

The Hall of Mirrors and a Landscape of Multiple Layers: Insurgent Research, Indigenous Resurgence, and Challenging the University Structure

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Abstract

In *Red Skin, White Masks*, Glen Coulthard describes the process of recognition within the colony as assimilatory in its continued dispossession of Indigenous peoples from their territory. Similarly, the increasing inclusion of Indigenous academics, scholars, and students into the university system seeks to assimilate Indigenous ways of knowing, colonizing them. Based on the relational nature of many Indigenous ways of knowing, my paper argues that Indigenous knowledges cannot be assimilated in the expected way based on incompatible worldviews. Moreover, the relational nature of Indigenous ways of knowing cultivate the context for Indigenous resurgence within the university itself.

Where we begin: The Creation of a Space

The university¹ is a challenging space. It is a “space” in the sense that its meaning is designed to be fluid, alterable, erasable, and controllable (Foucault 143), where all constituent pieces can be known within its organization (144). This knowledge allows for a deeper manipulation of the pieces in ways where that meaning is controlled, contorted, and assimilated (147-148, 195). This configuration makes the university difficult to subvert, despite the challenges to hegemony that come out of the university itself (Robertson; Staggenborg). It can be

¹ Throughout this paper the phrase “the university” applies to post-secondary institutions that are capable of granting bachelor’s degrees or “higher,” and more directly to the fabricated environment that (re)constructs Eurocentric ways of knowing in students. Despite my research here being firmly located in the University of Victoria (UVic) context, the homogeneous nature of the university structure, as it appears to me, makes some of these assumptions broadly applicable.

argued that being able to know these pieces in very specific ways shows that the purpose of the university is the maintenance of hegemony through absorption, particularly when it comes to challenges to hegemonic paradigms. When it came to early Indigenous scholars this absorption is particularly troubling, as it was meant to control scholarship that seeks to strengthen Indigenous Nationhood through shared ideas and access to studies and funding that comes with the university system (Alfred, in Coulthard ix). If the nature of the university is to find better ways to organize elements in a system through their objectification and arrange them into objects of comparison, study, and consumption, then the admission of Indigenous students and faculty that develop Indigenous Nationhood to this context has been undertaken primarily as an aspect of colonial assimilation – in order to objectify them and their ways of knowing (Gareau).

Indigenous ways of knowing and being, however, conflict fundamentally with the university in several ways. This makes the “accommodation” of Indigenous knowledges to a point where the university might be able to absorb them slow, if not improbable. For a variety of reasons – namely the international recognition of the ongoing genocide of Indigenous peoples in settler colonial states (UN 2007) – the processes of assimilation face ongoing challenges from Indigenous peoples who are increasingly demanding access to structures like the university (Wilson 47-50; Alfred, in Coulthard x). This ironically allows the university to become a fruitful site for resurgent Indigenous Nationhood.

In gaining access to these structures, it is possible for Indigenous peoples to be enfranchised within the colonial system. To me, this seems like the main reason the university includes Indigenous scholars, despite historical attempts from universities to eradicate their voices. Colonial enfranchisement of oppressed peoples has allowed for the extension of privileges that eventually creates the context for assimilation into the colonial body (Ignatiev).

In Ignatiev's example, the category of "whiteness" was extended to the Irish for a number of reasons including to expand markets and to turn the Irish into consumer (40-41) and to put more social distance between white protestant elites and black labourer (130), and not always with a reduction in racism towards the newly enfranchised group (214). This form of enfranchisement has been particularly true in the North American example (Roedigger) as the enfranchisement of dis-placed² peoples like the Irish and Québécois serves as an indication of assimilation and a pseudo-erasure of an oppressed past (Ignatiev; Corrie).³ Problematically for the university, extension of enfranchisement to Indigenous peoples is not having the expected assimilatory outcome. Limiting my discussion at this point to the Turtle Island⁴ context, various authors (Wilson; Coulthard; Manuel; Simpson) have written that Indigeneity is specifically tied to a relationship with the land. That relationship – or that idea of relationality – extends from the land, to the way "things" are known, and even to how life is experienced (Elliot et al.).

