Transcultural and postcolonial explorations: unsettling education

Catherine Manathunga
Victoria University, Melbourne: *catherine.manathunga@vu.edu.au*

ABSTRACT

This article is based upon my keynote presentation to the 42nd ANZCIES Conference held at Queensland University of Technology in Brisbane from November 26 – 28, 2014. It explores the ways in which an assemblage of transcultural and postcolonial theories allow us to productively unsettle Education at a time when dominant neoliberal discourses risk driving us back to conservative, monocultural, Westernized educational policies. Based on my recent book (Manathunga, 2014), this article summarizes the ways in which I drew upon a bricolage of postcolonial, Indigenous, feminist, social and cultural geography theories (which I have loosely categorized as 'Southern' theories) about time, place and knowledge to reimagine intercultural doctoral supervision. It demonstrates how I found that assimilationist approaches to supervision are based upon the absence of history, geography and other cultural knowledge, while transcultural pedagogies are founded upon the centrality of place, the presence of past, present and future time and a deep respect for diverse cultural knowledges.

Keywords: Southern theory; doctoral education; postgraduate supervision; assimilation; transcultural pedagogies

INTRODUCTION

I have chosen to write this article as I delivered it during my keynote presentation. There are two reasons for adopting this approach. Firstly, I would like to engage the reader in a conversation because that is how I wanted to pitch my keynote for this conference. Secondly, as those who attended the conference would clearly remember, my keynote was forcefully interrupted by one of the worst hailstorms sub-tropical Brisbane city has experienced in quite a few decades. I recall calmly pacing along through my presentation, explaining the theories I had drawn upon to reimagine time and place in the context of intercultural doctoral education. I was aware of the sounds of a tropical storm brewing outside the large windows to the side of the lecture theatre. As the rain, wind and thunder increased and we began to hear a few crashes of hail, I was thinking about how much I had missed these tropical storms now that I live in Melbourne. I even cracked a few jokes about the time I delivered my one and only lecture on the environment in Aotearoa/New Zealand and we were interrupted by an earthquake.

As I began my summary about pedagogically re-reading theories about knowledge, I realized that my audience could no longer hear me over the crescendo of hail. I paused and noticed that the guys filming the keynote had turned their camera to the windows. Deafening sounds of hail the size of cricket balls smashing into the windows now filled the auditorium. A few people drifted towards the window to watch the display nature had turned on for us. I called the audience over to watch the storm as massive hailstones ricocheted off the windows and the view of the Brisbane

River was blanketed out by the white grey wash of torrential rain. Once the storm blew over we were able to continue with a shortened version of my presentation, although question time was again interrupted by alarms going off because the storm had damaged the electrical system. So readers of this article will be able to explore the full text of the presentation I had planned to deliver before place and the weather intervened.

And so my presentation began like this … It is indeed an honour to be asked to address you this afternoon. I am especially aware that many of you have dedicated your whole careers to making transcultural pedagogies possible across all sectors of Education and are experts in postcolonial and other theories. I am wondering what I might add to the conversations that have sustained this conference series and association since the 1970s. I am aware that you are likely to be a much more receptive audience than some of whom I have addressed in my recent speaking tour of Sweden where one German academic asked me 'what exactly is your problem with stereotypes'? So it is with a deep sense of humility and a desire to enter into your conversations that I speak with you this afternoon.

Brisbane will always remain my home town and it is wonderful to return to QUT where I had my first postdoctoral job. I am especially aware that we are standing today on Turrbal land on the North side of the Brisbane River here at QUT Gardens Point campus. I would like to acknowledge the Turrbal, Jagera/Yuggera, Kabi Kabi and Jinibara Peoples as the Traditional Owners of the lands where QUT now stands, and recognize that these have always been places of teaching and learning and research. I hope that this rich history will infuse our discussions today.

