitative Inquiry, we read parts of the early version for this paper (some of which was edited away for flow, or space restrictions - waste in its own regard). In an attempt to explore the waste of an academic conference, we invited the audience to reflect on their own waste and, if willing, give it to us. In an almost liturgical mantra, we asked: What is your academic waste? Do you have any with you right now? Could you share with us? The reflection on and collection of waste happened at the beginning, middle and end of the presentation. Each time participants were prompted to share their academic waste with the exact same prompt, they responded differently and some of them became frustrated with the reoccurring academic 'waste collection and production.' More specifically, the repetition became irritating as we asked them to both continue to reflect on their relationship with waste, identify it and give some to us.

Of these participants, the colleagues we knew jokingly threw a shoe, a canvas conference bag, and an empty plastic bottle all the while groaning as we entered the final collection phase. The continual reactivation produced a friction, an uncomfortable tiredness produced by our prompts. Without dismissing the jovial nature in which our audience responded to this reactivation, the unrest it elicited had a familiar feeling to it. As Thill (2015) in his book called *Waste* indicated, most have a difficult time seeing waste other than a small thing—individual litter—or a large thing—like systemic pollution. He wrote how waste might challenge our scales and contemplations about value of matter. Was their friction in the final request for waste because the audience was osculating between small and large conceptions of waste?

Office table waste I

I mean, imagine how full the world is of things that aren't important anymore. That's interesting also in the light of academic importance and usefulness. For example, I also keep all my notebooks. I have now accumulated some of them throughout the years. Like 17 of them

Ahead of time I don't know what turns into waste. I don't know if notes are wasted or not because they are discarded and they are staying stacked up in my bookshelf. But then at the same time, I go back to them occasionally. I put some of them into use. And I'm really happy that I have that material. Even though I think the majority of notebook text will not be used up and it goes unnoticed forever. Either I have used those ideas or they are outdated or they are no longer relevant.

But then there are some pieces once in a while that I find kind of helpful and useful in today's world and academic context

I really don't return to them that often but sometimes when I'm really desperate, I go in there. I don't go there if I know exactly what I'm doing or what my ideas are but if I am searching for

something or generating something different or completely new, I could go back there.

And then I sometimes go back there and see how awesomely productive I have been and what great ideas I have.

So these notes are not a waste also in a way that they give you some satisfaction, or say a sense of accomplishment.

Ideas and thoughts and collaborations and drawings and collective jottings, whatever, are included in those.

How about wasted lives? Life waste? I want to talk about wasted lives as academics because that's what I was collecting (artifacts of wasted life) and those became materials for our play activities. I felt like somehow life has been wasted when I think about my use of time as an academic or life is a byproduct of, you know, academic waste.

Our experimentations and living(s) with academic waste raised many questions about politics, time, timeliness of matter, use and reuse, and cyclical and/or infinite processes associated with waste in the Academia. We became more conscious of our own (academic) waste but we also hoped that our colleagues could see waste differently. Different 'waste' artifacts, ruins of waste experimentation, object and matter potentially considered as (academic) waste lingered in hallways and meeting spaces after our experimentations and interactions with matter. Seemingly wasted, broken, and unusable materials stayed in their unusual places without movement, questions, or even visible wonderings by our colleagues, cleaning staff, or students.

Evading Waste

It is possible that academic waste has potential to evade neoliberal control and management. Labeling something as waste enables scholars to transform waste into a profitable academic object and desirable scholarly matter. Some materials, matter, and ideas are determined to be 'waste' to be eliminated from the capitalist production or they are to serve as a part of the capitalist accumulation of value and efficiency in higher education. However, this focus on value and efficiency can also lead to a repurposing of waste into 'resource' which has its own gain. Expanding the notion of paracommons Lankford (2013) wondered who gains from an efficiency gain and how excess such as waste might produce with own value. For example, what is produced from the sedimentation of written and digital wastes? Is writing, as Pollock (1998) positioned it, performed as an effect or "a sedimentation in the form of a specific social relation" (p. 78)? Or is the value of digital academic waste layered in small proportions with elements that have been otherwise classified as waste such as old emails, outdated memos, and discarded or erased posts? Sedimented 'writing-waste' might also function similar to any heterogeneous matter that settles to the bottom of a liquid, itself a multitude of layers only needing to be separated in order to be productive. We homogenize valuable and worthless sed-

imentation "through a sorting operation, and then [we] consolidate the resulting uniform groupings into a more permanent state" (de Landa, 2000, p. 62) which produces value.