Rather than creating the conditions for assimilating Indigenous ways of knowing, a borderland within the university is created (Walker). This is a place of (re)connection on the edge of hegemony capable of undermining the space created by and for the university through the introduction of relationality. Relationships have the power to fundamentally undermine the structure of isolation and segmentation that is the essentialized form of being within the colony (Kangumu). By exploring how Indigenous research methodologies centre ceremony within the knowledge "production" process, my attempt in this paper is to show how the relationships formed through ceremony create an overlapping series of multilocality within the university

² My use of the term "dis-placed" is in an attempt to (re)centre the land in framing my discussions concerning decolonization. This use reflects the ways settler colonialism continues to occupy Indigenous places through dispossession as an active, conscious process (Coulthard 9-13).

³ While this is not an argument fit for the scope of this paper, one might analyse this enfranchisement as it applies to Indigenous people within a settler colony as federal moves to so-called "Reconciliation" (Coulthard 2014).

⁴ "Turtle Island" is a generalized term used throughout my paper to represent occupied the Indigenous territories that have been dis-placed by "North America" (which is used to represent the colonies that dis-place Turtle Island).

that is counterhegemonic. These relationships then cultivate the context in which Indigenous and settler-descended students can experience entangled worldviews, leading to meaningful challenges to hegemonic ways of knowing and being at a fundamental level that supports resurgent Indigenous Nationhood.⁵ As an aspect of these multilocality and how they are capable of producing entangled worldviews through relationships with the land and with community are all explored as being (re)generative and resurgent, allowing for even deeper transformations of existing university structures.

A note on voice, vision, & structure

In an effort to expand on some of my personal experiences with this topic, I will alter my voice in this paper. Sections written in the font “Times New Roman” will reflect my academic attempt to describe this process of (re)relationalization of colonized aspects within the university setting. Here my aim is to critically evaluate ideas of space, place, knowledge, and power against the background of insurgent ceremony, multilocality, and entanglement in terms recognizable to the academy. Essentially, these portions of my paper seek to describe a process of culture exchange that supports Indigenous knowledge resurgence along a borderland created by Indigenous knowledges within the colonial academy. This voice is one that is hard for me to move away from as it represents my own assimilation into the academic apparatus.

In contrast, my paper will attempt to take on a multivocality in its expression of my personal experiences as an academic of predominantly European descent. This voice allows me to explore myself as I encounter Indigenous ways of knowing through the ceremony of being in place with Indigenous professors, practitioners, activists, and fellow students, as well as being on the land alone in self-reflection. These sections use “Arial”, a font chosen for its lack of lower-

⁵ The perspectives of international students do not appear in this paper though they may offer some interesting insight into my conclusions.

case characters, and for how it suggests a tension that I feel exists within me while I undergo this process of understanding. My experience with Indigenous ways of knowing come from Indigenous individuals sharing space with me on the land and in the classroom, through reading Indigenous and Indigenist authors, and by adopting an Indigenist methodology in my work. My various guides will always have my deep gratitude.

Locating My-Self in Relation to My Relationships

My perspective comes from a place of privilege, and this paper is informed as my being an outsider to Indigenous experiences, worldviews, and ways of knowing. Writing this paper in the way that it is written comes through my experiences as an environmentalist and activist, and as a colonized individual who comes from a long line of colonized peoples. In spite of this reality, place has increasingly become an important aspect of my identity and the land has come to inform much of my perspective on the colony and my location within it.

Born in the unceded territories of the Algonquin Anishnaabeg (so-called Ottawa), the majority of my life has been spent in Tiohtia:ke (so-called Montreal) in Kanien'kehá:ka territory. Not surprisingly, my family is made up of predominantly European and European-descended settlers. A Swiss immigrant, my father's paternal ancestors were Huguenots who fled genocide in France in the 16th century, where they had made their homes since arriving in Normandy from Scandinavia 600 years prior. Like my father, my maternal grandfather came to Canada without understanding the colonial realities that exist here. In 1936 he left Germany and the small town outside of Munich where his family has lived to a time beyond memory. Less is known about my father and mother's maternal lines. This is a trick of the colony and of Euro-centric patriarchal hegemony. My father's maternal line was French, having lived near the Swiss border in France for as long as the border existed, while my mother's maternal line is of mixed British (on her

