PROJECT MUSE®

The Transformational Indigenous Praxis Model: Stages for Developing Critical Consciousness in Indigenous Education

Cornel D. Pewewardy, Anna Lees, Hyuny Clark-Shim

➡ For additional information about this article
https://muse.jhu.edu/article/723068

The Transformational Indigenous Praxis Model

Stages for Developing Critical Consciousness in Indigenous Education

Cornel D. Pewewardy, Anna Lees, and Hyuny Clark-Shim

T he historical and ongoing struggles for Indigenous communities in settler-designed school systems across what is now named the United States call for radical educational reform that includes a decolonized curriculum model for Indigenous children.[1] These efforts must first acknowledge that Indigenous education existed prior to European contact and that settler-designed schools were and are detrimental to the well-being of Indigenous children and communities.[2] Radical reform efforts must also recognize the continued systemic racism ingrained in school structures that privilege the dominant, whitestream communities and disadvantage communities of color, including Indigenous communities.[3]

As Indigenous scholars responding to such profound inequity, we engage in insurgent research to actualize decolonization through radical reform. In these efforts, the lead author of this article developed the Transformational Indigenous Praxis Model (TIPM) to promote critical awareness and cultural consciousness among educators. This model was shared over the past decade at multiple settings, including national conferences and invited speaking events. With each presentation, followed by discussion, critique, and feedback from colleagues, the authors modified and further developed the TIPM. The purpose of this article is to put forth the TIPM as a structure to support educators in decolonizing and indigenizing their practices as they support the development of their students' critical thinking skills.[4] This in turn supports collective engagement, critical thinking, healing, and cultural restoration in the

improvement of school-based educational offerings in order to better serve all children, especially Indigenous children. The article provides a step-by-step framework for educators to transform their practices, a framework that not only challenges Eurocentric knowledge bases but also was designed to scrutinize the foundations of the current dominant Western educational models. It also serves as a catalyst for critical thinking conversations about reclaiming Indigenous education. It is crucial to note that this model is not designed to "diagnose" an individual's "condition" but rather to provide terminologies that support educators to transform their practices as they articulate their experiences, the stages of the model that they aspire to embody, and the obstacles and promoters that actualize their collective hopes and visions.

We begin this study with an introduction to our praxis and agency as scholars of Indigenous education. Next, we offer a brief history of Indigenous education and depict the impact of systemic racism on Indigenous children and educators in U.S. schools. We discuss the challenges presented by the adoption of neoliberal multiculturalism in whitestream educational systems and reframe our resistance to this context within our respective teaching settings. We explain the theoretical frameworks that grew from our praxis and how those frameworks helped us develop the TIPM and then describe the TIPM, which reflects multiple stages of critical thinking development. We also discuss resistance to each stage and antidotes to that resistance.

SITUATING OUR PRAXIS, AGENCY, AND PROLOGUE

The authors have nearly fifty years of combined experience working for Indigenous education. Our experience during these times helped us realize the importance of challenging the Eurocentric knowledge base and providing culturally responsive teaching strategies that counter the whitestream educational experiences of Indigenous learners. The culturally responsive strategies include incorporation of theoretical frameworks and language that reflect "our responsibility to bring to our communities useful ways of talking about our experiences and co-creating a culture of resistance."[5] Our accountability to our communities as educators centers us in Indigenous educational sovereignty, which includes our rhetorical sovereignty, especially given that "the professional vocabulary can be imperialistic, falsely generous and self-serving for the colonizer and less than 'empowering' and fair to Indigenous Peoples."[6] Therefore, here we introduce ourselves in our languages, along with English, to represent our indigeneity, since our languages shaped and reflect our cultures and worldviews.[7]

Our introductions below capture the inherent "sacred responsibilities" we bring into the academy. The art of speaking and using

Indigenous languages to reclaim our historical stories and reframe our existence is one of the most courageous acts that Indigenous scholars can perform. In many Indigenous cultures, it is our protocol to acknowledge the ancestors in our scholarship. This act of kinship pays respect to those who came before us and acknowledges the sacrifice and struggle they have made so that we and future generations can have a better life.[8] Accordingly, using cultural prologue as agency, we introduce our place-based identities in our own Indigenous languages following our ancient tradition, which continues today:

> nʉ tsaa nʉmʉnʉʉ/kaiwa, nʉ tsaa kwaharʉ. My name is Cornel Pewewardy (Comanche and Kiowa), a citizen of the Comanche Nation, Quahada (Antelope) band of Comanches. My agency situates me within the intersection of Indigenous and European cultures. However, I do not live or walk in two worlds. Rather, I exist in one world only yet experience life and see the world through many cultural lenses. I draw upon Indigenous ways of knowing to help me deconstruct a Eurocentric education for extinction. In the act of reciprocity, I try to give back the gift of my academic education to my communities. I am a traditional singer of Comanche and Kiowa songs, and music is the center of my cultural consciousness and expression. I study my tribal songs, trying to understand the cultural significance of stories, always trying to translate that understanding into usable teaching and learning content and strategy, especially for those learners interested in knowing more about their cultural identities through music.

> Boozhoo, Anna Lees ndizhinikaaz. Waganakising Odawak ndaww, miinawaa Miizheekay ndodem. Cheboygan, Michigan ndoonjibaa miinawaa Everett, Washington ndodaa. Hello, I am Anna Lees. I am from the Little Traverse Bay Band of Odawa Indians, and my clan is Turtle. I am from Cheboygan, Michigan, and I live in Everett, Washington. An LTTB Odawa descendant, I am also of Scottish, German, African American, Italian, and English descent. My multicultural and Indigenous identities place me at the intersection of multiple communities and ways of knowing and being. I work to use my positionality and place of privilege in Eurocentric education to prioritize the experiences of Indigenous children and communities, ultimately committed to giving back to my communities and future generations of children what my relatives sacrificed to ensure my well-being. With my commitment as

an early childhood educator, I study Anishinaabeg stories and teachings related to childhood and advocate for intergenerational relationships in school settings, believing that decolonizing our interactions with young children is where we must begin to imagine a postcolonial future.

안녕하십니까? 심현정입니다. Hello, my name is Hyuny Clark-Shim. I was born and raised in Paju-Si, South Korea, which overlaps the demilitarized zone (DMZ). Ever since my arrival in the Indigenous Land of the United States about twelve years ago, I always felt sorry that I did not have a formal procedure of asking for permission to enter these Indigenous Nations. However, through my collaboration with Indigenous scholars, many of whom I feel are extended family, I have made efforts to share in the responsibility of decolonizing. I hope to continue doing so in a respectful way.

THE NEED TO DESIGN A CREATIVE INDIGENOUS CURRICULUM MODEL

The need to develop the TIPM came from decades of collaboration with teachers and school leaders working to serve Indigenous children and communities. These community-based experiences made clear that school structures continue to uphold efforts of assimilation and exclude the knowledge and experiences of Indigenous children. We echo the heavy lifting of Vine Deloria Jr. and Daniel Wildcat in *Power and Place: Indian Education in America* by proposing nothing less than indigenizing our educational systems. By *indigenization*, we affirm what Wildcat describes as the act of making our educational philosophy, pedagogy, and system our own, making the effort to explicitly explore ways of knowing and systems of knowledge that have been actively repressed for five centuries.[9] Moreover, we affirm Deloria's strong message that scholars researching Indigenous communities should be required to put something back into the community.[10] In this section, we discuss the historical and present-day school structures impacting Indigenous children's school experiences and the efforts taken to overcome Eurocentric models of education.

HISTORICAL TRAUMA IN INDIGENOUS EDUCATION

Prior to the arrival of European settlers and since time immemorial, Indigenous peoples of the Americas, as sovereign nations, had their own educational systems, or ways of transferring knowledge from one

generation to the next, with distinct cultures, languages, spirituality, and complex infrastructures.[11] While there is no single epistemology connected across tribal nations, Indigenous education traditionally occurred holistically and in social settings that emphasized the individual's responsibilities and contributions to the larger community.[12] Indigenous knowledges are acquired through reciprocal relationships between community members and nature, explored through a variety of activities and ceremonies, and utilized throughout daily experiences.[13]

However, the American educational systems used varying tactics to destroy Indigenous cultures and languages while imposing new, primarily Eurocentric social structures.[14] According to Joel Spring in 2001, "the concept of deculturalization demonstrates how cultural prejudice and religious bigotry can be intertwined with democratic beliefs. Deculturalization combines education for democracy and political equality with cultural genocide—the attempt to destroy cultures."[15] Joseph Gone asserts, "Genocides (plural) against Indigenous peoples did indeed occur during the European settlement of North America."[16] Early Indigenous boarding schools were used as educational instruments to ensure European domination, and the violence enacted in boarding schools resulted in the transgenerational trauma impacting today's Indigenous children; this trauma recurs with the continued assimilation and Eurocentric curriculum driving present-day schools.[17] Moreover, Roxanne Dunbar-Ortiz contends, "The history of relations between Indigenous and settler is fraught with conflict, defined by a struggle for land, which is inevitably a struggle for power and control. Five hundred years later, Native peoples are still fighting to protect their lands and their rights to exist as distinct political communities and individuals."[18] For the rest of the last century and continuing forward, Indigenous peoples have attempted to rebuild their educational systems, which the U.S. government tried to destroy. Accordingly, historical unresolved grief contributes to the current social pathology, originating from the loss of lives, land, and vital aspects of Indigenous culture promulgated by the European conquest of the Americas.[19]

