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Raiding and Alliances:
Indigenous Educational Sovereignty as Social Justice

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*This article addresses the ways scholar activists interrupt Indigenous marginalization in institutional education. Grounded in our personal and professional experiences as public scholar educators, and speaking from both Indigenous and non-Indigenous positionalities, we approach everyday social justice through an interactional framework. Our collaborative vison of power appropriation and power-sharing—*raiding *and* alliances*—conceptualizes efforts to enact Indigenous sovereignties in the academy as an enduring struggle. Through social justice scholarship and teaching, our personal vignettes offer on-the-ground interruptions of the marginalization of Indigenous peoples. We propose that the raiding and alliances framework broadens our understanding of the local negotiations to respond to historic tensions with a view of scholarship and teaching as daily opportunities for interrupting entrenched inequities. The end goal of this work is to humanize educational processes from an Indigenous and intercultural perspective.*

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We open this article with the following vignette, taken directly from fieldnotes, to initiate a discussion on everyday social justice from our positions as public scholar-educators in the field of Indigenous[†] education.

> In 2013, I was invited to share my experience as a middle school science teacher in conducting teacher research with a master's level cohort of secondary education pre-service teachers. I began the presentation by explaining that my approach to research emerged from and within the setting of a bi-cultural, Indigenous serving charter middle school. My intent was to emphasize that as a white teacher in this unique setting I alone

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[†] Indigenous, Native, American Indian and Indian will all be used interchangeably to refer to individuals and communities identified as originating in the Americas. We capitalize all these terms to recognize the unique political and cultural relationships between Indigenous peoples and their homelands, similar to national identities (Polish, Mexican, Iranian, etc.).

> could not adequately design a bi-cultural science curriculum. As my discourse surfaced the issues of "race," the supremacy of scientific knowledge, and the long history of abuse perpetuated against Indigenous peoples in the name of "science," at the hands of White culture, I sensed the students becoming uncomfortable, gasping and mumbling in disagreement. Being honestly blunt, I asserted that my understanding of teaching science in a bi-cultural school required me to acknowledge this history of abuse. A history of profound disrespect that included elders being treated as "ignorant," the dismissal of traditional healing knowledge, and alienation of individuals seeking care in foreign spaces like hospitals. I cited examples of Native American women having their reproductive tubes tied without their consent, and other more egregious abuses. As I continued, one White-male student spoke out, interrupting me and clutching his head with near gasping frustration, exclaimed, "That's not true…how can you say that all science is bad?!" As he stumbled over what to say next, a white-female student quickly reacted interjecting, "Look, there are bad doctors, but that doesn't mean that all doctors and scientists are bad." She continued, "I mean, it's the same for teachers, there are always bad teachers but teaching isn't bad." With tensions high, I acknowledged their concerns, and together with the course instructor, re-directed the students' attention to the documented realities of institutional discrimination and abuse toward Indigenous peoples. We turned to the specifics of my collaboration with an Indigenous language teacher to design and evaluate a middle grade level bi-cultural science curriculum. (Vanessa, field notes, September 10, 2013)

This vignette makes salient that institutions of education are frontline battle grounds for debating whose knowledge is considered and whose knowledge is not. In these spaces, speaking candidly about institutional racism and the marginalization of Indigenous knowledge continues to be met with resistance and denial. Acts to delegitimize Indigenous experiences with colonization and imperialism, authenticated in Vanessa's field notes, surface in minute-to-minute interpersonal interaction, as well as through Eurocentric grand-narratives of history and legitimate knowledge (Smith, 2013). The social construction of daily "common sense" and grand-narratives substantiated in "histories of colonialism, and the subjugation of Indigenous knowledges" (Abdullah & Stringer, 2001, p. 1, cited in Gilmore & Smith, 2005) heighten the complexity of power and the production of social injustice in schooling.

In this article, we offer a relational vison of power appropriation and power-sharing—raiding and alliances—as a conceptual approach to the praxis of challenging historic systems of inequity. We describe the ways we understand and enact social justice from our unique identities, as Euro-American, Apache, and Hopi, and as mentors, parents, teachers and scholars. Our focus on deconstructing the marginalization of Indigenous peoples is specialized; however, our work is not exclusive. We privilege Indigenous history and sovereignty because of the unique socio-political status Indigenous peoples have in the U.S. (Brayboy, 2005) and because of our personal relationships to and with the Indigenous experience in the Americas. The work of social justice education is daunting, and as individuals we acknowledge that we cannot address all injustice at all levels. Our focus on Indigenous issues in education allows us to *de*fine and *re*fine our efforts, know our audiences, and push the boundaries of current "safety zones" (Lomawaima & McCarty,

2006) to name and challenge the everyday marginalizing of Indigenous peoples in education.

From this vantage point, we contribute to conversations on the role(s) and responsibilities Indigenous and non-Indigenous scholar-educators have in supporting educational sovereignty (Vanessa, in press; Swisher, 1996). Within the theoretical framework of enduring struggle (Holland & Lave, 2001), we take a personal approach to analyzing how and from what place(s) we confront and further processes of institutional change. Utilizing vignettes from our personal experiences as scholar-educators in predominantly White institutions, our discussion of everyday social justice pushes beyond mere recognition of power inequities, and moves toward conscious power-sharing in accordance with our distinctive roles and responsibilities. Taken broadly, the conceptual framework of raiding and alliances attempts to both make visible and transform the underlying asymmetrical movements of power in the current day-to-day interactions in institutions of education into "sites of hope and possibility" (Brayboy & Maughan, 2009, p 2).

We begin with an overview of American Indian education as a site of contested power, and the struggle for educational sovereignty. We continue by delineating our theoretical frameworks—enduring struggle, and the concept of raiding and alliances. We then present our reflective vignettes of everyday social justice as negotiated from our unique positionalities in the academy. We conclude by discussing the everyday implications of our raiding and alliances as the praxis of interculturalism.