How might our academic presentation audience and colleagues differentiate between valuable and worthless materiality and sedimentation of matter? Our audience certainly did share with us, to various degrees and of various materials. The 'academic waste' ranged from the obvious to the surprising. First, the handouts generated from other presentations. These materials, if given freely by a presenter, can remain with an attendee throughout a conference to be either discarded or retained. Value from the presenter is not automatically retained by the handout, moving to a different place in the line of production from "material to supply for presentation—valued" to "material received—value unknown". The value-material transformation takes place in relation to the passing of time. For these presentation handouts, perhaps time has created the condition in which they became waste. Though this is often speculation, as Viney (2014) indicated that waste is often found in those liminal spaces. Second, we secured notes from people who studiously listened to presentations. In some cases, they were dated and organized, with questions to follow-up on at a later date.

We wonder, then, will they sit on the shelf like the notebooks we wrote about above, or does the author have a realistic idea of the future value of these presentation notes. Academic waste. Perhaps the production of these notes is because they are expected. Academics, or institutions, pay to attend these conferences, in exchange for the payment we get unfettered access to any of the presentations offered. Were the participants showing that they could produce, as Bauman (2004) suggests, a useful product? While notes can be useful tools, what does it mean that they are so easily discarded? Third, there were also fair amounts of lecture notes, materials that were produced to organize and effectively convey the scholarship being presented. It is doubtful that an organization of remarks holds much lasting value to the one preparing it, but might it hold value for others? Students might gain insight into how to prepare a successful academic lecture. The notes from a renowned academic could prove insightful to researchers in similar areas or theoretical arenas. However, it is doubtful that the value would hold outside of the interest area, discipline or language group. It is this way we can see that production, now waste, can be both desired or discarded in a multitude of ways (Thill, 2015).

