Morey, S., & J. Tinnell. (2018). UBICOMPOSITION: Circulation as production and abduction in Ratti’s smart environments. In Gries, L. & C. G. Brooke (Eds.), *Circulation, writing, and rhetoric* (pp. 102-117). Utah State University Press.

Morey and Tinnell study the concept of ubiquitous composition (ubicomp), in which computing is made to appear anywhere and everywhere. Through the investigation of Carlo Ratti's smart environments, they conclude that circulation consists of both production (creation and recreation) and abduction (removal). While Ratti's environments are democratic, it is imperative to keep the potential of nondemocratic abductions in mind and view this technology with a suspicious eye.

* Is it ethical for these smart environments to abduct data from users without their consent (or even without their knowledge)?
* How can we go about ensuring that smart environments are not abducted from democratic use?
* Is creating smart environments something we should even pursue? Should computing literally be everywhere?

Simmons, M. (2018). Engaging circulation in urban revitalization. In Gries, L. & C. G. Brooke (Eds.), *Circulation, writing, and rhetoric*(pp. 43-60). Utah State University Press.

Simmons investigates the use of image circulation and nostalgia for the purpose of spurring urban revitalization and civic engagement in Hamilton, Ohio. It is through these lenses of circulation that Simmons is able to locate flaws within the city of Hamilton’s revitalization plans and their heavy-handed focus on the past. Therefore, circulation studies offer a method through which the repurposing, fracturing, and transforming of messages can be closely analyzed and further strengthened.

* What are the positive and negative repercussions for utilizing nostalgia in circulation?
* Simmons (2018) states that “revitalization in cities often focuses on humans, but revitalization efforts are just as much influenced by the nonhuman objects that enable and constrain revitalization” (p. 47). How does this attention to the nonhuman complicate our views and/or perceptions of circulation?
* If our conceptions of communities (and cities more broadly) remain rooted in concrete elements like houses, yards, neighborhoods, etc., how do we handle the constant of change?