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Decolonising higher education: creating space for Southern sociologies of emergence

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Abstract

The complexity and scale of the globe's current environmental and social problems requires genuine dialogue between *all* the world's diverse knowledge systems. At present, despite decades of postcolonial, Indigenous and feminist research, higher education remains dominated by Northern, scientific knowledge. Northern knowledge continues to claim universality across time and space in many academic disciplines and continues to ignore calls for what de Sousa Santos calls 'epistemic justice'. If we are to generate genuinely democratic approaches to knowledge production in higher education, a great deal of work needs to be done to decolonise teaching, learning and research in higher education. Decolonising higher education involves creating space for Southern knowledge systems. In this paper, I draw upon postcolonial/decolonial theories and historical transcultural understandings of deep, slow, ancient time to make a case for the importance of creating space for Southern, transcultural and Indigenous knowledge systems. I illustrate that decolonisation requires *both* quiet and gentle reflection as well as deep listening *and* courageous radical action. Finally, I highlight instances of what de Sousa Santos terms the sociology of emergences, within doctoral education from the global South.

Introduction

It has become clear that decolonising higher education is an important precondition for the emergence of truly democratic approaches to global knowledge production (Chen 2010; Connell 2019). Decolonisation needs to be achieved in all facets of higher education, particularly in the areas of teaching and learning (SoTL) and research. An important component of decolonising higher education involves creating more space for Southern knowledge systems or what de Sousa Santos (2018) calls the 'sociologies of emergence'. The 'global South' includes the regions of Latin America, Asia, Africa and Oceania and reflects a shift from focusing on development to interrogating the geopolitical realities of power (Dados and Connell, 2012). The sociologies of emergence (de Sousa Santos 2018: 29) aim to change "the landscape of suppression ... into a vast field of lively, rich, innovative social experience".

In this paper, I will explore the urgent need to include, value and extend Southern, transcultural and Indigenous knowledge systems in higher education. Firstly, I will define decolonisation; situating my argument within Andreotti, Stein, Ahenakew, and Hunt's (2015) helpful social cartography of approaches to decolonisation in higher education. I will then emphasise the importance of two epistemological commitments that underpin decolonising work: (1) defining your own standpoint, and (2) recognising the importance of deep, slow, ancient time as based on postcolonial/decolonial theories. I will illustrate each of these commitments by respectively outlining my own Irish-Australian feminist standpoint and highlighting the long history of higher education in Africa prior to colonisation. I will draw upon postcolonial/decolonial theories and historical transcultural understandings of deep, slow, ancient time to make a case for the importance of creating space for Southern, transcultural and Indigenous knowledge systems. I will then illustrate that decolonisation requires both quiet and gentle reflection as well as deep listening and courageous and radical action. Inspired by the words of the Tracey Chapman song *Talkin' bout a revolution*, I will reflect upon my career when, early on, talkin' bout decolonisation 'sounded like a whisper'. I will show how, in Tracey Chapman's words' "finally the tables are starting to turn" as the call for epistemic justice and decolonisation has become louder in recent times. The inclusion of two YouTube clips in this paper is a deliberate strategy to break away from the written word (so valorised in Northern-dominated academic publishing) and to demonstrate respect for the decolonial work of two significant black women. The work of de Sousa Santos is particularly useful in exploring strategies to decolonise higher education. In particular, his theories about epistemologies of the South, intercultural translation and the sociologies of emergence form the theoretical core of this paper and offer powerful insights that resonate strongly with my arguments about the need for both-ways transculturation (Manathunga 2014). Finally, I will apply these commitments and theoretical work to the case of doctoral education (a key area of my research) and to the seven strategies for decolonisation that I first wrote about in 2018 (Manathunga 2018). I identify these as two instances of sociologies of emergence.

Defining decolonisation

Decolonisation refers to a range of positions that argue that colonial operations of power remain present in the contemporary world, despite formal independence being achieved in former colonies, and that ongoing efforts need to be made to challenge and overcome these forms of power. Decolonisation does not only refer to postcolonial societies – that is countries and peoples that were

once colonised – it importantly includes European countries (the former colonial powers) who need to critically examine their own cultural beliefs and practices, including the ways they have been unconsciously shaped by structured inequalities between cultures, classes, genders and so on.

I work with a transcultural team of research collaborators including Ngugi/Wakka Wakka senior Aboriginal woman, Professor Tracey Bunda; Chinese woman, Dr Qi Jing; Punjabi-Australian man, Professor Michael Singh and myself, an Irish-Australian woman. We argue for a postcolonial/decolonial positioning (Bunda *et al* 2017; Singh *et al* 2016). We include this slash (/) in order to encompass the work of postcolonial theorists and subaltern studies, as well as the empowering theories proposed by Indigenous, Southern and Latin American theorists engaged in decolonial theory. In particular, we appreciate Bhattacharya's argument (2016:311) that "de/colonial [emphasises] how colonising and decolonising discourses are always relational and interactional".

As Andreotti *et al* (2015:21) argue, decolonisation, one of the major "responses to the violences of modernity", is a complex term that encompasses a whole spectrum of different definitions and approaches. They propose a social cartography of decolonisation that incorporates a range of philosophies, desires, contradictions and tensions. They chart the spectrum of decolonial approaches as ranging from "soft-reform, radical reform and beyond reform spaces" (Andreotti *et al* 2015:25). While the soft reform space proposes that "everyone can win once we all know the rules" and "[it] emphasises dialogue, consensus and entrepreneurship", the radical reform space argues that "the game is rigged so if we want to win we need to change the rules" and involves "antagonistic conflict". The beyond reform space suggests that the "game is harmful and makes us immature but we're stuck playing" and focuses on "agonistic conflict", while alternative spaces argue that "playing the game does not make sense" (Andreotti *et al* 2015:25). Our work on decolonisation sits across the radical reform and beyond reform spaces and has a "high investment in liminality, self-implication and pluriversality" (Andreotti *et al* 2015:25).

