

Decolonizing Knowledge and Higher Education: New Approaches to Community

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Part 1:

So first of all before I begin my remarks, I would like to acknowledge that we're meeting here on the land of the Three Fires the Ojibwa, the Odawa and the Potawatomi. And I live and work, I have the privilege of living and working on the coasts and Strait Salish traditional territory and that's this area. This end of Vancouver Island, as you can see from the larger map, Vancouver Island is just off the west coast. How many, is this many ever been to Victoria or to Vancouver Island? Great, it's very close to Seattle, has the same kind of climate as Seattle, and whenever we do you know more formal kinds of presentations, we always acknowledge, you know, the territory and when we travel to other places, we always acknowledge the territory of those places where we are going to? And that's the reason why I've said, what I've said. I'm a settler Canadian of English heritage and my great-grandparents settled right here, Squamish in 1871. They were people from Staffordshire, poor, fat people from Staffordshire, who were obviously looking for a better life and they ended up in eastern Canada, in Ottawa and they had some kind of rocky land that they made into a farm, but then in the late 1860's, they saw an advertisement in a newspaper in Ottawa, a double spread newspaper and it was a beautiful drawing of a green of a tall forest and then a small, white, very English style cottage with a white picket fence around it and the top of the Page said white or said English farm families wanted. They thought, wow, where am I going to get a chance like that? So they got on a train went to New York. They got on a boat and went to Panama. There's no Panama Canal yet. They took a train across the Isthmus of Panama. They took another boat up to San Francisco. Another boat to San Francisco to Victoria and then they took another boat around from Victoria to what we call Maple Bay and they got 200 acres of land. Now the land that they got was the traditional and is the traditional territory of the Halalt. Halalt First Nations and though the community center for the Halalt First Nations is still right there and the two hundred acres that was my family farm is still right there, north of Duncan. How did they get that land? How did they get that land? Dunsmuir was a scottish businessman who had moved to Victoria in the early days of Victoria. He had experience in construction. There was coal in the Nanimo, north of the island, but they had no way to get the coal to the port to Victoria, so they asked Dunsmuir if he would build a railroad, and of course for a fee, he said of course, he'd be happy to do that, but he said you got to give me quite a lot of land on either side of the railroad otherwise it's not worth my while. So you know they said, sure, no