American Indian Education and Contested Power

Institutions of western education have long attempted to "civilize", assimilate, and Americanize Indigenous bodies and minds (Adams, 1995; Lomawaima & McCarty, 2006). In the 20th century, schooling was an overt vehicle for the cultural and linguistic genocide of Indigenous families. The schooling process for American Indians "has been based on a hierarchy of knowledge wherein Indigenous knowledges are framed as deficit" (Brayboy & Maughan, 2009, p. 3). These tenets and histories remain entrenched in the education systems and continue to manifest in the selection of curricular content, the preparation of teachers, and the knowledges and voices deemed legitimate, or safe, for academic inclusion (Lomawaima & McCarty, 2006; Smith, 2013).

Any conversation about Indian Education in the USA must include recognition of the political rights of Indigenous peoples to sovereignty. Sovereignty, the right of a people to self-government and self-education, includes the rights to "linguistic and cultural expression according to local languages and norms" (Lomawaima & McCarty, 2002, p. 284). Indigenous tribes in the U.S. have a singular legal status which predates and is recognized by the U.S. constitution (Lomawaima & McCarty, 2002). Indigenous peoples have engaged in negotiation and waged an enduring resistance with local and federal policy since colonization to uphold their sovereignty. Although the history of institutional discrimination has deep roots, recent struggles for self-determination have brought vital policy attention to Indigenous rights to self-education, e.g. Indian Education Act, 1972, The Native American Languages Act of 1990/1992, and the Esther Martinez Native American Languages Preservation Act of 2006 (McCarty & Nicholas, 2014). Each of these legislative acts provide legal backing for efforts to improve the educational experience of

Indigenous students on uniquely local terms. Our work in the public academy takes up the notion of educational sovereignty, that is, spaces where Indigenous peoples have the right to "write, speak and act from a positon of agency" (Giroux, 2001, p. xv, cited in Lomawaima & McCarty, 2002, pg. 284). This position "attends directly to asymetrical power relations and the goal of transforming legacies of colonization" (McCarty & Lee, 2014, p.103).

The liminality of American Indians relationships with the federal government as both racial and legal/political groups, and the endemic nature of colonization in American society, uniquely intertwine Indigenous education and knowledge with key issues of sovereignty and self-determination (Brayboy, 2005). With this in mind, we approach everyday social justice through a sociocultural interactional framework, allowing us to situate interactions and ideologies as locally negotiated, yet historically influenced (Gutierrez, 2008).

Enduring Struggle

Enduring struggle, according to Holland and Lave (2001), treats interaction as socially constructed between large systems (schools) and local communities/individuals (Indigenous peoples/allies). In the tensions of power and inequity, enduring struggle makes salient the ways material and symbolic resources become disproportionally distributed across social groups, producing uneven social relations. Historical struggle is dynamic. The tensions between systems and communities both constrain local practices as well as provide opportunity for local groups and individuals to leave their own imprints, informing the historical record (Holland & Lave, 2001). We use the relationship between local struggles—e.g. the rights of Native people to practice and disseminate their knowledge—and broader, more continuous institutional struggles—e.g. standardized, Eurocentric academic curriculum—as an ongoing enduring struggle. Through this framework, we acknowledge that local Indigenous interests and institutional structures are, and can be, mediated through interaction and agency. Power is not an unyielding monolith; rather, power is constantly negotiated, contested, and (re)constructed in social interaction of education (McCarty, 2005).

Our everyday practices of social justice are built upon the belief that Indigenous peoples have an inherent and political right to educational sovereignty. Our work in the public academy occurs in *whitestream* space (Grande, 2003), where dominant identities and social structures obfuscate the inherent colonial and racialized narratives. These colonial and racialized narratives shape everything from the access and distribution of resources, to academic content and pedagogies. Situating our work in whitestream public academies positions our commitment to Indigenous educational sovereignty as a process of interrupting power structures that impede and delegitimize Indigenous efforts to enact educational sovereignty. Through our scholarship, teaching and advocacy for Indigenous communities, we see our actions of raiding and alliance forming as part of an enduring struggle.

Acts of educational *raiding* and *alliances* leverage interactions and power to create spaces for sustaining and (re)claiming Indigenous perspectives and interests. We define *raiding* as—a means of community preservation by maximizing the interchange of knowledge in interest of local community growth through overt struggle and covert actions.

Alliances are—the acts of non-Indigenous individuals to use privilege to counter institutional marginalization, and use of outside knowledge for local gains. In the enduring struggle to (re)frame legitimate knowledge, we view the work of education as ground-zero for raiding and alliances. Educators are critical actors in maintaining or transforming the on-the-ground interactions of knowledge production and civil participation (Lomawaima & McCarty, 2002). Teaching in public institutions has material and symbolic consequence. In particular, as scholar-educators working in land-grant research universities in the western region of the U.S., we recognize the privilege in occupying academic positions in our respective institutions.

As such, we hold ourselves accountable to challenge normative, single-sided claims to knowledge legitimacy as we work with current and future leaders. Identifying as scholar-educators, we braid the relationship between teaching and scholarship to form and inform our interactive responsibilities in social transformation. From the positions we occupy, we seek to privilege local tribal/Indigenous persistence as gateways to issues of Indigenous education and silenced histories. The conceptual orientation of raiding and alliances, takes shape as we negotiate the enduring struggle of Indigenous educational sovereignty.

Reflections on Raiding and Alliances

Indigenous education, formal and informal, is epistemologically rooted in local place-based practices, community well-being and autonomy. Conversely, educational experiences emanate from the interrelationship of these in the forms of interaction, participation and a responsibility to others (Benham & Cooper, 2000; McNally, 2004). Indigenous pedagogies privilege relationality (Barnhardt & Kawagley, 2005). These epistemic roots underscore relational interaction as central building blocks for (re)framing and transforming power dynamics in academic spaces, whether through raiding or through alliances. By placing relationships and relationality at the center of our approach to everyday social justice, interaction becomes critical in the process of social change.