paternal side), and Québécoise and Haudenosaunee on her maternal line. It is not my place to make any claim to Indigeneity as I was raised as a European settler. No one explained to me the realities of colonization, what it is doing to the Indigenous peoples of Turtle Island and the world and, because of my European heritage and appearance, I count myself as a person of privilege with a rather typical Euro-Canadian upbringing. My mother told me of our Haudenosaunee lineage only three years ago and it sits heavily with me. It is also something that calls me to explore. Leaving my Haudenosaunee ancestor(s) out of my acknowledgement (and the understanding of my being) is to erase her and whatever motivations brought her to marry a Euro-Canadian and to assimilate to their culture (Williams).

Meeting and marrying my partner were other important moments on my journey. She is Québécoise on both her maternal and paternal side, and our early relationship was heavily informed by cultural differences. Since meeting in 2014, our relationship has necessitated several shifts in my understanding of the world, particularly around being marginalized by the dominant culture and being forcibly alienated even within your own “nation.” Like many different non-Anglo Europeans, the Québécois only became white in the mid- to late-twentieth century (Scott 1283), and the context of their (re)colonization by the British that began in the 18th century is still ongoing. Despite my having been raised Anglophone, my relationship with my partner has allowed me to change my understanding of whiteness, and of the importance of language to how an individual (and a culture) experiences the world. More importantly to this paper, my relationship with my partner has given me the chance to reflect on shifts in how I experience life, understanding them as alterations to, or entanglements of, my worldview and identity.

Since entering university and learning to understand myself and my privilege within a wider world of beings, my life has been about self-reflections. This comes

partially from having been abused as a child. A psychologist once told me that my childhood home-life made me hypervigilant to the moods and emotions of others, this lets me hold the wellbeing of others sometimes as more important than my own. Always trying to see myself in relation to others feels like a *good* thing to me. It helps me be in community and maintain relationships without only thinking of myself (this is hard though...also because of the physical and emotional abuse that resemble the abuses of the colony). These “self-reflections” are easy for me to identify because the big ones are very un-settling. They make me feel sick to my stomach sometimes in how they ask me to question the nature of my beliefs. These unsettling moments guide me along much of this journey, and they have led me down the path towards challenging the colony and trying to figure out what that even means, all the while teaching me how to experience other ways of knowing.

But my experiences are very privileged and taint my perspective as a student, an activist, and a community member. Let this be a warning to you, reader: **Because of my privilege my words are dangerous, despite my intentions.** The colony is made for people like me to steal from the oppressed and every day my biggest fear is that I will do more harm than good. My hope is that **being in relationship** helps me to see myself and my actions and their effects.

Ceremony

According to Adam Gaudry (113), research in the academy is designed to take, to be extractive. This is no surprise when one considers that the fundamental aim of the colony is the accumulation of wealth and the dispossession of peoples from their lands (Coulthard). To briefly summarize the problem, academic research takes from “marginal or ‘underresearched’

communit[ies]” and produce knowledges that are then consumed by a very particular audience (other so-called “educated” academics, policy makers, students, etc.) (Gaudry 113). These academic knowledges do not generally benefit those who are being researched and, in many cases related to land claims tend to be used against Indigenous communities (Tobias 19). Beyond the legal implications of this extractive method, one of the side effects of colonial academic research is that the voice of the researcher often speaks in place of the communities they are researching (Simpson 375). This is done in an effort to silence those communities (Gaudry 125-6), to obscure their needs and realities, to distance the consumer from the living people who become knowable subjects while hiding these realities themselves. One contemporary example of how research can be used in this way, and how it is possible for colonial states to use research as a means to obscure Indigenous experiences of colonial violence, modern forced displacement, and a willingness for research to be deployed against Indigenous interests, please see Martin (et al.) analysis of the forced displacement of the Little Saskatchewan First Nations in 2011 (6). Research, in its traditional academic form, is colonial.