Today I am seeking to unsettle dominant educational discourses through an exploration of a range of transcultural and postcolonial theories about time, place and knowledge. I will provide a synopsis of my recent book (Manathunga, 2014), which focused on intercultural doctoral education and sought to reimagine the ways in which history, geography and epistemology play out in intercultural postgraduate supervision. In this book, I argued that decades of postcolonial, Indigenous and feminist research have been largely ignored in contemporary geopolitical power struggles over knowledge. Western/Northern knowledge continues to claim universality across time and space in many social science and science disciplines as many theorists have demonstrated (e.g. Chakrabarty, 2007; Connell, 2007; Alatas, 2006; Cortini & Jin, 2013). The forces of globalisation and neoliberalism that continue to dominate current educational discourses have only further entrenched Northern epistemological hegemony. In this keynote, I will briefly outline my pedagogical re-readings of an eclectic collection of postcolonial, Indigenous, feminist, social and cultural geography theories about time, place and knowledge in order to reimagine intercultural doctoral education. I have adopted the shorthand of 'Southern' theories here to emphasize the ways in which these perspectives capture non-dominant understandings of Education. I will then briefly describe the empirical study that I did of intercultural supervision at an Australian university, which found evidence of assimilationist and transcultural supervision pedagogies and experiences of unhomeliness among doctoral students and supervisors. Due to a lack of time, I will only briefly outline my findings about assimilationist pedagogies and will instead focus on instances of transcultural pedagogies. I will conclude with an invitation. However, before I begin I think it is important to be clear about my own cultural, historical and geographical positioning and about why I have chosen the problematic language of Northern/Southern, Western/Eastern and Indigenous/non-Indigenous.
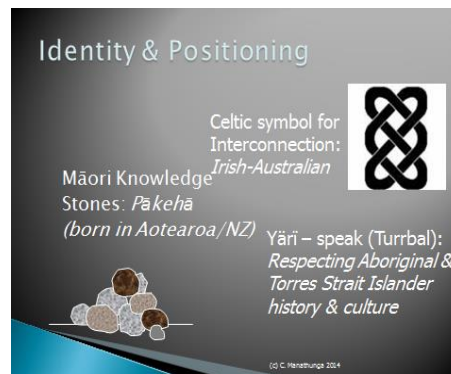
MY CULTURE, HISTORY AND GEOGRAPHY

Figure 1: Cultural symbols illustrating my culture, history and geography.

I always begin my keynote presentations by referring to these 3 cultural symbols illustrated above (see Figure 1). I do this not only to culturally, geographically and politically locate myself but also to symbolize the ways in which I would like to interact with my audience. First of all, I am an Irish-Australian woman. Some of my ancestors came by boat to Melbourne in the 1850s as survivors of the Irish potato famine. I am proud to say my ancestors were boat people. Although I am 5th generation Australian, I grew up in Brisbane in a family that had retained a very strong sense of its Irishness. This included a vivid folk memory of colonisation and dispossession. As an Irish Australian I would like to draw on the meaning of this Celtic knot that symbolizes the interconnectedness of human experience and stories. I am hoping today that what I share with you all will resonate with you and create a space of understanding. As a Pākehā born in Aotearoa/New Zealand, I draw on the Māori metaphor of the knowledge stones which we each collect from people we meet on our life's journey to think about how in our intellectual and social work as academics we give and receive knowledge and ideas and as an Australian with a deep respect for Australia's Aboriginal and Torres Strait Islander peoples I draw on the word Yärï or speak, which comes with permission from the Turrbal people one of the Murri (Indigenous) clan groups from the Brisbane region where I used to live.

Figure 2: Daniel, Catherine and Rory Manathunga at book launch in Melbourne

Secondly, I would like to draw your attention to more of the person reasons why I became interested in intercultural education in the first place. As I explained in detail in my book, my first marriage was to a Sri Lankan Australian man, which is why my family name is Manathunga. I have two Sri Lankan-Irish-Australian sons (see Figure 2) and have learnt a great deal about intercultural experiences and identities by watching them grow up.

