

INTRODUCTION

Reimagining futures

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What might reimagining development futures look like and involve for development students, educators, researchers, and practitioners? In this final section of the Handbook, contributors offer a range of practices, orientations and methodologies that current and future people working in this vast and changing field might do well to consider and take on as part of re-imagining development futures beyond what we have come to know. A strong thread working through all of the chapters is the importance of attending more deeply to the peoples, knowledges, and non-human kin relations that have for far too long been relegated to development's margins. Each chapter makes a case for why development, in the diverse contexts within which the authors are writing, needs to change and what this change might encompass leading to more equitable, creative, and nourishing human/more-than-human futures (see McGregor and Alam in *this volume*). Reflecting authors' geographical location in the Asia-Pacific region, the chapters focus on specific examples of development futures from settler-colonial-Indigenous Australia, South Pacific island countries, Cambodia, Sri Lanka, and the Philippines.

Situated within recent work by Indigenous scholars on *futurities*, (ab)Original women **Michelle Bishop and Lauren Tynan** adopt Indigenous autoethnography to combine reflection, narrative and storytelling to reimagine development futures. Reframing the future as something that is created, dreamed, and *acted upon*, the authors traverse temporalities invoking more-than-human agencies as they share teachings and relational perspectives through Eagle, Ant, Grandmother and Granddaughter stories. For students of development the stories contain place-based meanings and practices enhancing their capacity to think critically and holistically while also inviting them to think about how these stories might be meaningful in their own lives. Imagining the world beyond a human perspective, the chapter teaches that human survival is deeply bound to the wellbeing of Country.

Tolu Muliaina's chapter emphasizes the holistic nature of teaching and learning informed by Pacific cultures and languages. Muliaina questions development priorities that continue to advocate and value English and French proficiency to the detriment of oral traditions of Pacific Islanders. The chapter highlights the tensions between external development educational priorities and Pacific Islander aspirations to strengthen local cultures including languages and knowledge transfer. Reflecting on teaching a third-year undergraduate course on Resource Conservation and Management at The University of the South Pacific (USP), Fiji, Muliaina

describes the culturally informed, innovative pedagogy and practice embedded in the course which includes aligning course content and assessment regimes to the home cultures of Pacific Islander students. Muliaina also shares how resource conservation practitioners and community elders inform the learning that takes place in the course. The chapter concludes by showing the ways in which these pedagogies are enhanced when activist platforms are created during and after the course for students to transmit their *mana* (knowledge, power, and blessing) to the next generation of Pacific leaders.

Drawing on Tuck and Yang's (2012) powerful critique of the ease with which fields and disciplines including development studies adopt the language of decolonization, **Bernard Kelly-Edwards, Gavi Duncan and Paul Hodge** share their attempts to work productively with the tensions raised by Tuck and Yang (2012) as they reflect on their teaching practice in settler-colonial-Indigenous Australia. Centring the difficult reality of teaching predominantly non-Indigenous undergraduate students a development studies course on unceded lands, the authors reflect on two custodian-led pedagogies; a yarning circle workshop and fieldtrip, to explore what these more-than-human, more-than-rational learning experiences provoke and invite for students. The chapter highlights moments of tension and discomfort, but also times of connection and attentiveness, as these future development practitioners ponder questions of colonialism, complicity, positionality, and responsibility.

Highlighting the urgent multi-disciplinary challenges facing development studies, **Yvonne Underhill-Sem** sets out ways to confront long-standing issues too easily put aside, overlooked, or ignored by the development 'canon'. Calling out injustices and profound trauma associated with racism, sexism, and intolerance as a result of imperialism and colonization, Underhill-Sem expresses a commitment to decolonial and Indigenous scholarship. She articulates alternative ways of knowing by asking; if we are not actively practicing decoloniality, are we continuing to colonize? Reflecting on personal experience, Underhill-Sem advocates the importance of positioning one's epistemic genealogy, of dismantling Western canons of knowledge production; and actively generating trans-national solidarities for decolonial gender and development. The chapter explores these commitments thus providing practical guidance for teachers, researchers, and students to do development differently.

Rebecca Bilous, Laura Hammersley and Kate Lloyd explore how community-based service-learning (CBSL) has proliferated in the education sector as high schools and universities recognize the value of work experience for key student learning outcomes. The young people enrolling in these programmes often have memorable experiences and these programmes often have considerable personal impact. Increasingly however, Australian higher education institutions are designing and promoting these experiences without questioning server-served and giver-receiver relationships underpinning CBSL. Challenging these binaries that reinforce neo-colonialism, the authors reflect on their experiences running CBSL for students offering examples of respectful and reciprocal approaches for teachers and students. Guiding teacher and student learning in CBSL, the authors foreground three interconnected themes: bringing different voices and perspectives; developing reciprocal relationships and embedding reflective practice. Significantly, the learning is also informed by perspectives from practitioners working within the development organizations that receive students adding a key viewpoint often missing in CBSL assessment and monitoring.