problem. So they gave him you notice we say, we use the word gave, they "gave" him land of the Halalt in the case of my grandparents of the Halalt First Nations and that land was then flipped by a property developer, based in Seattle, and the property developer in Seattle was the person who did the advertising and sent the adverts to the newspaper in Ottawa in order to approve. Now the deal was the land would cost five dollars an acre. The land, they bought the land for one dollar an acre and because they were a family, they were able to buy 200 acres I mean really beautiful soil. If you come up, if you've been in on the island, it's just gorgeous soil. So they got 200 acres and they got, there's a little asterisk in the purchase saying, but once the title has been the treaty has been agreed upon with the Hul'qumi'num people, you're, you'll have to pay an extra \$4 an acre. By that time, it was 1869 and this is, what is this 2016 I guess aren't we and there's never been a treaty with the Hul'qumi'num people and the Hul'qumi'num elders meet every day at a coffee shop, every Tuesday, every Tuesday at a coffee shop in Duncan, British Columbia as the Hul'qumi'num treaty working group. They've been meeting that way for 50 or 60 years and there's still no treaty, so I benefited, might be at the acquisition of this land, benefited my family that transformed them from you know kind of landless, Wanderers to middle-class Canadians and the children of my great-grandparents all went to university and I am actually standing here today in front of you on you know on the land here of the three fires because of the benefit that I received from that land being transferred and the generation the Halalt, the generation of my age and the Halalt community, from that point on have lived a life of poverty and if you go to the community and Halalt, you'll see the kind of struggle that they're still facing. They're still there. They're still fighting for their rights, but most of the, well all of the land, except for a very small part which they were given back has, you know, has been taken away. I mention this because in the talk about epistemicide, I'll tell you a bit more about that word, kind of an interesting word, in a talk about decolonization, I wanted to start, you know from my own from where I am, because I think that it when we start to think about decolonization, I think it's important for us to start where we are, you know, to dig where we stand, to find out I was I wanted to find out how in the world did my family get that land. What was the process? Where what was the legal illegal, you know, how was it done? And I've been able to trace that and I've been able to acknowledge that and I've been able to acknowledge the benefit that our family received to the Halalt community itself. I've been there and I've had meetings and so forth because colonisation is something that, you know, as secular people's you know we all we all have a connection to either historically or in the contemporary in the contemporary sense so when we start to get into a conversation around, you know, the figures are almost philosophical kind of thing around decolonization and knowledge or the decolonization of something as huge as a higher education institution, I guess I think it's important to start where we are. Now the other thing I want to do is that nothing that I have am saying to you today is anything that I've really invented or created all by myself. Whatever I am saying to you today is a product of a number of years of conversations, you know, with with people from in different parts of the world, you know, indigenous people, non-indigenous people people from Africa, people from all over the place, and so here are some of the names and I even have one of the names at the very bottom you see the word Eyo Ndem, see that at the bottom there Eyo Ndem and when I was a student here at Michigan State University, I was one of the first exchange students to the University of Nigeria in 1964 and Eyo Ndem was the Nigerian professor of of Anthropology that I had and his perspective on you know on there being an African way, an afro-centric way of seeing the world really destabilized my thinking to say the least and it started me on a journey which, you know, I'm still on. Now another thing that's important to know about in our situation in Canada is that we've just in this last year, there's been a release, we've been going through for the last number of years the truth and

reconciliation process and the truth and reconciliation process has been a public process across the country where we have and the report is now, it is a finalized report, you can find it online it's an absolutely riveting, you know, document - it's a long document, it's a fascinating document, but in it and we recognized as Canadian people that we have participated in physical, biological, and cultural genocide with regard to our Aboriginal peoples. Indigenous peoples in Canada were denied the right to use their own names. If you look at a lot of the names you find Scottish names and English names, and all kind of names. Those has nothing to do with who they were originally called. They'd been denied the right to hold traditional marriage ceremonies. They'd been denied the right to practice spiritual traditions. They had been denied the right to vote and a lot of other things. They've been basically the attempt at cultural genocide has been steady and relentless and now having come through this process of reconciliation, we are in a time when we are called upon, non-indigenous people, secular people, are called upon, through the generosity of the indigenous peoples of Canada to enter into a period of reconciliation. This is one of the most generous acts, you know, that that I that I know of. Here are a people, who for five hundred years had been systematically, you know, oppressed, killed off, you know, culturally relegated, ignored, you know, every kind of disrespect that you can think of and yet in spite of all of that the indigenous people of Canada are have theirs you could even call it a resurgence there's probably as many indigenous people now as there were at the time of of colonial contact, European contact, and they are thriving you know in educational and cultural political and in many many ways. There's a lot of work to be done and the outcome isn't clear whether or not the non-indigenous population of which I am one, whether we will collectively be able to respond to the generosity that's been offered us is it's hard to tell. I'm optimistic. I think that the future of Canada, Canada that will be you have a real Canadian identity, not just a kind of a you know euro-american and, you know God knows what sort of identity, but a real Canadian identity depends on our ability to transform ourselves through this reconciliation process. I share this information with you because I hope that not in any kind of a boastful way but in a very humble way and I'm sharing this with you as an ally as a non-indigenous ally who is working, you know, working my way towards trying to understand and trying to act in support of the decolonization of knowledge and the decolonization of our universities and I'm, and so in a way, I hope that you'll not, you know, take offense and hope you will see what I'm doing as is intended as a, you know, one way to move through this labyrinth of ideas and ways of knowing. So some intellectuals, academics have got to have slides with some intellectuals. Chief Luther standing there. Knowledge was inherent in all things. The world was a library. I love that concept. The Treaty of Lancaster, a very old treaty, I think it's in the Virginia Colony and Canassatego says, "you who are so wise," he's speaking to the colonizers, "you who are so wise, must know that different nations have different conceptions of things. You will not, therefore, take it amiss if our ideas of the white man's education happens not to be the same as yours." The President of the International Association of the Universities is a very interesting fellow, he's from Malaysia. And he says, he asks us and he says, "Is there any value to Asian and African education? If it is conceptualized and presented in the context of what happened in that very provincial place called Western Europe and then imposed upon us." And here's somebody who some of you heard last week, Rajesh Tandon, he says, "Unless we value local knowledge, there will be no new knowledge." Here's a quote from a fellow you're going to hear from, Sean Wilson, coming up, he's the next in the series, "An indigenous paradigm comes from the fundamental belief that knowledge is relational, knowledge is shared with all creation." Boaventura De Sousa Santos is the fellow who says, "the understanding of the world, by far, exceeds the Western understanding of the world." Interesting huh. "The understanding of the world, by far, exceeds the