CULTURES AND IDENTITIES: THE PROBLEM WITH LANGUAGE

Before beginning to examine these 'Southern' theories about time, place and knowledge, I need to explain why I have chosen to rely on quite problematic and binarising language like Northern/Southern, Western/Eastern, Indigenous/non-Indigenous. I am seeking to explore large-scale and abstract conceptions of culture and identity in order to link the broad macro historical, social, political and cultural context within which we supervise to the micro of supervision pedagogies. I fully appreciate the work of postcolonial and other theories in re-presenting identity as a hybrid, fluid notion especially in terms of the multiple migrations and roots and routes that we travel today. However, I have chosen to use these broad terms for culture and identity because I am trying to foreground the colonial relations of power that continue to shape the geo-political realities of our contemporary world. I am drawing upon our imagined constructs of categories like 'Northern', 'Southern', 'Western' and 'Eastern', 'Indigenous' in the way that Chakrabarty (2007) draws upon the ways we imagine and position the idea of 'Europe'. I am seeking to investigate how these relations of power condition the political, historical, social and cultural context within which we enact our pedagogies. In this way I am following the lead of Connell (2007) and postcolonial scholars like Chakrabarty (2007), Al-e Ahmad (1984) and Chen (2010).

I draw on Trowler's (2013) argument for the need for what he calls moderate essentialism in social science research. Trowler (2013: 6) suggests that we need to incorporate some form of essentialism 'for reasons of clarity' so that we can describe and investigate particular phenomena and 'for reasons of explanatory power' in order to show how different categories are related to each other in some way. Trowler recommends we draw on Wittgenstein's (1953) idea of family resemblances, where family members will share some, but not all, of the same features and characteristics making them recognisable as a group (Trowler, 2013). He argues that moderate essentialism acknowledges that these resemblances are contingent on contexts and change over time and in different places (Trowler, 2013). So I hope that what I have displayed in this presentation is a moderate type of essentialism that tries to capture the complexities, blurriness and messiness of categories like Northern, Southern, Western, Eastern and Indigenous.

Time, histories and supervision
As an historian, I believe that as supervisors and students we do not leave our histories at the door when we engage in supervision. Southern theories allow us to think critically about the sense of multiple and contested histories that we bring into supervision. There is also a multi-layered operation of history present in supervision which includes own our personal intellectual histories, the cultural histories of the many different cultural groups and sub-groups supervisors and students each belong to, and the histories of the country in which the supervision takes place. Therefore I believe it makes a difference when I, as an Irish-Australian working in Aotearoa/New Zealand work with a student from Tanzania at this particular moment in time and in this particular place.

'Southern' theories also 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; Chakrabarty, 2007; Massey, 2005). Coevalness is an important concept that recurs throughout these theorists' discussions of both time and place, coeval meaning 'originating or existing during the same period', 'one of the same era or period, or a contemporary', according to an online dictionary (http://www.thefreedictionary.com/coeval, accessed 31/1/13). Applying this term to notions of history, Fabian (1983) was one of the first to emphasize that different societies around the globe each have their own unique past, present and future trajectories and grapple with each other at precisely the same time. As Massey (2005) powerfully outlines, indigenous people around the world were not simply sitting around waiting

for the arrival of European 'discoverers'. They were immersed in their own historical trajectories, their own pasts, presents and futures that may have been interrupted by Europeans but have continued on despite these ruptures. Therefore, these theories challenge historicist readings of history that construct time as 'single, homogeneous and secular' (Chakrabarty, 2007, p. 15) inexorably leading to 'development' or European modernisation over time. Instead they show how time is not a series of linear events leading inevitably to the Western project of modernity, rationality and progress, but as a 'contemporaneity between the non-modern and the modern, a shared constant now' (Chakrabarty, 2004, p. 240). Drawing on the work of Guha, Chakrabarty (2007) demonstrates how subordinate groups in India make their own destiny and the ways in which political action involves the 'agency of gods and spirits' (Chakrabarty, 2002, p. 22). In these ways, these theorists suggest we need to rethink time as secular and religious, rational and mythical; as a kind of a meeting-up of multiple histories; 'a constellation of social relations' (Massey, 1997, p. 322).