The university is not an Indigenous invention. The university – in whatever form it has taken throughout the history of universities – was not designed for even the once-indigenous peoples of Europe to flourish in. According to the Encyclopaedia Britannica online, “the modern Western university” began in medieval Europe and came from catholic traditions of monastic education. From these beginnings, the university developed into a “secular” institution during the so-called modern period, where Christian morality was retained through the advent of the Scientific or Baconian method (Klein). The university is in many ways the colonial embodiment of what might be considered the genealogy of thought that informs the myth of western civilization, touting an unbroken line of supposed intellectual superiority that includes the

Mesopotamian, Greek, and Latin philosophers of the classical people, and the “Enlightened” idea of renaissance Europe (Jensen 39). To study *things* was the intention of these new, pseudo-secular institutions. To explore “objectively” the “unknown”, with the perspective of the individual (read: “white, male, wealthy, property owning”) taking primacy over the good of what/who is being studied (Klein 170). Given the Christian genesis, it is no surprise that hierarchy, patriarchy, and what might be called the extractivist mindset is deeply entrenched within the university structure (Jensen 115). Like much that comes out of Christian ways of knowing, the university is about producing universal generalizations (Deloria 281) through examining “objects” in isolation (this explains the many different faculties, departments at the University of Victoria (UVic)) (Deloria 281; Foucault 143).

Like Foucault’s conception of space detailed briefly above, university structure encourages the creation of “spaces” where bodies and objects can be known. Foucault’s description of power-knowledge (Foucault 27-28) fits the university well – the idea that things (people, places, ideas, the stars, ecosystems, etc) are *objects* that can be *known* and studied in ways that increase *our* knowledge of them elegantly describes my experiences within this “hall of mirrors.” Foucault’s is not solely a description of the university; it fits many of the institutions that we now would describe as colonial (government, police, prisons, healthcare, Facebook, etc.). Like the colony itself, the university is designed to pull things apart, to detach them from their contexts and to explore them in isolation while generating theories that explain the intricate individualities of these objects. It is where the only relationships that are encouraged are between object/academic, and academic/academy. Yet within the very structure of the university are the conditions for Indigenous insurgence.

From my experiences at Concordia in so-called Montreal and UVic on unceded L'kwungen and WSÁNEĆ territories, it is clear that the relationships that exist within these settings create the context for Indigenous ways of knowing to infiltrate the academy and shatter a few mirrors. Ceremony is the land (Larsen & Johnson 78); it invokes the land and a connection to it, to ancestors, to earth-beings, to the self (de la Cadena). Ceremony is relationship. In my limited experience and understanding of Indigenous methodologies and ways of knowing, the teachings, language, the land, the individual, and the “thing” being studied cannot be pulled apart (Deloria 147). They are all in relationship constantly, and what affects one affects the other (Elliot et al.); particularly as the ceremony of research actively reconstitutes those relationships. In my experience, it is here that the university is not prepared for the realities of Indigenous ways of knowing that are constantly in relationship – as a point, the relationships themselves are a means of understanding, knowing, and being (Deloria 147; Wildcat 15, 57). The university’s understanding of Indigenous worldviews comes from a place of power imbalance, and therefore cannot see the realities or the function of ceremony. From a colonial perspective, ceremony (like sacred sites, earth-beings, and relationships) is performative (Di Giminiani 527, 528). It is therefore difficult to glimpse the importance of relationality given the nature of knowledge re-asserted in and by the university, and since this importance is lost, then so is a valid understanding of the role ceremony plays in research and re-enforcing ways of knowing, and being *in* relationship. Based on his understanding of the differences between the event-based Euro-North American worldview (Deloria 62) and the cyclical, place-based worldview of many Indigenous peoples on this continent (Deloria 58), Vine Deloria, Jr. suggests that parallels between Christian-descended ceremonies (potentially here the university) and Indigenous ceremonies are not possible (53).

With everything being braided in an unending weaving of interconnected relationships *as methodology* (Wilson 2008: 75), the fundamental, extractivist ideology (Gaudry 116) at the university's base structure is finding it difficult to colonize⁶ these "new" ways of knowing. By understanding research as ceremony, the process of (re)Indigenizing how we know, of "(re)writing, (re)riting, and (re)righting" (Baldy 7) *knowing* in the university system is possible. It is through this process of relationality, the ceremony of being in relationship with ideas, people, places, and things *at all times* that forces the space created by the university to itself become a place. Once that void, controllable space has been brought (back) into relationship it is no longer in the control of the colony. This idea makes Indigenous methodologies insurgent to the university apparatus.

