

INVITATION TO SUBMIT A CHAPTER
Taking Place: Indigenous perspectives on future(s) and learning(s)

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Futures

What do future(s) mean, if anything, from indigenous perspectives? The day travels on the sky just as canoes do on the river. Close by the river Napo, a friend, once said: “From the base of the world the sun starts to stand up (*indil sikimanda llustimujpi hatarin*).” The sunrise is something already happening when the sun goes down. On its trip, the sun goes inside the earth like the dead. The sun hides, slides underground, and at the moment it comes out, travels from the *place* of midnight (underground) downriver (the East). There is something geographical about time in so many explanations encountered in the stories of indigenous people and territories. Everyone imagines, maps, records what counts as home, as world, as what they know. Time and future(s) are geographical in the sense that they go across the maps that make the life of a person. They are geographical in the sense that the sun slides into the world of the dead to illuminate their day. Geographical in the sense that it draws traces in the cultivated land and on walking paths towards bus stops. Geographical in the contemplation of shifting spaces of how the world works, accounting for all visions including trees sometimes waking up at night, walking around the forest and deciding to plant themselves in a different place. Geographical in how dreams move towards the future and come back when one wakes up as a memory of last night. Geographical as well in the sense that languages sometimes do not have future tenses but do have tentative statements for things that might *take place*. That is, there is the expectation of what might happen or might *take place* as an event that crosses through many interrelated or perhaps co-dependently arising spaces of the life of a person. That implies not only the taking place of all sorts of dreams about desired events, but also the being expectant (pregnant) of ways of remaining alive and sometimes of fears of dying as culture/language/community.

This book comes about as a territory—pages made with trees, water, clouds, or perhaps screens powered by energy coming from the water, sun, air, or underground—where thoughts gather around the experiences, understandings, and explorations of future in itself. It is important to say that we do not assume future to have a chronology and a forward location in time (López López, 2018). Instead, the exploration comes from the reflection that we have never met a person that has not had an expectation of something that is not yet, that has not been lived yet, and who has experienced hope or fear for what might happen. In this sense, for many indigenous peoples, the expectations of future have had a relation to the fear of loss, particularly of losing life. Simultaneously, future also has the determination to remain alive and to live well.

Our curiosities in regards to learning come from a similar reflection as the one we have made about future(s). We have never met a person who does not need to learn and to know. For example, learn a language or know how to relate to family or more broadly to the world. As Hager (2004) says, learning as belonging to schooling is a familiar and often privileged understanding of what learning can mean. Often education systems depend on the “reasonable” assumption that knowledge and skills can be acquired through a well-defined and determined path. However, learning is a social, cultural and political experience that flows through and

beyond schools. In the proposed book, our understanding of learning sees those flows as concerned with the landscape of a life, what Chambers (1999) might call “the territory of the sociopolitical and cultural ‘here.’”(p. 145) This implies looking at education as a way of survival understood as related to what sustains people’s lives (Chambers, 1999) and survivance, “an active sense of presence over absence [...] the continuation of stories, not a mere action, however pertinent [...] stories of] renunciations of dominance, detractions, obtrusions, the unbearable sentiments of tragedy, and the legacy of victimry” (Vizenor, 1999, p.1). Learning for survival and survivance is learning for living in a respectful relationship to oneself, other beings and the world to sustain life and life lived well. Simultaneously, being concerned with the landscape of life is to look into the imaginary and physical landscape that people share and their history within those landscapes. The imaginary and physical landscape is *topos* and topography or the common place that comes about in ideas, stories, narratives about the nature of reality and the self as well as the climate and geographies where/through/with which those stories and ideas are possible (Chambers, 1999). The experience of that common place is primordial to what we understand as learning as it provides people with conceptualizations of knowledge and reality while simultaneously provoking shifts in those ideas (Andreotti, 2010). This is people-and-landscape come about and produce each-other in socially and historically grounded events and narratives. Taking all these into account we ask, how does the expectation of living well in the future *take place* in learning? And related to that question, what is the place of learning stories of our families, earth, and communities? What does it mean to negotiate our place within the world and between worlds?

The proposed book

The proposed edited book, thus, seeks to invite participation into contemplating the multiplicity of forms through which time/futures can and are engaged. Although some consideration has been given by other academics to engaging with time, more specifically in education, this book will do so uniquely from Indigenous/First Nations perspectives. Expanding the means by which time/future can be approached requires altering the conventional modes of presentation of what constitutes a book and its chapters. Therefore, the book will include a variety of chapter lengths as well as genres suitable to the perspectives and modes of conveying meaning relevant to the contributors. Chapters can be from 3,000-8,000 words, and could include images, music, poetry, prose, spoken word, anecdotes, parables, accounts of dreamings, and *testimonios* among many others. Purely academic chapters are also welcome. The chapters can be based upon lived experiences and/or field research. We recognize that the recent invention of objectivity (which among other things requests a bracketing out of the personal) maintains a stronghold on how meaning is to be negotiated in intellectual spaces. The impetus of this volume, accounting for histories longer than 60,000 years, expects the personal—the meanings and stories people and collectives own—to take center stage. We know these modalities are capacious for the reimagination of educational relations.

Book organization

The book will begin with a poetic prologue introducing the senses of time/futures, their relations to education, as a possibility for suspending the habits by which we can approach the future to open up the multiplicity of possibilities that the manuscript introduces. Country, mother earth, *pachamama*, or any other terms used to attempt to articulate a sense of place, matter to this volume. From that mattering, the collection will intentionally bring to the conversation

perspectives from South, Central, and North America, Australia, New Zealand, Polynesia, the Caribbean, South, Southeast, East Asia, and Europe. The successful submissions will be clustered into 3 to 4 sections to put the chapters in closer conversation with one another. Clustering will be based on the emerging relationality of the texts.

Submissions and Inquiries

Please submit a chapter proposal in a **Word Document** including:

- 1) an abstract of 350-500 words maximum
- 2) a bio blurb of no more than 150 words
- 3) Name your Word Document file *Last Name, First Name_Taking_Place_Abstract* for example *Lopez_Ligia_Taking_Place_Abstract*

Please send your Word document as an attachment to gcoello@wisc.edu, If you have any questions, please contact us at the same address.

Proposed Timeline:

Task	Date
Proposal due (abstract 350-500 words and bio 150 words)	May 15, 2019
Decision and Invitations	July 30, 2019
Full chapter submissions	Dec. 15, 2019
Chapter feedback	Jan. 30, 2020
Chapter resubmission	Feb. 28, 2020
Final submissions (copyedited)	Apr. 30, 2020

Publisher:

Routledge

References:

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Chambers, C. (1999). A Topography for Canadian Curriculum Theory. *Canadian Journal of Education / Revue Canadienne De L'éducation*,24(2).

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López López, L. (2018). The making of indigeneity, curriculum history, and the limits of diversity. New York: Routledge.

Vizenor, G. R. (2009). *Survivance: Narratives of Native presence*. Lincoln: University of Nebraska Press.