When compared with Indigenous methods of teaching and learning embedded in culturally grounded and relationship-based pedagogy, learning and education, although often used synonymously, have distinctly different meanings for Indigenous students in whitestream schools.[20] Responding to the failure of U.S. schools to serve Indigenous communities calls for a resurgence of community-based education, with Indigenous leaders as coteacher educators, to ensure the survivance of Indigenous communities. Lees examined the ways in which Indigenous community leaders engaged as coteacher educators to prepare candidates to serve the needs of urban Indigenous communities.[21]

The findings disclosed that community leaders identified a need for primarily white teachers to spend extended amounts of time with and in Indigenous communities to understand their role as teachers with children and families and that Indigenous community leaders must be active participants in teacher education.[22]

CURRENT CONTEXT OF U.S. EDUCATION: CONSERVATIVE AND LIBERAL MULTICULTURALISM

A neoliberal conservative backlash after the civil rights movement of the 1960s and 1970s resulted in a nationwide social denial that structural colonialism and racism still exist.[23] While the dominant whitestream society may wish to believe that racism is a historical construct, subtle forms of racism manifested, as microaggressions remain prevalent in every intricate part of our social systems, including education.[24] Such systemic forms of oppression are embedded in school curricula beginning in early childhood education and result in falsified messages that create a *dysconsciousness* of how racism perpetuates through everyday experiences.[25] Sarah Shear, Ryan Knowles, Gregory Soden, and Antonio Castro highlight inequity in school curricula, finding that 87 percent of existing U.S. history standards across all fifty states related to Indigenous peoples exist in a pre-twentieth-century context.[26] Eve Tuck and Ruben A. Gaztambide-Fernandez remind educators of the settler-colonial curricular project of replacement, which aims to vanish Indigenous peoples and replace them with settlers, who see themselves as the rightful claimants to land, as Indigenous.[27] Even as scholars try to intervene and dislodge the aims of replacement through multicultural education, critical race theory, and "browning," practitioners working to apply such scholarship have been sidelined and reappropriated in ways that reinscribe settler colonialism and settler futurity.[28] Tuck and Gaztambide-Fernandez depict the process by which whitestream academics ensure the continuation of settler futurity (the permanent existence and prosperity of the settler on Indigenous lands) by remaining the primary voices in U.S. education, absorbing the knowledges, theories, and practices of Indigenous bodies and renaming them as settler-colonial property. The curriculum review by Shear and colleagues underscores the impact of U.S. educational systems on Indigenous peoples, such that only four states addressed boarding school histories.[29] The impact of systemic inequity was made clear in a 2017 article by Katie Johnston-Goodstar and Ross VeLure Roholt, who recognized that Indigenous children are not dropping out of school but are being pushed out as the result of racism, racial microaggressions, and biased curriculum.[30]

Preserving settler futurity, educators in schools and higher education often advocate for liberal or conservative multiculturalism as a response to inequities without changing the underlying racist structures. Conservative multiculturalism is based on Eurocentric white supremacy, such that it aims to assimilate everyone to become and act like a "white civilized person."[31] On the other hand, (neo)liberal multiculturalism promotes acceptance of diversity and political correctness but espouses meritocracy by maintaining the discussion at a superficial level and only "tolerating" diversity.[32] (Neo)liberal multiculturalism adopts a color-evasive approach, contending that "we are only different on the outside, but the same inside" and ignoring cultural and epistemological diversity, as well as the structural inequality and racism that exist in our society.[33] Therefore, it further expands the settler-colonial state by neglecting to critically examine white supremacy and the perpetuation of colonialism; instead, it privileges whitestream individuals in positions of power for their "expertise in cultural competence and multiculturalism."[34] These settler narratives of multicultural liberal democracy refuse to acknowledge that colonialism, genocide, and theft of land, bodies, and cultures have defined the rise of new world nation-states and empires.[35]

When conservative or (neo)liberal multiculturalism is adopted as school curriculum, Eurocentric ideologies and hierarchies of white supremacy are benignly advanced, since the concept of inclusion within a conservative or (neo)liberal multicultural framework offers a false promise for creating or even thinking about social justice alternatives.[36] For example, students of color in U.S. schools and higher education settings receive complex messages from members of the school or university administration who voice their commitments to diversity and inclusion while concurrently camouflaging their diversity action plans, which are unwittingly reinforcing practices that support exclusion and inequity.[37] As a result, teachers and administrators often fail to examine their roles in the structural dissemination of white supremacy.[38] Acts of inclusion or politics of solidarity begin to wane after liberal multiculturalists appropriate signature movements like Indigenous Peoples Day, Idle No More, or NODAPL, singing whitestream songs like "We Are the World" and claiming that we can become a global tribe in which the "world can live as one." These acts of dysconsciousness pose a fundamental challenge to this colonial blind spot of structural inequality. Using a liberal multicultural approach within Indigenous education derails the concept of "self-determination" in an effort to be inclusive of all cultures.

Thus, an inclusive model of liberal multicultural education excludes

Indigenous epistemologies as anything more than "cultural" add-ons or historical facts within a Eurocentric curriculum.[39] An inclusive multicultural curriculum becomes a way to control and oppress Indigenous children who have been mandated to attend settler-colonial schools.[40] Discussing why Eurocentric schooling fails Indigenous children, Marie Battiste states that "they wrongly assume that the Eurocentric idea of 'culture' is the same as the concept of Indigenous knowledge, and they apply cultural corrections to address problems that will inevitably arise in a system that teaches from within an exclusively western context."[41] While recommendations for radical reform abound, whitestream educators often employ liberal multiculturalism as a way to respond to the inequities and equities in education without changing the underlying racist structures and institutional impedances to attaining a society of race and ethnic pluralism.

INDIGENOUS RESISTANCE AND SURVIVANCE

Indigenous efforts to address systemic oppression and racism across social systems have occurred since the beginning of European settlement of this land. Resistance to real change in Indigenous education is deeply embedded in U.S. historical practices of assimilation and extinction, which can be witnessed in the genocidal impact upon Indigenous peoples through schools, the legal system, churches, social systems, corrections, and so forth.[42] Historically, survival or demonstration schools have organized themselves to counter this hegemonic belief. While finding Indigenous vision during the Indigenous rights movement of the 1960s and 1970s, both Indigenous activists and intellectuals formed a collective voice to express and create a liberatory framework for the discourse on Indigenous rights and self-determination. Such activism discourse and decolonizing paradigm have been moving into scholarship ever since, with a "writing back" counter to the settler-state story tracing back to 1970s activism and considered as old as the resistance movements to the invasion of America some five hundred years ago.[43]

Endeavoring to rectify school inequity, leaders of multicultural education have developed strong social justice frameworks for culturally responsive teaching.[44] Indigenous scholars have likewise put forth clear recommendations for Indigenous education grounded in decolonization, sovereignty, and self-determination.[45] In Eurocentric political and legal theory, the questions of authority are intimately intertwined with conflicting perceptions of tribal sovereignty. Unfortunately, the concept of tribal sovereignty is usually missing in most discussions of diversity and multiculturalism. Therefore, the fundamental contrast between the settler state and Indigenous America is a contrast between

territorially grounded, placed-based cultures ("tribal") and groundless immigrant cultures ("multicultural").[46] The two require dissimilar negotiations, which give rise in turn to dissimilar unions. Nonetheless, they reflect a common moral and political imperative. Given this context of sovereignty, we firmly believe that tribal sovereignty must also include educational sovereignty.

THEORETICAL FRAMEWORK: DECOLONIZATION, SELF-DETERMINATION, CRITICAL THINKING

Our respective teaching contexts, with a shared commitment to dismantle neoliberal multiculturalism in favor of Indigenous ideologies, are grounded in principles of decolonization. Most of the schools that the lead author has been a part of as an educator were intentionally organized in opposition to the ideology of Indigenous intellectual inferiority, in which schools or institutions saw Indigenous children as not quite or less than human. Like the Great Unification movements of the past, contemporary Indigenous struggles like NODAPL and the duly elected President Donald Trump's political regime give reason for restoring balance through renewal ceremonies of Nationhood. Thus, efforts to undermine tribal sovereignty must be anticipated in advance, as we are starting to witness the echoes of a totalitarian past with the Trump/Pence authoritarian regime. As Indigenous educators, we must actively search for collective and individual ways to engage in new self-determination struggles and continue to create liberatory praxis models.

We also feel that it is absolutely critical that multicultural education include a social justice framework in order to transcend Eurocentric consciousness.[47] Thus, the existences of Indigenous consciousness and knowledge systems interrupt the dominant colonial narrative. With years of practical experience in multicultural education, we draw upon our Indigenous cultural backgrounds to indigenize the social justice framework. It is with these frameworks that we can purposefully transcend the "heroes and holidays" approach, or what Jeanette Haynes Writer and H. Prentice Baptiste refer to as the "food, fun, festivals, and foolishness approach."[48] This transparent multicultural education approach can function as critical pedagogy for resistance.