In their chapter on research capacity development in Vanuatu, **Krishna Kumar Kotra and Naohiro Nakamura** highlight the importance of capacity development in Small Island Developing Countries (SIDC). For universities located in SIDC countries, a key strategy for capacity development has been to build collaborations with researchers and institutions in developed countries. However, in most cases, Pacific researchers participating in collaborative

projects are only seen as local ‘contacts’ or consultants with limited contribution to projects. This lack of parity, despite scientific research being undertaken in developing countries such as Vanuatu, has led to charges of ‘neo-colonial science.’ In this chapter the authors draw on collaborative research between The University of the South Pacific’s Emalus Campus, Vanuatu, and institutions located in developed countries to highlight strategies and tensions of achieving capacity development. The authors outline appropriate and relevant practices for future collaborative partnerships focusing on student mentoring, training, and research participation.

Looking to adaptive approaches to development, **Aidan Craney, Lisa Denney, David Hudson and Ujjwal Krishna** show what they have to offer mainstream development discourse and practice. An underlying premise of adaptive development is that outcomes cannot be assumed or planned in advance such is the case with linear, technical approaches to development. Rather, development programmes must be responsive both to their environment, and to learning along the way in order to find successful pathways to change. Advocating adaptive development, the authors highlight the need for adaptability and reflexive practice in development work that centres a strong emphasis on cultivating a deep understanding of the local context and investing in learning. Drawing on case studies from the Philippines, Sri Lanka and Vanuatu, the authors offer examples of adaptive management, problem-driven iterative adaptation (PDIA), and thinking and working politically (TWP) as a way of providing pedagogies, strategies, and tools relevant to students and practitioners of development.

Turning to methodologies **Johanna Brugman Alvarez and Leakhana Kol** unsettle the ‘worlding practices’ that inform urban studies arguing that bodies of urban knowledge centred in the Global North negatively impact cities of the Global South. The influence of these ‘worlding practices’ on politicians, planners, architects, urban designers and citizens are increasingly apparent. Because these circulating knowledges are detached from place, history, and identity, they invariably lead to social exclusion and spatial inequalities for the most marginalized populations. Arguing for a more democratic urban studies characterized by diverse urban epistemes and imaginaries, Brugman Alvarez and Kol look to oral histories in the form of place-based storytelling as an appropriate methodology that enables ‘a view from the south’ in urban research. Drawing on oral histories of one informal settlement in Phnom Penh, the authors offer guidance for future researchers and practitioners as they discuss the learning that emerges through the stories of social, spatial and temporal relationships between people and place.

Jenny Cameron and Isaac Lyne’s chapter reflects on a community economies approach to highlight and amplify the already existing post-capitalist economies evident in three development projects in the Asia-Pacific region. The authors trace the action research methods used by community economies scholars to work with community-based partners helping to make post-capitalist activities more visible, and then to devise ways and means to build on and strengthen these activities. Cameron and Lyne focus on the way the three projects are attentive to local conditions and to local values and aspirations. The economic development pathways that result from a community economies approach emphasize the interconnections and interdependencies between people and between people and environments. Implications for policy and practice involve recognition of the importance of attentive listening, relationship building and time. The implications for pedagogy involve deepening economic literacy, developing skills that are vital for working with others and developing a capacity for openness and to be affected by others.

Invoking Doreen Massey’s (2005) work on reconceptualizing space as relations-between and stories-so-far, **Joseph Palis** reflects on five mapping workshops conducted in the Philippines to reveal the way diverse participants adopt geonarratives and countermapping to visibilize untold stories, vernacular vocabularies and lived-in experiences across place and time. Challenging

the way standard maps mirror hegemonic practices and perform spatial fixities often benefiting powerful entities, Palis demonstrates that geonarrative mapping is a vigorous practice of ‘unmapping’ where subjectivities and cartographic stories that do not fit the development model are mobilized. Geonarrative mapping serves as a gateway to tell stories about participant’s environment, particularized domestic, familial and social lives, and encounters with human, institutional, and more-than-human elements and entities. Describing the particularities of workshop design and implementation, Palis describes how this form of storytelling can be deployed by teachers, community-based groups, activists, grassroots, and peoples’ organizations to generate grounded data and information as the basis to carry out specific participatory action research and development work for social justice.

In the final chapter **Sarah Wright** foregrounds the role that Indigenous literature plays in expressing Indigenous intellectual agency and political struggles for sovereignty, decolonization, and the re-establishment of Indigenous values in the Philippines. Describing the increasing militarization and violent development pressures wrought by decades of mining and logging on the ancestral lands of the B’laan people, one of 18 Indigenous Lumad tribes in Mindanao, Wright highlights the way poetry shifts the imaginary as Indigenous peoples tell their own stories in their own way as resistance. The chapter is centred around three poems written by young scholars from a Lumad school, the Community Technical College of Southeastern Mindanao (CTCSM). Lumad schools are sites of resistance, placemaking, empowerment, negotiation, and struggle and for this reason have been targeted by military forces. The poems share and hold stories, communicate pain and beauty, invoke ancestral ties to lands and continue to re-make intergenerational connections to and as place.