In addition, we collected a number of full papers from authors in other presentations who read from lengthy prepared segments from existing manuscripts. These came in two forms. The first were from colleagues that we knew, the others were from strangers. The papers from known colleagues were folded or stapled. The strangers—or unknown colleagues—provided ripped up full papers. Was this an attempt to preserve the original value of their work when contributing to an unknown scholar? Our colleagues could be assured that their work—in its full not-ready-for-publication form would be safe. However, the inherent value
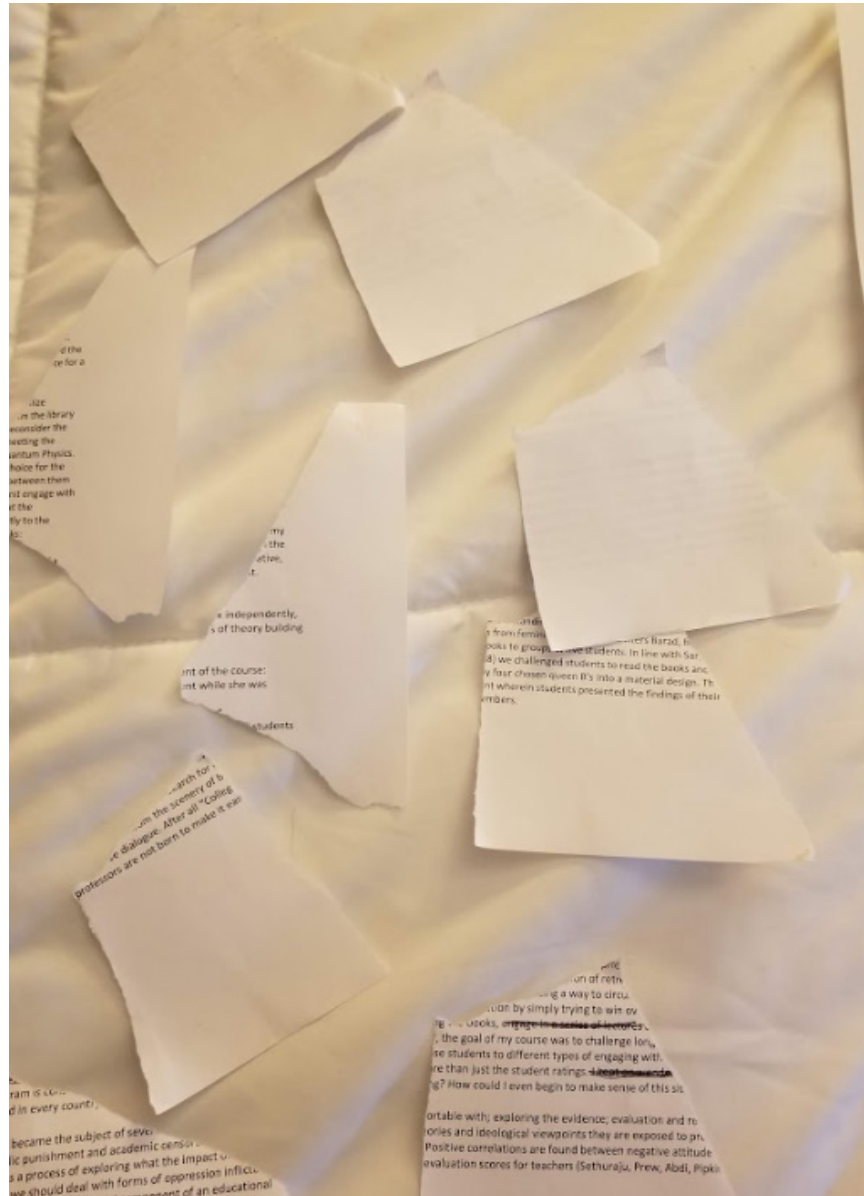
Image 2
Presentation Notes—Discarded
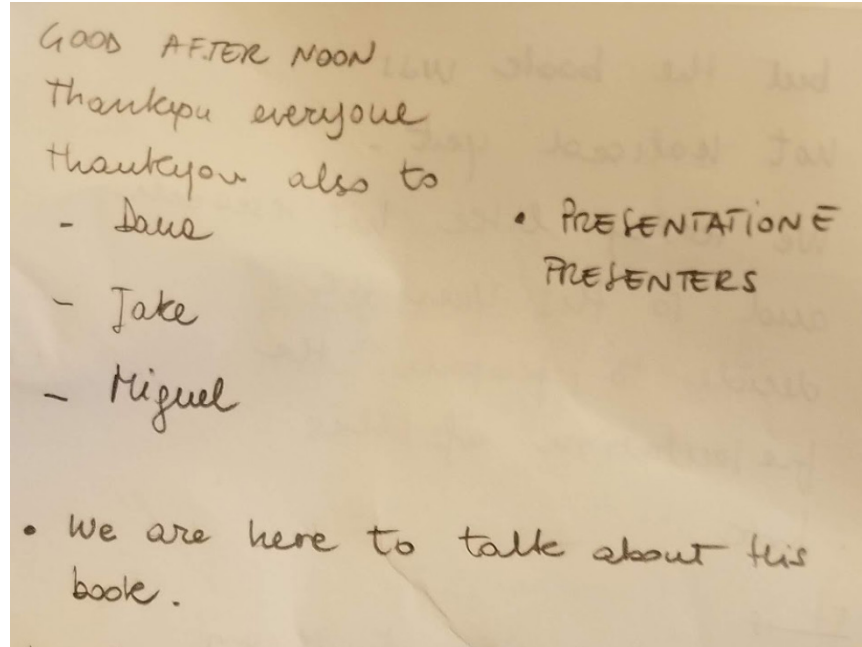
in unpublished work might be something that required ripping, deconstructing, obfuscating to consider 'academic waste.'