First epistemological commitment: defining your standpoint

I would like to preface my argument for the decolonisation of higher education with two important epistemological commitments which I suggest are essential in any decolonial work. The first step towards decolonisation involves defining your own standpoint. Decolonisation involves carefully interrogating our own entangled histories, geographies and cultural knowledge as feminist scientist Sandra Harding (2004) and Torres Strait Islander scholar Martin Nakata (2007) have argued. Each of us will have a complex positioning in relation to colonisation. So I will begin by outlining the ways in which my Irish-Australian feminist standpoint impacts upon my positioning and arguments. I will use the methodology of time mapping that my colleagues Tracey Bunda, Qi Jing, Michael Singh and I have developed (Manathunga 2019). Time mapping is a visual methodology that uses art to explore the impact of history, geography and cultural knowledge on doctoral education. Time mapping is inspired by the theoretical work of Zerubavel (2003) on collective and social memory and the social shape of the past.

Here is my time map that visually represents my Irish-Australian feminist standpoint. I chose the Irish cultural symbol of the Celtic Knot to reflect upon my personal and cultural histories and geographies as a fifth generation Irish-Australian. I have coloured the Celtic Knot green for the circle to capture my

Irish core and then red, black and yellow for the colours of the Aboriginal flag. I have added (with permission) the Aboriginal words *Yäri* (speak) and *dadirri* (deep listening) and Irish words *labhair* (speak) and *éist* (listen) (for full description of these parts of my time map see Manathunga *et al* 2019). Adopting Aboriginal colours and Aboriginal and Irish words here is designed to call into question my identity as a settler-invader scholar (Manathunga 2014) and affirm my responsibilities to engage critically and respectfully in debates about decolonization. Manathunga is not an Irish name. My first marriage was to a Sri Lankan Australian man, which is why my family name is Manathunga. I have since learned that Manathunga is originally an African name that must have travelled across the seas to Sri Lanka several centuries ago. I have two Sri Lankan-Irish-Australian sons who have provided an important motivation for my work on decolonisation. The jacaranda tree in the centre of my time map illustrates my commitment to feminism (represented by the feminist colour purple) and to my own transcultural family. Like most feminists, I do not see any separation between the professional and the personal, which is why I have included on the jacaranda tree images of my Sri Lankan-Irish-Australian sons, my Colombian and English-Australian-Chippewa First Nations American Indian daughters-in-law and my beautiful little granddaughter Zinnia who is a rich mixture of these multiple cultural heritages.

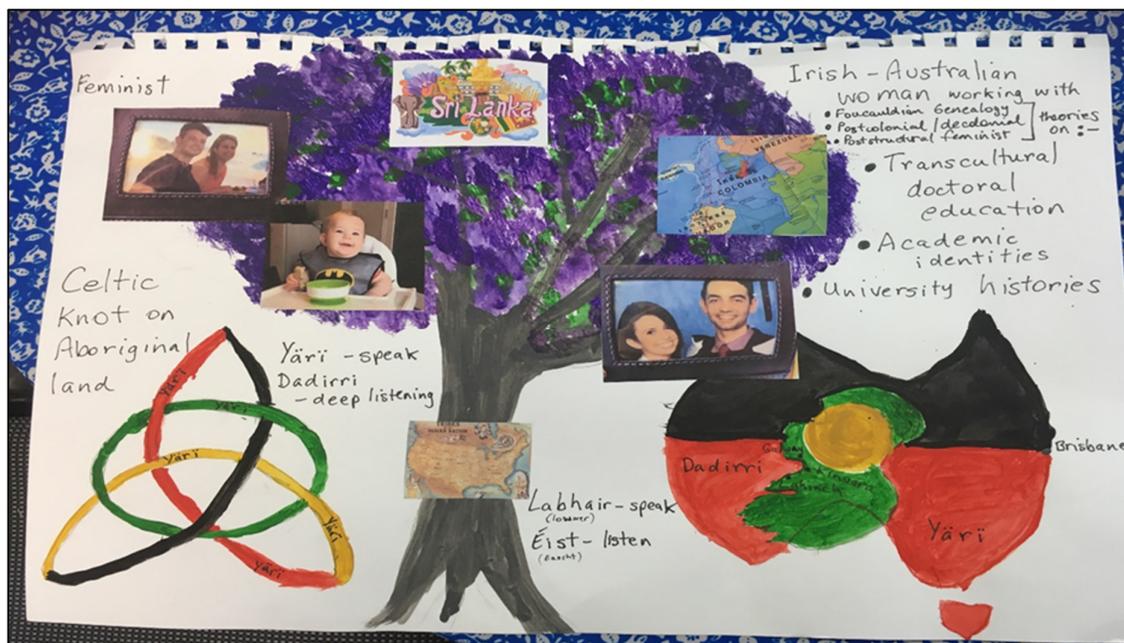


Figure 1 Catherine Manathunga's Time Map (source: author).

Second epistemological commitment: deep, slow, ancient time

Secondly, if we are to decolonise higher education and create genuine spaces for Southern, transcultural and Indigenous knowledge systems to flourish, then we need to adopt an approach that values and understands deep time – the time before colonisation, the time of oral traditions in many cultures, including Indigenous societies that go back millennia. Southern theories about time challenge Western chronologies which are linear, measured units of time and Eurocentric ideas of history, time and space, where space is a surface to be journeyed across and conquered (Adams 2004; Massey 2005; Chakrabarty 2007). These theorists suggest we need to rethink time as multidirectional, as

secular *and* spiritual, rational *and* mythical; as a kind of a meeting-up of multiple histories; “a constellation of social relations” (Massey 1997:322). Mbembe (2016:42) also makes this argument particularly in light of climate change and the need to appreciate that we “share this deep history with various forms of other living entities and species”. The significance of human relations with the more-than-human (animals, plants, landforms, rocks, water and so on) is something that Indigenous cultures around the globe have appreciated and understood for eons.