Multilocalities

At this point it's getting harder not to make universal generalizations. Even the whole previous section feels like I'm generalizing, and that's confusing for me. A good part of this year has been about being confused, not really knowing how to write something, or even how to say something in class. All of my university experiences just don't feel that relevant anymore, and that's unsettling. The actual school might be a bit different, but my experience tells me that a university is a university (I've been able to visit a few)...there's a *feeling* being in them that transcends the differences (all the minor stuff like the architecture, style of campus, and income of the school) and makes any university feel similar. And they are *spaces* that I'm used to being in.

⁶ My use of this term is not metaphorical here, even if it may read that way. In my understanding of the colonial process, changing ideas and ways of knowing/being are central to colonialism. It is the reason why many European descendants cannot recognize that they are colonial, let alone that they are colonized.

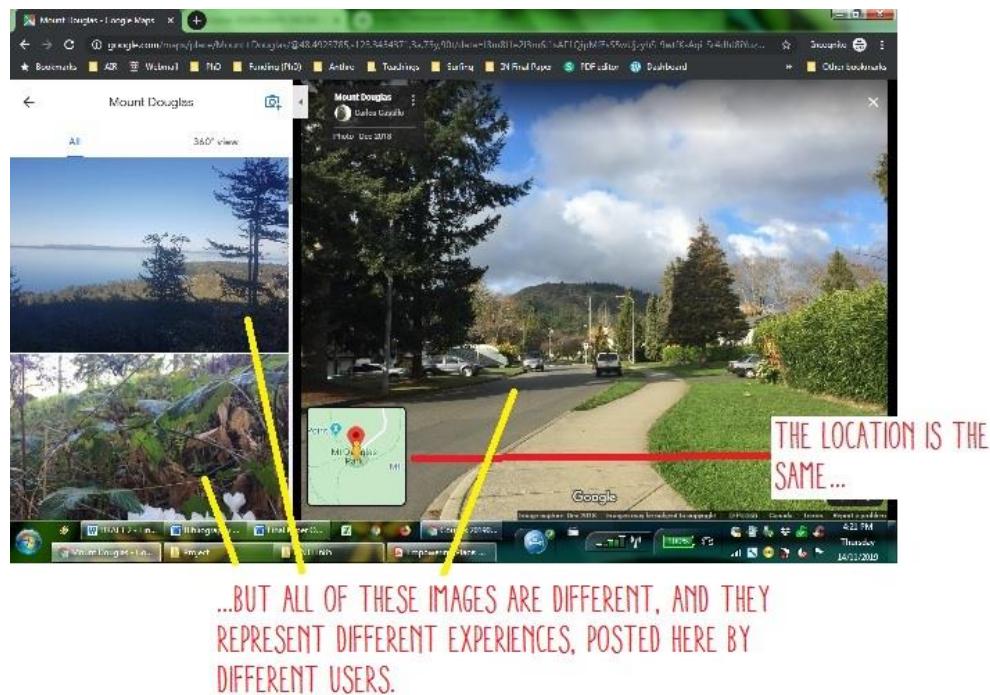
Starting university as a monarchist who had voted conservative in the 2006 election, by the end of my BA I identified as an anarchist and was taking part in student protests against all forms of governmentality. Being in a university is where new ideas are easy for me to get to. It's also an environment that I like. And it became easier the longer I was there. For the most part I thought it was easier because of my abilities. It's now obvious to me that it was also part of sliding into that way of thinking, that way of sticking to bibliography and citation formats that proved all of my papers followed a genealogy that wasn't mine. I was lost in the hall of mirrors, thinking I was thinking but only having someone else's ideas.

That's what makes it harder for me now. The space of UVic feels very much the same, but my being in it now is different. Writing a paper is now about sitting with the idea and reflecting on it, exploring my relationship to it and our relationship to others. What feels equally important is my relationship to the land, and to the land the university sits on. They are no longer separate, the land, the university, my professors, the subject matter, my learning, and me. The land was colonized and many of its people were killed or removed, and that cannot be taken away from the buildings that now stand there... many of my professors and their ancestors experienced this, and are experiencing it every day...yet they and the land welcome me and share their knowledge and ways of knowing with me...gifting me with a set of relationships. My feeling is that this is exactly why the university is not going to be able to assimilate Indigenous methodologies as "it" might have expected.