Business cards were also discarded at the time of our presentation. In the waste collection we found a few business cards collected from people who worked at universities. The origins are unknown. Were they discarded because a business card is an old-fashioned analog way of exchanging information in a digital age or were they discarded because someone knew they didn't want to maintain contact with the individual the card represents? Perhaps the important biographical information may have already been transferred to another medium, turning the business card from a valuable object of relational connection into something that served its purpose and lost its value. This opens all avenues to digital waste, where transforming paper to pdf creates wastelands similar to those of previous generations. Converting materials to digital copies doesn't revive, transform, or transfer value. Rather, as Thill (2015) states it forces us to become "More and more sophisticated curators, not only of the things that are precious to us, but also of our daily process of emptying out our desires towards things over and over again, as ponderous as the sanitation worker who spends his days knee-deep in everyone else's muck" (p. 33)
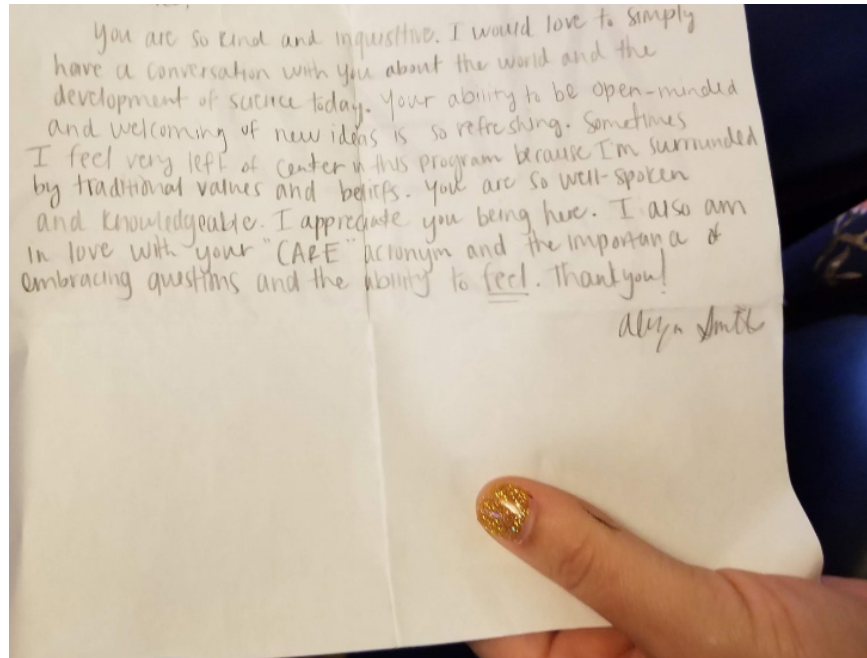
Finally, an academic put in a name plate from an event with an encouraging note

Image 3
Ripped Up Full Paper—Aesthetic Waste? Art Waste?

on the inside from a student. The academic came up after our presentation and asked for it back. She mentioned that while the note would be waste to most people, she kept

Image 4
Love Feeling Waste

You are so kind and inquisitive. I would love to simply have a conversation with you about the world and the development of science today. Your ability to be open-minded and welcoming of new ideas is so refreshing. Sometimes I feel very left of center in this program because I'm surrounded by traditional values and beliefs. You are so well-spoken and knowledgeable. I appreciate you being here. I also am in love with your "CARE" acronym and the importance of embracing questions and the ability to feel. Thank you!

Aliya Smith

it in her wallet as a reminder of why she is doing what she is doing. This academic had a very specific time-space connection with this waste, one that others have no access to.

We also read sections of the draft manuscript (specifically Thill, below) to our presentation audience. One presenter read the text, while the other was throwing balled up paper at the presenter. Were the balls of paper representational of the creation of waste in the moments of presentation, speech uttered and turned into waste on the ears of different listeners? Perhaps. The presenter continued to read the text. The quote from Thill "Waste thus signifies something more than just a certain stage of an object's life cycle; it is our specific affective relationship to an object that makes it "waste' in the first place…the thing loses it thingness, and becomes something to eliminate" (2015, p. 29) was written on dissolving paper. Once the quote was read the presenter put the paper in a small jar of water, dissolving almost immediately. The words dissolving into a mixture of paper, ink and water. The presenter then poured a glass of the ink, paper, water waste mixture and consumed it. From writing on the paper, to speaking the text, to re-consuming the words. Recycled in so many ways.