In the subsequent section, we discuss theoretical frameworks that help us develop the TIPM. The model emphasizes critical thinking as a necessary facet for decolonizing and indigenizing school-based curriculum. These theoretical frameworks include decolonization theory, Indigenous postcolonial theory, tribal critical race theory, and insur-

gent research frameworks to espouse Indigenous resistance and surviv-
ance in PK–12 and higher education.[49]

DECOLONIZATION THEORY

In 1999 Linda Tuhiwai Smith described decolonizing methodologies as
an antidote to the global imperial narrative that has framed Indigenous
experiences and the "imaginative worlds of peoples and nations whose
own histories were erupted and radically reformulated by European
imperialism."[50] Until recently, these imperial narratives have gone un-
challenged by Indigenous or non-Indigenous scholars. Like Graham
Smith in 2003, we advocate a fact-based, proactive, and positive stance
of "consciousness-raising" that puts Indigenous communities back at
the center, thereby focusing on what it is that we want for imagining
our future.[51] Therefore, as we develop a structural process for decolo-
nizing the mind, there must be structural framework of entry steps for
guiding the process of consciousness-raising.

One strategy for decolonizing teaching and learning is to cre-
ate a transformative structural process by reframing Indigenous world-
views and methods of engaging in research with our communities to re-
generate and reclaim the heritage stories and cultural teachings that are
significant to the development of healthy kin and community relation-
ships, as well as cultural continuity.[52] In this article we propose that a
decolonized approach to teaching and learning that is built upon criti-
cal theory is effective in analyzing power differences between groups.

INDIGENOUS POSTCOLONIAL THEORY

Imagining a noncolonial future, Marie Battiste constructs Indigenous
Postcolonial Theory (IPT) as a framework to decolonize Indigenous
education and plan a future based in educational sovereignty.[53] With
IPT, Battiste does not define "postcolonial" as a period of time but as "an
aspiration, a hope, not yet achieved."[54] An application of IPT works to
deconstruct the Eurocentric power structures in U.S. education and to
decolonize education, restoring Indigenous ways of knowing and being
by supporting teachers to indigenize curriculum and instruction.[55]
Hence, IPT moves toward a postcolonial future that is not yet known
or understood.[56] In doing so, IPT can help educators appreciate that a
deficit perspective toward Indigenous students is based on the racist
decolonizing PK–12 and higher education. These radical reform efforts
need to prioritize the needs and experiences of Indigenous children
and communities by reallocating power and resources.[57] Accordingly,
this article adopts IPT to compare and contrast our experiences for
transforming Eurocentric consciousness.

Critical Race Theory (CRT) "evolved out of critical legal studies in the 1980s as a movement seeking to account for the role of race and persistence of racism in American society."[58] CRT recognizes social construction of race and focuses on the intersection of race and racism. In order to challenge the dominant ideology, CRT emphasizes the importance of recognizing the experiential knowledge of people of color and the use of an interdisciplinary approach to actualize social justice.[59] Critical scholars extended the CRT framework "to examine the multiple ways African Americans, Native Americans, Asian Americans, Pacific Islanders, Chicanas/Chicanos, and Latinas/Latinos continue to experience, respond to, and resist racism and other forms of oppression."[60]

Bryan McKinley Jones Brayboy offers a dynamic theoretical framework called Tribal Critical Race Theory (TribalCrit) "to address the complicated relationship between American Indians and the federal government trying to make sense of American Indians' liminality as both racial and legal/political groups and individuals."[61] Within Brayboy's tenets of TribalCrit, he highlights the need to recognize the experiences and oppression of Indigenous peoples in the United States. Expanding on CRT's emphasis on racism and the experiences of people of color, Brayboy puts forth that colonization is also endemic in society. TribalCrit thus offers a lens to examine the historical and contemporary experiences of Indigenous peoples in the United States as both a cultural group and sovereign nations in a settler-colonial state. Shifting the research lens allows critical race scholars to see multiple forms of cultural wealth within communities of color.[62] Integrating TribalCrit into PK–12 and higher education settings offers an opportunity to reform the curriculum to embody educational sovereignty and Indigenous ideologies.

INSURGENT RESEARCH FRAMEWORK

As we negotiate the historical experiences of our communities with dreams for a better future, we draw from insurgent research methodologies. Insurgent research is grounded within an Indigenous worldview; therefore, we see insurgent research as our sacred responsibility in the work we do in higher education. According to Adam Gaudry, insurgent research "is situated within a larger Indigenous movement that challenges colonialism and its ideological underpinnings and is working from within Indigenous frameworks to reimagine the world by putting Indigenous ideals into practice."[63] Although research is often thought of as an activity of anthropologists, as Indigenous educators, we have our own research needs and priorities, and we must pursue and advocate for them using Indigenous frameworks.[64] Although Eurocentric

approaches claim research as "value-neutral," research has often been used to advance the whitestream agenda by controlling the formulation of research questions and methods. Since they "influence how the phenomena they described are understood, they also shape their accepted explanations."[65]

As we reflect within ourselves and invest more into our tribal communities, we increasingly use decolonizing analytical frameworks to help us tell our tribal stories of who we are on our own terms as cultural beings. Since decolonization as a political process is always a struggle, in order to define ourselves in and beyond the act of resistance to domination we are always in the process of remembering the past even as we create new ways to imagine and make the future.[66] Ultimately, we are committed to a resurgent approach to Indigenous decolonization that builds on the values and insights of our past in our efforts to secure a noncolonial present and future.[67]

SELF-EDUCATION FOR SELF-DETERMINATION

Indigenous education has always been self-determined. Our Indigenous ways of knowing and being are grounded in self-determination and self-education. Our educational pedagogies, like our epistemologies, are congruent to the worldviews that we know and experience. Indigenous education focuses on the social, cultural, pedagogical, and epistemological needs of Indigenous communities and explores Indigenous collective heritage and contributions to global education.[68] Thus, Indigenous education enables an understanding of Indigenous ancestors' mimetic consciousness, as well as an examination and critique of colonization.[69]

In order to truly indigenize education, one has to counter European colonialism and cognitive imperialism. Battiste asserts that Indigenous peoples "represent the thoughts and experiences of the people of the Earth whom Europeans have characterized as primitive, backward, and inferior—the colonized and dominated people of the last five centuries."[70] Critical examinations of colonialism will help educators consider alternatives to colonizing ways focusing on strategies of resistance and survivance through writing and cultural production.[71] Therefore, it is very important when examining the process of colonialism that students not just focus on the critique and analysis of colonization, since that restriction perpetuates a vision of Indigenous peoples as victims of a colonial system and does not recognize them as engaging in the process of decolonization. Challenging oneself to move beyond the victim role requires engaging in intense reflection, understanding resistance, and affirming the strengths-based perspective in which Indigenous peoples are engaged.

Ideological resistance is a major factor that slowed down the

development of Indigenous education. Other factors have affected its growth, such as whitestream political resistance to anything pluralistic or multicultural. Many people who resist a diverse curriculum believe that knowledge is power and that an Indigenous perspective on U.S. society challenges the existing power structure. Indigenous lifeways and perspectives legitimize and promote social change and social reconstruction.[72] Thus, we argue that although deficit-oriented approaches are the most common, they too are the least helpful. Instead, we need a liberatory approach, as suggested by Christine Sleeter: "Emancipatory approaches that include culturally responsive pedagogy, while least common, have the most power to bring about lasting change."[73] Thus, liberatory praxis and radical reform efforts are essential to combating liberal and conservative multiculturalism. Building on this, the following section describes our construct for critical thinking within Indigenous communities.

CRITICAL THINKING AS AN INTELLIGENTLY SUBVERSIVE ACTIVITY

Critical thinking is a process by which a learner improves the quality of their thinking by taking charge of the structures inherent in thinking and imposing intellectual standards upon them. According to Michael Yellow Bird, "Education and other racist policies and tactics have caused negative, oppressive effects on the critical thinking and responding capacities of First Nations. . . . [F]or this process to remain successful it relies immensely on the perpetuation of the ignorance of critical activity, for such ignorance is arguably one of the most powerful shackles of colonialism."[74] Our major concern here is the urgent need to produce a practical model that will enable a scaffolding approach to stages of critical thinking, civic literacy, and political courage, inspiring and energizing a massive community-based approach intent on moving through multiple levels of Indigenous praxis. Our intent here is to create a model that guides learners through a critical thinking process that is culturally responsive to specific Indigenous communities and adaptable to Indigenous plurality. In this process, a well-cultivated tribal critical thinker engages in the following steps:

> productively analyzes Indigenous peoples' complex intersectional realities and settler-colonial entanglements, along with the synergetic and hybrid qualities that are found in and across these ethnographic spaces
> raises vital questions and problems from a decolonialized framework, even to the point to questioning one's own colonized framework of thought

gathers and assesses culturally responsive information using
decolonized, abstract ideas to interpret it effectively

comes to reasoned decolonized conclusions and solutions,
testing them against culturally responsive criteria and
standards

thinks open-mindedly within alternative modes of thought,
recognizing and assessing as needed their assumptions,
implications, and practical consequences

culturally responsively communicates with others in figur-
ing out decolonized solutions to colonial challenges
and problems

In order to divest from colonial powers, a step-by-step process toward understanding colonialism is necessary to begin disrupting and countering the power through knowledge of how the system works. In doing so, we can dismantle the system and infuse an Indigenous knowledge base into the curriculum. A goal of the TIPM is to infuse tribal culture in curriculum content, thus bridging theory to practice (e.g., the art, science, and skills of an educator). Curriculum is a course of study whose purpose is to (1) systematically guide the transmission of information and knowledge, (2) reinforce the desire to learn and know, and (3) encourage the internalization of behavior and attitudes consistent with the knowledge learned. A curriculum infused with Native/Indigenous content must systematically guide the transmission of information and knowledge while simultaneously reinforcing in Native/Indigenous students the desire to learn and encouraging an adoption of behaviors and attitudes consistent with the historical excellence of Indigenous peoples.

