Transnational knowledge exchange: new imaginings for sustainability of the planet
a global priority—demanding an educational response

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Overview

- precarious times & issues
- what is needed?
- relevance to internationalisation of higher education?
- what is my thesis?
Precarious times voice of this symposium

- “humanity is at a critical point in determining the state of the planet for future generations” due to
- “...alienation from nature in today’s technology dominated world”
- “the deluded hyper-separation of ourselves from nature”
- “... modern western thinking, which has resulted in unsustainable modes of living in the world”
- “a consequence of our separation from nature”.
- “the unsustainable nature of the consumer culture of global”
- “capitalism Culturally neutral practice of ‘natural resource management’”
A call for a new way of thinking
- ... a paradigm shift
- eco-social capacity, proenvironmental behaviours.
- a commitment to cosmopolitics, new possibilities for living sustainably
- embracing uncertainty
- an ecocentric (Preservation) system of belief
- ethical imaginings for a decolonized approach to sustainability
- an intercultural sustainability conversation
- the reinvigoration of human values & principles
- working together & not competing with each other.
Dominant discourse, a questionable luxury
Internationalisation of higher education –

Western Euro-American knowledge

Theory speaks from the North

Uneven division of labour

Culturally deficient, complex or proficient non-Western international students

Celebration, diversity, money
“a search not for developmental alternatives but for alternatives to development” (Bannerjee, 2002, p. 19).

- “humanity needs to live more lightly on the planet” (Chalkley & Sterling, 2011, p. 667). …

- Enlightening interdisciplinary, intercultural & inter-knowledge conversations... (Norgaard, 1988, p. 619-20).

- “interaction & coordination among all of the factors & agents” (Nieto, 1996, p. 43).

The world can no longer afford the questionable luxury of working solely within the Western tradition if we are to learn to live sustainably (Martinez, 2010).

“A dirty theory”? (Connell, 2007)
How often have I shared these sentiments. It can be very frustrating to have Western scientists come to my Ecuador & believe that they have the only way of understanding our biodiversity, or the way our agricultural systems work. & so often, they leave behind a system that is implemented for a few years, or a study that is half-done, & then do not give credit for those who have been working tens, hundreds & even thousands of years. Thank you, Dennis, for this great perspective on relation between indigenous ways of knowing & Western Science.

What an extraordinary load of reductionist, post-modern, pseudo-intellectual bullshit, & all of it written in that over-educated, formally stylized, academic, stiff & spiritless style of a graduate of some nameless, third-rate university. It’s exactly this type of crap that has made “sustainability” arguments so meaningless & ineffective with the general public –If we really want to save ourselves, we’ve got to do better than this.
Synergies between internationalisation of higher education & sustainability education
Neo-liberal ideology

- “international higher education as a commodity to be freely traded & ... higher education as a private good” (Altbach & Knight, 2007, p. 291).

Internationalisation of higher education & sustainability education

- Both are contested
  - confusion around their definition & their connection with globalisation
- Both aim to develop graduates with global perspectives
- Both call for social justice & equity
- Both look for alternatives
Defining internationalisation of Australian higher education as transnational knowledge exchange means altering the relationship between Australian educators & non-Western international students.
Nature in Indian conceptual framework

- Nature as *Prakiriti* is “the active & productive power which permeates every stone or tree, fruit or animal & sustains them along with the human world. *Prakiriti* grants the blessings of nature as a gift; she has to be honored & wooed consequently” (Shiva 1989, p.219).