Image 5
Office Table Waste II

Time(lines) of Matter

Waste has differentiating time-lines and as such it establishes unpredictable and unanticipated relation with time. Viney (2014) argued that waste is "matter for whom time has run out or has become precluded" (p. 2). Matter, especially waste matter, expires. "Waste frequently requires a sense of how time has somehow passed, paused or is no longer available to us through the things that surround us" (Viney, 2014, p. 3). Time creates and conditions waste. Academic material does not become waste without time. 'Waste time' is the space where time and waste meet and form a relationship with a particular kind (which allocates 'waste' state to a matter and materiality). Viney (2014) also proposed that "the value of things is determined by the times of use and waste that we ascribe to them" (p. 4). Waste is (be)coming by having been (past-presence coalition). Waste's potential is realized in time. For example, some matter is more needed in the future, it is recycled to other's time and so on. Waste-time is compared to use-time. Waste-time builds from a particular disorientation. Waste-time does not have a functional or temporal end and it is being not anchored in the past or into the future. Academic waste can mingle in multiple times including endless and undefined waste-time. Waste transforms potential (of matter, materiality, objects and more) into waiting room and waste objects linger

on. They mark and measure passing time (e.g., in years, days, hours, and seconds but also in academic credit hours, tenure clock time, close to retirement time, sabbatical time). Waste objects carry within them traces of past time and past uses while staying open to future. Waste is a speculation. Maybe a speculation of use-fulness and need of matter and objects at hand. According to Viney (2014), waste can be small and big, animal and human, this and that expressing transitions and between spaces for fixed positions. "Waste is often to be found between something and nothing, presence and disappearance" (p.16).

What happens when one reuses academic materials which have potential for waste? Can previously produced materials fit in, complement, generate difference in current thought and present thinking-doing?
How might the following 'academic waste' change the direction of this paper? Senseless waste? Absent waste? Dark waste? Shadow waste?
What might scholarship look like in the absence of clear views, without a need to signify and identify, or to declare strange only in the relation to the familiar?
Fluid? Collective? Material? Visual? With and without images? With and without meanings? Collective gatherings? Sensing without senses? Knowings without subjectifications?
What could be accomplished through uncomfortable knowing in uncomfortable and strange contexts? What happens when every idea is a multiplicity?
Maybe darkness. Maybe soulbodies. Maybe methodologies. Maybe fluid methodologies, bird methodologies, grass methodologies, rock methodologies. Spoken, silent, performed, lived experiences of darkness and shadows.
Maybe academic shadow-waste…

We collected images of waste with-out value, often one-person value or un-no-ticed and undiscovered waste value, value left-overs and more. More specifically, the images included in this piece show transitions not only in the ways that we moved into and out of our conversations with waste, but also in the ways that other waste came into our lives and in doing so become something else. The materials we used in the various stages of this paper, like the orange peel or the torn up academic paper, have likely decomposed in a compost bin or landfill. While Viney would say that their time has run out, has it now? We've digitally transformed them—including an image of the peel and paper—and referenced them several times in this piece. Perhaps after this article neither will no longer remain in the discourse around academic waste, but we collectively reinvigorated their desire, their production, their function.

Brain-Waste

I'm wondering if I exemplify forms of kinetic and bodily waste because I've been educated in so many countries and I now live abroad and away from my home country. For example, in some countries I am already considered academic waste because I don't conform to somebody's educational nationalism, color, gender, age and so on.

That's actually interesting to think about like, like am I waste, academic waste, epidemic waste for sentiment?

Image 6
(Un)recognizable Waste?
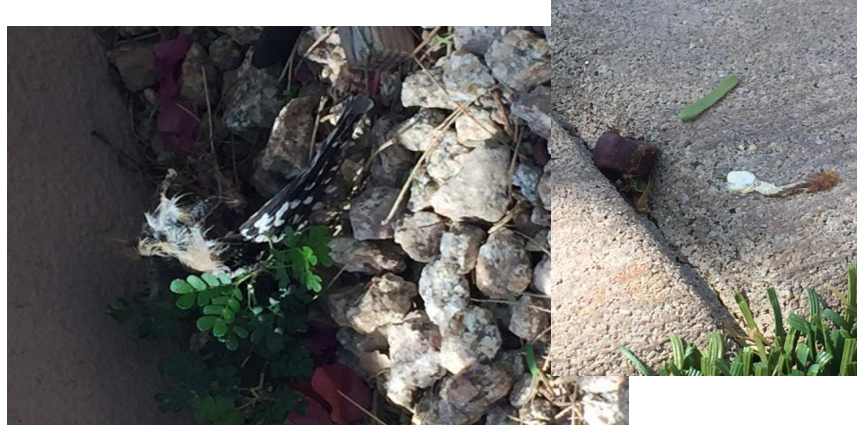
Teachers and educators in my home country have raised and educated me and government has paid for my doctoral studies and then I'm not working for them. I'm not producing knowledge in my home country or country of my educational origins. I am not providing educational leadership for my home country or to their economic system