CREATING THE TRANSFORMATIONAL INDIGENOUS PRAXIS MODEL

Expanding on James Banks's and Michael Yellow Bird's models, the lead author created the TIPM, which is based on the pyramid metaphor, to identify, map, and develop students' critical consciousness using a scaffolding platform as the supporting framework for tribal critical thinking.[75] The model can help students and educators reflect and develop their critical thinking and practice, as well as create innovative opportunities for them to experience their own processes of decolonization. To decolonize and liberate Indigenous education, we need to move away from imperial narratives based on a colonial framework and find ways for healing and rebuilding Indigenous education by restoring Indigenous consciousness and languages so that we can create bridges between Indigenous and European knowledge bases.[76]

Our model provides a conceptual framework and retraditionalized

methodology to promote healing and cultural restoration of Indigenous people based on a decolonizational model as articulated by Barbara Leigh Smith and Linda Moon Stumpff: "The combination of an empowering pedagogy and culturally relevant content on important issues in Indian Country is what makes this approach highly successful with students, teachers, and tribal leaders who see that as an important way to tell their stories. It is an effective method for building student capacity to analyze critical issues facing Native Americans and our society as a whole."[77] In designing the model, the lead author sought out Indigenous voices and collaborated with grassroots practitioners (reservation, rural, and urban), trying to articulate the concept of settler colonialism within American Indian and Alaska Native education. The TIPM, born out of these collaborative efforts, allows us to articulate how to indigenize education and offer holistic remedies and antidotes toward decolonization.

The TIPM is a creative Indigenous educational curriculum model that helps educators understand various layers of critical awareness of Indigenous consciousness and how critical consciousness can be developed and followed by commitment and action for social equality. These commitments will begin inside each one of us as personal change, but transformation toward decolonization will become a reality only when we collectively commit to a movement based on an ethical and political vision and consciously reject the colonial postures of weak submission, victimhood, and raging violence.[78] This transformation, occurring over time, requires long-term commitment to the work with individual and collective efforts to make change in ways of knowing and being and concrete practice.

Our hope is that by utilizing this transformational model, educators can be engaged in mapping prescribed levels of critical thinking and move upward in higher levels of critical thought, thereby promoting Indigenous pathways of teaching and learning. The model provides a scaffolding process to promote critical thinking and working through levels of social stratification in terms of power hierarchies brought about through colonized practices based on individuals, cultures, and institutional structures. Ultimately, this resurgent approach to decolonizing oneself and systems builds on the time-tested values of our history in efforts to create a postcolonial future.

We need to remember, however, that even in the midst of the current neoliberal assault and whitestream scornful gaze on Indigenous education, critical self-reflection is necessary to reclaim Indigenous voices and vision. Since the model is still in development, we will discuss key considerations on how to use the model, moving from the entry stage of students' consciousness and practice to moving forward, engaging upward toward critical consciousness to transformation praxis.

CULTURAL & SOCIAL JUSTICE ACTION
Approach to Indigenous pathways and
freedom; intellectual creativity & genius
virtues have become second nature; teacher
of teachers; protector of sacred knowledge;
engages insurgent research; commitment
and action (decolonization critically
conscious)

STAGE 4

TRANSFORMATION
Approach to liberatory pedagogy;
regularly practices of decolonization,
mindfulness and advances practices
accordingly; begins to mentor learners
also desiring to decolonize their minds;
dreaming (decolonization practice)

STAGE 3

ADDITIVE
Approach to deconstruct and
change structural framework; burst
of critical awareness; tries to
decolonize ones' self but without
regular practice; still embraces
mechanical Eurocentric thinking
with fixed structures that lack
critical attributes of human living
systems; mourning (decolonization
engagement process)

STAGE 2

CONTRIBUTIONS
Captive or colonized mind; unaware or
unconscious of significant cultural
issues in society; unreflective thinker,
challenged Eurocentric thinker;
assimilationist behavior; actions are
ethnic cheerleading; race talk is happy
talk; dysconscious racism;
commodification of mindfulness;
rediscovery and recovery
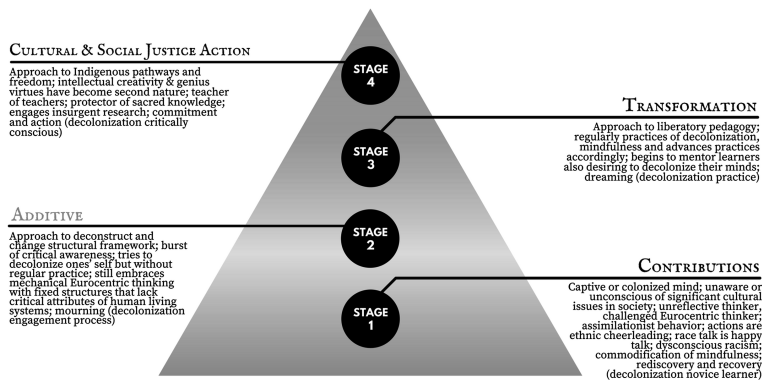(decolonization novice learner)

STAGE 1

Figure 1. The Transformational Indigenous Praxis Model.

We also want to highlight that this model was intended to provide terminologies to share collective experiences and promote critical awareness of Indigenous pathways of teaching and learning; however, it is not designed to be interpreted as prescriptive or culturally pathological. This is not a path to a pure form of enlightenment, it is a tool to ignite educators at all levels to critically analyze their social justice efforts in Indigenous communities and envision culturally responsive learning pathways through a higher level of self-awareness. We emphasize that educators' work within this model is fluid and must adapt as needed in serving the specific needs of individual children, families, and communities, which requires educators to move between stages, depending on the context. Efforts of decolonization seek a reality that does not yet exist, and educators must experiment within the current colonial system to dream a better future.[79] The TIPM offers educators working toward change a tool to critically examine their own practices and the practice of others to understand ways in which they may further advance their work of social justice education. We feel, as Indigenous educators, that we must decolonize ourselves on our own terms without the sanction and permission of the settler state. Ultimately, we see ourselves as survivors of colonization, not victims.

The TIPM illuminates a scaffolding process of advancing critical consciousness in systems of education (Figure 1). The four stages of the model illustrate a rise in greater stages of self-awareness as well as critical and multicultural awareness, which are related to the potential practice for educators based on experience and action. This practice moves through stages of critical consciousness toward envisioning symbolic strategies for shaping a desirable future based on self-determination.

In this section, we describe each stage of the TIPM and provide a case example that depicts how educators can enact the stages in practice, as well as how educators can embody each stage of the model. While the stages are presented here sequentially, we recognize and value that educators will move within and across the stages of the model as they navigate the complexities of a settler-colonial state and reject the notion of colonial constructs of absolutisms that would view this model as a static or linear hierarchical progression. Through the case descriptions, we discuss the transformation of educators depicted through each stage of the model. As educators become more conscious, they begin to mentor and support the development of students' consciousness as well. Thus, the first two stages include examples of educators, and the final stages include both educators' and students' work around transforming their practices.

Stage 1: Contributions Approach

This beginning stage of TIPM represents an unreflective or challenged thinker with a dysconsciousness of racism. In the *contributions approach* practitioners embody captive or colonized mindsets and are reasonably content with the current system. These practitioners have not identified the colonial structures as innately inequitable and are unaware of significant sociocultural and sociopolitical issues impacting Indigenous peoples (e.g., forced relocation, boarding school trauma, government-sanctioned massacres). This unreflective and unconscious thinking is exemplified through assimilationist behaviors that often include actions of ethnic cheerleading; they have not begun critiquing the Eurocentric curriculum content and pedagogy as the foundation of their teaching. Instead, in this stage, practitioners perpetuate a "heroes and holidays" approach to multicultural education, including ethnic diversity in their teaching as interesting tidbits of information sprinkled on a firmly established Eurocentric, colonized curriculum. These efforts are presented as well intentioned and color evasive, reducing the need for multicultural education to a *we may look different on the outside, but we're all the same on the inside* narrative.