Illustrating this point, Patrick Nunn, who is a climate change archaeologist, has recently (2018) written a book evocatively titled *The Edge of Memory: Ancient stories, oral tradition and the post-glacial world*. His work traces Indigenous storytelling of dramatic natural events such as coastal drownings and volcanic eruptions, particularly focusing on stories of changes in sea levels around the coastal edges of Australia. He based his research on the oral histories of Aboriginal First Nations peoples and on scientific study of climatic data, sediments and landforms. Nunn makes the point that the oral passing on of ancestral knowledge and wisdom was cumulative across each generation. This results in what Nunn calls “a formidable body of knowledge” (Nunn 2018:25). His book is an excellent example of bringing two knowledge systems together in a respectful dialogue, such that our world that is currently very concerned about climate change, might understand how human societies millennia ago dealt with sea waters rising since the last Ice Age. His work shows how science can date the current oral histories of Aboriginal First Nations peoples to at least 7,000 if not 10,000 years old. This is indeed deep time; history that, despite its great age, remains relevant to our contemporary world, which is again grappling with climate change. His work also affirms the significance of Indigenous knowledge systems.

Decolonisation calls for this kind of quiet and gentle reflection about deep, slow, ancient geological time. Writing in a South African context, Keet (2019:206) also argues that “patience and deep reflexive work [is] required for decolonisation”. Aboriginal woman from the Daly River region in the Northern Territory, Miriam Rose Ungunmerr-Baumann, argues for the importance of deep time and deep listening through her concept of *dadirri*¹.

Long history of higher learning in Africa and the ‘global South’

Appreciating deep, slow, ancient time like Ungunmerr-Baumann (2002) does allows us to situate our thinking about decolonisation of higher education in the long history of higher learning in Africa and the ‘global South’. While it is true, as Jansen (2019) argues, that colonisation brought about a rupture with this history, it remains an important decolonial move to remember that the colonial period was a brief interruption to the deep time of African history. It is important to acknowledge that some of the oldest universities in the world were established not in Europe, but in Africa. Many centuries before the French Annales school of history proposed the idea of long *durée* history (Braudel 1980), Tunisian historian Ibn Khaldun wrote histories that spanned long periods of time and broad geographical regions. He argued that “the inner meaning of history ... involves speculation and an attempt to get at ... subtle explanations of the causes and origins of existing things and deep knowledge of the how and why of events” (Khaldun 1967: vol.1, p.6). We need to foreground the history of the ancient African institutions of higher learning dating back to ancient Egyptian times. As

¹See <http://www.miriamrosefoundation.org.au/about-dadirri/dadirri-film>

Lulat (2005) argues, while these organisations are not ‘exact replicas of the modern university’, they were designed to fulfil some of the functions of higher education. He describes the *per-anikh* (or House of Life) that were located within Egyptian temples that date back to around 2000 BCE. He also highlights the famous museum library complex at Alexandria (the *Bibliotheca Alexandrina*) which dates back to the Hellenistic period of Egyptian history which began in 332 BCE and which has now been re-established after the original complex was destroyed centuries ago. He discusses the history of the School of Holy Books (*Metsahift Bet*) (and the lower levels of higher education the School of Poetry (*Qine Bet*) and School of Hymns (*Zema Bet*)), which was the pinnacle of learning for men who lead the church and state in Christian Ethiopia from the 4th century CE. Assié-Lumumba (2006) explores the history of ancient Islamic universities, listing the more famous ones such as Karawiyyinn in Fez (Morocco) established in 859 CE; Al-Azhar in Cairo (Egypt) in 970 C. (which is regarded as the oldest continually operating university in the world) and Sankore in Timbuktu (Mali) from the 12th century.

The ancient examples of African higher education that are known of today, are those that used the technology of writing. This is not to say that cultures with oral traditions did not have institutions of higher learning. Important postcolonial historical work continues to recover more knowledge about the ancient systems of wisdom and knowledge found in cultures around the globe. For example, in Aotearoa New Zealand, Māori culture had institutions of higher learning called *wānanga* (Whatahoro 2011). So it is highly likely that there were more ancient universities in Africa than the ones we know of today.

Talkin’ bout decolonisation ‘sounds like a whisper’: a personal reflection

Many of us have been talking about decolonisation for a long time now. Inspired by the words of the Tracey Chapman song *Talkin’ bout a revolution*², I would like to reflect upon my career when, early on, talkin’ bout decolonisation ‘sounded like a whisper’. This is part of my feminist commitment to illustrate my general arguments with reflections from my own life history. My PhD on Irish United Nations policy in the 1950s and 1960s, which I worked on during the early 1990s, focused on (among other topics) Ireland’s role in contributing to debates about decolonisation in the UN General Assembly. Ireland had only gained a form of independence in 1921 with the beginning of the Irish Free State after centuries of nationalist struggle. So it occupied a unique position as a European nation that vividly understood the experiences of struggling for national independence that many of the countries of the ‘global South’ were going through during the 1960s.

Then when I shifted into the field of higher education, my focus was on intercultural education for international, migrant, refugee and Indigenous students in undergraduate classrooms and later in doctoral education. At that stage in the late 1990s there were growing discourses about internationalisation of curriculum in Australia (and indeed in England and other Anglophone countries). Many of my Aboriginal colleagues and I, saw the advantages of linking these discussions with attempts to decolonise the curriculum from an Indigenous point of view. At this time, university management were mostly unable to appreciate these connections because they were more aware of international students and the increasing large proportion of fees they were contributing to keeping Australian universities afloat. Many of the university staff who were involved in debates around

²See <https://www.youtube.com/watch?v=721JQZw6Spg>

internationalisation and decolonisation in the 1990s had contributed to, or were aware of, the great ferment in the 1960s and 1970s in universities (and society more broadly) around issues of civil rights, anti-apartheid movements, land rights for Indigenous people and the setting up by and for Aboriginal people of many Aboriginal legal, medical and housing services. By the mid-1980s most Australian universities had Aboriginal and Torres Strait Islander Units that offered specific support and safe spaces for Indigenous higher education students. The campaign for land rights and Aboriginal Reconciliation (as it was then called) continued into the 1980s and 1990s and I joined a local Reconciliation Circle. As a young divorced Mum at that time, my little boys and I joined many marches for land rights, against deaths in custody and for Aboriginal rights and recognition.

