

DECOLONIZING: A PEDAGOGY OF HEALING THROUGH A WARRIOR'S
CURRICULUM

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ABSTRACT

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JESUS CHAMBERLAIN

The American curriculum is a tool of warfare. Because actual all-out war against Indigenous Nations within what is now called the United States was too costly to wage throughout the centuries, a different strategy of land acquisition and power has been employed. The battleground has been, and remains, the school classroom, with Indigenous students as prisoners of war, encaged behind a desk. Suffering emotional and racial trauma through this psychological warfare system called western curriculum there is only one thing left to do – fight back. The battle plan is something that has been utilized in boxing to beat opponents who have all the advantages – the counter-hook. Focusing on *Counter-Hook Methodology*, the Warrior’s Curriculum brings in and carries out its own fight plan of decolonization. Focusing on rebuilding the *Connection* that makes Indigenous students Indigenous, is how the healing through this Curriculum begins. Strengthening and training takes shape with identity building, until We win back our title of rightful stewards of land.

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Preface

My name is Jesus Chamberlain. I am a man 45 years of age, whose bloodlines lead back to the area of the southwest now known as Texas. The Kickapoo Nation originates from the Great Lakes region (Gibson, 1963), with societies that resisted Jesuit education, as well as American encroachment by innovating the idea of the War Belt, and escorting Tecumseh and his brother, The Prophet, throughout the Great Lakes Valley in what is now known as the states of Illinois, Indiana, and Ohio. Eventually the Kickapoo would split into different factions, some choosing to settle and be farmers on the land allocated to them in Kansas, others in Oklahoma, and the last of the resistance on what is now the border of Eagle Pass, Texas and Piedras Negras, Coahuila in Mexico. There they would intermarry with Lipan Apaches and Mexico's Indigenous locals and be hired by Benito Juarez to fight both Comanches and Americans in spontaneous disputes as well as in the Battle for the Independence of Texas. This area is known to the locals, and others who live along the politically unsettled border, as *La Frontera*, where my mother's parents were born. My other half from my father, is puro Tejano, from San Antonio, Texas and is just as founded in the land as the grounds of the Alamo that is embedded in its history. My father, a Vietnam Veteran, had his own issues from an alcoholic home which were exacerbated from the war. He did three tours in North Vietnam because his brothers kept getting drafted. Two things I learned about Vietnam from my father: 1) Because of a decree by President Lincoln no two brothers were allowed on the battlefield at the same time, and the other 2) was an answer given to me for my 11th grade history class when asking my father "Who won the war?" and he replied, "No one wins in war."

There was a lot of turmoil and hardship growing up in my home. The path of life had dealt me the cards of living with an opioid addicted father, and a little brother I would have to watch over and care for in the middle of gang-ridden 1990's California. Eventually this life that I was exposed to, would catch up to me in my teens, and I wouldn't let it go until I was about 30. There was honor in carrying a name in your barrio. It meant you were a warrior. It meant that your courage was not smothered by Christianity, and *America the Great* bullshit. Of course, running against the grain only promises trouble and punishment, and I tumbled around in both until I began re-plugging back into my *Connection*.

There is something else that comes with running against the grain – Friction. And it is this friction that hones the sword. In this case a sword of knowing that America is only an illusion of a country, an illusion of liberty. This land can never be America, as long as brown faces hold the truth in their veins, and a *kick* in their hearts. This *kick* is Indigenous Resistance and it is what you will feel in the voice of this project.

Although I do carry memories of my childhood and adolescence with great burden, fondness, and sometimes anger, I do not think I would change anything about it because it made me strong. It was my personal enduring road to becoming a man/a warrior, and it pressed me so that I was forced to come to know myself, and be welded with my identity. There were other shaping forces in my life growing up as well, such as having family members involved in the Native American takeover of Alcatraz, and in the United Farm Workers Union movement, as well as my friendships in my early twenties with some members of the Black Panther Party while living in California's Bay Area. I would eventually gather each of these learning melodies to make a resonating sound of solid resistance

The project is testimonial of what happens when you plug Indigenous students back into their Indigeniety. This project delivers the *Spirit* for an empowering Indigenous identity curriculum. This project is a look at what curriculum really means, what it is capable of – forging or destroying – and how to wield for the healing of a people. Indigenous identity is delivered through this decolonization curricula, within the sphere of a Warrior Paradigm, and founded in the heart of Indigenous resistance. Resistance against the United State-hood lie, resistance against suppression, and resistance in the battle of psychological warfare that is colonization.

How to Read this:

Time and learning do not exist in a linear vacuum for Indigenous people. In the Indigenous world knowledge can come from various sources. From a source as old as the Earth, or from someone as young as a 9-year-old child, as Apache singer, Paul Ortega, speaks about in his song, “Four Ways,” (Ortega, 2005). Wisdom and understanding are the apex of knowledge, but these are not gained without suffering, nor the overcoming of trials and tribulations. In other words, you cannot earn wisdom and understanding, without experiencing the lessons from the toughest teacher – Life (Beck, et al., 2001). This project uses academic knowledge, literature reviews, and other western traditional forms of knowing to landscape this Curriculum of Healing. However, the ground and foundation, on which it is constructed is something not easily gained and most valuable in the Indigenous paradigm – experience. There is something within the Indigenous paradigm/*Indian World* that we consider common knowledge – *Medicine*. Medicine is something you can’t explain, bind up in a description, or ever completely understand. Medicine is something that is felt and carried within the heart and soul of life. It is medicine that guides this Curriculum, and guides it by listening through the *Connection*.

In the Indian World spherical relationships are valued, and sustaining them is important (Fixico, 2003). Since, Indians think, and this Indian writes with a spherical relationship value, the pattern of writing in this project is circular. The reader must read with patience, and cannot expect an answer to line-up right after a question or thought. Rather, the reader must wait for their answer, and reflect as they read, so that when the answer comes, it is grasped with true understanding.

The data are the shared experiences of lessons learned, built on top of Indigenous knowledge, constructed within an Indigenous framework, and delivered through a *Warrior's Paradigm*:

“This is the ways things were done, talking about all that was concerned and related. This is the way of my people, and I am part of it and so are my relatives” (Fixico, 2003, p.xi)

1. GOCH'ITAL

(Introduction)

I never knew a game of hide and seek could turn out to be life changing. However young I was, there was one thing I knew for sure – white women who come to your house in long dresses were dangerous, and it was a day in our small *pueblito* in Texas that those two pieces of knowledge would cross paths. The white women in the long dresses were social workers, and they came around our little poor Mexican Indian neighborhoods all the time. This summer they were coming around to convince the parents to not speak Spanish with their children because speaking English would ensure better grades in school. Of course, this was the Achilles heel of most poor Indigenous parents, for they saw education as an assured way out of impoverishment.

My little brother, Mateo, and I, were playing a game of hide-and-seek in our graciously spaced backyard. It was my turn to seek, and Mateo's turn to hide. Turns out he hides pretty well because I wouldn't find him until the next day. Mateo loved cats, and even though they would scratch him because he held them longer than they'd like, he wouldn't miss a chance to run after one, and pick it up. It was during our game of hide-and-seek that his attention was overtaken by our cat sitting in the front yard. The cat too, was well aware of Mateo, and his fondness for him. With that knowledge the cat took off running for cover underneath our dear old station wagon, and Mateo followed right after him. Right underneath that station wagon Mateo went and got himself stuck. Mateo who was about to start kindergarten after the summer, young and scared, began panicking and crying aloud. It must have been a neighbor who heard him first and called an ambulance. The ambulance screeched to a halt in front of our house. While my mom was

drying her hands of dish soap and warm water, asking the paramedic what the heck was going on, the second paramedic had freed Mateo from under the station wagon, and all four of them took a ride to the local hospital in the back of that loud ambulance. The hospital ended up not releasing Mateo until later that night, way past my bedtime.

Like most Chicano fathers at that time, my father was out working in San Antonio while all this was happening. The drive from our house to San Antonio was between one to two hours away, so most of the time my father stayed in the city for the work week and came home for the weekends. It was during this work week, the next day after the hospital ordeal, when the social worker showed up at our house. I guess the hospital had called social services when Mateo was admitted. Only this time the lady in the long dress had a man in a brown suit accompanying her. I had never seen white men in brown suits, but my guess was they were more dangerous than white women in long dresses. They were talking to my mom, telling her they wanted to take Mateo away because the house was “not fit.” Those words, “not fit,” were the most dangerous words for poor brown families, it meant the courts would and could take your kids away. It didn’t matter if the house was full of love – if your house was older, and the kids were sleeping on mattresses instead of their own rooms, (who had money for their own rooms?!), these women in long dresses would fill out papers and take your kids away. The man started to argue with my mother, and as they argued, the woman snatched my brother and began escorting him to their county car by his arm. My mother shouted to my oldest sister to “Call Aunt Lupe! And tell her that they are taking Mateo!”

What those social workers didn’t know was that, Yes, everyone in the neighborhood was poor, but that meant that we all lived on the same streets as our families. My mother rushed out the front door and leapt off the front porch and hit the man in the brown suit in the back of the

head, as he got in the car. The man in the brown suit began fighting with my mother, fighting like two men they were. I heard Mateo crying, and spotted him in the back seat when I got the idea to run over there and open the back door. We could run and play a game of hide and seek where they would never find us. As I began making my way over to the county car, where the woman with the long dress was yelling at my mom, and the man in the brown suit was trying to close the door, and my mother was struggling to keep her son: The noise instantly stopped. Everyone's breathing had silenced, and that's when I noticed my Aunt Lupe had arrived, but she didn't show up alone. She was standing there with my grandpa's shotgun pointed right at the man in the brown suit's head. She told the "*Bitch*" in the long dress to get out of the car and open the back door. She told the "*Coward*" in the brown suit to "*Stop peeing [his] pants and look straight ahead.*" The woman did as she was told (I am not sure the man was able to) and let my brother out of the car. Aunt Lupe walked that man all the way out the driveway with the shotgun at his head through the driver-side window until he switched gears from reverse to drive and left our home. A few hours later, my father showed up from his job, we all scurried and packed our whole house up, and we snuck off into the night toward California. My guess is that those social workers will never forget the first time they ran into Apaches, or better yet, Apache women. It is from this matriarch/bloodline and genetic memory that I build the framework for this Warrior Pedagogy, and Counter-Hook Methodology of a Decolonization Curriculum.



Pictured here: Aunt Lupe (Left); Grandfather Eliodoro (Right); Old station wagon (Lower corner).

La Problema

When a national culture is under colonial domination, its destruction is sought after systematically and thus becomes "a culture condemned to clandestinity."

– Frantz Fanon 1961/2004, p.171.