Case Example

Facilitating an interactive activity in a higher education classroom, a professor passed out white, yellow, and red index cards to each of his students. Students were instructed to raise the card that best matched their understanding of the course content; the white card signified

confidence, the yellow card signified questions, and the red card signified that students were lost in the topic. The tendency to align the color white with positive attributes upholds the unquestioned superiority of whites in school-based curriculum. While this subtle pedagogical tool was intended to quickly assess students' understanding, the action served as a micro-aggression. Students of color in this class were subjected to an underlying assumption that whiteness is good and desirable, while anything other than white was to be overcome. Additionally, the use of colored index cards as a pedagogical tool models for future teachers the acceptance of a Eurocentric, whitestream curriculum and the innate racism ingrained in school structures. The lack of critical consciousness modeled by the professor reaffirms that Eurocentric education can remain unquestioned and unchanged.

Stage 2: Additive Approach

Practitioners in this stage are beginning to deconstruct and change structural colonial frameworks. They are at an emerging thinking level in practicing their understandings of the TIPM with bursts of critical awareness. In the *additive approach* stage, practitioners try to decolonize themselves and make some progress in doing so, but these efforts and realizations are not yet followed by regular practice or deep changes in their pedagogy. Their realizations demonstrate an increased awareness of colonial education as harmful and inequitable, but educators in this stage may become overwhelmed at the notion of making social change. They are beginning the decolonization engagement process, but they still embrace mechanical Eurocentric, colonized thinking with fixed structures, not yet embodying the critical consciousness of Indigenous ideologies that value an interconnectedness of living systems. In the *additive approach,* educators may move beyond the "heroes and holidays" approach and attempt to include multicultural literature in their classroom libraries, recognize social movements from other points of view (e.g., tribal sovereignty in hunting and fishing rights), and begin to view children and communities through an asset-based perspective. These beginning developments of consciousness are fragile and inconsistent, requiring substantial support from others in order to sustain over time.

Case Example

On a primarily white, settler-serving university campus, a white male professor in the school of education expressed interest in including multicultural education as part of the teacher education program. The professor reached out to his colleagues, women of color faculty whose

work centered on multicultural education and Indigenous education and included multiple ways of knowing and being in school curriculum. The faculty expressed excitement at the interest in restructuring the content of the teacher education program and began discussing how to reframe the Eurocentric knowledge base and include multiple epistemologies throughout the course sequence. The professor seeking their input became visibly agitated and asked to clarify his request that bringing new practices into the teacher education program must not result in a loss of the existing content. In this interaction, the professor who sought to include multicultural education as part of the teacher education program did so intending to maintain Eurocentric knowledges as the core curriculum and add multicultural education as cursory content. Within this additive approach, the professor may exhibit an illusion of commitment to social justice education while upholding a Eurocentric curriculum designed to exclude Indigenous children and children from other historically marginalized communities. The professor's visible discomfort with his colleagues' recommendations to restructure, or decolonize, the curriculum portrays the mourning that occurs during the decolonization process when changes in structural colonialist frameworks shift the previously unquestioned supremacy of Eurocentric knowledges.

Stage 3: Transformation Approach

In the *transformation approach,* practitioners move toward liberatory pedagogy. They have come to understand the need for decolonization and cultivate a hope for decolonizing the minds of others. These practitioners are also beginning to embody decolonization in their practices and mentor students and colleagues also desiring to decolonize their minds. Collectively, they work to transform and indigenize their curriculum and pedagogy and also consider ways to enact systemic change. These curriculum and pedagogical changes are represented through a holistic inclusion of multiple ways of knowing and being, decentering Eurocentric epistemologies and recognizing Indigenous epistemologies as primary perspectives for a land-based curriculum.[80] In this stage, one begins dreaming of an Indigenous postcolonial future and discusses with others how decolonization practices may work to realize their dreams.[81] Practitioners expand their efforts beyond the colonial school setting and begin engaging with tribes and communities, understanding that decolonized teaching regularly occurs outside of settler-serving institutions. This engagement shifts the power structures of education and places community leaders as holders of information and state-certified teachers as learners of such information; this transformation of roles and responsibilities regarding education brings to practice efforts of decolonization.

Case Example

An Indigenous professor at a settler-serving institution uses a teach-in circle methodology that allows students to uncover what is being trivialized, ignored, and censored in what is said and unsaid or written and unwritten. The circle conversations focus on contemporary issues within Native and Indigenous communities. The professor leads this academic space using a traditional circle methodology that encompasses multiple versions of talking circles and is based on the idea of participants' respect for each other and equality of members in the circle. The talking circle symbolizes and encourages sharing of ideas, respect of each other's ideas, togetherness, and a continuous and unending compassion and love for one another. The talking circle allows everyone to share their perspectives and be heard with respect, humility, understanding, and self-reflection. In this academic space, individual(s) can demonstrate an ability to uncover what is being trivialized, ignored, and censored in what is said or unsaid or written and unwritten. The caution within this level is that participants often shift into an ego trap by trying to outargue others and to prove their perceived level of high intellectual standing. It is important to practice that the most confident critical thinkers are the humblest.

Stage 4: Cultural and Social Justice Action

The *cultural and social justice action* stage represents critical consciousness followed by commitment and action. In this stage of the model, the practitioner has become an accomplished critical thinker and embodies intellectual creativity in which their navigation of colonial resistance in efforts of decolonization have become second nature. These practitioners often work as teachers of teachers or sacred knowledge keepers within their tribal nations and communities. In these roles, they commit to mentoring and serving others working through all stages of the TIPM. Practitioners doing this work exhibit advanced knowledges and proficiency in their practice and also patience and humility in their teaching. In this stage, practitioners engage in insurgent research with an unwavering commitment to decolonization. Insurgent research values Indigenous knowledges and priorities; practitioners in this stage use their positionalities to best advance tribal goals. Overall, practitioners embodying *cultural and social justice action* apply their advanced level of critical consciousness to actively transform and decolonize educational structures, curriculum, and pedagogy.

Case Example

Collaboration between student groups and colleagues at two predominantly white, settler-serving universities resulted in the reciprocal

mentorship and co-advocacy between students and faculty. This collaboration provided safe academic spaces for both faculty and students, deepening their critical consciousness. In this academic space, students and faculty met in person or online each month to share their experiences and support each other's efforts to take action on their respective campuses to advance social justice and decolonize and indigenize their institutions. These interactions, with mentorship, guidance, and feedback between students and with faculty, resulted in a Students of Color Speak Out on one campus and a published list of student demands on the other. Both actions gained the attention of university administration (e.g., deans, university president, board of trustees). This example demonstrates students' advanced level of critical consciousness applied in concrete efforts to make social change on college campuses. The collaboration between students and faculty, in the form of reciprocal mentorship, exemplifies the intergenerational nature of sustainable transformation, knowing that the wisdom of elders and the wisdom of youth are equally necessary to envision a postcolonial future.

Complexities Involving the Model

Like learning styles research on Indigenous learners, certain generalizations based on each stage of action can be made regarding the impact for using this model. We are not trying to pathologize that these stages are precise and prescribe action steps to a *one-size-fits-all* approach to liberatory praxis but to suggest, as learning styles research does, that cultural differences deserve recognition, and where resultant behavior indicates uniqueness, educational programs or procedures should be altered accordingly.[82] The TIPM works to recognize cultural differences and support teachers in decolonizing and indigenizing school curriculum and pedagogy. We recognize the challenges educators face endeavoring to make great change; in this section, we discuss resistance faced within each stage of the model and then offer antidotes to such resistance.

RESISTANCE TO THE TRANSFORMATIONAL INDIGENOUS PRAXIS MODEL

Indigenous contributions to the concept of decolonization and praxis have been generally underappreciated by European and U.S. whitestream ideology, especially for their transformative value and insights to wisdom cultures. Taiaiake Alfred (Wasaja) asserts that "we must choose to turn away from the legacies of colonialism and take on the challenge of creating a new reality for ourselves and for our people."[83] As one progresses through the TIPM toward a consistent practice of

cultural and social justice action, one will encounter resistance from others who are not yet working to transform the colonial structures of today's schools or who are resistant to changes that promote social equity and decolonization. As previously stated, decolonizing U.S. education explicitly challenges the existing power structures and elicits a range of fearful responses from the settler majority. Such responses include active efforts of resistance that become more profound and violent as one moves from the first stage of the model (*contributions approach*) to the highest stage of the model (*cultural and social justice action*). It is important to recognize that the resistance faced within each stage is not static and can occur in various forms throughout the model. Below, we depict resistance factors that practitioners may expect within each stage of the model. We then follow the discussion of resistance factors with antidotes that work to bring strength to educators and students engaged in efforts of decolonization and social transformation.