In her 1992 paper, Margaret Rodman uses the idea of "multilocality" to explain how experiences of local peoples are tied to place, and how place constructs their worlds and their

worldviews (Rodman). Here multilocal refers to “a single physical landscape” containing layers of different meaning (between different people, and even within individual cultures). At the same time multilocality is the ability for people to see that places have multiple layers of meaning that might be described as different worlds (Rodman 646-647). Basically, multilocality is like looking at different photos on Google Maps all associated with the same physical point (please see figure 1): Each photo is from a different angle, by a different person, at a different time, and the experiences of these people are just as different. The land, though, is the land, and it is always-already in this plurality of meanings, for it is part of meanings’ formulation.

Ceremony is one way to interlace these layers. “*Ceremonies* acknowledge and renew the Spirit of Place, and the intrinsically life-supportive value of our being together in place” (Larsen & Johnson 78, emphasis original), while at the same time “the passing on of place-specific knowledge represent another important area of Indigenous knowledge that is partly embodied in ceremony and ritual” (Memmot & Long 42). The land is an important aspect of Indigenist ways of knowing (Simpson 381) in my understanding of them (see Basso; and, Manuel). In many ways this is counter to the space created by the university. As mentioned above, this space is designed to erase meaning, to be fluid and functional, to provide transitory attachments that can be replaced with institutional meaning devoid of agency.



If ceremony creates a meaning between the space/place and the people involved, it then (re)creates a relationship. Since the university is not designed to foster relationships in this way, the multilocality created in the space of the university is unexpected. There is a tension in this creation as places that are (re)created through ceremony – the ceremonies of research, learning, and of being in relationship – confront the abstract vagueness of space, and within that tension is created a site of resurgence.

Marisol de la Cadena refers to these tensions as cosmopolitics, and the room offered and created by this tension is where differences themselves become part of the meaning that generates the attachment to place (de la Cadena 346). The existence of these contrasting relationships with the land and, importantly, the role of the land in providing meaning for each of these relationships, cultivates a transcultural layer within a site that is already colonial, resurgent, erasing, and undergoing constant “(re)writing, (re)riting, and (re)righting” (Baldy 7). Effectively, place transforms us by providing meaning at the same time we affect place in the maintenance of that meaning (Rodman 641), despite that meaning being wholly unrecognizable outside of our

own cultural context (643). This transcultural, tense location allows for the re-formation of Indigenous ways of knowing that are inseparable from the relationships that create knowledge within Indigenous academics (Wildcat 15). Rather than succumbing to the erasure under the university structure, this layer continually re-creates the context for relationships and for ways of knowing that challenge Eurocentric hegemony (Deloria 147). For those Indigenous students whose ways of knowing have already been influenced by the colonial apparatus of the primary, middle, and secondary school systems, this layer is a subversive site that re-enforces traditional teachings and ways of knowing that come from relationships within the colonial context (Wilson 126). What is even more potent and transformative about this layer is that it holds the power to form these ways of knowing in people who are being drawn into these ceremonies of relationships for the first time.

Entanglements

Entanglements are those points where “people may stand together entangled at the juncture of multiple worlds, they will have their own truths about those worlds, and they may come into relations of respect and acknowledgment of the responsibilities that living together in those worlds entails” (Thom 158). Entanglements are where different worldviews become understandable, allowing for individuals to have experiences that are informed by another cosmology, in a good way. If the university is multilocal, then entanglements allow these multilocalities to be witnessed and visited. This is not an attempt to describe cultural appropriation, as appropriation is not relational (Young), particularly not with the land, or the people from whom cultural aspects are being appropriated. Transcultural entanglements are very much located in relationship; with the land, and in spending time in place with cultures that have different ways of knowing and being. More importantly, transculturation acknowledges that

culture does not exist in an essentialized form, and that our ways of knowing and ways of being have always been opened to change (Rogers 495). It is this aspect of relationality in the new layers of multilocal place that ceremony creates where Indigenous and Indigenist research and scholarship become insurgent to a remarkable degree as they have the potential to alter settler worldviews. This has the potential to support resurgent Indigenous Nationhood.