The experience of Indigenous children in western schools has been and continues to be traumatizing. The very inception of *educating* Indian children in America has been founded in the traumatization, that is acculturation and assimilation (Grande, 2004). In fact, from time of invasion to this day, church and state have enacted the theft of Indigenous morale, culture, and identity through models and tactics of education, making the American schoolhouse, “a well-established weapon in the arsenal of American Imperialism long before the first shots of the Revolutionary War were ever fired” (Grande, 2004, p.11). The traumatic experiences of acculturation and assimilation are still in existence and practice today in the guise of the hidden curriculum, systemic oppression, and institutional and faculty racism and superiorism. These guises all boil down to systemic oppressive racism through western curricula, which is the problem because it results in a traumatic classroom experience for the Indigenous student, as well as other students of color. Because what students remember are not so much where commas are supposed to be placed, but how they were welcomed, or unwelcomed to the school and classroom environment we must protect our Indigenous youth by making them strong.

The social aspects of school and school experiences are what stand out to most students when they think about, or reminisce, of their days in the classroom (Williams, 2019). Because the lasting effects of the social constructs are what students walk away with – their first classroom lesson is how they are treated. Although the math, English, and science lessons do

remain, the greater lessons to Indigenous students are: *Where* or *If* they belong. *If* they are rejected, or *When* their validation is cast aside, the Indigenous student will do one of two things:

- 1) They will accept rejection and the relegation to their *place* in the school culture and be brow-beaten or, 2) resist and let you know it is the school and the rules that do not belong. Either way, the math, English, and science can be thrown aside because the lesson of who the curriculum says they are has taken precedent. As Minister Louis Farrakhan (Hart, 2015) once said while informing the audience of a Donahue show: “When you strip a people of their language, names, culture, religion, god, and the history of themselves, and are not allowed to express themselves culturally, and paint Jesus white, God as white, and the angels white you produce a white superiority, which produces in the reverse a [racial/ethnic] inferiority.” When you learn that your Nation/People were beaten by the *great heroes* of America, you are not only ostracized by history, but you are taught of your role in the world – underfoot. Underfoot, and placed on a reservation because you are problematic, in need of fixing, in need of care, the lesson here is that you cannot do for yourself. When you are taught that you cannot do, or do for yourself, you then are left with no agency. When everything in school is to undo, and castrate Indigenous identity from the Indigenous student’s spirit of who they are, then they are left empty. They are left unplugged to the teachers of the Earth, of the past, and without their Indigenous identity, Indigenous students are left powerless. The problem for the Indigenous student is that the idea of academic success carries with it the promise of assimilation (Gallop, 2016), an oath to completely adorn the values and behaviors of the very institutions, and a society, that has been, and is still currently, oppressing Indigenous Peoples and Nations. This means, that in order for Indigenous students to be academically successful, Indigenous student(s) must hail their oppressors and wielders of genocide, and unplug themselves from their identity. Because this is

almost inherently impossible for a human to do and live fully with themselves, the need for a curriculum which focuses on identity, and is built on the actual lived pedagogy of Indigenous Warrior Knowledge must be drawn up, enacted, and practiced. In her 2008 work, *It Takes More than Good Intentions*, Michelle Pidgeon (as cited in Gallop, 2016) defines the term for [Indigenous] educational success, as maintaining cultural integrity, holding onto one's Indigenous understanding, and having a sense of self, yet the map on how to do this and how to build the values of Indigenous educational success are still missing.

Indigenous people and students view the obtaining of an education as a social activity (Gallop, 2016), which include the student's peers, teacher(s), and community. Thus, the importance of the group is viewed first, and since it is the group that is at the center of well-being, then group is at the center of educational attainment and academic success. Because Indigenous people as a group, and as individuals, do not have control over their social conditions under systemic oppression, the foundation of the Indigenous identity of Native students must be founded upon their People's proxy. That is, the belief in the power of their People to get things done, and their history of getting things done (e.g. global contributions). For every story about George Washington, Warrior Curriculum must teach the history of the Iroquois, and that it was their original creation and drafting, which we now know as the U.S. Constitution.

Indigenous identity must include what Indigenous students see when identifying as Native American. Because Indigenous students construct their identity with a collective worldview, rather than an individualistic view, their identity while students include: significant people of the school, the school climate, the curriculum, their home, and their community (Purdie, et al., 2000). Pivotal to Indigenous student identity and agency are students' collective worldviews, where communal progress takes precedence over individual outcomes. Because

educational attainment and its measure of success is shaped by a curriculum that relegates Native people not only to the past, but as an obstacle to the future, their outlook on success is even further out of reach than already deemed.

Pamela Toulouse (2018) gives a model for Indigenous self-esteem (Intellectual, Spiritual, Physical, Emotional/Mental), but the breakdown of why and how to implement these collectively or individually is missing. The importance of Indigenous models cannot be overlooked because to remedy the destructive strategies of colonial educational practices and institutions, each must be countered with an effective defense, and beaten back with an offense. Furthermore, for Toulouse's ideas to work, the colonizer must grant permission and agree to foster and strengthen, Indigenous language, culture, worldview, and lifestyle choices, by validating them. This again places the Indigenous student in a position of submission and subjugation.

If the elements of school, school climate, curriculum, home, and community make-up the identity of the Indigenous student, then what happens to their identity: When the teacher stands in opposition to their Indigenous culture? When the school climate is geared toward the demographic power structure? When the curriculum itself relegates Indigenous people to past and archaic remnants who must now catch up and *adapt* to be of any significance or societal validation? The western educational model has made unplugging the Indigenous student from their identity its job, this must be undone. The realization and struggle to reconnect and plug the Indigenous student back in to their Indigeneity is crucial to their survival (Taiaiake, 2009). But this requires revolt, it requires a push back, it requires an Indigenous Educational Counterattack.

Significance of the Study

In boxing when facing an opponent who has all the advantages, there is a great weapon to utilize – The counter-hook. There are two ways to employ the counter-hook: 1) either block and move with the momentum of the opponent's punch, then throw your hook, or 2) slip/duck under the opponent's punch, while coming up and throwing your own hook. This is a tactic which requires timing and can be utilized to stop your opponent in their tracks when timed correctly.

What is significant about this study, is it adds the *Counter-Hook* to the literature on Indigenous curriculum. My Indigenous Identity Decolonization Curriculum has students validate themselves with the truth of their own People's history, and their own individual and group history in the making. What I am referring to is the belief in self, and the self-efficacy of Indigenous students. Since consciousness is the nucleus of strength for self-efficacy to take hold and foster (Bandura, 2001), its functionality must be constructed upon the knowledge, and conviction, that the Indigenous student(s) can mobilize and achieve. This means validation must come from within, not without, and this is where Indigenous curricula thus far has failed Indigenous students. I propose a plan for an Indigenous healing through a Decolonization Curriculum which empowers Indigenous identity. This spirit of Decolonization Curriculum combats the trauma causing curriculum, through the strengthening of Indigenous students' self-image, self-efficacy, and agency through a counterattack which utilizes a strategy for healing the past, present, and future identity of the Indigenous student.

Why does the Indigenous student need healing? Because they are dealing with experiencing continuous trauma, as well as post-traumatic recovery of trauma – Racial Trauma. Racial Trauma (Williams, 2019) is defined as traumatization generated by experiences with

racism. It can be the result of one major experience at work, school, or being a victim of a horrendous act like a hate crime. When criteria are met, Racial Trauma may warrant a diagnosis of Post-Traumatic Stress Disorder (PTSD), according to the Diagnostic and Statistical Manual of Mental Disorders (American Psychiatric Association, 2013). Criteria for Post-Traumatic Stress Disorder are specific and include re-experiencing of the trauma, and the individual going out of their way to avoid the trauma reminders (e.g., dropping out of school). Racial Trauma and the continued experience of the trauma may also be caused by the accumulation of everyday occurrences of racism and micro aggressions, such as dirty looks, or acts of racial profiling by co-workers, peers, neighbors, or the police. The continuance of trauma can be experienced by Indigenous students when being subjected to a daily curriculum championing white superiority, and ethnic and Indigenous subjection. These examples of experiencing Racial Trauma wear down the Indigenous student daily because when schools continue the “myth-making narrative” (Critical Trauma Working Group, 2017) of meritocracy and equality, it berates the morale of Indigenous students, exposing them to unrelenting toxic stress, i.e., trauma. Consequently, many ethnic and racial groups experience PTSD at higher rates than white Americans because we know that people of color, including Indigenous youth and students, experience PTSD, as well as daily trauma in schools. The racial trauma they are experiencing or will experience has the same long-term effects on Indigenous students as a combat veteran suffering from PTSD (Crosman, 2006).

The curriculum when nurturing Indigenous students should be pieced with the *electrons* of a curriculum geared toward healing and strengthening the identity of the Indigenous student. Just as the electron holds the molecule together with its energy and motion, so too, should the Curriculum of Healing and Decolonization. The Curriculum will need to be everyday throughout

the academic career of the student. Indigenous Decolonization Curriculum is not one of mere counterattack for the sake of itself. It is a necessary push forward toward healing, a healing from the colonialism and the entrenched racism America and its society thrives on.

Psychoanalytical theory has centered itself within the living effects of trauma (Crosman, 2006). With further examination and application to the experiences of people of color, psychoanalytical theorists argue that the racist experiences one goes through bears the same effects as those of traditional traumatic experiences. What further plunges the pernicious effects and outcomes of social and systemic racism is the denial of that very racism which gives privilege to those who are not an ethnic and power minority, and in this case those who are not Native. Because most curriculums are founded upon a eurocentric view, and eurocentric ideas, taught and written by those themselves who benefit from eurocentrism they will never work when uplifting Indigenous students and their communities. Because eurocentrism will never work toward the reconstruction and composure of Indigenous identity, the beginning of healing must come from the strength and *Memory* of Indigenous People themselves. It must be maintained through a practicum of Indigenous resistance of Warrior Pedagogy, thus creating a *spirit* of curriculum which is uniquely formidable, successful, and a living example itself of self-efficacy.

The racial trauma experienced by Indigenous students at the hands of western curricula is detrimental to Indigenous students' holistic well-being and must be taken at what it is – tactical warfare (Grande, 2004). We need to equip Indigenous students with the knowledge that comes from within themselves, training them with the friction they receive from this society until they have grown enough to reach the inner place of *Memory* and *Connection*, melding their healing with their own nurtured pedagogy. Indigenous students' Indigeniety must become strong enough

to be equipped with the discipline of self-defense that is knowledge. But what does self-discipline of knowledge look like?

In working toward building a Curriculum of Healing through our Warrior's Pedagogy, this project will be answering the following questions:

1. What is an Indigenous educational counterattack?
2. What does it look like?
3. How can it be made sustainable?
4. What has worked/not worked before, and why?