Borrowing the immortal words of Tracey Chapman, talkin' bout decolonisation 'sounded like a whisper' in Australia during this period. While my Irish heritage has given me a heightened awareness of colonisation and the ongoing struggle to work toward genuine decolonisation, as a white woman I am highly conscious of the responsibility I have in talking about decolonisation. However, there is evidence across the 'global South' that, as Tracey Chapman sang, "finally the tables are starting to turn" in the struggle to decolonise higher education. This is an arduous and problematic struggle requiring, as I have said both deep and gentle reflection and reflexivity as well as courageous *and* radical action. It is profoundly complex (Jansen 2019). The risks of tokenism and superficial change remain ever-present. The counter recolonising trends embedded in global capitalism, patriarchy and neoliberalism remain strong, as de Sousa Santos argues. We grapple with, as he says, "strong questions that have only received weak answers" (de Sousa Santos 2012: 7).

Both-ways: transculturation and 'ecologies of knowledges'

My research on decolonisation in higher education has particularly focused on doctoral education, especially for migrant, refugee, international and Indigenous doctoral candidates. One of the significant shifts I advocated was the need for "both-ways transculturation" (Manathunga 2014:61). Both-ways transculturation involves learning *about* Southern theory, as well as learning *from* our culturally diverse co-researchers, colleagues and students. Both-ways transculturation is also involved where Southern and Northern theory are brought into dialogue in research and doctoral education and where Northern theorists (including ourselves and our Western students) engage respectfully with Southern knowledges (Manathunga 2014). It would seek to go beyond simplistic dualities and cultural essentialism, as the work of Nakata (2006:9) does on the "cultural interface" and Hountondji (1996) and others do on African diversity (Manathunga 2018).

These arguments about both-ways transculturation resonate with de Sousa Santos' (2014; 2018) work on creating space for the epistemologies of the South and the sociologies of emergence. He argues that the epistemologies of the South are founded upon two key principles – the idea of ecologies of knowledges and of intercultural translations (de Sousa Santos 2014). The concept of ecologies of knowledges challenges the current monocultural focus on (Northern) scientific knowledge by instead locating scientific knowledge within a broader ecology of knowledge systems (de Sousa Santos, 2014). As our science colleagues will tell us, biodiversity is a key to sustainability and survival in environmental ecological systems. So too in our social world, diversity in knowledge systems is the key to our survival on planet Earth.

In such an ecology, *all* knowledge systems are accorded “equality of opportunity” to “maximise their respective contributions towards building ... a more just and democratic society as well as one more balanced in its relations with nature” (de Sousa Santos 2014:190). Such knowledge systems would be used in dialogue with each other. This approach to knowledge also accepts the partiality and incompleteness of each knowledge system and the ways in which the complexity of the world’s environmental and social problems require interaction between all knowledge systems to create innovative new research strategies. This is a *both/and* logic rather than the *either/or* binarizing approach of European Enlightenment thinking that continues to dominate western scientific knowledge.

De Sousa Santos (2014:212) defines intercultural translation as:

Searching for isomorphic concerns and underlying assumptions among cultures, identifying differences and similarities, and developing, whenever appropriate, new hybrid forms of cultural understanding and intercommunication that may be useful in favouring interactions and strengthening alliances among social movements fighting ... against capitalism, colonialism and patriarchy and for social justice, human dignity and human decency.

The sociologies of emergence: decolonising doctoral education

The momentum for decolonisation is building around the globe despite all the ongoing problems we face. This is not to diminish the very real and ongoing inequalities and the pain of people who everyday cross over the ‘abyssal line’ (de Sousa Santos 2014). I will now apply the epistemological commitments and theoretical work previously discussed in this paper to the case of doctoral education and to the seven strategies for decolonisation in universities which I first wrote about in 2018 (Manathunga 2018). I identify these as two instances of ‘sociologies of emergence’. The sociologies of emergence are ideas, philosophies and practices that are centred upon epistemologies of the South and seek to decolonise higher education (de Sousa Santos 2018). There are three types of sociologies of emergence, according to de Sousa Santos (2018:29), including “ruin seeds, counterhegemonic appropriations, and liberated zones”. Ruin seeds are the “absent present” memories of a precolonial past that also offer an alternative for the future beyond capitalism, colonialism and patriarchy (de Sousa Santos 2018:29). An example of ruin seeds is the African philosophy of Ubuntu (de Sousa Santos 2018). Counterhegemonic appropriations are theories, ideas and approaches adopted by dominant groups but then reconfigured, subverted and changed by oppressed groups to overturn the established order (de Sousa Santos 2018). Liberated zones are spaces organised according to Southern theories and epistemologies and are “performative, prefigurative and educational” (de Sousa Santos 2018:31).

Instances of de Sousa Santos’ (2018) ‘sociology of emergences’ which I highlight in this paper include:

1. Doctoral education where space is being created for Southern, transcultural and Indigenous knowledge systems.
2. Examples of change that illustrate the possibilities for actualising my seven strategies to decolonise higher education (Manathunga 2018).

These instances are complex and not always without resistance from recolonising forces but they represent glimmers of the sociologies of emergence.

Creating space for Southern, transcultural and Indigenous knowledge systems in doctoral education

Firstly, one of the most significant decolonisation moves is to create spaces for Southern, transcultural and Indigenous knowledge systems in the university. As Professor Zethu Cakata (2019) argued in response to a presentation by de Sousa Santos, Indigenous, Southern and transcultural knowledge systems did not always die as a result of colonialism. Instead, they hid. They hid in rural and remote areas, in the homes, minds, bodies and oral traditions of Indigenous, Southern and hybridised transcultural communities. While on holidays in Northern Canada I heard stories of a great First Nations Canadian Chief who realised that the 19th century gold rushes on his land were creating a great risk to his people's rituals, ceremonies and songs. He travelled to the remotest part of Alaska and taught those rituals and songs to local First Nations peoples there. Today his Nation is witnessing a cultural revival as those remote Alaskan First Nations peoples reteach his peoples their own rituals, ceremonies and songs.