Validating the extractivist worldview is not the priority of Indigenous research, and therefore it is counter to the very aim of the university (Gaudry 114, 117). In the frameworks expressed by Simpson, Wilson, Gaudry, Coulthard, Larsen and Johnson, and McGregor, et al., Indigenous (and therefore Indigenist) academics bring with them a responsibility to community and to other people⁷ that is unrecognizable to hegemonic power-knowledge. Rather than seeking to arrange objects in knowable ways, the Indigenous worldview that have influenced my life and understanding of these issues create the context for partnerships working in relationship with each other (Kawharu 353-4) to inform the research (Martin et al. 2), to bring who they are and what they know/believe/experience into the research process (Gaudry 128). Indigenous ways of knowing are participatory and experiential (Wildcat 15, 20) and instead look to the community for their legitimacy (Martin et al. 2-4), giving agency to those people, places, and things to inform the outcomes. If existence is a cycle, then there is no arrangement that is permanent, unchanging, universal (Deloria 281). Objects are arranged through their relationships to other objects (Wilson 19, 99), not in their isolation, and these relationships are active. Rather than casting members as passive objects, the community is the expert and must speak for itself, a repositioning that challenges the power base of the university.

⁷ People, in this context, represents all beings (more-than-human, human, and the land itself).

Simpson explains that Indigenist research “not only takes the rights of Indigenous Peoples as the highest priority but that also draws upon the tradition and intellect of Indigenous Peoples to advance critiques to the present social, political, economic, and philosophical status quo” (Simpson, paraphrasing Churchill, endnote 1, 381-2). This Indigenist outlook must be experienced through entanglement. Consider the implications of settler students being exposed to ways of knowing that daily challenge their constructed identities, forcing them to self-reflect and involve community in responsible ways, not because they will get a better mark in a course, but because self-reflection and community involvement are the only way to undertake Indigenist research.

Layers of Place: Where did we begin?

The university is no longer a challenging space. It is now a multitude of places, each with their own meanings, each valid and alive, and each being re-inscribed into and by the land and the people through their relationships. These layers can be shared between people, provided they have access to the ideas and ways of being that inform them. Finally, it is a place where the elements can know the researcher, recognize each other, become attached as all things are connected. With the shifts of meaning created in place by ceremony, multilocalities are created in the space offered by the university, allowing for entangled worldviews that produce research that is community-based, making it insurgent in the university setting and a benefit to Indigenous Nationhood through sharing these places with each other (Regan 211).

It's hard to come to the end of this when it is just the beginning. A long path, hopefully this will bring me to a better point of understanding. Not just of my worldview and how it has been shifting, but also to a point where hopefully, someday, more of us will understand that our worldviews can be challenged, reflected on, and transformed in

a good way. We experience multilocalities all the time and they don't offer people anything. What's missing is self-reflection. Someone once said (and a source isn't presenting itself to my memory, though Lee Maracle did say that memory is dependent on where you are and how you are moving on your path) (Maracle 16): reconciliation cannot take place until there is a relationship, and for that relationship to happen then settlers need to know themselves first. This requires a great deal of self-reflection, and knowing yourself is one way to come to knowing others. How can I be a good community member if I have never looked at myself? How can I come into ceremony in a good way without knowing what is needed in me for me to be a good member of community?

This is one of the powerful ways that Indigenous academics challenge colonial society in the university, by asking students that take their classes, who read their articles, to sit with them and reflect. They create the context for Nationhood to be explored and expanded, and to grow to include new ideas, to flourish. It is what Keith Basso (1996) wrote to get me thinking about all of this in the first place. Knowing myself, knowing myself in relationship to the land, and to other people, helps me to understand how the university is a dangerous place. It helps me understand and acknowledge that Indigenous professors and students have way more courage than me, because every time they enter the hall of mirrors they are in dangerous terrain.

Bibliography for **The Hall of Mirrors and the Landscape of Multiple Layers**

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