Human waste?

At the same time, I am like a walking advertisement of their education system. I add to the reputational value of the education system of my home country, I represent them and their academic products but I might be considered waste otherwise

What is the purpose of (waste) academia?

To produce scholars and materials that are useful in originating and/or other academic contexts?

Where might one find Soviet educated researchers after the fall of the USSR? Were they able to be productive, were they able to hold on and believe that those times were productive and generative and that they have the best education which enables them to embrace the waste maybe differently?

Re-orderings and Some Other Academic Waste

Thill (2015) proposed that waste has reordered our spaces and places and we have colonized our sense of self and humanity in the world with our waste. Waste is directly linked with desire and time. Desire and discard operate in time and waste functions as "the unsatisfactory and temporary name we give to the affective relationships we have with our unwanted objects. Waste is the expression of expended, transmuted, or suspended desire, and is, therefore, the *ur*-object" (Thill, 2015, p. 8). Waste are everyday academic objects that ever existed or will exist. "Waste is

every object, plus time" (Thill, 2015, p. 8). Thill also argued that the line between desire and discard is fluid and malleable. Do we encounter desires of sustainability associated with our teaching and mentoring of doctoral students and how do we respond to the zones of waste-feelings while supervising the homework of our children or reviewing our own rejection letters? According to Thill (2015), waste functions as an orphan object. It lingers its presence, it lodges, and often begins to established itself in known and also transient spaces. Sometimes it hovers between not being seen and becoming a fixture.

Academic waste could also be seen as a result of academic purification. "Waste thus signifies something more than just a certain stage of an object's life cycle; it is our specific affective relationship to an object that makes it "waste' in the first place…the thing loses its thingness, and becomes something to eliminate" (Thill, 2015, p. 29). It is possible that every place also in Academia is a place of waste. Many obscured, counterintuitive, and easily recognizable sites of waste also exist including our work bags, back seats of our commuter vehicles, social media messages, and expired food in our lunch boxes. Waste can also be found in polished upper scale shopping malls, cleaned landscapes, Dean's offices, and journal editors' desks. It could be argued that waste in our clean landscapes and polished purified spaces should bother us maybe even more than piles of trash and dump in expected and allocated 'waste spaces' and dumps. According to Thill (2015), "our contemporary fascination with wastescapes is related to a much larger problem of spectacle and visibility, and the political, social, economic, moral, and environmental consequences of our growing reliance on them" (p. 77).

Bauman (2004) has addressed the human waste in its various timely and vital forms. (Academic) waste is sometimes closely linked with the death of the matter. "Everything is born with a branding of imminent death; everything leaves the production line with a 'use-by date' label attached; constructions do not start unless permission to demolish (if required) have been issued" (Bauman, 2004, p. 96). According to Bauman, human waste is inevitable outcome of modernization, economic growth, and societal order. For some to know (waste) is to choose (waste). A (useful) product is separated from waste and waste needs to be eliminated and disposed. Waste has a specific life expectancy. "Waste is sublime: a unique blend of attraction and repulsion arousing an equally unique mixture of awe and fear"(Bauman, 2004, p. 22). Academic objects cannot become waste based on their inner logic but they are assigned to be waste by scholars. Similar to academic waste cycles other materials like hair are being combed and treated until they are cut off. Later hair becomes waste to be properly handled by cleaners and barbers. The wasted object gains agency of its own; independent from human whose hair is at the question. Detachment from human body makes hair waste. "Waste is dark, shameful secret of all production. Preferable, it would remain a secret" (Bauman, 2004, p. 27). According to Bauman design, also including hair design and hair fashion, creates waste. "When it comes to designing the forms of human togetherness, the waste is

Image 7
Human Waste and Value

human beings. Some human beings who do not fit into the designed form nor can be fitted into it" (Bauman, 2004, p. 30). Alternatively, human hair does not become waste but is carefully collected, stored, and sold to companies. Waste-hair becomes a piece of art, furniture, shoes, jewelry, and a wig for a person with cancer.

