

# *UnderCurrents* – Journal of Critical Environmental Studies

## CALL FOR SUBMISSIONS

### Memories & Futurities: Additional Context and Resources

#### Memory and Identity

Davis, Natalie Zemon, and Randolph Starn. "Introduction." *Memory and Counter-Memory*, special issue of *Representations*, no. 26, 1989, pp.1-6.

Natalie Zemon Davis and Randolph Starn write that "[w]e can say, as is often said, that identity depends on memory, whether we mean by that a core self that remembers its earlier states or, poststructurally, the narratives that construct (and deconstruct) identities by comparing 'once upon a time' and 'here and now'" (4). In this way, uncovering hidden and/or disappeared memories and histories can impact our understandings of our selves, and the cultural, historical, more-than-human, and political spaces we live in.

#### Revelations of Hidden, Disappeared, and 'Lost' Memories

Leduc, Timothy B. *A Canadian Climate of Mind: Passages from Fur to Energy and Beyond*. McGill-Queen's Press-MQUP, 2016.

Norquay, Naomi. "An Accidental Archive of the Old Durham Road: Reclaiming a Black Pioneer Settlement." *Archivaria*, no. 82, 2016, pp. 1-22.

Naomi Norquay explores how land can serve as an "accidental archive" of hidden and disappeared histories, particularly where vestiges in the land reveal the black settlement of Grey County, Ontario, which challenges the dominant white pioneer narrative of Canada. Timothy Leduc highlights the importance of (re)connecting with human and more-than-human histories to discover ways out of our current climate crisis: "[i]f we can renew a dialogue, the ancestors may still have much spirited wisdom to offer us on the painful nature of our climate of change, and the question of how to navigate these numinous passages to a good future" (18).

#### Survivance: Active Survival

Vizenor, Gerald. *Hiroshima Bugi: Atomu 57*. U of Nebraska Press, 2003.

Gerald Vizenor uses the term "survivance" for the *active survival* whereby Indigenous peoples continue to persist against and in spite of colonial violence. We feel that "survivance" can be applied to survival against structures and systems of oppression and dominance beyond settler colonialism, including personal day-to-day active survival against patriarchy, rape culture, and heteronormativity; white supremacy, racism, imperialism, and war; capitalism; ableism; environmental destruction, human exceptionalism and exemptionalism, etc. In *Hiroshima Bugi*, Vizenor attributes the term "survivance" to his fictional character Ronin and writes that survivance "is not merely a variation of 'survival,' the act, reaction, or custom of a survivalist. By 'survivance' [Ronin] means a vision and vital condition to endure, to outwit evil and dominance" (36).

#### Deep Memory and Perfect Memory

Helstern, Linda Lizut. "Shifting the Ground: Theories of Survivance in *From Sand Creek* and *Hiroshima Bugi: Atomu 57*." *Survivance: Narratives of Native Presence*, edited by Gerald Vizenor, U of Nebraska Press, 2008, pp. 163-190.

Linda Lizut Helstern connects survivance to both *Deep Memory*: "the development of a profound emotional/psychological connection with the transpersonal traumas of Native history in order to render them a source of personal strength" (164); and *Perfect Memory*, which "like any trickster story, is ironic and underscores the fact that memories change in light of subsequent experiences, personal and cultural. 'Facts' are displaced again and again in our memories through the very processes of living, and Perfect Memory reflects this displacement, although when viewed according to the common misconception that the facts of history are unalterable, it appears closer kin to imagination than memory" (166). Through Perfect Memory "individuals come to see that they have the power to perform or not to perform the roles in which they have been cast" (Helstern 165).

#### Prefiguration – Enacting Futures in the Present

Boggs, Carl. "Marxism, Prefigurative Communism, and the Problem of Workers' Control." *Radical America*, vol. 11, no.6, 1977, pp. 99- 122.

Coulthard, Glen Sean. *Red Skin, White Masks: Rejecting the Colonial Politics of Recognition*. U of Minnesota Press, 2014.

Simpson, Leanne. *Dancing On Our Turtle's Back: Stories of Nishnaabeg Re-Creation, Resurgence and a New Emergence*. Arbeiter Ring Pub., 2011.

Refusing to perform the roles in which we have been cast coalesces into political actions that seek to create transformative futures that challenge structures and systems of oppression and dominance. Such political actions

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include actions that are prefigurative: “the embodiment, within the ongoing political practice of a movement, of those forms of social relations, decision-making, culture, and human experience that are the ultimate goal” (Boggs 100). As Glen Sean Coulthard writes, Indigenous direct actions “are prefigurative in the sense that they build the skills and social relationships (including those with the land) that are required within and among Indigenous communities to construct alternatives to the colonial relationship in the long run” (166). Leanne Simpson demonstrates such prefiguration, writing of “a community procession of Michi Saagiig Nishnaabeg dancers, artists, singers, drummers, community leaders, Elders, families and children walk[ing] down the main street of Nogojiwanong . . . transform[ing] our land and our city into a decolonized space and a place of resurgence, even if it is only for a brief amount of time” (11). Similar prefiguration can be seen in the breakfast program and other survival programs of the Black Panther Party, and the transformative spaces held by Black Lives Matter-Toronto’s tent city and the occupation of Indigenous and Northern Affairs Canada offices by Indigenous activists.

### **Transformation**

Fraser, Nancy, and Axel Honneth. *Redistribution or Recognition?: A Political-Philosophical Exchange*. Verso, 2003.

Nancy Fraser and Axel Honneth differentiate between affirmation and transformation: “[a]ffirmative strategies for redressing for injustice aim to correct inequitable outcomes of social arrangements without disturbing the underlying social structures that generate them. Transformative strategies, in contrast, aim to correct unjust outcomes precisely by restructuring the underlying generative framework . . . whereas affirmation targets end-state outcomes, transformation addresses root causes” (74). When talking of “transformative” futures, “[f]ar from simply raising the self-esteem of the misrecognized, [transformation] would destabilize existing status differentiations and change *everyone’s* self-identity” (Fraser & Honneth 75; Fraser & Honneth’s italics).

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*UnderCurrents* is interested in featuring both creative and scholarly work, including essays, poetry, photographs, visual submissions, video, audio, mixed formats, and more. All are welcome to apply. We especially encourage submissions from applicants who are Indigenous, Black, people of color, women, LGBTQ2+, people with disabilities, poor, and/or otherwise on the margins.

Although we frame “Memories and Futurities” in certain ways in this Call for Submissions, we wholeheartedly welcome submissions that diverge from this framing. Features can address diverse ideas around memories, futurities, presents, or any-and-all interconnections of these themes. If you are unsure about whether your work fits the framework of the volume, or if you are interested in joining the *UnderCurrents* collective, please e-mail us at [[currents@yorku.ca](mailto:currents@yorku.ca)] with any questions.

*UnderCurrents* is a collectively and student-run journal based out of the Faculty of Environmental Studies at York University in Toronto. *UnderCurrents* explores the relations of environment, culture, and society, and publishes one thematic issue per year. We are committed to publishing a variety of scholarly, creative, and activist work that critically engages with conceptions of the environment.

### **Submission Deadline – March 1, 2017**

Please see submission guidelines at:

<http://currents.journals.yorku.ca/index.php/currents/about/submissions>