ॐ द्यौः शान्तिरतिररक्षं
शान्तिः पृथिवी; शान्तिसपः
शान्तिरोषधयः:
शान्तिः वनस्पतयः
शान्तिरांभिखेदेवा: शान्तिरब्रह्म
शान्तिः सर्वं समृद्धी शान्तिः शान्तिरेव
शान्तिः सा मा; शान्तिरेषधि ॥
ॐ शान्तिः शान्तिः ॥

Shanti Path from Rig-Veda (M1, Hymn 164, verse 46)
### Tri-vid

#### Australian education context

- Paradigm -
  “a worldview that defines for its holder the nature of the world” (Guba & Lincoln, 1994, p. 107).
- Ontology +epistemology+ methodology

1. Ontology- what exists.
2. Epistemology- what can be known
3. Methodology-how can it be known

#### Concept

**Tri-vid** “त्रिविद”
- **Tri** = three
- **Vid** = Knowledge

#### Meaning

<table>
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<tr>
<th>Concept</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>1. <em>Priyanata</em>: प्रज्ञानता</td>
<td>1. the knower/</td>
</tr>
<tr>
<td>2. <em>jneya</em>: ज्ञान</td>
<td>2. the known/</td>
</tr>
<tr>
<td>3. <em>jnana sadhana</em>: ज्ञान साधना</td>
<td>3. process/means of knowledge</td>
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</tbody>
</table>
SEASON of mists and mellow fruitfulness,
Close bosom-friend of the maturing sun; Conspiring with him how to load and bless With fruit the vines that round the thatch-eaves run;
To bend with apples the moss'd cottage-trees,
And fill all fruit with ripeness to the core;
To swell the gourd, and plump the hazel shells With a sweet kernel; to set budding more, And still more, later flowers for the bees, Until they think warm days will never cease;

Ode to autumn – J. Keats
My thesis: Internationalisation of sustainability education as a transnational exchange of knowledge

- Right for alternatives & freedom to choose/act (agency)
- An alternative approach which transcends geographic as well as political boundaries.
- A multi-dimensional, holistic understanding of sustainability that incorporates the knower, the medium and the object of knowledge
# Pedagogy of *tri-vid*

<table>
<thead>
<tr>
<th>Pedagogy</th>
<th>Prijanata</th>
<th>Jnana sadhana</th>
<th>Jneya</th>
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<tbody>
<tr>
<td><strong>1</strong></td>
<td>Non-Western international student</td>
<td>Australian teacher education</td>
<td>Euro-American knowledge</td>
</tr>
<tr>
<td><strong>2</strong></td>
<td>Australian teacher educator</td>
<td>Non-Western international student</td>
<td>Non-Western knowledge</td>
</tr>
<tr>
<td><strong>3</strong></td>
<td>Australian teacher educators &amp; non-western students</td>
<td>Non-Western knowledge</td>
<td>alternatives for sustainability education</td>
</tr>
<tr>
<td>Hindi/Sanskrit</td>
<td>Meaning in English</td>
<td>Gandhian Concept</td>
<td>Shiva’s Earth Democracy</td>
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| 1. **Ahimsa**  | Non-Violence      | • Self-control of the powerful  
• Self-control for every one | • ‘Compassion, not greed’ (Shiva, 2005, p. 115)  
• Respect for biodiversity |
| 2. **Sawaraj** | Self-rule         | • Self-reliance & independence of mind  
• “self-rule; political & cultural independence” (Parekh, 1989, p. 238).  
• “Khadi [home spun cotton] meant swaraj” (Gandhi, p. 50). | • *Beej Sawaraj* (patent free seed), biodiversity & seed democracy (Shiva, 2005, p. 93).  
• Diversity is the law of nature & must be protected “through care & compassion” (p. 111). |
| 3. **Satyagraha** | Passive resistance | • “Force ...born of Truth & Love or non-violence” (Gandhi, 1928, p. 10).  
• persistence for what one believes in | • Seed Satyagraha protest against corporate monopoly on seeds (Shiva, 2005, p. 93).  
• “freedom can be reclaimed only by refusing to cooperate with unjust amoral laws” (Shiva, 2005, p. 184). |
Om!! let there be peace
peace in the heaven
peace in earth
peace in water
peace in plants/herbs
peace in vegetation
peace in vegetation
peace in all powers of universe
peace in god and his creation
peace everywhere
peace within, in me,
Om peace; peace; peace!!
References

Chalkley, B., & Sterling, S., (2011)
Gandhi, M. K. (1928).