Western understanding of the world." There can be no global social justice without global cognitive justice. The geographer, David Harvey, has elaborated on the concept of accumulation through dispossession in order to explain how capital the basis of our dominant economic system began to be accumulated. Dispossessing people of access to their land, he suggests, lies at the heart of early capital accumulation. The story of my family's transformation through the dispossession of the lands of the Halalt First Nations on my island, the perfect example, Harvey draws attention to the processes in the 14th and 16th century in England, which removed people from their land through what has become known as the enclosures. He tells us of wealthy landowners, who use force and even arms to transform the traditional open fields and communal pastures into private property for their own profit. A similar process similarly affected the clans of Scotland, which was so widespread that their dispossessions became known as the clearances. Each of these acts of dispossession left the majority of people without access to land and allowed for wealth to accumulate to those who are now known as private landowners. New categories of people were defined, landed gentry, the workers in the estates of the land and the landless. But what does this have to do with higher education and knowledge. I had the opportunity a few years ago to spend some time at this particular college at Oxford, Oxford University, and I discovered that this university was created at the same time as the enclosures, so you have on one hand people accumulating land, putting up barriers, and declaring themselves as private landowners and on the educational side, you had the creation of medieval universities, Oxford and Cambridge being two in that area, that part of England and what were they doing?

Part 2:

And I began to see the link between Harvey's concept of dispossession of land and the dispossession of knowledge. How does that work? One enters the college, one enters this college here through a low doorway, only accessible to students and fellows and their guests. The college is walled in and only accessible through one or two guarded entry ways. While staying in the college, the linkage between the enclosing a previous common land for private purpose and the creation of walled spaces for learning became disturbingly apparent. The act of creating Oxford and the other medieval universities was in at least one obvious way an act of enclosing knowledge. Limiting access to knowledge, exerting a form of control over knowledge, and providing a means for a small elite to acquire this knowledge for purposes of leadership of a spiritual nature, of a government's nature, or cultural nature. Those within the wall between no words, those outside the walls became non-knower's. Knowledge was removed from the land and from the relationships of those sharing the land. The enclosing of the Academy dispossessed the large majority of knowledge keepers forever relegating their knowledge to witchcraft, tradition, superstition, folkways or at best, some form of common sense. We can see this separation of university knowledge from other forms of knowledge in all of our communities to this very day. The contemporary debate about private higher education institutions takes the idea of knowledge as a commodity to be bought and sold to still another degree. These new academies came into being as well the time of the rise of European science and through improvements in navigational aids and wealth generated. The hegemony of most white Eurocentric knowledge spread all around the world. This process of dispossession of other knowledge is a process which Boaventura de Sousa Santos calls epistemicide. We're familiar with suicide and homicide and linguicide perhaps, epistemicide is the killing of