Resistance to Stage 1: Contributions Approach

The *contributions approach* elicits the least amount of resistance and is often accepted as a soft reform that has little impact on the Eurocentric, colonial structures of education.[84] Resistance that one may encounter in this stage would be a dismissal of the need to include ethnic diversity in education and minimizing one's efforts to do so. The dismissal of the need for multicultural education can be harmful to beginning teachers working to decolonize their practice, especially if they are working without a strong network of social justice educators. Another form of resistance at this stage is an increasingly standardized curriculum that discourages teachers from diversifying the content. With this, broad school structures that are often informed by state and national policy explicitly uphold the Eurocentric curriculum and reject efforts of change, even at the beginning stage.

Resistance to Stage 2: Additive Approach

For educators using the *additive approach,* resistance efforts can greatly impact their forward momentum toward higher stages of the TIPM. These resistance factors come about as colleagues choose and promote the path of least resistance in teaching and curriculum planning, continuing with Eurocentric practices rather than working to decolonize or begin adapting systems of education. As practitioners experience bursts of awareness in their critical consciousness, opponents use their rational thinking and pragmatism to stifle their enthusiasm and make decolonization seem futile and unwarranted. Resistance at this stage can also take form as rigor and standardization in school improvement, placing decolonization and critical pedagogies as interruptions in

efforts to *meet expectations.* With this resistance, educators beginning to develop their consciousness are barraged with high-stakes accountability and behaviorist reform tactics that prevent their progress to higher stages of the TIPM.

Resistance to Stage 3: Transformation Approach

Resistance to educators working within the *transformation approach* takes the form of active efforts in opposition to social transformation. In this level, educators will encounter others who either intentionally or unknowingly uphold inequitable policies that prevent equitable access to educational resources.[85] As opponents to change the status quo through policy and practice, they will often accuse practitioners in the transformation approach stage of being overly sensitive or politically correct. With this resistance, opponents will avoid direct language, such as "racism" and "white privilege," in favor of more general terminology, such as "human relations" and "equality," to appease the white, conservative leadership.[86] The accusation of political correctness also takes the form of "reverse racism" claims, placing the white, conservative leadership as victims in the process of decolonization.[87] These forms of resistance communicate low expectations in school-based education as those opposed to change work tirelessly to uphold the status quo and exhaust the efforts of those committed to the TIPM.

Cultural and Social Justice Action

In this most advanced stage of the model, educators will consistently encounter others who oppose their efforts at social justice and decolonization; these oppositions include the resistance experienced in each of the lower stages of the TIPM and additional forms of resistance that emerge in severe and sometimes violent forms. Such violent resistance has historically transpired through federal Indian boarding schools, prohibition of Indigenous spirituality, forced relocation of entire tribal nations, and a wide range of other efforts by the U.S. government and majority settler population to address the "Indian problem."[88] This stage seeks to understand the structural and institutional impedances to attaining a society of race and ethnic pluralism. This academic work critically examines and exposes the institutional dynamics that drive structured racism, such as the use and abuse of Native American team mascots still being used by professional sports teams, dozens of universities, and countless high schools across the country. This dysconscious practice, a troubling legacy of settler-Indigenous relations in the United States, has ignited heated debates and intense protests that continue to escalate. Today, resistance to decolonization and social

justice action may include threats; physical, emotional, and spiritual assault; terrorism; desecration of property or places of worship; and exclusion from educational institutions or the workplace. These forms of resistance to decolonization in education have become more frequent in the past year, and public opposition to self-determination and self-education has become socially acceptable.[89] The current onslaught of revenge and destruction to NODAPL by this updated version of authoritarianism is glaringly visible nationwide and brutal to tribal sovereignty, thus ultimately pulling us back to a dark future in the most immediate sense.

Antidotes to Resistance

For practitioners to sustain their engagement and progress with the TIPM, they must have strategies for healing and reenergizing as they continue the work. An essential antidote for those engaging in the most advanced forms of the model is to engage with like-minded individuals in what Waziyatawin Angela Wilson and Michael Yellow Bird name "community think tanks" and what we have designed as a *critically conscious study group*.[90] The importance of critical thinking in efforts of change, described in depth earlier in this article, is fostered through collaboration with colleagues who share one's desire for change. This collaboration creates a safe academic space to grow and develop one's consciousness. Robin Kimmerer, in an analogy to survival of plant life, states that "in a world of scarcity, interconnection and mutual aid become critical for survival."[91] For educators leading cultural and social justice action, collaborating as a community of learners offers a reprieve from the extreme forms of resistance they face in this work and offers a safe academic space of mutualism in which to cultivate their survivance under stressful conditions.[92] Safe academic spaces of mutualism are essential to the survivance of practitioners at the highest stages of the TIPM and are also essential to the growth and development of educators at earlier stages of the model.

 Antidotes to resistance, particularly to violent forms of resistance, include the reclamation of Indigenous languages, ceremonies, plants, and medicines.[93] By centering and making public Indigenous ways of knowing and being as living and contemporary cultures, with the introduction of new ceremonies, research methodologies, and understandings, educators embody decolonization and begin to manifest a postcolonial future.[94] Responding to those in opposition with strength of culture and community minimizes the impact of opposing efforts. Engaging in ceremony with community allows us to heal from the onslaught of colonial violence in our everyday experiences as Indigenous educators. The strength we gain through ceremony, realized through the use of our Indigenous languages and our knowledge of plant and

medicines, sustains our souls as we continue forward toward social transformation and decolonization.

CONCLUSION:
OUR CHILDREN CAN'T WAIT

It is the expressed intent of this article to help learners begin a critical conversation about the status of Indigenous education within their respective communities. These conversations or stories would include discussion of the broad context of U.S. education but would also provide insight from the people these learners represent, what they truly value in life, whom they really trust in their communities, and what topics really matter to them about the future of their children. These conversations between Indigenous educators and community leaders could be *everyday acts of resurgence.* The scope of literature within Indigenous education provides enough evidence to suggest that more could be done to meet the needs of Indigenous learners.

We understand that colonization cannot be completely eliminated in our lifetime, but we can imagine by providing models and giving vision to our dreams of decolonization. Affirming Leo Killsback in 2013, we too believe that "this is what indigenous societies must do to emerge into a new reality of indigenousness, and they must do so in accordance with the teachings from their elder societies."[95]

Each of the case studies we used had a responsibility to move through and beyond stages of Eurocentric consciousness and praxis. As we look to the future of Indigenous education, it is our hope that we could work together by creating our own models of Indigenous liberation and critical consciousness. We hope that the model we have presented here will provide a catalyst for individual learners, educators, and researchers at different and multiple levels of their academic careers. Thus, we propose the use of this model as a tool for activism and transformational praxis in decolonizing the structures of Indigenous education.[96] We also see a need for continued research and scholarship around the application of the model with both educators and students in PK–12 systems of education. We hope that the model continues to be used to create processes for decolonizational opportunities because *Our Children Can't Wait.*

AUTHOR BIOGRAPHIES

Cornel D. Pewewardy (Comanche and Kiowa; citizen of the Comanche Nation) is professor emeritus of Indigenous nations studies at Portland State University and a fellow with the NACA Native Inspired Schools Network.

Anna Lees (Little Traverse Bay Band of Odawa Indians, descendant) is an assistant professor of early childhood education in Woodring College of Education at Western Washington University.

Hyuny Clark-Shim (Korean) is a PhD student in the School of Social Work and Social Research at Portland State University.

NOTES

In this article, we use the word "Indigenous" in reference to the original peoples of what is now named North America. We recognize Indigenous as synonymous to Native, Native American, American Indian, Indian, First Peoples, and First Americans—all with a connection to global Indigenous communities.

Rhetorical sovereignty is the inherent right and ability of peoples to determine their own communicative needs and desires in this pursuit, to decide for themselves the goals, modes, styles, and languages of public discourse (Scott Richard Lyons, "Rhetorical Sovereignty: What Do American Indians Want from Writing?," *College Composition and Communication* 51, no. 3 [2000]: 447–68). This article is primarily aligned with the formatting and styles recommended in *The Chicago Manual of Style,* but the article deviates somewhat from those guidelines. In our efforts to decolonize and indigenize the academy and colonial education, we maintain writing patterns and ways of knowing that are common within Indigenous epistemologies. For example, in our introduction, we greeted and shared who we are and where we are from in our traditional ways, which align with our efforts to indigenize methodology and approach in academia. We also acknowledge the challenges of weaving Eurocentric and Indigenous epistemology and methodology, given the limited capacity of the English language to describe our efforts to integrate Indigenous knowledges within systems of education, knowing that our Indigenous languages best capture indigeneity and the essence of our teachings.

We use the terms "dysconscious acts of racism" and "dysconscious racism" for individuals or groups of people who exhibit knowledge or cultural protocols so far removed from the daily perceptions, lifeways, and unaware reality of Indigenous peoples.