In recent times, doctoral education has become a key site where First Nations knowledges can come out of hiding. Doctoral education offers an opportunity to reclaim, revive and extend Indigenous, Southern and transcultural knowledges. In this paper, I will outline some examples from Aotearoa New Zealand, Australia and Bolivia. This is not to ignore the work done on Indigenous knowledge in other locations like South Africa (eg. Banda 2008; Islam & Banda 2011) but rather to share some examples from other parts of the 'global South'. These examples are also not without problems and difficulties (see Devos & Somerville 2012; Grant & McKinley 2011) but they are a start towards reconstructing the epistemologies of the South. This is achieved in five ways through the use of:

1. Indigenous languages, theories and knowledge protocols;
2. Southern, transcultural and Indigenous concepts, proverbs or wisdom;
3. Involvement of Elders, traditional knowledge holders and community members;
4. Respect for the role of ancestors and spiritual knowledge;
5. Examination processes.

1. Indigenous languages, theories and knowledge protocols

It is now fully possible in Aotearoa New Zealand to complete a doctoral thesis in Te Reo Māori. This is thanks to the incredible success of the Māori language revival movement which has been active since the 1970s when concerns were raised that the Māori language could disappear. Māori language nests were established in early childhood education and a very systematic campaign was waged to make the whole of Aotearoa New Zealand a bilingual country. Māori is one language with many dialects. Māori iwi (nations) around Aotearoa New Zealand now speak Te Reo Māori and many Pākehās (European New Zealanders) also speak Te Reo to varying extents. So it is now possible to submit a doctoral thesis in Te Reo Māori.

In Bolivia, J. Fernando Galindo teaches on a doctoral program called the Intercultural Bilingual Education for Andean countries (PROEIB Andes). Most of the students in these programs are Indigenous students coming from Latin American Aboriginal nations. This was a joint initiative between universities, ministries of Education and organisations in Bolivia and Latin America (including Colombia, Chile, Ecuador, Peru and Argentina) as well as international cooperation agencies. These programs respond to “social demands for a culturally and linguistically relevant education in the contexts of cultural diversity in Latin America” (Centro Interdisciplinario PROEIB Andes 2020). Academics work closely with Indigenous organisations and communities to design and deliver the programs that are “aimed at strengthening bilingual intercultural education and all other educational methods designed from, with and for Indigenous peoples in order to respond to growing ... demands for ... better education in the context of greater Indigenous political participation” (Centro Interdisciplinario PROEIB Andes 2020). As Mbembe (2016:36) argues “the African university of tomorrow will be multilingual”. I would like to suggest that indeed all the universities of the South might hopefully be multilingual in the 21st century.

There is also increasing recognition in places like Aotearoa New Zealand and Australia for Indigenous theories and knowledge protocols. For example, *Kaupapa Māori* is a well-established theoretical paradigm used in Aotearoa New Zealand. Literally, *kaupapa* means ground rules (Smith & Reid 2000). As Nepe (1991:76) argues, *Kaupapa Māori* is the “systematic organisation of beliefs, experiences, understandings and interpretations of the interactions of Māori people upon Māori people and Māori people upon their world”. In Australia, there are a range of theories, ontologies and methodologies embedded in the notion of Indigenous Knowledge which are used across the sciences, engineering, health, agriculture, education, arts, humanities and the social sciences. Aboriginal academic Norm Sheehan (2011:68) argues that “Indigenous Knowledge ... is ontological because inquiry is situated within an intelligent and intelligible world of natural systems, replete with relational patterns for being in the world”. Sheehan (2011:69) further suggests that:

IK [Indigenous Knowledge] operates from the assumption that the world is alive and active in the same way that humans are alive and active. Respect is based on this ancestral understanding that we all stand for a short time in a world that lived long before us and will live for others long after we have passed. From this view, we can never know the full implications of any action; thus, IK respect is about showing care and awareness in the way we identify, explore, and assess meaning because we know our view is always incomplete.

There are a wide variety of Indigenous Knowledge methodologies used in Australia. One of the most prominent is the concept of the yarning circle. As Sheehan (2011:70) outlines “yarning circles are conducted under the simple rules that each person speaks in turn, holds authority for the time they speak, and reciprocates by speaking responsibly from self and not about others”.

There has also been a great deal of work done in Australia about Indigenous knowledge protocols that differ greatly from those used in the West/North. Linda Ford (2012:146), an Aboriginal doctoral graduate from the Northern Territory, developed the following set of guiding principles for her research that she recommends to other Indigenous doctoral candidates:

- Valuing and sharing Indigenous knowledge: shared ownership of the project with their Indigenous community; following Indigenous knowledge protocols; reciprocity between Western and Indigenous knowledge paradigms is important.
- Addressing Indigenous community business and especially improving higher education outcomes for Indigenous students.
- Sharing Indigenous knowledge.
- Recognising that relationships and connectedness are essential and fundamental to Indigenous people and candidates.
- Adopting an Indigenous research methodology.
- Influencing university research ethics and protocols on Indigenous research.
- Prioritising Indigenous examiners (or reviewers) as Indigenous knowledge bearers.

2. Southern, transcultural and Indigenous concepts, proverbs or wisdom

Southern, transcultural and Indigenous doctoral students are increasingly using concepts, proverbs and wisdom from their own languages and cultural knowledge systems in their doctoral research. For example, my colleague Qi Jing, who is a Chinese-Tibetan-Mongol woman who studied and now works in Australia, wrote her doctoral thesis on transnational early childhood education in Chile. She used Chinese concepts and language to “critique transnational education and develop new pedagogical approaches” (Qi 2015:194). One of the Chinese metaphors she used was the idea of a “*networked-hutong siwei*” (Qi 2015:37). *Hutongs* are the narrow back alleyways that are characteristic of residential areas in Northern Chinese cities like Beijing. Many of these *hutongs* are interconnected and labyrinth-like. *Siwei* is the Chinese word for thinking. Adopting a *networked-hutong siwei* in transnational education, Jing argues, allows educators to explore multiple approaches and to work with diversity as a creative strength built upon assumptions of intellectual equality and respect.