Brayboy (2005) writes, “stories are not separate from theory; they make up theory and are, therefore, real and legitimate sources of data and ways of being” (p. 430). As a counter perspective to the hegemonic western research tradition, we use personal narrative, or autoethnography, to de-center the constant reaffirmation of theory as objectively decontextualized from the situated and subjective human experience (Blodgett, Schinke, Smith, Peltier & Pheasant, 2011). Autoethnography is structured on the premise that “stories have the power to direct and change our lives” (Noddings, 1991, p.157). This form of reflexive data encourages us to legitimately take note of our own experiences with negotiating Indigenous educational sovereignty in varied academic contexts. Our field notes and reflections have emerged over the course of our lifetimes. They have been noted in journals, personal memos and conversations, and they have been analyzed through our dialogues and co-teaching experiences over the past six years. We have selected vignettes that feature everyday situations of contested identities and knowledges in the academy.

Given that we are sharing personal stories in an academic format, the meaning we found in their cross-cutting themes most closely aligns with a grounded theory data analysis approach (Charmaz, 2000). From our distinct positionalities, as Indigenous (Philip & Sheilah) and non-Indigenous (Vanessa) scholar-educators, we view our personal experiences as empirical evidence. Thus, we use this reflexive data to underscore three

common themes that both occur within, and give greater focus to our efforts in cultivating critical dialogue to interrupt historical injustice(s) in institutional spaces: Indigenous perspectives continue to be contested in the academy; academic raiding (re)frames power through Indigenous voice and perspective; and social justice requires allied efforts. We now turn to our individual perspectives on the work of raiding and alliances as everyday social justice.

Philip's Perspective

Educational raiding as transformational acts of resource appropriation. While away from my home community, I sat in an undergraduate class engaged in discussing the philosophy of Europeans and eternal human truths. I remember thinking that this was a really interesting point. Immediately, I started to think about what I was taught as being good and true in Apache culture and wondering if that would carry over into European scenarios. When I asked the professor for further clarification of this point, I was given the example that stealing is bad no matter what culture you come from. This is when I became more interested because of my understanding of the Apache wars. As an Apache, I was aware of the cultural aspect of raiding within the southwest; limited access to supplies meant acquisition through raiding of the supply depots. Raiding meant maintaining and growing of Apache communities. I asked if this was bad because it was stealing. Even though the exact words are not remembered, the outcome of the discussion deviated from a resolution of my inquiry of the applicability of universal values to one that reinforced a traditional teacher student relationship. I was made aware that I should not make trouble and listen to what was being taught (I was told to quit arguing and just learn what I was taught).

Although I can appreciate and understand Plato's allegory of the cave and his theory on forms, I became aware that my own understandings of my cultural beliefs did not have the same power as those of the school's culture. Perhaps an easier route would have been simply to accept that my question was invalid and see that stealing or raiding by Apaches was a bad thing. However, this was not my choice of action because I could not forget what I was taught as a boy growing up on the Apache reservation.

Education, both formal and informal, in schools and outside of schools respectively, is a collection of scenarios and events in which information is disseminated, appropriated and mastered in culturally specific ways. Education also includes teachings between family and community members outside of educational institutions (Dewey, 1934). Because the dissemination of school education has historically excluded the education minoritized students received from their home culture, many students do not identify nor engage with schools. For me, this has given rise to what I consider educational raiding; a subversive action designed to acquire goods from the school culture for the benefit of my home culture.

The choice of *raiding* to define what many indigenous students engage in with schools is rooted in the use of language and words within my home community of San Carlos. Historically, Apache raiding was thought of as the scourge of the American Southwest; a severe reaction to the "settling" of the land (Thrapp, 1967). Culturally, raiding was understood to be an intelligent and necessary reaction to invasion of *indaa* (Europeans) on Apache land. Raiding was the response to the continued insistence of *indaa* that their way of living trumped the way of life for Apaches. The freedom to live as an Apache was seen

as detrimental to the freedom to live as *indaa*. Raiding allowed Apaches to procure the necessities of life through the appropriation of goods to sustain the community's culture and way of life. Raiding was also understood to be a covert action undertaken within a contested space. For Apaches, "a good raid" shed no blood but yielded goods that would strengthen the community.

Applied to the context of the current discussion, educational raiding is defined as the systematic adaptation of various tools and strategies that are useful both in the school and in the students' home community. Brayboy, Castagno and Maughan (2007) define accommodation as "the choice to adopt some behaviors or values for the benefit one sees in them" (p.167). Although accommodation tacitly acknowledges uneven power structures, educational raiders do not care who gets raided. Educational raiding adapts rather than adopts. Samuels (2001) could very well be referencing my actions when he wrote, "San Carlos Apaches make sense of their world by playing parodic tricks with the symbols of domination" (p.278).

Because schools actively inculcate students, the student's desire for inclusion into this mainstream society dictates how students will often fair in school. If the student agrees with the standards and morals of the school, more often, the student will do well. If the student does not find worth or relevancy in the standards and morals of the school, they tend to struggle. Granted, there are a myriad of gradations of a student's acceptance and rejection of school, but what should be attended to is the student's ultimate decision of action. If a student finds an easy transition into schools; that is, if the standards and morals of the student's home is similar enough to the school's version, then school success can be better achieved. The student is recognized as a good student with such things as the honor roll. Unfortunately, the standards and morals of schools serving indigenous students are often disconnected or isolated from what is understood as good for the student and their home life and community. Indigenous students who do not do well in schools are often given individual education plans (IEPs)—a deficit approach—that reinforce the schools failed attempt to assimilate the students into the school culture.

However, there may be facets of school that are understood as useful by the students to be used in their home community. This is the essence of raiding. Ultimately, raiding is a course of action implemented by the student. Often schools have been posited as sources of beneficial skills and knowledge; the reality has often been quite different. It is in this reality that I have come to the understanding that most Indigenous students engage in some form or another of educational raiding—the systematic adaptation of various tools and strategies that are useful both in the school and in the students' home community. In the following vignette, I expand on the discussion.