1 For more information regarding the historical and ongoing struggles of Indigenous communities in settler-designed school systems across the United States, see Susan C. Faircloth and John W. Tippeconnic III, *The Dropout / Graduation Rate Crisis among American Indian and Alaska Native Students: Failure to Respond Places the Future of Native Peoples at Risk* (Los Angeles: Civil Rights Project / Proyecto Derechos Civiles at UCLA, 2010); Katie Johnston-Goodstar and Ross VeLure Roholt, "'Our Kids Aren't Dropping Out; They're Being Pushed Out': Native American Students and Racial Microaggressions in Schools," *Journal of Ethnic and Cultural Diversity in Social Work* 26, no. 1–2 (2017): 1–18; K. Tsianina Lomawaima and Teresa L. McCarty, "*To*

Remain Indian": Lessons in Democracy from a Century of Native American Education (New York: Teachers College Press, 2006). For more information on calls for radical education reform, see Venessa de Oliveira Andreotti, Sharon Stein, Cash Ahenakew, and Dallas Hunt, "Mapping Interpretations of Decolonization in the Context of Higher Education," *Decolonization: Indigeneity, Education & Society* 4, no. 1 (2015): 21–40. For more information on decolonized curriculum models for Indigenous children, see Marie Battiste, *Indigenous Knowledge and Pedagogy in First Nations Education: A Literature Review with Recommendations* (Ottawa: Apamuwek Institute, 2002).

2   For more information on Indigenous education prior to European contact and how settler-designed schools are detrimental to the well-being of Indigenous children and communities, see Lomawaima and McCarty, *"To Remain Indian"*; Faircloth and Tippeconnic, *The Dropout / Graduation Rate Crisis.*

3   We use the term "whitestream" as coined by Canadian sociologist Claude Denis to signify that while society is not demographically white, it remains structured around white, middle-class, privileged experiences. For more detailed information, see Sandy Grande, "Whitestream Feminism and the Colonialist Project: A Review of Contemporary Feminist Pedagogy and Praxis," *Educational Theory* 53, no. 3 (2003): 329–46. For more information on how radical reform efforts must also recognize the continued systemic racism ingrained in school structures, see Roberta Alquist, "The 'Empire' Strikes Back via a Neoliberal Agenda: Confronting the Legacies of Colonialism," *Counterpoints* 402 (2011): 9–32; Angelina E. Castagno and Bryan McKinley Jones Brayboy, "Culturally Responsive Schooling for Indigenous Youth: A Review of

the Literature," *Review of Educational Research* 78, no. 4 (2008): 941–93; Gloria Ladson-Billings, "From the Achievement Gap to the Education Debt: Understanding Achievements in US Schools," *Educational Researcher* 35, no. 7 (2006): 3–12.

4   In this model, we define educational practices as the art, science, and skill of teaching and learning, which includes curriculum design and application.

5   Quoted in Waziyatawin Angela Wilson, *Remember This! Dakota Decolonization and the Eli Taylor Narratives* (Lincoln: University of Nebraska Press, 2005), 14; Wilson and Michael Yellow Bird, *For Indigenous Eyes Only: A Decolonization Handbook* (Santa Fe: School of American Research, 2005), 14.

6   See Mel Gray, John Coates, and Michael Yellow Bird, *Indigenous Social Work around the World: Towards Culturally Relevant Education and Practice* (Burlington, Vt.: Ashgate Publishing Company, 2008), 278.

7   For more on language, indigeneity, and community, see Jace Weaver, *That the People Might Live: Native American Literatures and Native American Community* (Oxford: Oxford University Press, 1997).

8   For further reading on the art of speaking and using Indigenous languages to reclaim historical stories and reframe Indigenous existence, see Alma MO Trinidad and Danica Love Brown, "Honoring Dr. Charlotte Tsoi Goodluck: Indigenous Women Warriors Rising," *Reflections: Narratives of Professional Helping* 21, no. 2 (2015): 7.

9   Daniel R. Wildcat, "Indigenizing Education: Playing to Our Strengths," in *Power and Place: Indian Education in America,* ed. Vine Deloria Jr. and Daniel Wildcat (Golden, Colo.: Fulcrum Publishing, 2001), 7–19.

10 Vine Deloria Jr. "Knowing and Understanding," in Deloria and Wildcat, *Power and Place,* 41–46.

11 For more reading on precolonial Indigenous educational systems, see Brenda J. Child, *Hemispheric Perspectives on the History of Indigenous Education* (Santa Fe: New Mexico School for Advanced Research Press, 2014); for further reading on the distinct cultures, languages, spirituality, and complex infrastructure of Indigenous peoples, see Gregory Cajete, "American Indian Epistemologies," *New Directions for Student Services* 109 (2005): 69–78; Roxanne Dunbar-Ortiz, *An Indigenous Peoples' History of the United States* (Boston: Beacon Press, 2014); Oscar Angayuqaq Kawagely, *A Yupiaq Worldview: A Pathway to Ecology and Spirit* (Long Grove, Ill.: Waveland Press, 2006).

12 See Cajete, "American Indian Epistemologies," 69–78.

13 For further reading on Indigenous knowledge acquired through reciprocal relationships between community members and nature, see Enrique Salmon, "Kincentric Ecology: Indigenous Perceptions of the Human-Nature Relationship," *Ecological Applications* 10, no. 5 (2000): 1327–32.

14 See Ann Piccard, "Death by Boarding School: The Last Acceptable Racism and the United States' Genocide of Native Americans," *Gonzaga Law Review* 49, no. 1 (2013): 137–85.

15 Joel Spring, *Deculturalization and the Struggle for Equality: A Brief History of the Education of Dominated Cultures in the United States* (New York: Routledge, 2001), 4.

16 Joseph P. Gone, "Colonial Genocide and Historical Trauma in Native North America," in *Colonial Genocide in Indigenous North America,* ed. Andrew Woolford, Jeff Benvenuto, and Alexander Laban Hinton (Durham, N.C.: Duke University Press, 2014), 275.

17 See Piccard, "Death by Boarding School," 137.

18 Dunbar-Ortiz, *Indigenous Peoples' History.*

19 See Maria Yellow Horse Brave Heart and Lemyra M. DeBruyn, "The American Indian Holocaust: Healing Historical Unresolved Grief," *American Indian and Alaska Native Mental Health Research: The Journal of the National Center* 8, no. 2 (1998): 60–82.

20 Johnston-Goodstar and Roholt, "'Our Kids,'" 1–18.

21 Anna Lees, "Roles of Urban Indigenous Community Members in Collaborative Field-Based Teacher Preparation," *Journal of Teacher Education* 67, no. 5 (2016): 363–78.

22 See Gerald R. Vizenor, *Survivance: Narratives of Native Presence* (Lincoln: University of Nebraska Press, 2008).

23 See Ryan C. T. Delapp and Monnica T. Williams, "Professional Challenges Facing African American Psychologists: The Presence and Impact of Racial Microaggressions," *Behavior Therapist* 38, no. 4 (2015): 101–5.

24 See Edward Taylor, David Gillborn, and Gloria Ladson-Billings, *Foundations of Critical Race Theory in Education* (New York: Routledge, 2009).

25 Cornel Pewewardy, "Why Educators Should Not Ignore Indian Mascots," *Multicultural Perspectives* 2, no. 1 (2000): 3–7.

26 See Sarah B. Shear, Ryan T. Knowles, Gregory J. Snowden, and Antonio J. Castro, "Manifesting Destiny: Re/presentations of Indigenous Peoples in K–12

US History Standards," *Theory & Research in Social Education* 43, no. 1 (2015): 68–101.

27 Eve Tuck and Ruben A. Gaztambide-Fernandez, "Curriculum, Replacement, and Settler Futurity," *Journal of Curriculum Theorizing* 29, no. 1 (2013): 72–89.

28 "The 'browning' of curriculum studies is a move that deliberately seeks to uncover and highlight the myriad of complicated ways in which white supremacy and colonization constantly manifest themselves in curriculum scholarship" (ibid., 83).

29 See Shear et al., "Manifesting Destiny."

30 Johnston-Goodstar and Roholt, "'Our Kids.'"

31 See Charles Jenks, James O. Lee, and Ross VeLure Roholt, "Approaches to Multicultural Education in Preservice Teacher Education: Philosophical Frameworks and Models for Teaching," *Urban Review* 33, no. 2 (2001): 87–105.

32 Ibid.

33 See Ryuko Kubota, "The Multi/Plural Turn, Postcolonial Theory, and Neoliberal Multiculturalism: Complicities and Implications for Applied Linguistics," *Applied Linguistics* 37, no. 4 (2014): 474–94.

34 See Nocona Pewewardy and Rhea V. Almeida, "Articulating the Scaffolding of White Supremacy: The Act of Naming in Liberation," *Journal of Progressive Human Services* 25, no. 3 (2014): 230–53.

35 See Jodi A. Byrd, *The Transit of Empire: Indigenous Critiques of Colonialism* (Minneapolis: University of Minnesota Press, 2011).

36 Kubota, "The Multi/Plural Turn."

37 See Susan VanDeventer Iverson, "Camouflaging Power and Privi-

lege: A Critical Race Analysis of University Diversity Policies," *Educational Administration Quarterly* 43, no. 5 (2007): 586–611.

38 See Paulette Regan, *Unsettling the Settler Within: Indian Residential Schools, Truth Telling, and Reconciliation in Canada* (Vancouver: University of British Columbia Press, 2010).