    Academic waste and wasted academics are result of scholarly designs and they contribute to the scholarly economy and "the grand design that sets the 'waste' apart from the 'useful product' does not signal an 'objective state of affairs,' but the preferences of the designers" (Bauman, 2004, p. 44). Who and what are academic waste without useful function and meaningful intentions? This irony lives on in the

'production' of academics in the modern world. In 2016, US institutions produced 54,904 research doctorate degrees, but relatively few professorships (National Science Foundation, 2018; Kolata, 2016) This is, as Bauman indicates, the preference of the designer—universities—that must find funding where they can and create waste in so many ways. Beyond the potential of academic personnel waste, we see other forms of academic detritus.

Personal libraries, numerous unfinished text files, abandoned syllabi drafts, never contacted colleagues' business cards form dumping grounds and nowhere places where knowledge and information is doomed useless and without economical and political use. According to Bauman (2004) "all waste is potentially poisonous…it is deemed to be contaminating and disturbing to the proper order of things…the right way to deal with waste is to speed up its 'biodegradation' and decomposition while isolating it as securely as possible from the ordinary human habitat" (pp. 86-87). How to separate waste from the useful product?

Massumi (2018) offered other perspective on waste value. He imagined value beyond normativity and quantification. Following Massumi, as a part of imagining an anarcho-communist alter-economy, we would need to invent mechanisms that actively work against market forces and their organizing principles. Massumi also argued that value is too valuable to be left to capital (and growth and accumulation) and therefore he proposes some alternatives. For example, the concept of function could be replaced by operation which is more processual, system open to emergent potential and immanent relations with 'outside.' He offered improvisational interactions and play as alternatives to the accumulative work. Improvisational interaction "creates a global surplus-value of life that is lived qualitatively as a value, and comprises such sub-surplus values as zest, beauty, wonder, and adventure" (p. 113). For Whitehead (1967) adventure toward novelty is the highest value of a civilization. For Massumi (2018**)**, time is not money but life. He referred to a "pragmatics of useless." The useless is pragmatic in that it may prefigure the invention of new operations, from which new functions might emerge that were unthinkable within the terms of existing systems" (p. 114).

Using the useless as a pragmatic for relational speculation would address use-value of academic work and living differently. Rather than approaching the functions of science and scholarly activities as value-added to the academic marketplace, we could think through plasticity and processual operations of scholarly work. From this perspective, the system of academic activities could stay open to emergent potential, fun and games potentially influenced by energies outside the system itself. For example, work-play activities (see also Wolgemuth et al 2018) also shaping the preparation of this paper are more than the sum of their parts when taking into account the improvisational aspects of scholarship and speculative uses of academic processes. The uselessness (of academic work) becomes inaccessible within the existing academic marketplace due to its unthinkable-ness. Labor-time of these kinds of relational and improvisational activities needs to be reconfigured within different currency and outcome systems.

One of the aporias of waste in academic world is that waste lives in a myriad of economical and ecological times and spaces, deprived of its 'identity' separate from diverse political discourses. For example, in waste collection and management, Radio Frequency Identification smart waste management system (Chowdhury & Chowdhury, 2007) reads the identity of waste and adds it to the database reproducing itself (waste) as useful material. In grocery stores, "perishable products drive grocery store traffic" (Tsiros & Heilman, 2005, p. 114) and are continuously monitored, managed, and relabeled to avoid losses whereas perishable products in the academic world are discarded as waste and are often devoid of any alternative identity. Dynamic processes involved in the academic world require continues losses, which is unavoidable according to the second law of thermodynamics: some of the energy converted into work will always dissipate (Hawkins & Muecke, 2002). But is it possible to direct or re-evaluate it? Driven by greater efficiencies and success, academic waste is disposed of with regret, indifference, or even violence. Furthermore, academic waste has its local and international time-spaces, differing across countries, nations, cultures, and more locally, universities, faculties, study rooms and offices, classrooms, even within one shelf or table, to more invisible spaces, like digital ones, individual or collective minds spaces, as well as waste lingering between continents through online conversations in different time zones, hanging in the air. Intellectual waste is literally everywhere, rarely recycled, touched again, and potentially creating (in)visible data pollution.