3. Involvement of Elders, traditional knowledge holders and community members

Increasingly in Aotearoa New Zealand and Australia, Elders, traditional knowledge holders, and community members are involved in doctoral programs as co-supervisors and sometimes as examiners. For example, writing in the Aotearoa New Zealand context, Barbara Grant and Liz McKinley (2011) outline the significant roles played by supervisors external to the university. These include the candidates’ *kaumātua* (male or female elder) who takes on a grandparent-type relationship with candidates. In Australia, Linda Ford was able to have senior elders from her community in her supervision team.

In recognition that Indigenous knowledge is collectively owned and shared, Tracey Bunda and our transcultural research team recently acknowledged the Arrernte Community as co-Manathungas on a book chapter that is due out shortly where we drew upon Arrernte language and concepts to talk about doctoral education (Manathunga *et al*, forthcoming). Tracey’s adopted daughter, Angie, is an Arrernte woman from the Alice Springs area in the Northern territory.

4. Respect for the role of ancestors and spiritual knowledge

There is increasing recognition of the role of ancestral knowledge accessed through ritual and dreams and spirituality in doctoral education. For example, Grant and McKinley (2011) describe the role played by Māori doctoral students' tūpuna (female or male ancestor), who provide spiritual guidance for their research. Devos and Somerville (2012) describe working with a Cambodian doctoral student in Australia who wrote her thesis as a memoir of the Cambodian Royal Family. The student had been given a copy of the memoir of her grandmother in Cambodia and had committed it to memory. She was forced to rely only on her memory to transcribe and translate this memoir into English in writing her thesis because her family members had been killed – and the original text destroyed – during the Pol Pot regime. The student believes that it was her grandmother who guided her towards meeting her Australian supervisor (Devos & Somerville 2012). The examination of this work was not without trouble and you can find out what happened by reading this article (Devos & Somerville 2012). Respect for the role of ancestors and spiritual knowledge is also evident in African explorations of Indigenous Knowledges (eg. Banda 2014; Islam & Banda 2008).

5. Examination processes

Finally, as indicated earlier, Aotearoa New Zealand now has a fully functional examination process completely in Te Reo Māori. There are now enough potential Māori examiners who are fluent to the doctoral level to ensure that Te Reo Māori theses can be examined. This is also similarly possible in South Africa but only where there are enough potential examiners fluent in the particular African language chosen by the student.

Examples of change: responses to seven strategies to decolonise Higher Education

Secondly, I have gathered from around the 'global South', examples of sociologies of emergence that demonstrate the potential to enact the seven strategies to decolonise higher education, which I first wrote about in 2018 (Manathunga 2018). There is not space here to provide a full contextualisation for these innovative examples. Instead they are offered here as emerging examples of the sociologies of emergence (de Sousa Santos 2018).

1. Deep listening and acknowledging black pain and anger

The first strategy is deep listening and acknowledging the ongoing black pain and anger throughout the postcolonial world. This means recognising that, without rage, we are not galvanised into action to provoke change (Barcan 2013). It also means developing effective deep listening techniques. Generally speaking, Western cultures do not privilege listening like other cultures do. For example, in my research, a Thai student explained that in her culture there is a saying that "we have two ears but only one mouth". The other reason that people in dominant cultures are not able to truly hear the pain of marginalised groups, is that they are unconscious of their own privileges and unable to recognise the unconscious ways in which they marginalise others. As one student at the University of Cape Town said "I do not think anyone here can understand where they have never been" (quoted in Lockett & Naicker 2016:11; see also Banda 2008).

In Australian Aboriginal languages, there is a helpful term for this called '*dadirri*' (sounds like dardiddi) which is a form of deep listening and reflection from the heart which I wrote about earlier in this paper. Aboriginal academic Judy Atkinson (2000) has now transformed *Dadirri* into a research methodology. She describes *dadirri* methods as "a non-intrusive observation ... a deep listening and hearing with more than the ears; a reflective non-judgemental consideration of what is being seen and heard and, having learnt from the listening, a purposeful plan to act" (Atkinson 2000:16). With the listening comes the responsibility to act upon what you have learnt. *Dadirri* is used across the interdisciplinary spaces of health, education, social work and so on to promote healing from intergenerational trauma suffered by Aboriginal and Torres Strait Islander peoples.

2. Engaging in the 'cultural interface'

The second strategy these theoretical and practical resources emphasise is the importance of avoiding essentialism and engage meaningfully with what Martin Nakata (a Torres Strait Islander Australian Indigenous man) calls the multiple 'cultural interfaces' (Nakata 2007) which each of us represent. As I argued in an earlier piece, we need to challenge essentialism in ways that highlight internal differences within groups and seek to build interdependence and relationships across difference (Manathunga 2018). Francis B. Nyamnjoh (2016) suggests that we need to rethink our subjectivities as 'amakwerekwere' or as outsiders with mobile, hybrid identities that shift and change across time and space. As Nyamnjoh (2015:257) argues "the challenge of being or becoming African or anything else is not so much identifying with people, places and spaces one is familiar with but especially with spaces, places and people one is yet to encounter". This is an important corrective to the worrying xenophobia that Fanon warned about – that terrible "desire to get *rid of the foreigner* ... [which] was almost always a fellow African from another nation ... [a form] of *self-racism*" as Mbembe argues (italics in the original, 2016:34).

There is a wonderful collection of sociolinguistic studies edited by Caroline Kerfoot and Kenneth Hyltenstam (2017) that traces the multiple entanglements of Northern and Southern linguistic, cultural and knowledge systems. Conducting discursive analysis on the intersections of histories, practices, identities, repertoires and literacies ('entanglements'), this edited collection traces the ongoing impact of capitalism, globalisation, colonisation and imperialism on the multilingual and transcultural practices of refugees, immigrants and other minoritized groups in order to make these practices visible ('orders of visibility'). All of this work moves away from essentialism and illustrates how each of us embodies a fast array of cultural interfaces which offer us creative possibilities for new alliances and ways of being.