Social and feminist theorists like Adams and Groves (2007) and Clegg (2010) have also grappled with temporality in useful ways. Adams and Groves (2007) have written about contemporary notions of 'present future' time, where instant digital communication gives us a sense of timelessness as if time floats freely without being connected to the past or the future, which suggests little respect for multiple historical and future trajectories beyond the West (Adams & Groves, 2007). Clegg (2010, p. 346) applied these ideas to higher education pedagogy, arguing that they focus problematically only on the 'future life of the individual' and goals such as 'social mobility' and 'employability'. (Clegg, 2010, p. 346)

In re-reading these 'Southern' theories about time pedagogically in the context of doctoral supervision, I argue that we need to broaden legitimate forms of evidence that can be used in research. This would involve including myths, literary and visual representations, proverbs and oral histories as well as documentary and 'scientific' evidence. This already occurs in intriguing examples of Indigenous supervision (McKinley et al., 2011; Ford, 2012) and Cambodian supervision (Devos & Somerville, 2012). It would involve encouraging our students to investigate the multiple histories of phenomenon being studied and the histories of our disciplines. It would also include interrogating how key theorists' work has been shaped by their own histories, geographies and gender (e.g. Connell, 2007; Singh & Huang, 2012). This would not only apply to the humanities and social sciences but also to the sciences as recent postcolonial, Indigenous and feminist challenges to Western science's claims of universality have argued (Sillitoe, 2007; Nakata, 2006; Harding, 1991).

Place and supervision
I also argue that we need to locate place and geography at the heart of research and intercultural supervision and challenge the absence or universality of place in Northern knowledge construction. We also need to challenge recent arguments about time-space compression for, as Massey (2005) argues, contemporary experiences of time and space are very diverse depending upon gender, ethnicity and class. As 'Southern' theorists grappling with place-based pedagogies have suggested, places are multiply constructed and contested, social and relational and entangled with time (Massey, 2005; Somerville, 2010; Rose, 1996; Pratt, 2008; Ruitenberg, 2005; Penetito, 2009). If we recognize place as a productive space of difference, we have an opportunity to foreground hospitality and generosity rather than engaging in assimilation and suppression (Martin, 2000; Somerville et al., 2011).

There is no time to explore these arguments in detail but I would like to foreground Somerville's conceptual framework; Ruitenberg's ideas about a radical pedagogy of place and a few Indigenous understandings of place. Somerville (2010) suggests a three-part conceptual framework for place-based pedagogies that includes a focus on dominant and alternative

storylines, on the body and body/place learning and on place as a contact zone where difference is entered deeply. Ruitenberg (2005, pp. 214-215) argues that 'where we learn becomes part of what we learn …[because] I am undeniably influenced by my geographic location as well as by the traces of the geographic locations in which I have found myself in the past'. I also find Rose's (1996) description of Aboriginal and Torres Strait Islander peoples' notions of country evocative:

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 generalized or undifferentiated type of place… country is a living entity with a yesterday, today and tomorrow, with a consciousness, and a will toward life.

Māori scholar, Penetito (2009) also argues that Indigenous place-based education acknowledges that a sense of place is fundamental to being truly human; there is a formal relationship between people and their environments and that this pedagogy needs to embody ways of being that provide for the 'conscious union of mind and spirit' or wānanga (Penetito, 2009, p. 20).

If we apply these 'Southern' theorists' perspectives about place to intercultural supervision, I argue that this means we need to locate place at the centre of intercultural supervision and explore with our students how our multiple geographies shaped our thinking and our supervision interactions. We need to perceive supervision spaces as social and relational and as a potential place of generosity and hospitality rather than assimilation.