The functionality of waste enables users and consumers to experience waste beyond its waste/wasteful/worthless dimensions. The functionality of waste connects with (re)purposing of wasteful materials and matter so that this matter serves productive functions and enables users to use 'waste' and its' dimensions in unexpected and often unthought ways. Waste's matter flows differently within different ecosystems and as such actors perceive waste differently. Waste's functionality could be contaminated, undeveloped, inefficient, and/or unnecessary. Waste might also function as a verb. According to Hird (2012), ontology of the matter changes when before and after uses determine something as waste. It is also possible that waste resembles one's desire to forget (see Hird, 2012) and we may know ourselves through our academic waste. What might academic landfills look like? How could they help academics forget and know themselves?

Fading waste-thoughts (in the lie of conclusion)

Academic 1: How does the waste taste?

Academic 3b: I'm not sure, gritty? ... Timmy is also the one who tasted it – so he can share too.

Academic 1: It dissolves…

Academic 1: When we are removing staff from our purses and pockets, from our-selves … there is something liberating, like Susan showed what do you do

> with those transcripts that took time to interview the participants, and the ethical responsibility … that is interesting .. and then you cut back, but there is this cut there and it's freeing … when you take that business card that you were given yesterday, I'm not going to talk to this person, and put into the hat – there is something very liberating that I haven't thought about before this presentation – so I appreciate it … to think with the evaluative process too : what is it? It's wavy … it's a mess …

Recycling of old and not-in-use-any-more academic material can easily become quite a spread narrative—one might focus on reducing waste due to global environmental issues and others might add other emphasis and value to the waste-value-practices. In the context of potentially re-using all the accumulated and wasted academic waste, one may think about possibilities of reducing its production: Is it possible to reduce academic waste production? Even more radical step would be to think how is it possible to produce less matter to waste? By changing and challenging our thinking about academic waste, we change the reality of waste and value of the waste.

Perhaps by revisiting our own sedimented production we could unfold new processes in our creation of scholarly materials. For example, materials previously considered 'waste' could allow scholars to produce without generating or manufacturing the new. Not every new research project require new AND quantifiably MORE data, perhaps we can rather connect with 'old'/waste and do with less. This would take more than revisiting, but require a shift the paracommons of our work. Additionally, it is important to consider who benefits from this turn in waste; the turn to (valueless) value and resource-ness. Waste operates in the margins of (economical) growth and through sense of uncertainty and change. Higher education's socio-political and ecological contexts such as our evaluation of scholarship and its valuation/examination needs to change, along with rewards systems, IRB guidelines, funding models to be able to accommodate recycling and re-appropriation of academic waste. Cantor (2017) asks "as resource [also waste] use becomes more efficient, who is entitled to the savings?" (p. 1208) The unique and contextual mix of thought waste, written waste, time waste, biological waste, relational waste, collaborative waste, digital waste, and information waste intra-acts with academia, journals, peers, funders, policy, pedagogy, buildings, daycares, grocery stores illustrating how the management of waste ultimately fails; fails to be predictable, determined, and fixed. According to Hird (2012), knowing waste "consists largely in its *determination* as such" (p. 454). Academic waste becomes waste through its knowing and containment; everything and anything has potential to be both useful and waste. Maybe the waste itself is not a problem but the production of non-waste since somebody, somehow, and somewhere has potential and possibilities to allocate meaningful matter to expire. We would invite the readers to explore the potential of waste in their own projects, data collections, and 'production,' How does the system in which they work define the value or waste of their production? Might the waste from some of their previous projects function and flourish in new unexpected ways?

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