3. Deconstruction of knowledge from the North

The third strategy is that I believe that developing a decolonised curriculum would involve three parallel and equally important curriculum processes – (1) the systematic deconstruction of Northern knowledge *and* (2) Critical whiteness studies *and* (3) the systematic reconstruction of Southern knowledge (Manathunga 2018).

Decolonising higher education does not involve removing Northern theory (Manathunga 2018). Instead it involves critically deconstructing the canon in order to uncover *how* black, cultural minority,

Eastern, Middle Eastern, Latin and South American, Indigenous peoples, and women remain systematically 'misrecognised' in universities (Lockett and Naicker 2016; Lange 2019). As Chakrabarty (2007) has argued, Western theory is both necessary *and* insufficient in postcolonial contexts. I too argued similarly in another article:

Reading the canon against the grain involves both discursive and non-discursive or material critical deconstruction of Northern/Western texts. If the Western canon was simply removed, it would not be possible to identify, analyse and critique the *colonial* and *neoliberal* operations of power that have caused and continue to cause pain and anger. This history and these texts matter precisely because they have created and perpetuated the unjust conditions of the present. And unless these histories and texts are systematically critiqued and deconstructed, their effects will continue to remain unresolved in the future (Manathunga 2018:106).

For example, recent postcolonial, feminist and Indigenous explorations of the philosophy of science have challenged dominant European Enlightenment narratives of an exceptional, agentic West. A number of macro histories have sought to trace the extent to which the West begged, borrowed and stole from Eastern, African, Middle Eastern and Indigenous civilizations through cultural exchanges made possible by their trade networks (McCarty *et al* 2005; Nakata 2009; Harding 2011). As Harding (2011:34) argues, "some of the older [science] traditions of China, India, and other cultures in Asia and the Middle East were more sophisticated than European ones until the European industrial revolution in the Nineteenth Century". Hobson (2004) argues for the notion of an 'Oriental West' rather than a 'pristine West' because the European rise to power was fuelled by the active diffusion of Eastern and Middle Eastern knowledge and technologies which the West assimilated and appropriated.

4. Critical whiteness studies

The fourth strategy, is that to decolonise higher education, we need to ensure that all students engage with 'critical whiteness studies' in order to understand and challenge the privileges white students experience (Manathunga 2018). Critical whiteness studies emerged as part of 'critical race studies' in the early 1990s. It aims to "render whiteness visible" to "subvert the power of whiteness" (Steyn 2005:122,120). Therefore, deconstructing the operations of whiteness is important for everyone (Kitts 2018). As McLaughlin and Whatman (2011:365) argue in the Australian context "the success of decolonisation of education depends upon the efforts of non-Indigenous peoples to re-examine their positions and the control they exert over curriculum decision-making and reform".

There is a substantial body of literature about the use of critical whiteness approaches to develop reflexivity among students and teachers (eg. Steyn 2005; Matias & Mackey 2016). In another example, Hope Kitts (2018) is a white American academic working at the University of New Mexico in an American state that has the highest proportion of Hispanic and Latino Americans and the second highest percentage of First Nations Americans as a population proportion (after Alaska). She uses a range of innovative techniques such as "human bingo, vote-with-your-feet, gallery walk, whip-around, popcorn, [and] jigsaw" (Kitt 2018:83).

5. Value Southern knowledge and theory

The fifth strategy, in parallel with this deconstructive process, is the equally important mission to reconstruct Southern, Eastern, African, Latin and South American, Middle Eastern and Indigenous cultural histories, languages (like Alexis Kagame did in Rwanda), knowledge systems and theories, which would become core components of the university curriculum. In my work I have called this ‘both-ways transculturation’ which I described earlier (Manathunga 2007; 2014). The examples of doctoral education programs from Bolivia and from the Chinese student studying Chilean education in an Australian university (Qi 2015) described above are examples of the valuing of Indigenous and Southern knowledge and theory. Another example includes the work of Arturo Escobar who is an interdisciplinary Colombian scholar and activist who initially trained in science and engineering and later moved into social sciences and anthropology. He is a Professor at the University of North Carolina in the United States of America and has conducted or participated in workshops on development and ecology in Colombia, Mali, Denmark, England, and Mexico. Drawing on “European and North American critical theories of modernity and postmodernity to South Asian Subaltern Studies, Chicana feminist theory, postcolonial theory, African philosophy ... and reflecting on Latin American cultural and political reality”, he argues for a *transmodern* approach that “locates its own inquiry in the very borders of systems of thought and reaches towards the possibility of non-eurocentric modes of thought” (Escobar 2007:180). He proposes a ‘non-eurocentric and critical dialogue’ with difference (Escobar 2007:187).

6. Rethinking centre-periphery discourses: South-South and South-North dialogue

Inspired by Jonathan Jansen (2019), I would like to change my original 6th strategy which was South-South dialogue to rethinking centre-periphery discourses and include South-North dialogue as well. Jansen provides three examples from South Africa in the fields of cardiology, infectious diseases and history where research initiatives have started in South Africa and now involve active and reciprocal collaboration with scholars in the North. The common features of each of these projects are that they:

1. Are being led intellectually by South African scholars.
2. The content is decidedly African in terms of subjects of study.
3. Their work reflects a rich and reciprocal collaboration with scholars in the West [North].
4. Attract postgraduate scholars and students from the West [North].
5. Affects curriculum transformation across other university departments (ie. transdisciplinary) (Jansen 2019:71).

These are examples of South-North dialogue and research collaboration. I do think it is important to stress the role of South-South research collaboration as well. As I argued in my earlier piece:

a Western scholar located in the South, thinking through these theoretical resources about knowledge means that we have a particular responsibility to facilitate South-South dialogue. As a settler/invader scholar, I feel I have a particular responsibility to invest my energies and resources in working with colleagues in Indigenous, migrant and refugee communities in Australia, in South Africa, in Latin America, in the Pacific and in Asia (Manathunga 2018:107).