Cultural knowledge and supervision

In reimagining epistemology it is important to remember the history of the creation of Western/Northern knowledge and its intimate connection with colonisation. Colonisation involved not only physical, military and economic invasion, but was also accompanied and justified by attempts to export Western knowledge, technologies and cultural beliefs to the world. Western learned societies and universities were heavily implicated in this process. Writing from a Māori perspective, Smith (1999) argues that the key features of Western knowledge include a focus on the individual; racial and gender hierarchies; rationality and 'hard' work; privileging written over oral texts; linear constructions of time and space and a binary either/or logic. In the process of knowledge production, the North was the location of knowledge and theory, whereas the South functioned as a giant laboratory (Smith, 1999). As several authors have argued, these patterns continue into the present through globalisation (Connell, 2007; Al-e Ahmad, 1984; Alatas, 2006) despite decades of postcolonial, Indigenous and feminist research. An important consequence of this Northern dominance of knowledge production is what Al-e Ahmad (1984) describes as 'gharbzadegi', which has been variously translated as 'Westoxication' or 'Occidentialosis'. Ngugi Wa Thiong'o (1986) calls the 'colonisation of the mind'. Essentially each of these terms seeks to capture the self-doubt and dependency on the North produced by such one-way, powerful and ongoing practices of epistemological hegemony. As Al-e Ahmad (1984, p. 43) argues, there has always been historic rivalry of East and West but with age of Enlightenment/Imperialism there was a change from competition to a 'spirit of helplessness' (Al-e Ahmad, 1984, pp. 43 & 98) to the point where the westoxicated person regards only Western writings as proper sources and criteria. This is how he comes to know even himself in terms of the language of the orientalist. With his own hands he has reduced himself to the status of an object to be scrutinized under the microscope of the orientalist. Then he relies on the orientalist's observations not on what he himself feels, sees and experiences.

If we apply these ideas to supervision then firstly, supervisors would need to acknowledge colonial legacies in Western knowledge and work with our students to position Western theorists in terms of culture, gender, time, location and so on (Chakrabarty, 2007; Connell, 2007). This would also mean learning from our culturally diverse students and learning from the theorists

from their contexts and regions. It would also involve a both-ways transculturation where Southern and Northern theory are brought into dialogue in supervision and where Northern theorists (including ourselves and our Western students) engage respectfully with Southern knowledge. It would also involve seeking to go beyond simplistic dualities and cultural essentialism, as the work of Nakata (2006, p. 9) does on the 'cultural interface' and Hountondji (1996) does on African diversity. As 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 and to decolonize knowledge, theory and education. Indeed, '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' (McLaughlin & Whatman, 2011, p. 365). There would also be times where we need to encourage our students to respect rather than integrate knowledge systems. Pākehā academic, Alison Jones (1999, pp. 315-316) reminds us, we must at times 'to embrace positively a "politics of disappointment" that includes a productive acceptance of the ignorance of the other' and a 'gracious acceptance of not having to know the other'. Finally, we would need to encourage our students to engage in respectful and rigorous critique of Southern Knowledge and Theory (Hountondji, 1996; Nakata, 2007). Some of these practices are already evident in Indigenous and Māori supervision (for example Ford, 2012; McKinley et al., 2011) and in Devos and Somerville's (2012) insightful article on the doctoral examination of a Cambodian student.

EMPIRICAL STUDY OF INTERCULTURAL SUPERVISION

However, theoretical work on its own is never enough so I conducted an empirical study of intercultural supervision at an Australian university. This was partly funded by an ALTC grant led by colleagues at Macquarie University. Having gained ethical clearance, I conducted separate semi-structured interviews with 18 students and 15 supervisors (matched where possible) across the Humanities, Social Sciences, Engineering and the Sciences. I sought to understand more about how time, place and knowledge operated in these instances of intercultural supervision. I also attempted to investigate more about two pedagogies I had previously observed operating in intercultural supervision - assimilation and transculturation - and the experience of unhomeliness (Manathunga, 2007; 2011). There is no time in this presentation to cover unhomeliness and I will only briefly comment on assimilationist pedagogies today because I especially want to focus on the transcultural pedagogies I found evidence of.