epistemologies. It's the killing of other knowledge systems. So what happened is when European knowledge went out, it didn't go out with a friendly handshake saying, "you know here we are let's be friends and here's what we've been doing here in last three or four hundred years in Europe, what have you folks been up to? Let's, uh you know, pool resources and work together". No, they he came out as we all know, with a you know with a message, with the truth, they came with the truth. It often came with Christianity. And so what it said when it came to places like indigenous America and you know or Africa or Asia or Latin America is that this is the knowledge, if you want to get on board and get in you know become modern and all of that you know get into it but whatever you've got is old-fashioned, it's witchcraft, you know, it's not useful, you know, so just stop. Now just give you a good have a slide here kind of an interesting slide. Now it's hard to recognize, but that's actually a map of the world, but what kind of a map is it? This is a map which has been shaped according to the production of knowledge. So you see the big US there and a little kind of little hat on the top, that's Canada, and so that means that the most production of knowledge is coming from the US and if you look over to, if you look up here, find us, is pretty fat, that's England, and you can see in Europe, this is all Europe, but look at Latin America, a little skinny thing, that's the percentage of the production of knowledge in 2011 coming from all Latin American journals and everything else. Look at this, what is that pivotal thing, what is that? Africa. Look at that. Look at that. A place where all life began, where there's the longest continuous story about humanity, but in terms of the kind of what we think of as Western knowledge it hardly exists. So you can see, I just show you that just to give you an idea of where we stand, you know, after the dispossession of knowledge. Now let me tell you a couple of what I call knowledge stories. First one is, comes from Uganda. The Mpambo African Multiversity. In the late 1990s, a Ugandan intellectual and civil society activist fellow, called Paulo Wangoola, returned home to the kingdom of Bosoga after 25 worked years of work in various parts of Africa to report on the state of the world as he experienced as he had experienced it. His message to his elders was the following, you sent me out, one of the lesser young people in my generation to gain Western knowledge and to work in the structures and organizations of the Western world. I have been to their universities. I have worked with their governments. I have created western-style organizations in Africa and now I have come home to share what I have learned. I have come home to tell you that, we, the children of Bosoga kingdom, the children of Africa, will never realize our full potential as people in our communities and as contributors to the global treasury of knowledge if we continue to depend a wholly on the content and ways of knowledge of the European People's. Our way forward must be linked to the recovery replenishment and revitalization of our thousands of years old indigenous knowledge. With these words came a decision by Wangoola to withdraw from the Western world economic structures, to return to a subsistence lifestyle and to dedicate himself to the creation of a village- based institution of higher education and research today that is known as Mpambo, the African Multiversity. It's a place for the support of mother tongues scholars of African indigenous knowledge. Next knowledge story. Abahlali baseMjondolo, the university of Abahlali baseMjondolo, doesn't look much like University of Victoria. I don't know much about Michigan State, but I suspect not too much like Michigan State either. In 2005, in Durban, South Africa, some of the inhabitants of the tin roofed shacks of the city, Jondolo is what they call those, created a blockade on Kennedy Road to protest the sale of land, originally promised to the poor to build houses, but it was sold instead to an industrialist for some commercial purposes. The movement of those people living in these shacks has grown into Abahlali baseMjondolo or the shackdwellers movement, but what is unique to this social movement is that they have created their own University of Abahlali baseMjondolo, a space for the creation of knowledge about survival, hope,