In answering these questions, the project will reflect on my personal experiences as a former student who is Indigenous, and examine some of the curriculum and pedagogy of transformative Indigenous community schools in the settings of the two American Indian Movement *Survival Schools*: Heart of the Earth (Oh Day Aki), and the Red School. These schools were picked because of their foundations and beginnings being born out of resistance. Born out of resistance to the kidnapping of Indian children, institutional educational oppression, and societal suppression. The important component in all these schools is that they were a form of resistance to structural power. This study will take with it the heart of that resistance, and will create this project's Indigenous curriculum focusing on identity, so that we build up the self-efficacy, agency, self-image, identity, and *Connection* of the Indigenous youth. This will propel the inner-man/the Indian in the student, to go out and challenge life, knowing they can accomplish everything and anything they want to. With the hopes that each will contribute to their community and autonomy in one way or another.

This project is an example of the living *Spirit* that is curriculum. Set for empowering Indigenous youth, not only here in the United States, but wherever colonialism has tainted the truth in history, culture, identity, and future. Although focused on Indigenous students within the United States this project also serves as a statement of global pan-Indigenous resistance in fighting against colonization. It shows that only destruction of cultural identity can come to Indigenous nations by following and chasing toward the western world because it is a world built and based on violence, on rule, and on deception. The attack on Indigenous identity in western education has shown in itself a fatal flaw – it has shown its strategy. The Indigenous Healing and Decolonization Curricula is deploying a counter-hook by strengthening the Indigenous identity and efficacy of Indigenous students.

2. Naltsoos Chi'âdah

(Literature Review)

Colonization is based in warfare:

Warfare is deception.

Subjugate the enemy without fighting.

Lull their courage through arrangements of power.

Strength and weakness are how you deploy power.

To excel at warfare,

seek to configure the mirage of State-hood,

not through men, but through education.

Command the strategy of colonization,

and you will maintain ownership of the battlefield.

~ Jesus Chamberlain (2021)

[inspired by the writings of Sun-Tzu].

Colonization

Colonization by the nation-state is key in the subjugation of an Indigenous population, language, and culture (May, 1999). The policies and practices of assimilation through the oppression and persecution of the aforementioned Indigenous elements of identity are made for one reason – to oppress the original inhabitants under the dominant culture of the colonizing nation-state. A nation is the land which bounds a common people (Nietschmann, 1994), a cultural territory binding and organizing its inhabitants under the ideal of being *One People*, with a base of common ancestry, ideology, history, and mores. *Nation* is a cultural home for those “who have a cultural homeland” (Nietschmann, 1994, p.220). Most people when they hear the

word, nation, think of something like the United States, Mexico, or Canada, and in a sense that may apply. However, the more accurate term to describe a governmental body or military occupying power, which the United States is, would be the term *state*. *State* is a centralized political system, whose proposed boundaries are recognized by other states. The state has established its system of government through military enforcement over “preexisting nations and peoples” (Nietschmann, 1994, p.227). This is why the spokesperson for the “regime of oppression” (Fannon, 1961/2004, p.3) is either the soldier, or the police officer in a colonized society. Backed by the aesthetic forms of respect for loyalty and service, this creates an atmosphere of both submission and inhibition, quelling the resistance of those suffering under colonization.

The state will impose itself upon unconsenting nations, and states, afterward fabricating and dousing the population with its own version of history and geography, creating the illusion that nothing and no one had existed before the creation and settlement of the state, thus giving false and hollow validation to the power, claim, and structure of the state. New maps are created, new names and roles for people are invented, and new scripts are delegated to schools to dole out the *One Nation* narrative, which children must choke down.

Because Native lands are located in what is now the United States there will never be a postcolonial history of America (Venables, 2004). Descendants of uninvited and unwanted European strays benefit from occupying thieved land. These heirs will never return the land back to the rightful Indigenous peoples. To maintain the illusion and status of America(ns) you will never see a post-colonial history of not only the United States, but the Western Hemisphere because it is a play of power. Colonialism is maintained through ideological formations that

narrate the social ideologies that: Certain land, people, and forms of knowledge require domination (Said, 1993).

Colonialism is a tactic of war, a strategy to convince occupiers that this is their land, their home, their right, and to convince outsiders that America is a country, a carved-out home to millions. A second, perhaps more crucial part of this strategy is to convince the rightful land inhabitants that they are a part of this union, that they need this state, and to believe in its legitimacy. What American history calls the “Indian Wars,” were actually *White Wars* (Venables, 2004). Europeans who came to the Western Hemisphere had no rights to begin an invasion, not even under European law. The history of Indigenous America post 1492 has and remains not only a physical warfare, but a psychological one, erupting “within each combatant’s existing philosophies, religions, cultures and social orders” (Venable, 2004, pg. XI). The use of language in creating terminology which gives the illusion of legitimacy creates a playing field with imaginary rules. Memory in the context of colonization and imperialism is only a political phenomenon (Hirsch, 1995). This is the beginning of the psychology of warfare here in the United States and has been reflected throughout Indigenous history after contact.

Weaponization of Education

The colonization of the Indigenous People of the American Southwest, Mexico, Central and South America began with a practiced “curriculum of *Reductions*” (Noriega, 1992, p.371). The intended purpose being to diminish the integrity of Indigenous culture to the point of vanishing. Afterward, a colonialist pedagogy is fed to students through European customs and Christian doctrine, as is still evident throughout the Western Hemisphere. The colonialist pedagogy had a specific purpose, and that purpose was to acquire land without the cost of war. It

now serves to keep the land without resistance, while propelling the psychology of warfare. One of the first strikes, and perhaps the most devastating, was creating the embodiment of *Sin* that the Indian was not only committing and living in, but existing as (Venables, 2004). Existing in sin, as a sin, the Indian was no longer human, but became *something* – something to be hated. As Professor William B. Hestletine noted in his 1930 work when writing about warfare – “the enemy’s peculiarities of speech, race, or culture become significant as points of difference” (Venables, 2004, pg. XII) because each becomes a *sin* of greater and greater magnitude. This is pivotal in the relationship between Indians and European descendants because it is one of the only times in history, where this belief in hate, fueled by greed for land, was not forgotten after the war ended.

War is costly and given that the American Revolution had cost the United States greatly, the newly independent United States was not in the best position to embark on a military campaign, especially against the Indigenous Nations of the south (Choctaw, Creek, Chickasaw, etc.). Acquiring land through purchase was the method of choice at this stage in Indian history (Public Broadcasting Station, 2009). However, the southern tribes were not keen on selling, so a new strategy was employed – the promise of civilization, and with it – the lesson on the importance of the accumulation of property and wealth. The Cherokee nation would become the quintessential showcase of this strategy. Their elite education in being white would ultimately undo them, as mixed-blooded members and leaders of their tribe tossed their trust into the American education and the systems of the *state*. The celebration of their Supreme Court win in *Worchester v Georgia*, would not last long. Cherokee Nation leaders educated in western curriculum would soon find out, after signing a treaty behind their *uneducated* member’s backs, that this system built by white people, was and is for white people. The Cherokee’s learned

penmanship, would sentence their full-blooded, dark-skinned, and poorer tribe members to the Trail of Tears. This was an important lesson learned from American policy makers and leaders, the lesson of: To unroot Indigenous Resistance, you could send in an Indian cloaked in a European worldview.

Education was now fully weaponized, and colleges became the grinding stone of choice, as they served in being able to send in one of the Indian's own to do the dirty work. As a pilot program, the first higher educational institution in the United States for stamping out *good Indians*, was established at Harvard University (History Cambridge, 2022). The development of this college for creating an educated Indigenous elite class, was utilized so that the capitalist class may have an ally disguised as an Indian, to abduct Indian minds. Just as social workers throughout the 1970's and 80's would convince parents of the need for an English-only education and homelife, these *polished Indians* were used as models of the *American Success Story*. The dichotomy of success or starving, would create a split and faction within Indigenous communities, creating not only the haves and have-nots, but the individualistic/American vs the communal/traditional/Indian... The strategy of weaponizing education would finally take hold in *Indian Country*, as the hidden curriculum in lessons of how to live white, be white, and worship white(s) would ruin the fabric of Indigenous societies by cutting back the branches (parents), de-sectioning the trunk (the elders), and removing the roots (children), from the soil (Earth and identity).

If you ever had to remove a tree from your yard, or from the place it has rooted, you would find that it is a tremendous undertaking. You cannot simply use brute force to rip out a tree, knock it over, or simply crush it. If that tree has deep roots, and has been growing in its place for a long time, it will require a process to be removed. You must slowly chop the tree

away: 1) cutting of branch after branch, 2) then removing the trunk section by section, starting from the top, until you finally get to the stump, 3) where you will have to dig into the Earth to chop away at the roots, separating them from the round stump. It is at this point the tree is almost dead, and you are able to attack its last lines of life by uprooting it with whatever machine can produce the power. The attack on Indigenous people, on Indigenous cultural livelihood and sustainability is at such a point, and the machine tearing out the roots is what Joel Spring (1997) calls Deculturalization.

Resistance through Identity

With all the literature on self-efficacy, building self-efficacy, and self-efficacy for marginalized students, there is none which build self-efficacy through what has kept Indigenous people around to this day – Identity and Resistance. I am theorizing a model of forging self-efficacy through a curriculum of Indigenous identity which shields itself in *Memory* through an application of resistance. The literature on how to construct empowering self-efficacy through Indigenous Identity is lacking because of how western society views education vs. how Indigenous societies view education. Therefore, one must see through Indigenous eyes that the minimization of truth, and the psychological warfare of America's approach to teaching Indigenous students, requires a *Warrior's* Pedagogy of Indigenous Resistance.

The current literature, and the new-age watering down of the truth of Indigenous-White relations does a disservice to Indigenous youth and Indigenous education because it does not frame the educational system as what it truly is – a strategic systemic structure of warfare. To go up against the United States' biggest weapon of western curriculum, Indigenous education will require more than passive literature and research. It will require an Indigenous resistance, a

strategy of combating colonialism – It requires a warrior mindset, and a *Counter-Hook Methodology*.

3. KIH,NDEE

(Methodology)

The Indigenous voice is the soil where the flora of Indigenous knowledge grows.

Resistance is nurtured by compassion for its people.

Geronimo's rifle is going to be heard around the world –

Because he shoots ammo with Counter-Hook Methodology for gun powder.