When I was in school it became fairly clear that I was to be expected to do things by myself. Other students were chastised if they looked to another community member for help. When I went away to Phoenix for high school I was confronted with another example of school goals. As I was growing up on the reservation it became quite clear to me that a sign of becoming an adult was when I would be able to help my family. When I went away to high school this axiom was tossed on its head. In high school I was taught that the sign of becoming an adult was when you leave your family. It is in this reality that I had to make hard decisions that nonindigenous students did not need to make. This is where I engaged in educational raiding. Growing up in the Apache community, I was taught that the utmost important thing to be saved, nurtured, loved and cherished was family. This meant that I

was taught to respect my family by making sure that I did all that I could to help my family. If times were tough, it was the family that would get you out of it. This made sense to me. Growing up poor (in socioeconomic terms), I remember that it was the help from family that allowed us to prosper. The work that allows a family to prosper relies upon each family member helping one another to the furthest extent that their abilities can provide. My abilities were located in making sense of school. Although it could be interpreted that my abilities were rooted in the assertion that school culture was similar to my home culture, this was not the case. I was made very aware that there was a difference between school intelligence and home intelligence: book smart and street smart. I was also told that the goal was a blending of the two. My grandfather told me this: "Everybody thinks that the strength of Apaches comes from being mean and being a good fighter. But what makes an Apache good is their mind. Being able to figure things out." I could figure out school. That was where I could help out my family.

It was during my time away at school that I had to find a resolution that incorporated aspects of Apacheness and schoolness. This shifting of the school values so that they do not usurp home values is engaged by students on a frequent basis. As I finished by doctoral degree, I continued to be very much aware that the collection of data for a dissertation had very different ramifications for me as an Apache student. The ethical collection of data entails making Indigenous communities aware of the possible ramifications of dissertations. Often times graduate students see the data collection/research process as simply more of a headache, but I am aware that this process forces all researchers, Indigenous and non-Indigenous, to see Indigenous communities as equal partners in research conducted with Indigenous students. My research is for my home.

Educational settings raiding in academia. I am currently a professor at a land-grant institute on ceded tribal lands. I find myself in a peculiar role in regards to academic raiding; in a sense, a fox in a henhouse that is in the backyard of a hunter. I have access to many tools that can help my home community and other minoritized communities. However, I am also aware that my identifying of Western education as hegemonic and harmful to minoritized communities can be threatening to Western academics who champion such education as the salvation of minoritized communities. Ultimately, I attempt to influence students by laying the educational goods I have found useful in places that they may come across them. My teaching presents whitestream education as only one among many ways to learn.

As a professor, I make it known that I teach from my bias. The role of professor carries enormous power which I recognize often makes students feel that I am the disseminator of truth. I counter this understanding by telling my students that I "lie" to them. My lies are the perception that what I am teaching is the right and only way to learn. By calling attention to the role of professors, as powerful agents of and in Western academia, it is my hope that students engage in a critical assessment of Western educational models. This critical assessment is not meant to demean whitestream culture and education but rather to make space for other systems of knowledge. However, because universities have been a bastion of Western culture for so long I am fully aware that "conditioned by the experience of oppressing others, any situation other than their former seems to them like oppression" (Foucault, 2007, p.43).

I have seen academic programs for "disadvantaged" youth become both a success and a failure for Indigenous youth. I have participated in such programs, yet, achieved "success" by earning my doctorate status. However, I have also seen other participants, relatives and friends, dropout of school and make another or alternate successful way for themselves. What becomes clear to me that— "I ain't that smart and my folks ain't that dumb"—but the sanctioning ability of the university educational system presents me as "successful." This is where I see raiding come significantly into play. My grandfather had a leg up on Albert Camus. My grandfather told me that the strength of Apaches came from our ability to survey the scenario and to make the best possible choice to have the greatest positive impact for those that are dear to you. He gave reason to continue to persist in the face of seemingly absurd scenarios. For example, educational scenarios where students are told new names to familiar actions can be absurd. However, if students can come to understand that concepts like tessellation have foundation in events such as stacking mesquite wood, rather than existing in isolation upon clean, white papers covered in abstract lined shapes, these same students can take this knowledge and find purpose in it so that it makes sense in their chosen community. This shift of power, from a teacher telling the student what meaning there is in the world to the student finding meaning within the school is a desired result of educational raiding.

Students who find connections between their home community and the school community will begin to find purpose in both. I reiterate here that educational raiding is the subversive and negotiated appropriation process of minoritized students to take from institutions of education that which can serve their own communities. This is already being done by many students, however it is often unsanctioned by the schools. Indigenous students are often not recognized as intelligent beings using intricate and politicalized actions in regards to their education. They are instead often labeled as troublemakers or deficient, falling far behind academically, among other labels. Educational raiding, put simply, identifies and makes visible what the students are already doing—making sense of the world around them with the intent of bringing it home.

Sheilah's Perspective

The Hopi Way: (Re)Building an Indigenous framework. I recollect a friendly debate on the idea of social justice with my academic mentor and clan uncle, Hopi Research Anthropologist, Emory Sekaquaptewa (1928-2007), also appellate court judge and Hopi elder. Using humor and the unusual metaphor of an umbrella to lessen the tension and to "pontificate" (a term he used often) the issue, he likened the Western perspective of social justice to an opened umbrella. For Emory, when opened and expanding outward, the umbrella represented both macro-level society and the concept of social justice. Situating the Western perspective of social justice as such, he viewed the idea as too broad, all encompassing, and potentially unachievable. Nevertheless, it was an ideal pursued in the Western mindset. Continuing with the analogy, he explained that the handle of the umbrella could be viewed as the non-Western perspective—extending and reaching down into the micro-level of a particular communal (tribal) society, namely, the community's epistemological orientation to a certain place. The rounded handle grip symbolized the outspreading, a sharing of the accumulated human experience and knowledge with the rest of the community locally and broadly (the world). Though an unusual analogy, the open

umbrella image was effective in conveying his intent—to contribute *alternative* perspectives. In this case, the umbrella metaphor of social justice conceptualizes a bottom-up and enduring *process* as well as one that is ultimately carried out at the micro, "on the ground" level—a one-to-one relational undertaking. Reflecting on and engaging in analysis of this conversation, I now recognize that, as my clan uncle, Emory was assuming his traditional role as instructor and advisor in "pulling" me back toward our ancestral perspectives that continue to bridge past, present and future.