39 Shear et al., "Manifesting Destiny."

40 Lomawaima and McCarty, *"To Remain Indian."*

41 See Battiste, *Indigenous Knowledge,* 14.

42 Ladson-Billings, "From the Achievement Gap"; see also Lomawaima and McCarty, *"To Remain Indian."*

43 See Susan A. Miller, "Native Historians Write Back: The Indigenous Paradigm in American Indian Historiography," *Wicazo Sa Review* 24, no. 1 (2009): 25–45.

44 See James A. Banks and Cherry A. McGee Banks, *Multicultural Education: Issues and Perspectives,* 5th ed. (Hoboken, N.J.: John Wiley & Sons, 2009); Geneva Gay, *Culturally Responsive Teaching: Theory Research and Practice* (New York: Teachers College Press, 2010); Gloria Ladson-Billings, "Culturally Relevant Teaching: The Key to Making Multicultural Education Work," in *Research and Multicultural Education: From the Margins to the Mainstream,* ed. Carl Grant (Washington, D.C.: Falmer Press, 1992), 106–21; Christine Sleeter and Carl Grant, "An Analysis of Multicultural Education in the United States," *Harvard Educational Review* 57, no. 4 (1987): 421–45.

45 See Cajete, "American Indian Epistemologies," 69–78; Deloria and Wildcat, *Power and Place;* Cornel Pewewardy, "Learning Styles of American Indian / Alaska Native Students: A Review of the Literature and Implications for

Practice," *Journal of American Indian Education* 41, no. 3 (2002): 22–56; Wilson and Yellow Bird, *Indigenous Eyes.*

46 See Deloria and Wildcat, *Power and Place.*

47 Fyre Jean Graveline, *Circle Works: Transforming Eurocentric Consciousness* (Halifax, N.S.: Fernwood, 1998).

48 Quoted from Jeanette Haynes Writer and H. Prentice Baptiste, "Realizing Students' Everyday Realities: Community Analysis as a Model for Social Justice," *Journal of Praxis in Multicultural Education* 4, no. 1 (2009): 66.

49 For further reading on decolonization theory, see Linda Tuhiwai Smith, *Decolonizing Methodologies: Research and Indigenous Peoples* (London: Zed Books, 1999); for further reading on Indigenous postcolonial theory, see Marie Battiste, *Reclaiming Indigenous Voice and Vision* (Vancouver: University of British Columbia Press, 2000); for further reading on tribal critical race theory, see Bryan McKinley Jones Brayboy, "Toward a Tribal Critical Race Theory in Education," *Urban Review* 35, no. 5 (2005): 425–46; for further reading on insurgent research frameworks, see Adam J. P. Gaudry, "Insurgent Research," *Wicazo Sa Review* 26, no. 1 (2011): 113–36.

50 Quoted in Smith, *Decolonizing Methodologies*, 19.

51 Graham Hingangaroa Smith, "Indigenous Struggle for the Transformation of Education and Schooling" (2003), www.ankn.uaf.edu/curriculum/Articles/GrahamSmith/index.html.

52 For further reading on decolonizing teaching and learning through a transformative structural process that reframes Indigenous worldviews and methods of engaging in research with Indigenous communities, see Vine Deloria Jr., "Research, Redskins, and Reality," *American Indian Quarterly* 15, no. 4 (1991): 457–58; see also C. Pedri-Spade, "Waasaabikizo: Our Pictures Are Good Medicine," *Decolonization: Indigeneity, Education & Society* 5, no. 1 (2016): 45–70.

53 See Battiste, *Reclaiming.*

54 Marie Battiste, "Animating Sites of Postcolonial Education: Indigenous Knowledge and the Humanities," plenary address, Manitoba, May 29, 2004, 1.

55 See Malreddy Pavan Kumar, "Aboriginal Education in Canada: A Postcolonial Analysis," *AlterNative: An International Journal of Indigenous Peoples* 5, no. 1 (2009): 42–57.

56 See Oliveira Andreotti et al., "Mapping Interpretations."

57 Ibid.

58 Quoted from Tara J. Yosso, William Smith, Miguel Ceja, and Daniel Solórzano, "Critical Race Theory, Racial Microaggressions, and Campus Racial Climate for Latina/o Undergraduates," *Harvard Educational Review* 79, no. 4 (2009): 659.

59 Ibid.

60 Ibid., 663.

61 See Brayboy, "Tribal Critical Race Theory," 425.

62 See Tara J. Yosso, "Whose Culture Has Capital? A Critical Race Theory Discussion of Community Cultural Wealth," *Race Ethnicity and Education* 8, no. 1 (2005): 69–91.

63 See Gaudry, "Insurgent Research," 117.

64 See Smith, *Decolonizing Methodologies.*

65 See Maggie Walter and Chris Andersen, *Indigenous Statistics: A Quantitative Research Methodology* (Walnut Creek, Calif.: Left Coast Press, 2013), 9.

66 See bell hooks, *Yearning: Race, Gender, and Cultural Politics* (Boston: South End Press, 1990).

67 See Glen Sean Coulthard, *Red Skin, White Masks: Rejecting the Colonial Politics of Recognition* (Minneapolis: University of Minnesota Press, 2014).

68 See Gregory Cajete, *Look to the Mountain: An Ecology of Indigenous Education* (Durango, Colo.: Kivaki Press, 1994).

69 See Graveline, *Circle Works.*

70 Battiste, *Reclaiming,* xvi.

71 See Bagele Chilisa, *Indigenous Research Methodologies* (Thousand Oaks, Calif.: Sage Publications, 2011).

72 See Dunbar-Ortiz, *Indigenous Peoples' History.*

73 See Christine E. Sleeter, *Multicultural Education as Social Activism* (Albany: State University of New York Press, 1996), 4.

74 See Michael Yellow Bird, "Decolonizing Tribal Enrollment," in Wilson and Yellow Bird, *For Indigenous Eyes Only,* 16.

75 See James Banks and Cherry A. McGee Banks, eds., *Handbook of Research on Multicultural Education* (San Francisco: Wiley, 2004). In chapter 10, "Approaches to Multicultural Curriculum Reform," James Banks describes a process by which educators progress through four levels of multicultural curriculum integration: contributions approach, additive approach, transformative approach, and social action approach. See Michael Yellow Bird, "A Model of the Effects of Colonialism," *Office*

for the Study of Indigenous Social and Cultural Justice (1998), in which he offers examples of the impacts of colonialism across social constructs and also antidotes to such impacts.

76 See Battiste, *Reclaiming;* Deloria and Wildcat, *Power and Place.*

77 Quoted in Barbara Leigh Smith and Linda Moon Stumpff, "Exploring Tribal Sovereignty through Native Case Studies," *Indigenous Policy Journal* 25, no. 3 (2014): 1.

78 See Battiste, "Animating Sites," 1–17; Andrea Smith, "The Moral Limits of Law: Settler Colonialism and the Anti-violence Movement," *Settler Colonial Studies* 2, no. 2 (2012): 69–88.

79 See Oliveira Andreotti et al., "Mapping Interpretations."

80 Cajete, *Look to the Mountain;* Leanne Betasamosake Simpson, "Land and Pedagogy: Nishnaabeg Intelligence and Rebellious Transformation," *Decolonization: Indigeneity, Education & Society* 3, no. 3 (2014): 1–25.

81 See Battiste, *Reclaiming.*

82 See Battiste, *Indigenous Knowledge;* Pewewardy, "Learning Styles."

83 Quoted in Taiaiake Alfred, *Wasáse: Indigenous Pathways of Action and Freedom* (Toronto: University of Toronto Press, 2005), 19.

84 See Oliveira Andreotti et al., "Mapping Interpretations."

85 See Paul C. Gorski, "Complicity with Conservatism: The Depoliticizing of Multicultural and Intercultural Education," *Intercultural Education* 17, no. 2 (2006): 163–77.

86 See Sleeter, *Multicultural Education.*

87 See Gorski, "Complicity with Conservatism."

88 See Lomawaima and McCarty, *"To Remain Indian."*

89 See "Southern Poverty Law Center," *Wikipedia*, last modified July 11, 2018, https://en.wikipedia.org /wiki/Southern_Poverty_Law _Center.

90 Wilson and Yellow Bird, *Indigenous Eyes.*

91 See Robin Kimmerer, *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teachings of Plants* (New York: Milkweed Editions, 2013), 272.

92 See Barbara Rogoff, "Developing Understanding of the Idea of Communities of Learners," *Mind, Culture, and Activity* 1, no. 4 (1994): 209–29; Kimmerer, *Braiding Sweetgrass.*

93 See Kimmerer, *Braiding Sweetgrass.*

94 Lana Ray, "Beading Becomes a Part of Your Life," *International Review of Qualitative Research* 9, no. 3 (2016): 363–78; Battiste, *Reclaiming.*

95 See Leo Killsback, "Indigenous Perceptions of Time: Decolonizing Theory, World History, and the Fates of Human Societies," *American Indian Culture and Research Journal* 37, no. 1 (2013): 111.

96 See Holley Mackey and Linda S. Warner, "For Our Children: A Study and Critical Discussion of the Influences on American Indian and Alaska Native Education Policy," *Journal of Critical Thought and Praxis* 1, no. 2 (2013): 1–19.