and transformation where the shackdwellers themselves are the scholars, the professors, and the teachers. They create and share knowledge through song, through what they call live-action debates, discussions, and they document their knowledge in a web-based archive, and if you look this up on the Web, Abahlali baseMjondolo, you'll find all kinds of material, all kinds of archives, all kinds of stories about what they're doing. Third language story, Wanosts'a Professor Lorna Williams. Our final story begins with a young, indigenous woman from the Lillooet First Nation, that's north of Vancouver up in the mountains past to Whistler, if any of you, you know, have an idea where that part of British Columbia is. It's in the coastal range of mountains. In the 1960s, she was chosen by her community to work as a research guide for non-indigenous Linguists who had expressed an interest in working on the development for an alphabet for the St'at'imc language. She was successful in her challenge and her people have made use of the alphabet which she and the linguist Jan van Eijk created since that time. This woman, it's her there sitting, this woman is now a leading authority on indigenous languages in Canada. Her name is Dr. Lorna Williams. She's become the leading scholar in this field, but the fate of the language in her community and the fate of most of the indigenous languages in Canada have not fared as well. The impact of colonial domination of Western language traditions has resulted in linguicide, the death or near death of these carriers of our global heritage. Now, why do I tell these stories about knowledge? In each of these stories, knowledge is the star, knowledge is the central player. Knowledge is dynamic. It's active. It's engaged and it's linked to social, political, cultural, and sustainable changes. Mpambo's mother tongues scholars are stimulating and unprecedented reawakening of African spiritual knowledge and sharing in Uganda. The shack dwellers in Durban and beyond have boldly taken the word University, they've taken that for their own and they've turned knowledge hierarchies upside down in the service of justice for the poor. The indigenous language champions working with the First Peoples Cultural Council have staked a claim to epistemological privilege, epistemological privilege over the Western trained, non-indigenous linguist. The context, conditions, values, uses, politics of knowledge in each of these stories call for an opening outwards of our comfortable assumptions about whose knowledge counts and what the relationship between knowledge and life might be. Some of you will, you know, you'll know educational philosophers like Paulo Freire or, you know, some of these better known, you know, you know, Dewey and so forth and you'll know that they are often very well known for one or two concepts, which they've kind of you know Paulo Freire is known for, you know, conscientization, consciousness-raising, Dewey for pragmatism. Lorna Williams is known for one, two, three, four, five, six concepts about learning that come from her, from the Lillooet language and the concepts are ones that we do not have we don't have an equivalent you know in English and rich and as long as English has been used in academic we don't have a way to express it. Kamúcwkalha, for example, that first the first one there on the left is acknowledging the felt energy indicating a group attunement and the emergence of a common group purpose, so you look at all those words, we don't have a word for that and yet we've probably all experienced Kamúcwkalha and, you know, at various times. Kat'íl'a, the third one down, is one which I'm sure we've practiced, but that's the seeking of stillness, seeking of quietness amidst our busyness in a quest for knowledge and a beautiful concept. Cwélelep is one that I like and we experience that a lot. Cwélelep is recognizing the need to sometimes be in a place of dissonance and uncertainty, so as to be open to new learning. Cwélelep is that kind of dust, dust bubble, that sort of thing that goes on and and we all know that learning takes place within dissonance. Now the question that I'm sure you can on everybody's mind, I'm just sure is how did Western knowledge, how did it gain this prominent place in kind of world knowledge systems, you know, when I first started thinking about all of them, when I first,