My subsequent doctoral work in Hopi/Indigenous language revitalization/reclamation did, in fact, engage me in "reorientating" and reaffirming the adaptability of [Hopi] cultural and linguistic traditions to new situations. Considering contemporary circumstances through Indigenous epistemological perspectives—localized roots—lead to "mature understandings" of enduring struggles (Warrior, 1995).

At the authoring of this original vignette (2014), I wrote: With this reoriented stance, I entered academia. Now, reflecting on my eighth year, as a recently tenured professor at a southwestern, Research 1 university, I recall my immediate dilemma as that of being confronted with two distinct and conflicting discourses— the academic discourse of the small cohort of Indigenous students completing their graduate work in my department centering on "Indigenous decolonization," "Indigenizing the academy," and "resistance," and the professional discourse of "the tenure process" as a novice professor. It is significant to note that before and during my tenure, I had been the one Native American department faculty since 1999. Positioned within the midst of such contradictory dynamics in the institutional setting, my strategy has been to privilege tradition, specifically Hopi tradition and knowledge to influence, counterinfluence, and assist me in finding new ways of asserting tradition into my community—cultural and academic—responsibilities as an approach and form of both internal and educational sovereignty and social justice.

The Hopi way: A (re)orienting framework. The Hopi people adhere to traditions in order to maintain "balance" on behalf of all people, all living things. They accepted this responsibility at Emergence (the Hopi genesis narrative)—occurring at a remote time and place—when the people selected the short, blue ear of corn symbolizing the Hopi way of life. Neither the responsibility itself nor the sense of this responsibility have diminished. The collective Hopi story of origin and purpose are remembered and recounted today in this way:

> We have a lot to contribute to the world. When you learn about Hopi [the Hopi way], you learn about that balance between responsibilities to yourself, your society, your whole world. That's how Hopis think about it. This is passed through the language. (December 23, 1996)

Hopi epistemology is founded and rooted in survival struggles for the maintenance of *cohesiveness* and *unity*, a *moral existence*, and *spiritual fulfillment* and *eternity*. Thus, the Hopi experience accumulated over a long period of time, produced mechanisms—customs, the clan system, ritual, ceremony, language— that allow for confronting, accommodating and adapting to new situations and ideas. Adherence to the core Hopi principles of humility, reciprocity, industry, and faith are upheld through practicing and demonstrating the "proper" behavior patterns in the Hopi social, emotional, and intellectual worlds. Such

patterns of behavior are critical to developing the *powers of discernment* so that when "life becomes difficult"—the Hopi way of life is tested or challenged—by means of this cultural framework, the people will "choose" the Hopi way.

The historical knowledge of experienced events and ritual knowledge—entrusted information—has been carried across the generations through teachings, instructions, guidance, "reiterations or remembrances" (stories; Dongoske, Jenkins & Ferguson, 1993, p. 28), and myriad forms of oral tradition —rituals, ceremonies, social institutions, art form/symbols, and song. The Hopi Oral Tradition endures as the salient and anchoring mechanism for the Hopi as a contemporary people who continue to reside on a portion of their aboriginal lands (the northeast region of the state of Arizona) and remain steadfast in their determination to live the Hopi way of life. The Hopi Oral Tradition persists as the most reliable guide to an uncertain future.

Critical Indigenous social justice: Confronting the chaos of contemporary life. Much of the research on indigenous and minority educational experiences and issues continues to give voice to their "struggles" as forms of "resistance" against the intrusions and influences (destructive values) of the dominant society (Sheilah, 2008). Such recurring narratives obscure the Indigenous struggle for survival as rooted in "rebuilding of the humanistic tradition" and emanating from an Indigenous critical consciousness (Lee, 2014). To do so, is to "turn to and *re*turn to" the source(s) of Indigenous educational sovereignty inherent in the "different cultural, political, and religious viewpoints on community, land, and sovereignty" held by tribal peoples (Warrior, 1995, p. 57). This "return" involves the resurfacing and reasserting the historical knowledge/entrusted information from a consciousness necessitating that we take control of our own minds and education and present the example that it can be done. Warrior (1995) conceptualizes this as Indigenous *intellectual sovereignty*. Enacting Indigenous intellectual sovereignty envisions us: to move toward defining sovereignty in a way that confronts the chaos of contemporary Indian lives; to look at our communities and at our own praxis in order to confront the existential realities of chaos; and to participate in the kind of engaged existential reflection that mirrors traditional deliberations into our past and to our future. Importantly, Warrior asserts that to embrace traditions requires us to refuse to engage in denial of ourselves. I respond to Warrior's call and challenge "that this can be done." I draw substantially from his 1995 work, *Tribal secrets: Recovering American Indian intellectual traditions* in offering "examples" from my own efforts that this can be done.

Speaking our lives: Two examples. When we begin to bring these myriad Indian voices and Indian experiences to the Blackjacks [Matthew's sandstone house], Matthews no longer seems like a Native American Thoreau. He is, rather, a person whose work becomes a living part of the ongoing struggle for a sovereign American Indian future. This Blackjacks discourse becomes more than the embrace of American Indian philosophy and traditions; it is also an embrace of people in pain and chaos. (Warrior, 1995, p. 114)

The metaphor of Matthew's "Blackjacks" as a *place* as well as an emerging *discourse* assists in illustrating how academic courses present examples for exercising intellectual sovereignty, conceptualizing critical Indigenous social justice, and offering new choices of intellectual influence for emerging Indigenous and non-Indigenous scholars in institutions of power.

The graduate seminar, "Oral Traditions Across Societies," which I developed is one example. In this course (the "Blackjacks"), Indigenous oral traditions are explored as resilient powers of tradition; mechanisms with which Indigenous people have endured and survived numerous cycles of conquest. Their underlying resiliency is not only illuminated but utilized to unlock the silenced voices and experiences of Indigenous people—the beauty of their persistence. We pursue mature understandings of how the localized roots of a tree metaphorically convey conceptions of a particular constructed universe and its fundamental ideologies and principles.