- Jesus Chamberlain

There are four stages in the development of Indigenous paradigm (Wilson, 2008):

1) Being established, 2) Voice of the outsider, 3) Development of an Indigenous paradigm, and 4) Application of the Indigenous paradigm. The first stage is one of becoming established. In this stage Indigenous scholars who were looking to break into the academic world, simply aligned themselves along their white counterparts. They would work safely within a Western lens, writing with the voice of an *outsider* who was making observations. The second stage is the introduction of the concept of paradigm. Indigenous scholars in this stage were only introducing the idea that there are different centers of thinking, and that these centers have their own knowledges and truths. Although the introduction of paradigms was brought to attention in this stage, there was really no validation for those differing centers of knowledge because that validation still came from Western scholarship. In other words, there might have been a different school of thought, but in comparison to western knowledge, it did not measure up because the measuring tape was always, and at this time, would always be held by Western knowledge. This

stage still held boundaries for Indigenous scholars, and they were confined to play within western boundaries if they wanted to stay relevant.

The third stage is the development of an Indigenous paradigm. This stage is quite an incredible twist, for it turns its head toward the idea of decolonization. This stage challenges western methodologies, and questions the western researchers who were *in charge* of research, and its methods. Linda Tuhiwai Smith (Maori) (2012), the author of *Decolonizing Methodologies*, is acknowledged by most Indigenous academics for having broken ground for this stage. This was the first stage in which colonization was brought into the conversation of research, and its framework of western definitions, ideals, and values were challenged. Simply stated, this stage is the beginning of a conversation where Indigenous researchers were telling western researchers to *back off*. The fourth stage is the use and application of the Indigenous paradigm, which originates its sounds from the voice of the Indigenous world, with validation granted by *Our* own Indigenous standards and its knowledge since time immemorial. It is in this stage that Indigenous researchers steer their own research and research questions, with Indigenous interpretations to be met and judged, only by Indigenous elders and communities. It is this stage which brings about academic and research liberation, to head toward decolonization.

My start down the path to the intellect that is required to become a true warrior began with critical works. However, to turn the page and bring one in to an Indigenous paradigm, to walk in the *Indian* World, you must move from western critical works to heeding the Indigenous voice. You must connect back to the womb of the land that gave birth to your people. To keep with honoring Indigenous methodology, while molding my project for Indigenous identity curriculum, I turn to the knowledge gained through experience, and draw on prior knowledge of my relatives when examining Indigenous literature. The Indigenous heart of resistance will also

be implemented in highlighting the *spirit* of a Warrior Curriculum. In analyzing what worked, and what did not work for these curricula, we will be viewing the ideal of success through an Indigenous lens, meaning we will assess success in the triumph of human spirit not in socio-economic status, or monetary profit. The idea is to gather and garnish Indigenous knowledge as we move forward into the future, guided by the wisdom of our relatives, as well as the wisdom gained through actual lived experience. Because theory can only be theory, and is easy enough to print and publish, we must rely on the testimonial experiences of Indigenous person(s) who lived and learned through the experiences we are talking about. Relying solely on printed theory was the problem I pointed out in chapter 2, so I will draw upon my experiences along with the heart and spirit of Indigenous Resistance that has been keeping Indigenous peoples in their Indigeneity since contact.

La Universidad

In reading the works of other Indigenous researchers, I of course, find many commonalities in how *We* frame our knowledge, voice, and work. Indigenous people(s) make sense of the world by drawing upon the knowledge of their oral histories, cultural resources, and unique traditional understandings (Iseke, 2013). Indigenous knowledge does not come by the many books one has read, or the hours of writing, but through reflective research of the natural world and quiet observation, uninterrupted by quick conclusions. That is not to say that all book knowledge has been disregarded by Indigenous researchers, but it is not held in higher regard than other ways of knowing. Gained Indigenous knowledge and expertise are then passed on to the younger generations through the Indigenous narratives of choice. This knowledge carries within it something beyond books, it carries with it understanding and enlightenment of

ecosystems between all things in life. Indigenous pedagogy and lessons of life, work quite differently than Western education. One major point of difference is the way in which pupils learn. In Western teaching, the student is led and pointed to their conclusion and thought. Whereas, learning from Indigenous narratives, the knowledge is passed on, and in a way for the pupil to interpret the lessons and later conclude for themselves. Indigenous ways of learning ignites the conscious, and sometimes the subconscious, causing friction and sparks of thought and reflection, so that it leads to understanding, and transference in their own lives.

Oral lessons of Indigenous or even personal Indian knowledge are important in the way they work. They are layered, like an onion, with many lessons, and at any time, there may be something different to learn and apply to your life (Iseke, 2013). Let us examine the shared lesson at the beginning of this project. On the surface this may just seem like the telling of a story, although interesting as it is at face value, western education/knowledge would take it as a *story* that I chose to share. However, under Indigenous knowledge and examination, we would know that this is a lesson. That it is the oration of history, of what has happened and continues to happen to brown children in the United States. It points out the horrors of the reality brown children must face, even under recent presidential administrations. Because government policy of separating young brown children from their parents and families is still a reality, Mateo's and Aunt Lupe's lesson shows that conditions for Indigenous people have not really changed, and that genocide is very much alive in America today. It further shows that time is a repetitive cycle, and that time loops, rather than travels a straight line with a beginning and an end. However, to see these lessons in my, and other Indigenous shared historical oration(s), one must take time, and peel back each layer to reveal the truths.

The important thing is that Indigenous learning requires work from the listener. The knowledge and lessons require interpretation, reflection, and questioning, thus leading to a sharpened inquisitive and critical mind. The second part of this, is how that knowledge itself can evolve from a personal truth, from something that happened to one Indian, to become Indigenous Knowledge as it is passed on from generation to generation, spurring thought and intellect, sustaining itself through time and through each new young person's learning. It is at this cusp that I align myself with most Indigenous researchers, and feel that the knowledge from my personal journey, can become Indigenous knowledge – one step on the long journey that leads us to total decolonization of methodology, learning, and education. Although I do align with the beauty and harmony of Indigenous knowledge. I do differ in certain ways. I mentioned before this is a journey of Indigenous Resistance, and so within the Warrior Paradigm of resistance, one stays ready and knowing, that if you are Indian and want to remain so, you have to fight, and fight every day, thus this Indigenous Decolonization and Warrior Curriculum project will require training and discipline: For it is friction which hones the sword.

Memory in the Blood

“It’s a 500-year Resistance. You can’t break the Connection: You follow?”

It’s a 500-year old Voice.” – John Trudell as his character Jimmy Looks Twice (Apted, 1992).

It was right after my move to Sacramento that I really found out how tough I was, and that I could survive in any environment I lived in because I would end up having to protect Mateo from a lot of bullies. We moved to a black neighborhood, and although we all had similarities of being poor, the color lines had been drawn way before any of us would really

know why. Mateo and I were attending Abraham Lincoln Elementary in the Rancho Cordova suburb of Sacramento. It was an hour bus ride from our impoverished neighborhood to the rich school across town. This was a popular thing parents did in the late 80's and early 90's – shipping your kid(s) to the good schools in the white neighborhoods. I guess it worked out for me because that is where I received the first trigger of the *Resistance* in my blood. I have been in trouble before in school because all the teachers were these old white ladies from the 1940's and 50's, and they loved that the little brown Indigenous and black children, had to *learn to mind* the social structure of power. I just never knew why I was always getting in trouble from what seemed to be a natural friction to class. However, sixth-grade had started with something a little different.

My sixth-grade teacher's name was Mr. Lerakis. He was a slender Greek man in his 70's. I remember thinking how much he dressed like Mr. Rodgers. He always shared stories with us about Greece, and how his family had come to America to escape the war between Turkey and Greece. He was a pretty amazing teacher actually, really the first teacher I truly enjoyed being in class with. I guess he enjoyed having me as well because all of a sudden, one day, he switched the book he was reading to us for our shared reading hour. I wish I could remember the name of the book he switched to, but I cannot recall the title. What I do remember though was that the book was about *me*. In this book, a young Indigenous boy was sent to a boarding school, he later plots and escapes to journey back home. The book describes how the boy was rounded up with all his siblings, and neighboring kids, and taken far away to a boarding school. The most memorable part of the book for me, was how the adults at the boarding school made all the boys' line-up the following morning after arrival. It didn't matter how old or young they were, they were forced into a line so long, they couldn't see what was being done at the front. As the boy

neared the front of the line, the horror of why they were in line was within eyesight. There were people from the school cutting all of the boys' hair, butchering it away within seconds. The cutting of Indigenous hair was horrendous, and the boy knew that it was cultural castration. Panic raced through the boy, and he began to move his feet out of the building, but it was too late. He was next in line, and his identity was severed. He would go on to escape from that torture camp, and a bear would befriend him, eventually guiding him home.

The next day after we read that section of the book happened to be a Friday, and there happened to be a school rally in the cafeteria. After all the students were ushered in, seated, and hushed, the school rally began. With its beginning came one of the most tortuous acts required of us children – pledging allegiance to the flag. I never really paid attention before, but there was no way in hell I was saluting the flag that day, or any day after that. I always knew that white people came here, that white people were problems, and that white people were dangerous. However, today was just a little different because that morning I wasn't just fighting, I was going to war.

I decided to remain seated and not join in on pledging allegiance, and of course one of the white women teaching assistants came over, and told me to pledge allegiance. I told her that I was not going to, and then turned my head away from her. Surprised that she was disobeyed, she went to grab a teacher (another white women), and when they both approached me to demand I pledge allegiance, I replied, that I was not going to pledge no matter how upset they got. The teacher threatened me with going to see the principal, and I replied "let's go see him then." The principal of course was no different, and when he demanded I pledge allegiance to the small flag on his desk, I told him that, "I will never pledge allegiance to a country that killed my people and raped my land." With that the principal went behind his desk, filled out some papers, and I was suspended and went home.

Although I knew about racism, about being hated, and about this not being white people's land, the Indigenous boy's experience had triggered my *Memory*. The centuries of memories reminded me that the school, and its system is at war with me. It is trying to tear me apart from my identity, and leave me walking around aimlessly like a *Yalti* (ghost). The astuteness in which I took my stand, and went to war, was triggered by the boy's Indigenous experience, and the knowledge was shared in my blood from the Earth, through its collection of knowledge over time and place. As Tuscaroran artist, Rick Hill explains, Indigenous knowledge is really Earth knowledge because it has witnessed all things (Different Knowings, 2013). Indigenous knowledge is rooted in place, and is reciprocal with the People of that place. Because it is of place, Indigenous knowledge holds with it the Indigenous experience with colonization. This is hard for many to understand because what we are talking about is something that exists in *Spirit*.

Dr. Leroy Little Bear (BanffEvents, 2015), explains the difference between western ways of knowing (in particular science), and Indigenous ways of knowing. Western science, he explains, likes to look at matter in particles, and in isolation. Western science is always trying to break down knowledge into narrower and narrower pieces. In contrast, Indigenous knowledge focuses on the greater connection and relation between things. This creates a network of communication crossing time, and human limitations, thus Indigenous knowledge is able to keep a circular connection with its People's through land and for generations. This *Connection* is what frustrates the colonizing State because it exists in *Spirit*. Because *Connection*, *Memory*, and *Spirit* all exist beyond western grasp, it will not be stopped, it will not be killed, and will always remain, just like the Indian, the beacon of truth in the myth that is America.