it's like, before I went over to Nigeria, I was like a fish, you know, swimming in water and then somebody told me, oh did you know that you're swimming in the water and I was unaware of the water because I was a fish and that's all I'd ever done and I think that for many of us, we swim in a sea of knowledge and we don't ever think about it. We just, this is, this is knowledge, this is stuff that we know, this is stuff other people know and we don't think about the fact that there are limits and that there might be other ways of knowing and Boaventura de Sousa Santos reminds us that biodiversity is a principle that we value and recognize as so important to the survival of a planet, you know, the the necessity of having multiplicity of insects and grasses and animals and all of us together, you know, make, you know, make the planet, possible for the planet to survive, but there is also, there is as many ways of knowing as there are, you know, biodiversity. There's a rich intellectual epistemological diversity in the world, which we've been largely, occasionally we get some glimpses to it, but largely you know blinkered to and so my, what I was interested in is well, how did that happen and I couldn't find anybody who could tell me and I finally about a year and a half ago I came upon the work of Grosfoguel y Dussell who have shed some light on the how mostly white men from a very few countries, it's actually, you know, the US, Germany, England, France, and Italy, if you look at the kind of the dominant, you know, discourses the theoretical universe that we draw, you know, writers for all those different places are mostly there. So how and the when were these colonial structures have knowledge created. How have we arrived at this point in time when any of us can be parachuted into any university, settled into a social science lecture, and be at home with the authors and the ideas discussed? How is that happening? To understand that, we have to look at what Grosfoguel has called the four genocides or the four epistemicides of the long 16th century. Remember that word epistemicide, the killing of knowledge systems. It seems that the story of dispossessing the people from the ownership of their ideas in the medieval universities that brought ecclesiastical power to the new universities was just the start of our knowledge story. Grosfoguel pulls out four distinct stories of epistemicide, stories almost always treated as separate historical processes. In doing so, we learn in a powerful manner how intellectual colonization has emerged. What are the four epistemicides he's talking about? They are the following: the Conquest of Al-Andalus, that was the expulsion of the Muslims and the Jews from Europe. You remember, you know, the Arab world had moved into the Iberian Peninsula for hundreds of years, but were expelled. The conquest of the indigenous peoples of the Americas started by the Spanish in Latin America and then moving up either down further South, South America and on up into to what today is called the US or Canada. And it's still under way. The creation of the slave trade resulted in millions killed in Africa and at sea, and a more totally dehumanized group of people by enslavement in the Americas was the third genocidal knowledge conquest and finally the killing of millions of indo-European women, burned mostly at stake as witches because of knowledge practices that were not controlled by men. These conquests transformed Europe from itself being at the periphery, think about it, it was at the periphery of this dominant knowledge world where Islamic knowledge was at the center, these transformed Europe from being at the periphery to taking center stage, but in a historic irony, Spain and Portugal, the leading military and intellectual powers from the 15th century and actually been shut out in more recent times from the post 16th century northern European monopoly of knowledge. So what's important for us to understand that these four conquests, these four conquests were both military and epistemological. They went hand in hand and the conquering or the displacement of people's cultural values, of ways of knowing, is as important as the military conquest. At the height of the Al-Andalus Empire, the Muslim Empire in Europe, the city of Cordoba, had a 500,000 book library. That's a lot of books, 500,000 book library. This was at a time when other intellectual centers, Christian centers or

monasteries and so forth, would have had five to ten thousand books. The Spanish burned the library in Cordoba and they burned all of the libraries in, you know, Al-Andalus. They also destroyed, the Spanish also destroyed most of the codices. These were stone carvings which contained, you know, the knowledge symbols of the Maya, the Inca, and the Aztec empires. When they went there, of course they went to get the gold, of course they went to take control, but they knew that they had to get they had to do something to destroy the knowledge systems and they destroyed the central, like if you think about them as the, you know, the ten commandments written on tablets, these were tablets that were encoded. Women's knowledge which is largely oral was simply silenced as was the knowledge of Africa. African slaves were portrayed as non-humans incapable of western-style thought. Hegel, you know, a very respected European scholar, for example, in commenting on Africans in the nineteenth century, says among Negroes it is the case that consciousness has not attained even the intuition of any sort of objectivity. The Negro is the man as beast. The continued linguicide of indigenous languages in North America throughout the day as evidence that the patterns established through conquest in the sixteenth century still deeply entrenched in our minds and most simplest and most certainly in our higher educational institutions.