Transmission mechanisms include an array of communication forms and symbol systems—talk, prayer, chant, ritual, song, dance, narratives, story, visual expressions and mundane daily activities—all which hold different levels and types of influence in practice. Their function in transmitting symbolic codes of thoughts, feelings, beliefs, and behavior to shape identity has led to discussions ("Blackjacks discourse") about the ways in which these practices might be inserted into and asserted in living our lives. We have included in the discourse, the experiences of those who are engaging in reconciliation of their Indianness with non-Indian upbringing, as well as the building of emerging Indigenous intellectual identities. The seminar exemplifies the potential of academic courses as places where Indigenous sovereignty is (re)asserted through the mechanisms of Indigenous perspectives of humanness—responsibility and reciprocity, relationships and respect, and resilience and continuity which—generate new discourses and paradigms of action. Additionally, such academic spaces become sites where Indigenous scholars and non-Indigenous scholar-allies work in solidarity to anticipate and prepare to confront forthcoming challenges that will shape and define the Indigenous/American Indian future.

A second example is the graduate course titled, "Language and Culture in Education" which I teach as a rotating instructor. Warrior's (1995) conceptual framework of intellectual sovereignty can be used to describe the Spring 2010 and 2014 offering of this course. The framework applied to the course, utilizes a critical cultural-historical approach to examining "the perceptions of and assumptions about culture and language as reflected in schooling—in the educational structure and function of schools, the language of schooling, in the organization of interactions, engagement, and participation of both teachers and students—and thus the educational policies and programs" (Language and Culture in Education Syllabus, Spring 2014). Importantly, we confront how the dominant culture has worked against people of color. Those who have entered this sovereign space are graduate students (masters' and doctoral) who are educators in U.S. educational systems, and a growing number of language teachers (instructors of foreign languages in the university as well as international instructors of English as a second language in their home countries). Most have pursued an academic trajectory to the graduate level yet have been "denied an education" (Spring, 2007) that has historically silenced the sufferings of marginalized peoples and hidden their truths and realities from the dominant conscious. Thus, for the most part, these students do not yet perceive themselves as having been subjected to or as "victims" of a societal-wide socialization process premised in social injustice.

In his *Savage Anxieties*: *The Invention of Western Civilization* (2012), University of Arizona Law Professor Robert A. Williams, asserts that the United States, Canada, Australia, and New Zealand as the most "'advanced' settler states in the world today" still rely on the Doctrine of Discovery "to justify the denial of indigenous tribal peoples'

fundamental human rights" as well as "their legal and political claims to superior sovereignty" (p. 223). The injustice continues to be used by courts and policy-makers having been codified in U.S. legal thought and law through what he terms the "language of savagery," entrenched in foundational legal documents and court cases: the U.S. Constitution, and the Marshall Trilogy. As American Indian intellectuals/Indigenous scholar-educators involved in the struggle for sovereignty, we work to create opportunities to lead an understanding of the Indian experience in wider contexts, and importantly, cultivate "a humanizing perspective situated within a context in which the humanity of American Indian people and tradition is rarely recognized or affirmed" (p. 124).

In my fall 2016 syllabus for this same course, I employed critical pedagogy and empowerment as instructional practice to achieve the goals of critical consciousness, empowerment and transformation as critical aspects of our developing roles and identities as teacher-educators and scholar-educators. Students engaged with the emerging Indigenous scholarship to contextualize and reconstruct a perspective of culture and language substantiating the lived realities and experiences of not only Indigenous peoples but those who continue to be systematically marginalized in the education systems.

The Hopi way: The power of tradition. Hopi, as a term, has multiple definitions including: human being, behaving one—civilized, peaceable, polite, adhering to the Hopi way, fluent in the language (Hopìikwa Lavàytutveni, 1998, pp. 99-100). As a moral existence, the Hopi way is defined as the experience of being human over a long period of time, and of sharing this humanness, or humanity with others. It is from this sense of self and point of view emerging from and influenced by the power of tradition that I engage in intellectual sovereignty. This involves balancing the dichotomy of ideologies that persist in the academy while working to insert and assert an alternative and humanizing perspective into the existing intellectual frameworks in academia in order to present new possibilities for an Indigenous/American Indian future. Thus, as a Hopi scholar-educator, I am involved in the continuing struggle for survival, sovereignty, and social justice in process in the institutions of power; it is a way of life.

Vanessa's Perspective

Cultivating alliances to interrupt from within. It is impossible to interrupt institutional marginalization without explicit examination of racism, racialization, and whiteness. I use whiteness to refer to both a socially constructed racialized category and a system of privileges based on racial dominance (Leonardo & Grubb, 2013). Whiteness is pervasive, and in a global society, falsely bounded categories of race (e.g. skin color) do not singularly constitute whiteness. Participation in mainstream institutions, schools, etc., socialize many into ideological and institutional practices of domination whereby one may believe it is in her/his best interests to perpetuate domination (Castagno, 2014). Whiteness and white privilege construct a set of "naturalized" privileges for white people, a normalization of what's right, and a norm against which everything else gets measured" (Brayboy, Castagno & Maughan, 2007, p. 176). This system of advantages positions the work and lifeways of white individuals and families to be seen as locally and institutionally more legitimate and more virtuous in comparison to other racialized groups (Tatum, 2004). Within the academy, white privilege can take on a dangerous and masked form of "white

liberalism", a constant "educated" thinking about race, yet a continued avoidance of responsibility for racial inequality and injustice (Castagno, 2009).