In the opening quote of this section John Trudell is speaking of the *Connection*. This *Connection* comes through living experiences, as does having authority on Indigenous education,

and what Indigenous children need in their education. The *Connection* is the teacher because it comes from the entities of Earth, and all things older than humans, and this is where western education and westerners stop, and are held up because their *Connection* to this land is tainted with blood of the Earth's children. It is here, at this point that western education, and western educators must either part, or choose to listen and learn.

Nuestras Pies

Imperialist institutions of higher education dictate the entire conversation, directs the lenses, and narrates the space, in which scholarly research discuss and *explain* Indigenous people and issues (Tuhiwai Smith, 2012). Our experiences as Indigenous peoples are boxed in, and constructed by imperialist's frameworks. Imperialism secured the capitalization of markets, and colonialism secured the capitalization of people (Said, 1993). The structures of imperialism are necessary to understand because not only does imperialism have a stake in the exploitation of resources, land, and people, but in the minds of those living under colonial rule. The exploitation of the mind requires understanding the strategy of psychological warfare, and its suppression of resistance, for decolonization to germinate and flower. Indigenous students will need to decolonize their mind, if they are to gain a sense of *Self*, form an Indigenous identity, and function autonomously. Relating our autonomous Indigenous knowledge and paradigms, in position to a colonizing body, does nothing but keep western knowledge in power, functioning as a tool of colonialism and imperialism, creating a *Positional Superiority* in the pool of knowledge. My research methodology of a *Counter-Hook* scoffs at this phony superiority, and it does so by harnessing my own Indigenous knowledge, and validating it through my Indigenous communities, families, and Indigenous scholars. To harness your own Indigenous research and

methodology, one must be strong in knowing that Indigenous knowledge is not validated by a colonial power of ownership, but by the validation of the Indigenous researcher's own Indigenous history, thought, and community. Indigenous researchers must resist the insistence to write and think within a Western frame of mind. Ownership becomes a key ideal (Tuck & Yang, 2012) because it is this idea of ownership which becomes pervasive in all matters, including history, validation, knowledge, and thought. Seeking to regain, or wrestle back knowledge away from colonial constructs of Western thought, is as wrestling away of stewardship of resources from colonial exploitation. In that it must take root in the fact, that colonists must move out, and Natives move in. In the frameworks of research, Indigenous knowledge must move toward, and remain at the center of validity, as Indigenous methodology radiates throughout a pan-Indigenous paradigm.

Indigenous communities have a culturally tumultuous relationship (Datta, 2018) with Western knowledge. This is why the blending of Western and Indigenous research methods could still oppress Indigenous peoples because blending still holds the risk of institutionalizing the oppression of Indigenous knowledge. Therefore, there is no blending in my narrative as an Indigenous researcher. It is not bound by Western academic rules, and it finds enjoyment in stretching, testing, and illuminating their limitations. As Indigenous researchers break-open the shackles of Western definitions, and begin constructing our own meanings, with a revival of our own lessons, we move from decolonization to healing. The Warrior Paradigm and Curriculum acknowledges that this move toward Indigenous research autonomy requires the Apache knowledge of *Hashkee/Meanness*.

Counter-Hook Methodology

Counter-Hook methodology is based on my experience as a boxer, and is guided by my *Memory in my Blood*. The *Memory* is guided by the *Connection*, so it exists in the ever-shifting flux that is the *Spirit and Heart* of the Indigenous Paradigm. In that flux is life, and experiences which are the greater parts of knowledge and wisdom. A warrior draws upon the wisdom of life experiences, whether it be their own, or shared by someone else. It is these life experiences, and many times the hardships of life, that are the lessons which trains someone to be a warrior, and a leader (Beck et al., 1977). As an Apache/Chicano, mercenary Kickapoo, and former boxer, I take my own step to veer left and head toward the acknowledgement of need for Indigenous Resistance in a *Warrior Paradigm*. The Warrior Paradigm can come hard like the crashing of wave, or easy like the light flow of a brook. It is here within the realm of the Warrior Paradigm where I create a Counter-Hook Methodology. Constructed from my life-experience, and complimented by an education I have made my own, this project's spirit of Warrior Curriculum is framed in Identity Resistance, fastened together with the lessons I have learned from my years as a boxer, and rooted in *Nalwood Go''aileh [It makes him strong]* the right of passage for Apache men.

The values, histories, and cultures that Indigenous people carry with them cast a different view on the world and its realities (Wilson, 2008). Indigenous people up to this point have had to defend their perspectives, and its differentia, from that of dominant scholars and systems. In her book, *Ceremony*, Leslie Marmon Silko (1977) describes the journey of a young man. The book follows him as he travels from one place to another. It is the journey that makes a Ceremony. In all ceremonies there is a journey – If you are sick you travel from sick to well; if you are injured, you travel from hurt to mended; and if you are struggling, you travel from trapped under, to

overcoming. It is the journey that makes Indigenous research and entering a Warrior Paradigm a ceremony because Indigenous students will no longer be the same, and in the same place, as they were when they began down the road of a Warrior Curriculum. They will be stronger and empowered. It is with the strength of 500 years of Indigenous Resistance which I, and this project, *knockout* the authority of western knowledge over Indigenous methodology.

Part of the Warrior Paradigm is recognizing the strategic structure of Western vocabulary. I myself, do not use the word "story," or "storytelling," to describe the oration of history, or oral lessons, that we Indigenous Nations use. I find the word "story" best relegated to describe a shelf in the library where myths and fables are stocked. Seeing my work, and the sharing of my history as storytelling, makes me someone entertaining or exciting to listen to, but titling me as an Orator/Sharer of History makes me an expert, and someone you should listen to. Western research ideologies and methods are often conducted through a binary lens (Datta, 2018) with a mind frame constructed in individualism. This poses a threat to Indigenous communities, as Western research and their methods, can either directly or indirectly impose their views, invading Indigenous worlds and outlooks. Invasive views can disrupt the harmonious *Connection* between Indigenous communities and their land, culture, and family. It is for this reason, the reason of threat of invasion, that a research framework from a Counter-Hook Methodology strategy is necessary. For every step Indigenous people take, as we travel through a culturally intrusive Western paradigm, we must realize we are in hostile territory. There exists an opposition, and it wants to bury us from existence to keep the *story* of America going. Every sense of Western curricula, is hoping and seeking, to disrupt and disconnect Indigenous people from their cultural umbilical cord. As Sandy Grande (2004) has pointed out – since its inception, the American educational relationship with Indigenous youth/students has been one of attempted

assimilation. And assimilation is cultural genocide. The truth is that Western paradigms holistically attack our Indigeneity. If we recognize that we are under attack, then an offensive we must make, and an offense of Counter-Hook Research Methodology is my weapon of choice.

What this *Connection* and Counter-Hook Methodology has done, is brought you into my fight plan, an Indigenous fight plan. Like all good boxers know, one of the keys to victory in battle is to bring the other fighter into your fight plan, making them fight your fight, so that you are able to execute what you have been training for. Therefore, the authority here is what the *Connection* has taught myself, and other Indigenous experiences through the *Memory in the Blood*. In this project, I will be drawing upon my experiences as an educator, and of struggles both won and lost. The heart of resistance will be reflected upon, in capturing the principles and spirit, of what an empowering Indigenous identity curriculum is as it wields the power of decolonization for the purpose of healing.

4. Nábilziih

(Data)

I was living in Richmond, California when I decided to make something of myself. The housing market crash was the backdrop, and my career as a tile and marble setter was pulled out from under me. Now that I had no job because construction had halted, and there was nothing but idle time, my drug use would go into full throttle. My drug of choice was methamphetamine, also known as *Crystal*, or *Meth*. I had been using meth since I was 16 years old, and did not quit until I was 31, stopping because I would suffer health problems that shoved me into a corner of quit, or die. Before it got to this point however, there was a rock bottom that I had to hit.

Richmond is a city located in the San Francisco Bay Area, closer to Oakland on the East side of the Bay Bridge. There was a beauty to the city of Richmond – the bay waters, boats at the port, and that for me is where it ended. Meth had grabbed me by soul, and squeezed until I burst into a full-blown drug addict. My drug use, and the drug-delusional world I existed in, had driven all my friends from me. I can't blame them because: 1) I was not living in reality, and 2) as one my good friends told me, it was "hard to watch [me] like that." My crystal meth addiction had stripped everything from me. My new truck, my tools that I would sell off, and eventually all of my dignity as I ended up alone, and only in the company of other drug addicts. My mind was blown, brain cells dead and damaged, and under complete apparitions of reality. I had become what I always despised – Pitiful. This drove me to quit meth, cocaine, and even tobacco in an instant.

When I share this with people, they always comment on how hard that must have been, but the quitting was the easy part. The hard part was afterward – the healing. Since the start of my drug use at 16 years old, until its ending at 31, there was 15 years of heavy damaged sustained by conscious and brain matter. The talking to myself still remained for a long time after stopping my drug use, and other damages would surface as anxiety and even panic attacks. It took a lot to heal my mind from the damage I inflicted, and the footprints would leave scars that I would still have to battle into my 40's. But I did say I healed, which is how I am able to write this dissertation today, and that started by doing something simple – sticking my hands in the soil of Mother Earth.

Nothing is more powerful than the healing powers of soil. From the Earth is where all life comes from. It is this Earth, and the working of the soil while I planted tomatoes, chili's, strawberries, and *sandias* that began to negate the negative spirits I picked up while walking through the dead in a drug-induced hypnosis. Every time I touched and worked the soil, the Earth would talk to me, and in conversation it would remind me of who I was, who She was, and where exactly I stood in this existence. In soothing tones, the Earth through its voice – the wind – would teach me about worlds before, and about floods and lakes that were now cleared out by man. She would tell me about 50-foot boas, 8-foot turtles, and mountains that scraped the sky. Healing through the power of soil was imperative because it is where the *Connection* starts. It allows for you to hear the soothing voice while you are captivated by the world's silence, and thus begins the bridge of communication – the *Connection*.

Sana Sana Culito de Rana

“To Indigenous People Worldwide, the land is both teacher and healer.”

-Michell, 2018, p.10

Healing can take place when we have begun to reconnect to the land (First Nations Health Authority, nd). The land is foundational to Indigenous identity because one of the first things we learn under settler colonialism is disconnection between land and people. If you can separate the *Connection* of land from its people, then you can disconnect their memory, and they will lose sense of who they are. Land-Based Education is the first step in regaining our true and complete Indigenous identity because it requires a radical break from a colonialist state-backed education system (Simpson, 2014). Indigenous knowledge is grounded in the land (National Centre for Collaboration in Indigenous Education, 2020), and is pivotal in Indigenous identity.