Part 3:

There are many examples of how the Western monopoly of knowledge has distorted our higher education institutions that we could take a look at each and every University in Canada and the United States all throughout Europe and most of the world and carry on for days, but let me just share some thoughts from several African scholars how they see the situation. A number of scholars including Lebakeng, Phalene, Dalindjebo Odora Hoppers who will be coming here and not too long, Ezeanya from Rwanda, written extensively on the importance of the recovery of intellectual traditions on the continent. They say among other things institutions of higher education in South Africa were and still are copycats whose primary function was and still is to serve to promote colonial Western values, similarly, Ezeanya and in Africa the research agenda curriculum and given conceptual framework should be continuously reexamined with the aim of issuing all manifestations of neo-colonial underpinnings in emphasizing indigenous ideas. I think I'm going on quite a long time here. Let me turn to the emergence of new higher education narratives. The Barcelona-based Global University Network for Innovation GUNi, which is related to UNESCO and the UN University has produced a series of world reports on higher education. In 2014, it brought out its latest report called Knowledge Engagement in Higher Education Contributing to Social Change. What was unique about this report was that it framed the challenges to higher education within the context of deep, global issues, such as the destruction of the planet, inequality violence against women and so forth. It called for a new approach to creation and understanding of knowledge, a turn towards knowledge democracy. This report was launched in 34 locations in the world and is showing practices from 70 nations included were 60 authors. The Multiworld network, based in India, under the leadership of Claude Alvares of India, is a growing Association of people from Asia, Africa, and South America joined together in the common objective to restore the diversity of learning that exists in times of memorial. Multiworld welcomes people infected with a similar spirit and conviction to join this enterprise and in fight to restore a world in which many worlds are once again warmly embraced. The issue of decolonizing academic curricula and ridding them

of Eurocentric biases as occupied central stage for them. Decolonization is going on and has already begun in many universities and we've heard, we hear stories and you'll hear when Katherine Odora Hopper is here, you'll hear some powerful stories about decolonization and the struggle for, you know, whose knowledge counts from South Africa and you probably read about or heard about the student strikes and the action that's been taken to make some changes to the curriculum in higher education in South Africa, but these kinds of discussions are going on in England, they're going on in Canada and they're going on elsewhere and our university, we've seen a study growth to either indigenize the University Victoria or decolonized our University. Now we've got a long, long ways to go, but I think our university is sincere and is moving in some good directions. We've built a first people's house in the center of our campus. We have indigenous community leaders and indigenous faculty and staff have joined together to manage this ceremonial and house of learning. We've created a position of a Director of Indigenous Academics and Community Engagement, but perhaps, the most powerful contribution has been the creation of indigenous academic programs of law and social work in education in nursing, in governance, in humanities, indigenous counseling in linguistics. The most recent programs that have been created are a BA and MA in indigenous language revitalisation. What has got along with the development of indigenous academic programme has been a deepening of relations between the University of Victoria and the surrounding indigenous communities. If you take a look at what's happening in New Zealand, for example, there's a Maori University, Te Whare Wānanga o Awanuiārangi is headed up by by Sir Hingangaroa Smith, a distinguished Maori scholar. Listen to the mission statement of this institution. And we could listen to it but, I didn't write it down. Let's see if I did, maybe I got the pages mixed up, yes, we got, I got it. Here's the mission statement. We commit ourselves to explore and to find the depths of knowledge in the Aotearoa to enable us to re-enrich ourselves, to know who we are, to know where we came from, and to claim our place in the future. We take this journey of discovery of Reclamation of sovereignty and establishing the Equality of Maori intellectual tradition alongside the knowledge base of others, thus we can stand proudly together with all the people of the world. This is part of the dream and the vision of Te Whare Wānanga o Awanuiārangi. So, and I can go on and I've got, you know, a lot more of these kinds of knowledge stories and examples of what different universities are doing, but I want to leave us with a couple things. So here's here's what I ask myself. Here is what I ask myself. How do I decolonize, deracialize, demasculinize, and degender my inherited intellectual spaces. Doesn't mean I can do that, but how do I come to terms? How do I recognize what the impact you know of all of those factors is on what I think of as, you know, my own thought process? How do I become an ally in the process of decolonization? How can I help to open up spaces for the flowering of diverse epistemologies, ontologies and ways of knowing? How can I help to create a new architecture of knowledge that allows for co-construction of knowledge between academia, indigenous communities, social movements, and activist community settings? These are things that I ask myself every day. My practice, my teaching, my writing, anytime somebody asked me to say something causes me to think over and over again about who I am what I would like to support and how I can be more useful in this process that we call a decolonization. So what are some things that I've seen, that are useful to think about, you know, more institutionally, you know, or if you're thinking about, you know, your department or your college or you can think, you know, in bigger circles that's fine or your network or your research project. I think from what I've learned from, you know, my own struggles and following the struggles of other you know Truth and Reconciliation processes in other parts of the world is the first thing that we have to do is to acknowledge a past and present genocidal practices. We have to acknowledge, you know, what's gone wrong if we can't acknowledge, you know, if