I am White. I am female. My understanding of being an ally in Indigenous sovereignty evolves from attention to my own legacy and my own family's relationship to multiple communities of practice. I have a bi-cultural family – some might call us inter-racial, intercultural, or mixed, depending on field and generation. I am of predominately Polish and German Euro-immigrant roots, and come from people who left their footprints in the industrial growth of the Northeast and Midwest. My grandparents and great-grandparents opted to blend many of their distinct cultural practices, and embraced the ideology of the American dream. They achieved these ends, and my participation in academia is in many ways the proof of their negotiated concessions, persistence in an assimilationist context, and, most significantly, our unearned ability to benefit from white privilege and whiteness in the United States. My partner Philip (co-author), and daughters are enrolled members of the San Carlos Apache Tribe. Through my families' cross-contextual interactions, I am made aware of racializations visibility and invisibility. As we walk throughout our daily lives it is difficult not to take stock of the many ways we are treated differently, or the ways our cultural repertoires are legitimized, or essentialized, based on assumptions made on skin tone and bias. These experiences serve as material and symbolic reminders of the social construction of race, and its entrenched influence on who we "can" or "can't" be according to the institutional gaze.

Although I identify with, and/or am identified by and/or possess a variety of roles, my whiteness has both overt and covert significance in the academy. My positionality offers me "insider" status to co-opt the power I have been systemically granted to weaken hidden systems of advantage with and alongside Indigenous communities. For me, being an ally implies a nuanced understanding of what Swisher (1996) contends non-Indigenous scholars consider with regards to work in/on topics of Indigenous self-determination: negotiating when and how to step-up, to step-aside, and to act as a broker (Vanessa, in press).

Whiteness is common-place in the life of educational institutions. In my work in the academy, I continually witness my non-Indigenous colleagues and students, both white and of other nationalities/ethnicities, reproduce perspectives laden with racial undertones, whereby "others" are measured through the lens of whiteness. Recently, I facilitated a four-week module on "ways of knowing" for an interdisciplinary graduate research course in a natural resource science and management program. I became involved in the course due the lack of diverse perspectives offered in the program, a critique persistently brought forth by Indigenous graduate students. Working closely with an Indigenous graduate student in the sciences, we selected readings and media which asked students to examine the cultural and situated nature of knowledge production (Geertz, 1983). We asked students to read works on Indigenous ways of knowing, power and the relationship of western science to colonialism by authors such as Barnhardt & Kawagley (2005), Deloria (2004) and Smith (2013). Students were challenged by these readings; in some cases, it was the first time students had been asked to seriously considered ways of knowing outside of the western science paradigm. In one session, discussion examined the coloniality of the majority of contemporary scientific research practices alongside Indigenous paradigms of mutually beneficial partnerships in research and natural resource management (Smith, 2013).

As students struggled to conceptualize the paradigmatic shift called for by Linda Smith (2013) and other critical Indigenous scholars (Brayboy, Gough, Leonard, Roehl II, & Solyom, 2012) in academic power relationships, my Indigenous colleague offered evidence from his own vast experience working with natural resource management in the region. He shared his empirical observation that land which is co-managed (e.g. managed in collaboration with tribal, state and federal entities) displays characteristics of greater health in comparison to land which is held by a singular commercial entity (e.g. private farming, state, commercial lands, etc.). A student in the course quickly asked what peer-reviewed articles evidenced these findings of co-management. After a momentary pause, my colleague responded that he was "just saying", but added that one can drive around and see these differences with their own eyes.

Although covert, and maybe even unconscious on the part of the student, this question was a direct challenge to claims of legitimate knowledge, reifying the processes western science utilizes to codify knowledge production: written publications using the scientific methods. Given my role as the "professor" (e.g. "expert"), and my whiteness (e.g. also "expert"), I "stepped-up" to direct the students to consider how power moves through how we validate or discredit "empirical" observation. I asked students to question their own assumptions about the (im)possibility of co-management or reciprocal relationships in research and land management. After class, I followed up by sending the students a variety of scholarly articles on co-management in research and application from natural resource journals. These kinds of daily anecdotes are subtle, yet represent the common ways whitestream students and educators in the academy externalize colonial legacies, and reproduce inequality in educational interactions by glossing, or failing to acknowledge power dynamics. My role as an ally to Indigenous educational sovereignty necessitates that I use my positionality to surface power and challenge whiteness as a singular "rightness." Stepping-up to interrupt moments of entrenched coloniality, even and especially when uncomfortable, is my responsibility as an ally in anti-colonial/anti-racist educational projects.

Brokering white privilege. As an ally, I can broker my insider status to interrupt the invisibility of Indigenous perspectives and lifeways in schooling. Being a broker in Indigenous educational sovereignty necessitates an understanding that my voice does not speak *for* or give voice *to* Indigenous people. Rather, my voice can be used to absorb the risks involved in challenging instructional paradigms, racist curriculums, and normative discourses that paint my children's experiences and knowledges (and many, many others) as "deficit", or worse, non-existent. Acting as a broker is nuanced and dynamic, depending on the context and participants. As an ally, acute attention to the dynamics of power, voice and representation push me beyond simple "good intensions" and toward a praxis of interactional change. Unlike my co-authors, I have a choice as to whether or not I want to engage in social justice work. My usefulness to Indigenous educational sovereignty is operationalized through collaboration.

As a last vignette, I offer an example of brokering from my role as director of a federally funded, bi-national professional development program for Mexican Indigenous primary school teachers and teacher-coaches. The program was designed around the needs of elementary school teachers working in Mexico's sub-system of Indigenous education, one which serves nearly 2 million students across diverse cultural, linguistic and geographic

contexts of Mexico. It used intensive academic coursework and field experiences in U.S. schools to explore the bridges between local Indigenous knowledges and dominant mainstream knowledge to strengthen the school experiences of Indigenous children. As director, I was often in positions where I could use my whiteness, academic credentials, and bilingualism—emphasis on ability to speak English *without an accent*—to counter ignorance about Indigenous educational sovereignty. On one occasion, in April of 2014, I was invited to present in a bi-monthly academic roundtable in a Department of Second Language Acquisition and Teaching. I invited three of the programs scholars to be co-presenters. I framed the presentation, but reserved the bulk of the presentation hour for my co-presenters to share their work and projects as Indigenous teachers working in Indigenous education (a phenomenon little experienced in the U.S.).