Land-based education connects Indigenous students not only to their lands, but their communities because it begins to give students the language to discuss colonial realities. Once Indigenous history has been framed against the false narrative of the state of America, Indigenous students will begin to realize that they are not what school curriculum and western society says they are, and they can begin to seek out who they are. Indigenous students from this point, can begin to look at the state of affairs with a critical-Indigenous lens based on the reality of their educational oppression, political suppression, and land deprivation. The *Memory in the Blood* is ignited through resistance. Tapping into, and rechanneling rage “can be a powerful energy source, helping youth of color discover what is great about them,” (Hardy, 2013, p.28). Directing rage through Indigenous resistance energizes the student to begin to search out for

more answers, answers to themselves from their own sources, and from the first source, the greatest teacher, the Earth.

The Earth is the greatest teacher/healer because the Indigenous foundation of intellectualism, identity, and physical roots are grounded in the wisdom and process of an un-deterritorialized symbiotic relationship, and shared intelligence, with the land and the surrounding world (Simpson, 2014). Indigenous knowledge is the core of Indigenous identity. *Self*, and the knowledge of self are rooted as “theoretical anchors” (Simpson, 2014, p. 7). Because “theory is generated and regenerated continuously through embodied practice” (Simpson 2014, p.7), a curriculum empowering Indigenous identity must be first centered around learning from the Earth and Her world, so that Indigenous students are re-tied to the land. Indigenous identity must start, as We did – from the land. “The land is used as textbook [because] once one learns how to read it” (Michell, 2018, p. 27) they will find a chasm of knowledge. From land-based education students can begin to create their Indigenous paradigm, their sphere of Indigenous knowledge, to be shared with each other. This is growth, this is Collective Conscience, this is *Memory in the Blood*, this the *Connection*. This is how Indigenous People move forward remaining Indigenous, and remaining strong. This is how We begin to heal. This is the Indigenous Educational *Counter-Hook*.

Through reflections and analysis of prior knowledge this project will be explaining: What an Indigenous Educational Counter-Hook is, and what it looks like. As well as, how the Counter-Hook can be made sustainable by examining what has worked, and not worked before, and why.

In working toward building a Pedagogy of Healing through a Warrior’s Curriculum, this project will be answering the following questions:

1. What is an Indigenous Educational Counter-Hook?

2. What does it look like?
3. How can it be made sustainable?
4. What has worked/not worked before, and why?

In answering these questions, the project will reflect on my personal experiences as a former student who is Indigenous, current Indigenous educator, and examine the curriculum and pedagogy of transformative Indigenous community schools in the settings of the two American Indian Movement *Survival Schools*: Heart of the Earth (Oh Day Aki), and the Red School. These schools were picked because of their foundations and beginnings being born out of Indigenous resistance. Born out of resistance to the kidnapping of Indian children, resistance to institutional education oppression, and resistance to societal suppression. The important component in these Survival Schools is that they were a form of resistance to structural power. This study will take with it the heart of that resistance, and will create this project's Indigenous curriculum focusing on identity, so that we build up the self-efficacy, agency, self-image, identity, and *Connection* of the Indigenous youth. This will propel the inner-man, the Indian, in the student to go out and challenge life, knowing they can accomplish everything and anything they want to. With the hopes that each will contribute to their community and autonomy in one way or another.

No More Polar Bears

“This was very long ago when all the birds, animals, and insects talked as we do”

- Palmer Valor/White Mountain Apache (Goodwin, 1994).

The land was not the only teacher, there were all her children, all of whom helped humans to survive, and who taught us what to eat, where to drink, and how to live cohesively with the land. We must return to, and begin to evolve our lessons of ecology, so that they are led with an Indigenous pedagogy, which espouses an understanding of the relationship of “land to food, local and global issues, diminishing biodiversity, [and] climate change, (Longboat and Young, 2013, Chapter 1, pg.10). We need a pedogeological approach which employs traditional environmental social practices, and relationship framework, which have proven to be sustainable for all Indigenous People across the world, thus countering a western-colonial scientific inquiry model. In other words, we must make the curriculum instill the philosophy and theology of Mother Earth, as more than a mere metaphor. Because of environmental degradation, plummeting loss of biodiversity, issues of sustainability, and climate change, Indigenous knowledge systems must be integrated and lead current scientific understandings (Kulnieks, Longboat, and Young, 2013, Chapter 1).

Maintaining the balanced relationship with biocultural diversity is kept by reinforcing Indigenous oration of history, and traditional Indigenous knowledge (Aziz, Volpato, Fontefrancesco, and Pieroni, 2022). Because Indigenous Education is neither Indigenous or education under western models (Simpson, 2014) it must occur using Indigenous processes within an Indigenous context. It must be built with Indigenous Resistance as a component because Indigenous people can only suffer, and be further disconnected from their umbilical cord with the Earth, when settler colonialist education sanctions power over the land they stole. When education is driven by profit and the propriety of land, then those who have been socially and physically displaced must fight for their future, they must counter the system built in place, so

that Indigenous governance, and autonomy, can finally take place, and step onto the word stage which so desperately needs it.

Lead (Indigenous) Counter-Hook

A Counter-hook can be thrown either one at a time, or two at a time.

One at a time would mean the fist in front (the Lead), hits first after the opponent has thrown and/or landed their hook.

I prefer to throw two counter-hooks – that is throw the lead hook, followed by the rear hook.

I teach this to my pupils because if one doesn't land, the other will.

And if they both land... you just caused your opponent some serious trouble...

Land-based education is about strengthening the Indigeniety, in the Indigenous identity of the student, so that it goes on to spark the autonomy of self, and reflect in the governance of community. Indigenous Education is always about strengthening the autonomy of Indigenous nations (National Centre for Collaboration in Indigenous Education, 2020). Land-based education counters strategically placed Western curriculum for assimilation because it grounds the student in the truth, that the land which their feet journey upon, runs through their veins as it did their relatives before. It does this by teaching the student how to learn from the Earth, and how to read lessons from the natural world around them (Simpson, 2014). This is the why the *Connection* is so important to remaining Indigenous because it is the umbilical cord to all that was before us. We must re-learn this, so that We can continue into the future with the Identity that is lived knowledge in our journey. Having the *Connection* is imperative to Indigenous

identity, and identity to health and well-being, and health and wellbeing to agency and success (Josewski, Leeuw, & Greenwood, 2023).

Land-based education is “land-informed healing” (Josewski, Leeuw, & Greenwood, 2023, p4) which has been proven to improve the mental health of Indigenous peoples because it allows for the Indigenous voice to be developed. This voice is a foundation for agency to foster and grow. Land and physical geographies give existence to people in creation knowledge. This grounds a spiritual connection between land and humans, and the world around us. For Indigenous People this is key in well-being, identity, empowerment, and agency because land-based curriculum creates an Indigenous paradigm wherein the framework not only reinforces the validation of Indigenous knowledge, and therefore the student, but challenges the hierarchy of Western perspectives. This redefines the relationship to one of non-conformity between Indigenous ways of knowing and dominant paradigms (Bartmes & Shukla, 2020). This is a practice of validating Indigenous knowledge through communal self, both locally, and Pan-Indigenously, thus strengthening the validation of identity and place in the world for Indigenous student(s).

Land-based curricula will be consulting experts in the land – Elders. That is, we start our curriculum by navigating the expertise away from outsiders who disconnect the relationship between land and people, and focus on Indigenous experts, who will not only pass on direct knowledge, but also help us to sustain our *Connection*. That is not to say that textbook and environmental science in contemporary form is not acknowledged as valid, it is just acknowledged after the seed of traditional environmental knowledge has been nurtured into a rooted, self-sustained, fruit bearing tree. It is here that the future Indigenous scholar will go into analyzation with the ultimate goal of seeking out a solution that will bring balance. What we do

when we teach and learn environmental science where the Land is the source of knowledge (Bartmes & Shukla, 2020), and elders the guide that source of knowledge, is deconstruct the limitations of Western thinking so that engagement takes place in a sphere where self, land, and the world around us all exist in connection with each other. This creates an outcome which is balanced in the relationship between People and Earth. When welling the source of knowledge from Indigenous and traditional sources, you teach intellectual freedom, autonomy, and self-determination over one's own past, present, and future. Directing our peoples' future through our youth by tapping them back into the *Connection* with elder and Earth knowledge is taking a principled stand, against an "academic industrial complex which cannot provide the proper context for [Indigenous] intelligence" (Simpson, 2014, p.17) because its sole purpose is to attack Indigenous knowledge systems. Sourcing Land-based education with knowledge stemming from Indigenous sources is the first (lead) hook thrown because it is resisting suppressive psychological warfare that is Western education.

The Kainai (Blood)/Blackfeet Nation, has constructed a land-based curriculum, where not only learning Bison hunting, skinning, and tanning (National Centre for Collaboration Indigenous Education, 2020) are part of their land-based curriculum, but where geographic knowledge is linked to self and home. The Kanai land-based curriculum creates a pathway for students to tie their geographic knowledge to their own homes, with connections to logic emotion, and spiritual elements. The emotional and spiritual component of the land-based lessons are reinforced with regular elder visits and teachings. Students learn about themselves through the land with the sharing of their history. Learning their history with the land, forges the *Connection*, the students feel tied with the land through spiritual and emotional learning. This all leads to a personal journey of growth, which strengthens the Indigeniety in Indigenous students.

“Raggedy-Ass Indians”

- Anna Mae Aquash

As part of the Indian Termination Policy, The Indian Relocation Act of 1956 was a public law which cloaked itself under the image of offering a step into the 21st century job market, and home life (Nesterak, 2019) for Native Americans. With slogans like *Chicago Indians Get Good Jobs*, the Bureau of Indian Affairs were drawing in Native people who were looking for a way out of poverty and hopelessness, relocating them into cities with promised jobs. At first glance this program could be viewed as a helping hand, I mean – *Free Jobs*. However, this was just another ploy by the American government to separate Indian peoples from their land, culture, and identity. It was a way to assimilate Indians, and get them to buy into the ideal of privatization. If America was able to remove the rest of the remaining Indians from their homelands, there would be no need for reservations. “Then, the government would make tribal land taxable and available for purchase and development. The vision was that eventually there would be no more Bureau of Indian Affairs, no more tribal governments, no more reservations, and no more Native Americans” (Nesterak, 2019, np.). This one-way trip sponsored by Relocation, is now responsible for over two-thirds of Native Americans living off reservations and in cities, away from their homeland. This move through Relocation did not only not make good on its promises, but brought other hardships for Native Americans as well. In Minneapolis and St. Paul Minnesota, relocated Indian families were living in squalor, facing discrimination, and working low-wage jobs because the promised jobs never materialized.