Assimilationist pedagogies operating in intercultural supervision appeared to be characterized by an absence of place. Supervisors adopting an assimilationist pedagogy seemed to indicate that there was no time to discuss the places students had come from or how these geographies had shaped their thinking. There was also evidence of deficit views of Other cultures and places and an absence of the personal and the relational in supervision with an overwhelming focus on research only. Supervision was, therefore, not relational, but a mere business transaction; research to be managed, accounted for and ticked off, publications to be written.

There was also a focus on present time in assimilationist approaches to supervision. This was evident through the disregarding of students' prior professional and cultural knowledge and little attempt was made to prepare students for a future as intercultural citizens and workers. There was often also a deficit focus on the present characterized by low expectations and an emphasis on 'getting students through their studies'. So too, Northern knowledge and research and publication practices perceived as universal and there was very little recognition of the cultural knowledge brought by students. Instead it was expected that students would abandon and discount their cultural knowledge in favour of Northern knowledge and research practices.

TRANSCULTURAL PEDAGOGIES

In the presentation I had planned several illustrative examples from my data for each point but there is only space in this article for a few of the most convincing quotes. By contrast, supervisors adopting transcultural supervision pedagogies sought to situate place, time and diverse cultural knowledge at the heart of supervision. For example they were inherently curious about their students' geographies:

> if I've got a student from another culture I would want to know about that culture ... So I think it's beneficial for the supervisor to somehow learn about the culture … go and have lunch with them or watch a … film with them [from their country] and ask questions … Or talk about the politics back home or something so that they can … see that the supervisor is making an effort (Australian humanities supervisor 2).

They sought to understand their students' intellectual and professional histories and to provide students with structured opportunities to develop a range of academic career skills that would be important to their futures:

> All the way through we plan their studies so that they will acquire some supervision experience, some conference experience and some publication experience so that when they leave us they've got as much as we can give them, which will make them employable and so these things involve forward planning as well as familiarisation (Australian humanities supervisor 3).

They regarded supervision as a relational pedagogy and recognized the ways in which the personal and social issues are intimately intertwined with academic matters and that students will not necessarily make good progress in their studies until they have sorted out the myriad of issues involved in living in a new country and culture and have begun to establish new social support networks. As one European science supervisor emphasized, it was important to 'check with [students] … that they are doing fine … because I am human'. They also encouraged students to have a positive study-life balance rather than working all the time.

In some cases, these supervisors adopted forms of group supervision in order to provide broader support to students. For example, two social science supervisors set up a 'thesis family' group for their Asian students:

> we've actually tried to set them up as an extended family to support each other and also for us to interact. So, what we want them to be is kind of a social network and that seems to be working well. But also a network for sharing ideas around the thesis to each other and be encouraging for each other and have somebody else to talk to about the thesis … it stops us from having to repeat the same things four times. Because they're coming in together, they're all dealing with literature reviews or research questions and opening chapters and setting a context (Australian social science supervisor 2)

These supervisors also understood different cultural patterns in polite communication and sought to adopt supportive and flexible communication styles and patterns. In some cases, supervisors who were themselves were from different cultures, or who were particularly familiar with different cultural styles of thinking and being, were also able to adopt what Aspland (1999) has called 'both-ways' supervision. One Asian engineering student suggested that:

> Two of my supervisors are [Asian]… . They will give you, well, sort of another way to communicate with them. If you want to do like all the other guys … they will treat you just like an Australian student. If you want to treat them in [Asian] way, then they also maybe can do it in [Asian] way, so it depends on you (Asian engineering student 2).

They also sought to build inclusive research cultures. For example, some engineering students in an interdisciplinary research centre confirmed how much they valued all of the strategies the centre used to include them in an active research culture. Indeed, one Asian student spoke how participating in the research culture was simply expected behaviour:

> I feel a part of the research culture because it is our centre policy as well. Not only to gain knowledge or get something for the research you have to know what other people are doing. This is the motto of research for our centre … You have to know what is happening, what other people are doing and what you're doing and share that. That's what the seminars, you have to present your things, share that and discuss (Asian engineering student 1).