My co-presenters shared examples of using Indigenous knowledge as academic content, such as Zapotec measurement systems in processing agave (*maguey*) plant fibers, and the planting, cultivating, and harvesting of corn in Nahautl communities. Each example demonstrated links to school academic standards. At the end, a doctoral student raised her hand and asked [paraphrasing and translated from Spanish], "So let me get this straight, you do teach the national Mexican curriculum, right? I mean, the things that you are supposed to teach as teachers? It's just that you do these extra things to bring in all the exotic practices that you mentioned as, like, additional ways to make learning relevant to your students?" My co-presenters addressed the question with what appeared to be measured caution. Two responded that they did indeed teach the national curriculum, but worked to contextualize its meaning within their students' daily lives. After they spoke, I spoke, using my privilege and academic discourse to directly point out the colonial assumptions in framing of her question. I asked the student to consider the social construction of "exotic practices" and consider how she might interpret the rights of Indigenous communities to educational self-determination, both in Mexico and the U.S. in the schooling process.

In contexts of inequity, my contributions as an ally in Indigenous educational sovereignty require that I attend to leveraging my privilege (e.g. a seat at the table with a complementary protective cloak) to counter individual and institutional acts which perpetuate injustice. Allied brokering involves interactional power shifts to create critical space for Indigenous voices to speak and be heard. As the white power structure authored racist narratives about Indigenous peoples, there remains a significant responsibility for white people to relinquish the power of colonial structures, and participate intentionally in co-authoring more full-bodied narratives about local and global realities.

Raiding and Alliances – A Framework of Everyday Social Justice

Our distinct examples of everyday social justice engage interpersonal, intellectual, and discursive efforts to negotiate the enduring struggle of Indigenous educational sovereignty. Our conceptual orientation takes shape through our lived experiences with daily inequities. It takes action through our orientations to teaching, our relationships, and our concepts of self in the academy. Across our examples, our work involves a strategically local

appropriation of academic power, the details of which are not implemented in a one-size-fits-all standard across our examples. Acts of educational *raiding*—a means of community preservation or persistence by maximizing the interchange of knowledge in interest of local community growth through overt struggle and covert action—are embodied differently. For Philip, raiding in an unapologetic act of leveraging academic institutions to maintain Apache identity, autonomy and community interests. For Sheilah, being, thinking and voicing Hopi-ness across contexts furthers the Hopi lifeway and invites new alliances into dialog about the Indigenous struggle for self-determination, and self-realization. *Alliances*—the acts of non-Indigenous individuals to use privilege to counter institutional marginalization, and invitation of outside knowledge for local gains—leverage interactions and spaces of power for Indigenous perspectives and interests. The variations across our experiences underscore sovereignty as a non-standard, non-prescriptive entity. Sovereignty is situated, relational and first and foremost enacted by individuals, intellectually and conceptually. Raiding and alliances builds on local relationships and their links to broader phenomenon—our enduring struggle—as the nexus for purposefully negotiating daily acts which make-up everyday social justice as Indigenous peoples, and alongside Indigenous peoples.

In her portrait of a ground breaking Native Hawaiian community-based school, Goodyear-Kaʻōpua (2013), describes the power of enacting sovereign pedagogies. She writes, "to practice sovereign pedagogies is to recognize that sovereignty at both the personal and the collective levels is crucial for the health and the optimal learning of Indigenous people, as it is for all people" (p. 6). Indigenous peoples have long practiced interculturalism as a mode of survival in contexts of cultural and linguistic contact. The majority of Indigenous language speakers are bilingual, participate in dominant systems and institutions, like education, as well as in dynamic community systems. Philip's experience negotiating the power laden tensions between Western and Apache interpretations of *raiding*, offers an example of such lived, negotiated interculturalism; Sheilah's experience enacting intellectual sovereignty to maintain cultural autonomy in constrained circumstances while also transforming the narrative of Indigenous identity and purpose in the academy, is another example. Vanessa's experience negotiating the responsibilities of her multiple identities to act as a broker, is yet another example of interculturalism. The tension we analyze through our daily social justice work engages interculturalism, acts upon it, and claims space for intercultural thought to be legitimized in educational institutions which have sought to limit such diversity.

Raiding and alliances is agentive, and frames enduring struggle through intentional action and purposeful collaboration with, and alongside, others. Entrenched in a system which attempts to separate, categorize, and create hierarchical taxonomies of knowledges, our stance questions hierarchies by positioning sovereignty as the bedrock of well-being. Humanizing education requires attending to the well-being for all people as a *responsibility*, not an option for some. Continuing to be Hopi, to be Apache, to be Euro-American, while enacting sovereign pedagogies invite new ways to privilege local relationships and intercultural interactions as educative. Our attention to local dialogue as a form of redressing the systematic "denial" of an education to dominant students (Spring, 2007), feeds an approach to education which offers mutual enrichment through interdependent sovereignties. Educational raiding, intellectual sovereignty and the work of alliances, contribute to an emerging, constructed, relational and negotiated interculturalism

for society at large (Farfán, 2005). Like Emory Sekaquaptewa's metaphor of the umbrella handle, the curve of the U-shaped handle extends upward and outward containing the potential to feed larger and extended networks of beliefs and behaviors. Our engagement with the enduring struggle of Indigenous peoples in schooling through local interactions has the hope of nurturing on-the-ground roots—roots that may (re)construct the academy to be a space which supports Indigenous well-being, and the well-being of all peoples.

Going Forward – Continued Struggles for Social Justice

The emergent nature of raiding and alliances requires a new kind of debate, one that seeks to engage greater understanding of the philosophical differences between Western knowledge and Indigenous knowledge in more direct ways. As scholar-educators, our daily commitment to engage in this debate *is* social justice work. Although our efforts do not necessarily create contexts of "Indigenous spaces" (Gilmore & Smith, 2005) in the academy, our work *with and alongside* others in academic spaces increases understanding of Indigenous perspectives. The interweaving of educational raiding, educational sovereignties, and alliances (re)frame institutional power dynamics. These actions at time feel isolated, and are always urgent; yet we understand there are many among us who engage in similar work, as raiders or allies. Our continued efforts to negotiate adequate methods and articulate common goals for interrupting the colonial legacy of institutionalized education is a multi-stranded process of everyday social justice.

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