we can't acknowledge the impact of slavery in the United States and talk about issues like reparation, it's going to be a long way to ever getting to a conversation where people feel, you know, comfortable moving forward breaking through very tightly held feelings. We could hire, and again, my context in Canada the, you know, the big issue is with the indigenous community and our opportunity and challenge, you know, with regard to our indigenous, you know, the First Nations, the people who came before us. We can hire indigenous scholars and one of the things that we've done if you want, you know, more indigenous students to come to your University or you want them to succeed, hire indigenous scholars and they'll see people who are models and this goes for a lot of other kind of, you know, issues used to be an issue around women and universities, you know, there used to be a time when women were in the big minority in the university and then there's a big push on in the 60s and 70s to be in hiring women, and of course, now we have lots and lots of them. We need to encourage because it's not enough just a hire, you know, hire indigenous faculty, but we have to give permission to like Lorna Williams, you know, to teach with an indigenous way of knowing and that means probably not using that kind of, you know, what do they call it, that the Bell, that distribution of grades, that kind of thing. That's not the way that people learn in the community. That's not an indigenous practice. That's not a kind of a natural way that people learn outside of, you know, this kind of rather rarefied structure that we call, you know, schooling, so we need to encourage people to learn how to do that and those of us who are allies, you know, we can learn, we can't take the place of, but there are things that we can do in our own classrooms. I think that we need to, if we want to you know to move in this direction and I think we have to figure out, you know, who else is moving in this direction and the discussion about decolonizing knowledge, decolonizing higher education is really fun. It's very exciting. It makes sure, you know, your stomach, you know, get it knots at times, but it's kind of scary, but it's a really powerful discourse. It's a great space, intellectual space to be and there's a lot of ways that people can get involved in this. We need to give credit, you know, if we're going to try to this is now speaking really to the to us as you know as people who work, knowledge workers in a university, we need our faculty have to have credit, if we're going to try to move in this direction. It's not easy. It's a lot easier just to, you know, stand in front of everybody, you know, have a lecture, give the same lecture next year, then year after year, have multiple tests exam, you know, have some teaching assistants to grade it. Boom-boom-boom, you know, it's very efficient, but so to transform our way of teaching, teachers and profs, lecturers, need to be given credit, you know, as part of their career advancement and another thing recently a friend of mine talked to me about. She said, "What about the architecture?" And I don't mean that as a metaphor, but I mean that as the physical look of the campus and of the room. Now this is a room, which the chairs can be moved around in, so for example, in Aboriginal, you know, learning circle, you know, it's not only indigenous learning. We do it in adult ed and other kinds of practice as well, but in indigenous learning the circle is, you know, circle is powerful, it has meaning in itself and a learning circle, but a lot of the rooms in my university are fixed chairs, so you can't do that. What about more spaces, you know outside so that you can have that connection with the land, which is so important to land-based knowledge systems? So there are things to think about even in the architecture, the way that we design our schools. I'm going to end with, we asked a number of young people, when Rajesh (Tandon) and I were doing a project with GUNi, to talk about the world that they imagine and give us some images and things and then we put them together in a little, in a quick, little video clip which I want to share as by way of an ending. Let's see if that works.