I am very happy to say that a few weeks ago my Indigenous colleagues, Maria Raciti, Jen Carter and I managed to convince the University of the Sunshine Coast leadership to allow us to set up a new Indigenous and Transcultural Research Centre. This strategic research centre will begin operating in 2020 and will draw inspiration from the work of Professor Catherine Odora Hoppers in South Africa who set up new approaches to Development Education (Soudien 2019). Her strategies included assembling an international, transcultural group of postgraduate students; involving community Elders and other senior community groups and leaders in the working of the centre and bringing together Indigenous knowledge intellectuals from around the globe (Soudien 2019). This is the vision we have for our new Research Centre which will focus on building knowledge systems, creative cultural practices and community capacity exchange. We will be particularly dedicated to South-South research collaborations and dialogue.

7. Conviviality

Finally, all of these approaches to decolonising higher education are underpinned by what Nyamnjoh (2015) calls 'conviviality' (Manathunga 2018). Conviviality is about stressing our connectedness and relationships and the requirement for equality and dialogue between knowledge systems (de Sousa Santos 2014; Nyamnjoh 2015; Manathunga 2018). It also focuses on "conversation [which] is privileged over conversion, and ritual influences are more amenable to the logic of conviviality than is coercive [or indeed symbolic] violence" (Nyamnjoh 2015:46-147). As de Sousa Santos argued in a presentation in Johannesburg in 2019, it is important to sing, dance and drink together; to build community and transcultural relationships.

My example of conviviality comes from a new research team that my colleagues and I have formed on Australian Indigenous Poetry. In 2017, at the wonderful first SoTL in the South conference in Johannesburg I went to an awe-inspiring symposium that was profoundly moving. It was one of the most inspiring symposiums that I have been to in my entire academic career. It was called *Exploring educational sites from the perspective of indigenous knowledge systems: a case study of Poetry* and it featured Denise Newfield, Deirdre Byrne, Soorie Naidoo, Arushani Govender, Raphael d'Abdon and Katileho Kano Shoro. Denise and Deirdre are leading a project called ZAPP – South African Poetry Project – which is funded by the South African National Research Foundation. This is a project where academics work with postgraduate students, African poets, schoolteachers and secondary school students to create spaces for Indigenous poetry. I spoke with the panel members after the session and commented on how powerful their performance had been. Denise and I spoke later and agreed we wanted to find some way to work together. I promised to go home and talk with some Indigenous academics I knew to see if this might be something they were interested in.

I then moved states back to Southeast Queensland (my heartland) and to the University of the Sunshine Coast. I now work with some creative writing colleagues, Shelley Davidow and Paul Williams; a colleague who specialises in Secondary English and did her thesis in Northern Uganda, Alison Willis; and a Kalkadoon-Thaniquith/Bwngcolman Aboriginal woman colleague, Maria Raciti, from Business. I sent around a message to these colleagues and an Alywarre Aboriginal woman, Kathryn Gilbey, who is about to move to the Batchelor Institute in the Northern Territory about meeting to see if they were interested in an Indigenous Poetry Project. At the same time, I was preparing a bid for faculty funding for an interdisciplinary Transcultural and Indigenous Pedagogies Research Group in collaboration with

my colleague Maria. My email arrived just a day after Kathryn had marked an amazing narrative from a South African student describing his role in the protest movement leading up to the end of apartheid. Before our meeting, we received word from the faculty that our bid had been successful. We crowded into my messy office, with Kathryn 'Zooming' in from Toowoomba, and discovered many extra layers of connection between our team members. Kathryn had originally been a creative writer and was familiar with the Indigenous poetry movement in the Northern Territory. Shelley and Paul are from South Africa originally and knew Deirdre. When I told my Ngugi/Wakka Wakka Aboriginal woman colleague, Tracey Bunda, she smiled and said "that's our old people, the ancestors getting you all together". She has now also joined the project.

Our plan is to hold a creative gathering on the Sunshine Coast on the land of the Gubbi Gubbi people for Aboriginal poets and Elders, Aboriginal and non-Aboriginal academics and students, school teachers and students where the Elders tell stories and the poets perform poems and then the audience responds by writing response poetry. We will call this creative gathering *Wandiny: Uniting Nations through Poetry*. *Wandiny* is a Gubbi Gubbi word meaning 'gathering together' that our Project Reference Group of Gubbi Gubbi, Koa and Wakka Wakka Aboriginal elders, schoolteachers and university students have given us permission to use. One of the themes the *Wandiny* will have will be *Country as Home*. Aboriginal & Torres Strait Islander notions of country are best summed up by Rose (1996:7):

People talk about country in the same way they would talk about a person: they speak to country, sing to country, visit country, worry about country, feel for country, and long for country. Country is not a generalised or undifferentiated type of place... country is a living entity with a yesterday, today and tomorrow, with a consciousness, and a will toward life.

An invitation ...

So, I would like to end now as I always do, with an invitation rather than a conclusion. I would like to echo Jackson's (2016:9) call to form "global solidarities of scholar-activists within and outside of the academy" in order to decolonise higher education. This is a significant approach to transforming SoTL and our approaches to university teaching and learning and research. Decolonising higher education and creating spaces for Southern knowledge systems will require both deep and gentle reflection, reflexivity and deep listening or *dadirri* **and** courageous and radical action. It will include defining our own standpoints and developing an appreciation of deep, slow, ancient time. It will involve creating genuine spaces for Southern, transcultural and Indigenous knowledges to flourish and to be used in creative dialogue with Western scientific knowledge. It will involve enacting the following seven decolonisation strategies:

- Listening and hearing the pain and anger of black voices globally and taking action
- Avoiding essentialism by historically situating identity claims and counter claims
- Deconstructing the operations of power and privilege in Northern knowledge
- Introducing critical whiteness studies for all university students (especially white students)
- Systematically reconstructing and revaluing Southern knowledge
- Engaging in South-South and South-North dialogue
- Operating from spaces of conviviality (Manathunga 2018).

These are the sociologies of emergence that de Sousa Santos encourages us to create, despite the impediments to imagining our shared future. However, I agree with Tracey Chapman that “finally the tables are starting to turn”. I invite you to think about how decolonising higher education is possible.

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