Under government sanction, local agencies began focusing their centuries-long war against Indigenous People in the new setting of concrete ghettos. They began to attack the roots

of Indian society through their new weapon, the social worker, and their power to remove Indian children from their homes (Public Broadcasting Station, 1980). Child abduction, along with the imposition of continuous western colonial education propelling cross-generational cultural and identity dissonance, spurred Native Americans in those communities to gather and organize. It was America's deep desire to steal and consume brown children that drove Native parents and community members, to organize the origins of the American Indian Movement, resulting in their two Survival Schools: 1) Heart of the Earth (Oh Day Aki), and 2) the Red School.

In 1972 the Heart of the Earth School (Oh Day Aki), and the Red School, were founded by Indigenous community members, and American Indian Movement activists of St. Paul and Minneapolis, Minnesota. The schools were founded to keep at-risk youth out of the hands of the social and youth authority systems, while providing them with a place to obtain an applicable and truthful education, and keep their family together (Davis, 2013). The struggle between Indigenous students, and St. Paul and Minneapolis public schools, was taking a toll on student morale, and surfacing as behavioral problems, and low academic achievement. The combination of low social and academic achievement, allowed schools and social workers to coordinate and label these children as *problematic*, thus giving power to the courts, to step in and begin removing these youth from their homes. The Survival School founders decided to circumvent this process, and created schools where Indigenous children would get a different kind of education. An education that would pertain to them, be about them, and by them. "They constructed a truly alternative school system, with an institutional structure and environment, and a set of governing principles that deliberately diverged from the public-school model that had alienated many Native children" (Davis, 2013 p. 101). The heart of Indigenous Resistance of what Indigenous warriors have created is the story of these schools, and the same heart of

Indigenous Resistance is the foundation of my Pedagogy of Healing through a Warrior Curriculum.

In the Survival Schools of the American Indian Movement (Davis, 2013), maintaining an Indigenous identity was the heart of the school, and the soul of the curriculum. The Survival Schools decided to implement their curriculum, with traditional knowledge, and skills of organized subsistence around the cycle of seasons, while adapting to their environment. Their students learned about what was hunted, planted, and harvested in each season. They were taught how to prepare the foods of each season, and use different textiles for clothing, as well as fashion and utilize traditional tools from the environment around them. Students studied how to live with the Earth, and in doing so, regained and strengthened their *Connection* to their relatives before, with prior knowledge to take with them into the future. The plugging back in to the *Connection* is how you counter a curriculum, which buries the truth about an illegal *state* on military-occupied land.

Because Indigenous history with the land is tied with colonialism and imperialism, Indigenous resistance to that colonialism must be included in land-based pedagogy. Land-based pedagogy must include the history of colonization of the land (Simpson, 2014), and with that history must be told the history of Indigenous Resistance. The history about broken treaty after treaty, genocide, and ecological destruction must be highlighted, so that in the history is Native resistance, and the need for a vigilant Indigenous Educational Counter-Hook. Land-based knowledge has been developed since time immemorial (Kimmerer, 2002), and teaching it to Indigenous Youth, places its validity right besides scientific ecological knowledge, which then places the Indigenous youth, and their agency in their identity, at the front of the line where

Geronimo, Sitting Bull, Lozen, Anna Mae A-quash, and Emiliano Zapata would want them to be.

Resistance and countering colonialism, and its military suppression, must be part of Decolonization Curriculum because one of the largest attacks on "Indigenous Knowledge systems right now is land dispossession" (Simpson, 2014, p. 21). We arm our students with knowledge of land and self because they are the ones in the ring every day, battling the opponent in a ring of psychological warfare-based curriculum. You cannot leave this out of Indigenous identity curriculum because it is part of Indigenous Resistance, and decolonization is the *Counter*, in the Counter-Hook. Without Resistance there is no fire that keeps Us going. It is this fire that all warriors carry with them. It is what makes the impossible, possible, like 52 Apaches squaring off against 5,000 American and Mexican soldiers. Without the Resistance and Warrior component in Decolonization Curriculum there will be no sustainability, and the Indigenous curriculum will eventually deflate.

As the Heart of the Earth School (Oh Day Aki), and the Red School were borne of Indigenous resistance through the American Indian Movement, so too must Decolonization and Warrior curriculum be birthed. It must be gifted life with the same heartbeat that has kept Indigenous Peoples moving forward through what will soon be six centuries of genocidal policies. The American Indian Movement was founded upon the revitalization of Indigenous culture (Davis, 2013). However, that revitalization could not move forward until a spiritual base could be laid. It is this spiritual base, the base of Our *Connection* to the Earth, to land that is the heartbeat, the lifeblood of Indigenous People. It is the power from this lifeblood of Resistance that borne the fight against social workers stealing Indigenous children in Minnesota in the form

of the two mentioned Survival Schools, that I form this Indigenous Identity Curriculum, through a Warrior mindset and application of *Counter-Hook Methodology*.

Chapter 5.
NALTSOOS ÁÑLE'

(Conclusion)

Rear Indigenous Counter-Hook

A Long Time Ago...

[Fox] opened a bag of darkness, and it spread over the world.

Creatures of the night loved it, but birds and little animals longed for day.

*The little animals played a game to win back the light – they won,
but one night-monster remained.*

*After the game, the first human – White Painted Woman –
gave birth to a son.*

She hid him from the monster.

When the boy was grown, he faced the night monster and killed it.

He was then called Apache – all [Warrior People] are named after him.

- Public Broadcasting Station, We Shall Remain [Geronimo]

Curriculum to teach the importance and relation of land must start with Origin History. Origin history grounds you to the place of birth, and rightful stewardship of the land. It is the foundation of truth in a colonized lie. For in knowing who you are, you can walk in the present, succeeding with the knowledge and power of your People's past. It helps strengthens the spiritual umbilical cord that is the Indigenous *Connection*, for the stronger the *Connection* the stronger the person. In this society of identity suppression, for the purpose of land requisition,

Indigenous students must be strong, and they must know that a sword is only a piece of iron until it is forged in fire. Because of the racial oppression and trauma that they will receive from a whiteness education, Indigenous students will need to be as hardened as steel.

“Racial oppression is a traumatic form of interpersonal violence which can lacerate the spirit, scar the soul, and puncture the psyche” (Hardy, 2013, p. 25). There are outcomes from racial oppression and the ensuing trauma:

1. Internalized Devaluation
 2. Assaulted Sense of Self
 3. Internalized Voicelessness
 4. The Wound of Rage
 5. Sense of not Counting
- (Hardy, 2013, p.25).

Internalized Devaluation is something that gnaws away at ethnic minority youth’s dignity. A reality, that Indian People are hated, causes Indigenous students to be reactive. The hating of themselves – Internalized Devaluation – is a direct reaction from racism, and is caused by the “deification of whiteness and the demonization of non-white hues,” (Hardy, 2013, p.25). After continuous devaluation the Indigenous student learns to hate being an Indian, and so it becomes very difficult to develop a healthy sense of self. An Assaulted Sense of Self is when students of color, begin to believe the lies of educational war tactics, and it comes from repeated messages of race and conquer, an onslaught of devaluation. Devaluation strategically targets one of the most difficult times in one’s life, adolescence, a crucial stage in identity development (Stantrock, 2023).

Voicelessness is the inability, or belief in the inability to defend yourself (Hardy, 2013). This wound is part of a systematic and entangled assault, resulting and fueled by internalized devaluation, causing the impairment of self-advocacy. Eventually Internalized Devaluation, an Assaulted Sense of Self, and Voicelessness coalesce within the youth to borne rage. This chapter will focus on nurturing each Indigenous youth's voice, by focusing on how to carry out and land your Rear Indigenous Educational Counter-Hook.

Discover and Uncover

"I'm not a creator. What I do is discover, and uncover. My job is [to] take the spark and fan it. When it starts to become a little flame, I feed it, and I feed the fire until it becomes a roaring blaze. Then when it becomes a roaring blaze I [place] huge logs on it, then you really got a fire going."

– Legendary boxing coach, Constatine Cus D'Amato (Explozive900 Pictures, 2013).

My teen years, twenties, and early 30's were very eventful. I spent about half that time in and out of different correctional facilities throughout California. I was a *Northerner*. Because of this classification, and my violent history with police officers, I was usually in Administration Segregation, which meant *lock-down* in my enclosed cell for 23 out of 24 hours of the day. Being in a cell for 23 hours a day can drive people crazy. You will hear them crying, or yelling, or pounding on the walls and doors for hours on end. People usually break down because isolation is just too damn tough on the human mind, and perhaps even harder on the human spirit. If you are *down for yours*, you will be locked down. If you don't want to go crazy serving time in the *hole*, then you better put together a routine, and not veer off of it for too length of time. My regiment consisted of breakfast, 1st workout, lunch, reading, nap, writing, dinner, rest, 2nd

workout, and then some reading and/or writing. Within this routine I would fit in the hour of recreation outside of my cell, but the time I got recreation, if I got it, was not up to me, so sometimes I would get out of my cell at 7am, and sometimes at 11pm.

Like the Indigenous kids in Minnesota, and Mestizo kids under multiple U.S. Presidential administrations, I too had my freedom taken away by an American institution – the Department of Corrections. Like those children I needed something to hold on to, something that would keep me afloat while I swam out of the cyclone waters of institutional human exploitation, and onto a shore of knowledge and empowerment: That something was Resistance, it was an education in Decolonization, and my Uncle Armando was the teacher. In the late 1990's and early 2000's, while in Administration Segregation, you were only allowed so many personal items, and two books (one of those being a Bible). My Uncle had found a loop-hole in this restriction of literature, and censorship.

When you would walk into *Uncle Mondo's* house it was filled with books. In fact, he had so many books, that he stopped buying bookshelves, and just bought planks of wood, with bricks for separation, to shelve his books upon. His favorite books were political works, those of a very harsh, and truthful critical nature. I still remember the title of one of the books he always talked about, *The Open Veins of Latin America*. I even used the information in that book, to *spar* with one of my professors at UC Davis. I shut him up about the United States bringing *Democracy* to Latin America, and he would never call on my raised hand again in that class. My Uncle Armando would take some of these books, and type up a couple of pages at a time, sneak their critical words a few sentences at a time in his personal letters to me. I was able to develop my critical lens thanks to my *Uncle Mondo* introducing me to authors like Herbert Hirsch, Corky Gonzalez, Vine Deloria, Malcom X, Howard Zinn, and Noam Chomsky. I had been getting in

and out of trouble in school since about the third grade, and it continued on as a young adult with the contemporary Calvary – the police. I was striking out at everything and anything. I was like a kid when they first come into the boxing gym: all heart and fire, with no technique or skill, no development. The critical works my uncle introduced me to gave me an opponent, it helped me develop my technique by introducing me to a world where I could articulate my anger, and my frustration, it gave me a voice, and honed my tone, so that when it landed it stunned. This was the beginning of a journey where my mind would become a warrior, not just my body, and would eventually lead to a state of decolonization, and personal Indigenous autonomy. This is how a Warrior's Curriculum finishes the Healing, and creates strong *[Nalwood]* Indigenous students, who can thrive and create a nourishing Indigenous world for themselves, and their communities. A critical lens founded upon Indigenous identity, and principals, will nurture, forge, and mobilize Native students toward a future with a plan for a Pan-Indigenous Global Revitalization.