Transcultural supervision pedagogies also involved helping students build bridges into Western knowledge and research practices by:

- Providing structured help with the literature review and other research tasks
- Providing oral and written feedback
- Encouraging students even when early drafts required a lot of work
- Encouraging students to use tape recorders in meetings
- Guiding and supporting writing for publication
- Providing career mentoring about what it means to be a researcher
- Helping students to develop their own voice.

These supervisors appeared to be strongly aware of the many different cultural ways in which knowledge can be constructed. They were also not expecting that their students would abandon or move away from their own forms of cultural knowledge. Instead they recognized that Western knowledge and research practices were merely an additional set of theoretical and methodological resources that students sought to add to their repertoire. For example, one Australian humanities supervisor argued that:

> [I am] constantly reminded the way I look at things is not the only way … I've come to understand much more … how intellectual activity looks when you start from different cultural positions … and in some cases different gendered positions …I've learnt heaps from them about cultural practices … cultural taboos … about intercultural sensitivity … the validity of different ways of doing intellectual things (Australian humanities supervisor).

He also spoke passionately about the need to understand from his international students 'the steps it takes … to accommodate to working in an Australian cultural and intellectual framework' and also the steps that he could 'take towards them which will help to narrow the gap' (Australian humanities supervisor). However, he was conscious that he should 'help students not give up the sorts of intellectual values they have at home'. He also sought to avoid imposing his view on students' research but to help students build and justify their own views instead.

In particular, these supervisors encouraged students to create transcultural knowledge by blending aspects of Western knowledge that they found useful and relevant with their own cultural knowledge to create unique, new knowledge. For example, one Asian humanities supervisor described her own difficulties as a PhD student in reconciling her values about collectivity, reciprocity and holistic connections between her mind, body and spirit, with Western individualistic and rational approaches to research. She was able to adapt largely Western postmodernist theories about identity and subjectivity, and blend them with her values to produce her original contribution to knowledge. In writing her thesis, she had huge difficulties seeing these

people as my subjects, feeling instead that 'it was a real intrusion and exploitation' (Asian humanities supervisor). After meeting an anthropologist who introduced her to some new ways to see subjectivity, she was able to recast her thesis as 'my own journey … questioning of my own identity'. This ensured that it was a 'kind of collaborative project' and she laughingly explained that 'so long as it's a collaboration and reciprocal relationship, then it's ok [laughs]'. This has also shaped her philosophy as a supervisor - 'now I'm asking students "what you think" or "what you feel is the important thing"'. She now finds that students respond really well to her encouragement to find 'something that you can only say' (Asian humanities supervisor).

AN INVITATION

I always feel that conclusion is the wrong word for the ending of a presentation and for the last section of a book. It suggests a firm closing-off, a tying up of loose ends, a definitive end to the argument. So rather than end with a 'conclusion', I would like to finish this presentation with an invitation. If we are to wrestle effectively with the serious global problems facing our world, then we need to draw together the vast array of knowledge systems that all of our cultures have produced. This means creating space for Southern, Eastern and Indigenous knowledges in universities and a key site where we can make this happen (and where it is already happening in some disciplines) is in the postcolonial contact zone of intercultural supervision. In order to achieve this, supervisors need to situate place, time and Other cultural knowledges at the centre of their supervision pedagogy. This would involve adopting transcultural supervision pedagogies and seeking to understand the unhomeliness that this might involve for students and for supervisors. It would also involve attempting to move beyond assimilationist supervision pedagogies. The papers in your conference series and at this conference demonstrate clearly how transcultural pedagogies are possible in many areas. I have tried to show how I have sought to use 'Southern' theories to unsettle doctoral education. I encourage you to continue your work to unsettle dominant Western/Northern educational discourses and look forward to learning from you over the next few days. I invite you to think about how this is possible.

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