Nalwood

Llegará un día en el que tendrás que ir a la montaña para solo.

There will come a day when you will have to go to the top of the mountain all alone.

No podrás llevar nada contigo, solamente un cuchillo y una cobija.

You cannot take anything with you except a knife, and a blanket.

No debes comer nada por cuatro días.

You cannot eat anything, or drink anything for four days.

Tendrás miedo, y vas a querer renunciar y correr.

You will be afraid, and you will want to give up and run.

Pero en la cuarta mañana, los Dioses de las Montañas te visitaran.

But on the fourth morning, the Mountain Gods will come to visit you.

Y es entonces cuando recibieras tu fuerza.

And then they will give you your Power.

~ This is the knowledge of coming of age for young man in Apache culture, and I shared it with my sons while I combed their hair, so that they would know who they are.

During one of my undergraduate years in Northern California, I was taking a sociology class called, Social Problems. Part of the requirements of the class was to volunteer at a place of non-profit for 25 hours over the course of the semester. I was having trouble finding a place to volunteer, so my instructor introduced me to an afterschool program that was being offered at a local middle school, right down the road from the university. Upon my arrival, I was greeted by the afterschool program director, a Filipina woman named Keyk. She greeted me with an, “I have the perfect place for you!” as she walked from me the front door, to a round lone table at the back of the school’s library, where a group of Indigenous boys were protesting their homework with their heads down on the round library table, their attention and cares off elsewhere. I knew right away what the problem was with their low grades, and classroom behavior. The problem wasn’t that the boys couldn’t do the work or behave, it was that they

couldn't stomach the work, and it manifested itself in their classroom behavior. What the boys needed was someone like them, who couldn't stomach the white lies, and lies about whites. What the boys needed was something that was going to strengthen their warrior hearts.

I began teaching the boys about themselves, just as my uncle taught me, and I taught my sons. I began by introducing them to Indigenous authors, critical authors, Native lenses of US History, and Native poetry. What I did to raise the academic and social success of those Indigenous students, was Counter-Hook the Western curriculum with a Warrior Curriculum based in Indigenous Resistance, and principals of decolonization. The boys were a group of Indigenous students ranging from grades 7th through 8th. They came from different Native Nations: Hupa, Yurok, Mexica, Colville, and one Apache kid, out there in Humboldt County of Northern California. During our time together, we all learned from each other, and in fact, we all healed together.

Since we were in Northern California, and pretty much all the boys had a relative on a nearby reservation, and they were pretty rambunctious, I started out with making sure they knew one Indian hero from their area, Captain Jack. Captain Jack was Modoc, and the boys loved hearing about him kick the crap out of U.S. Calvary soldiers. The ingenuity, strategy, and calculating patience, is what we all admired about Captain Jack. After a month of reading and learning about Captain Jack the boys' school attendance improved. Not that their insight changed about the curriculum they were being force-fed, it's just that they were stronger now, and knew that what they felt in the *Memory in their Blood* was right all along. Western curriculum's strategy of stripping their identity away was not working anymore, and they could feel it as they walked proudly into our First Nationz Indian Club meetings. As the course of school year would go on, we built a political framework around our Indigeniety with critical authors, and the study

of the Civil Rights Era by learning about the takeover of Alcatraz, Corky Gonzalez and the Crusade, and learning to embrace movements in alliance to ours, with books like the Autobiography of Malcom X. This grew the boys' ability to *spar* with the world around them, and they now knew they were capable of winning those *sparring matches* too. The ability to spar and win is always needed because being Indian, on a land built on trying to wipe you out in one way or another, is something that an Indigenous warrior needs.

The other something most of these young men needed was healing. Healing from being berated every day, whether in school, shopping in a store, or going out with their grandmothers somewhere. This is where Indigenous poetry came in. Now we had one boy in the group that was always just a handful. I mean we all loved him and everything, but boy, yeah, a handful, with a ton of emotions that just ran all over the place. I remember he pushed my buttons one day, and I kicked him out of the group for the remainder of our group time. I of course, felt miserable and guilty for losing my cool with the kid, and spent all night working on the next day's lesson plan. The next day when I showed up to do Club, the boys were sulking. I let them know that I had worked all night on something for them. We went in to the classroom that we were set up to use, I opened my laptop, went to YouTube, and played Paul Ortega's, Sunset Song. In a few verses of that song being sung that young man, who was so troubled, slumped his head down and began to cry. The song spoke about not fitting in with this society, and what life felt like running against the grain, and that is because these boys, and this boy in particular, were living a life against the grain of American society.

What you have to do here after the hurt has let go, is give Indigenous students strength, you have to arm the Indigenous students with knowledge, skills, and the *Hashk'e* [meanness] to want to defend themselves. Just as the Survival Schools focused on reviving and nurturing the

Indigeniety of students (Davis, 2013), so too did I focus on building up, and making strong the Indigeniety of the boys, letting them know that they are warriors, and warriors handle all things in life that are thrown at them.

That is really what *Counter-Hooking* is all about – taking away the fight strategy of your opponent by focusing, and carrying out, your own. It is all in the timing, and fighting your fight, in between the fight. The Survival Schools of the American Indian Movement chose to fight in-between the Minneapolis Public Schools system’s cultural annihilation against them. They did so by bringing back into regular practice, the spiritual component of Indigenous identity, with the study of seasons, why their cycles are important, and the ceremonies that go with the seasons. The cultural and spiritual identity learning of the Survival Schools was to provide Indigenous students with their own meaning to their lives, and to their feelings led by the *Connection*. This was a revival of the human spirit, of the Indigenous fortitude and strength because student’s saw that Indians were not dead, dying, or needing to culturally die a death of identity to belong and thrive in this colonized society. They saw that they could remain Indian, learn Indian things, and thrive with their ancestral knowledge. They found their place in the world, and purpose, and validation in being Indigenous.

My concentration on the *Connection* with land, culture, and spirit is the building up of Indigenous identity in the student. The Indigenous Educational Counter-Hook, is the building of the warrior, the grooming of the Resistance in the *Memory in the Blood*. Without this component the student will be built up but never achieve, and that is where the Survival Schools did not excel (Davis, 2013) – academic achievement. The greatest thing about Indigenous People was the ability to adapt. This Warrior Curriculum is about moving forward and achieving, about taking the past with you into the future, so that a sphere of Indigeniety can exist for future

generations, while creating a world that we may all exist in harmoniously. This Indian World will only be created under a Pan-Indigenous movement and for that we must create warriors, and we uncover these warriors with by Healing through a Decolonization Curriculum.

Izee'

Power is everywhere – it lives in everything. It might be known through a word, or come in the shape of an animal. We all have Power, but some tap into different rooms. Power speaks to those who listen. The greatest thing for one to have is the Power... it is a great responsibility.

- Public Broadcasting Station, We Shall Remain [Geronimo]: (Johnson, 2016)

After I graduated with my bachelor's degree, I moved back to the Sacramento Valley of California. I was in a pretty depressed state, as my only job opportunities were those that I could have been qualified for before my school loan debt. I did not know what I was going to do, and I did not know where I was going to go. As I was tumbling through the months after graduation, one of my students from the afterschool First Nationz group had called me. As I answered my cell phone, I heard Don's voice speak out in enthusiasm –

“Hey Chuy (my nickname). I just wanted to tell you that I graduated early!”

“You did little bro?! That's awesome man!”

“Yeah, and I am going to college too!”

“Really? What are you going to study?”

“I am going to be a counselor. To help kids like you helped us Chuy.”

Curriculum is a *spirit*. It exists, like all things powerful, in the cusps of realms. It is able to create and heal, or destroy. The Decolonization Curriculum I raised my sons with, and taught the First Nationz Group helped forge young Indigenous youth into accomplished and well-balanced men. Ten years later, those students from First Nationz are healthy and happy, and are moving forward with the healing of their lives. This is the future of Indigenous Curriculum: It starts with a Warrior's Curriculum – the Resistance from the *Memory in the Blood*. Then you create the lesson plans of Decolonization, which will contain the healing as the strength in agency grows. From there you can begin to instill the Indigenous Curriculum from the first instructions of how-to live in harmony with the Earth and others. There have been great non-Indigenous teachers, like Mr. Lirakis, but Indigenous Identity, Warrior Curriculum and Decolonization, must be taught by Indigenous people because in my experience non-Indigenous teachers begin to become *experts* on Indians, and We are not a subject to be mastered – We are People. Where do you think that passage in the preamble of the US Constitution comes from? – The Iroquois!

In order for Decolonization Curriculum to work, it must come from a Warrior Pedagogy of Indigenous Resistance. It must solidify the *Connection*, and the only way to do that, is have it be taught from Indigenous People, to Indigenous students, to carry out for the benefit of Indigenous populations, securing their future in a world that is currently a battle ground between their future, and their cultural and spiritual extinction. Indigenous people in America are living in a society where their spirits are devoured, so that their *Connection* to land, culture, and history are severed. This strategical amputation must be countered with as much tenacity as it has been carried out with over the last half millennia. The *Renewal* is around the corner, and if Indigenous people are to live on with the *Memory in the Blood*, then we must focus on fighting our fight

ahead. The Indigenous Counter-Hook is not about a direct attack against your opponent, it is about fighting, and executing your own plan. It about winning at your game over your opponents, that is to become strong enough in your own *Connection*, so that as life unravels you have Wins to count up. This project has been fashioned in the Counter-Hook Method because throughout the project I challenged traditional Western methods of research, and punched my own fight plan of Indigenous style of sharing and teaching. Resistance and countering colonialism, and its military suppression, must be part of Warrior Curriculum because one of the largest attacks on "Indigenous Knowledge systems right now is land dispossession" (Simpson, 2014, p. 21). We arm our students with knowledge of land and self because they are the ones in the ring every day battling *The Opponent*. Hiring Indigenous faculty based on Western credentials really only reinforces colonial authority over Indigenous intelligence, we should strive for our students to reach educational autonomy within a thriving autonomous society. That means not just our own Indigenous schools, colleges, and universities, but founding a global Pan-Indigenous economy, wherein our students are able to make lives and livings within a thriving Indigenous paradigm.

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