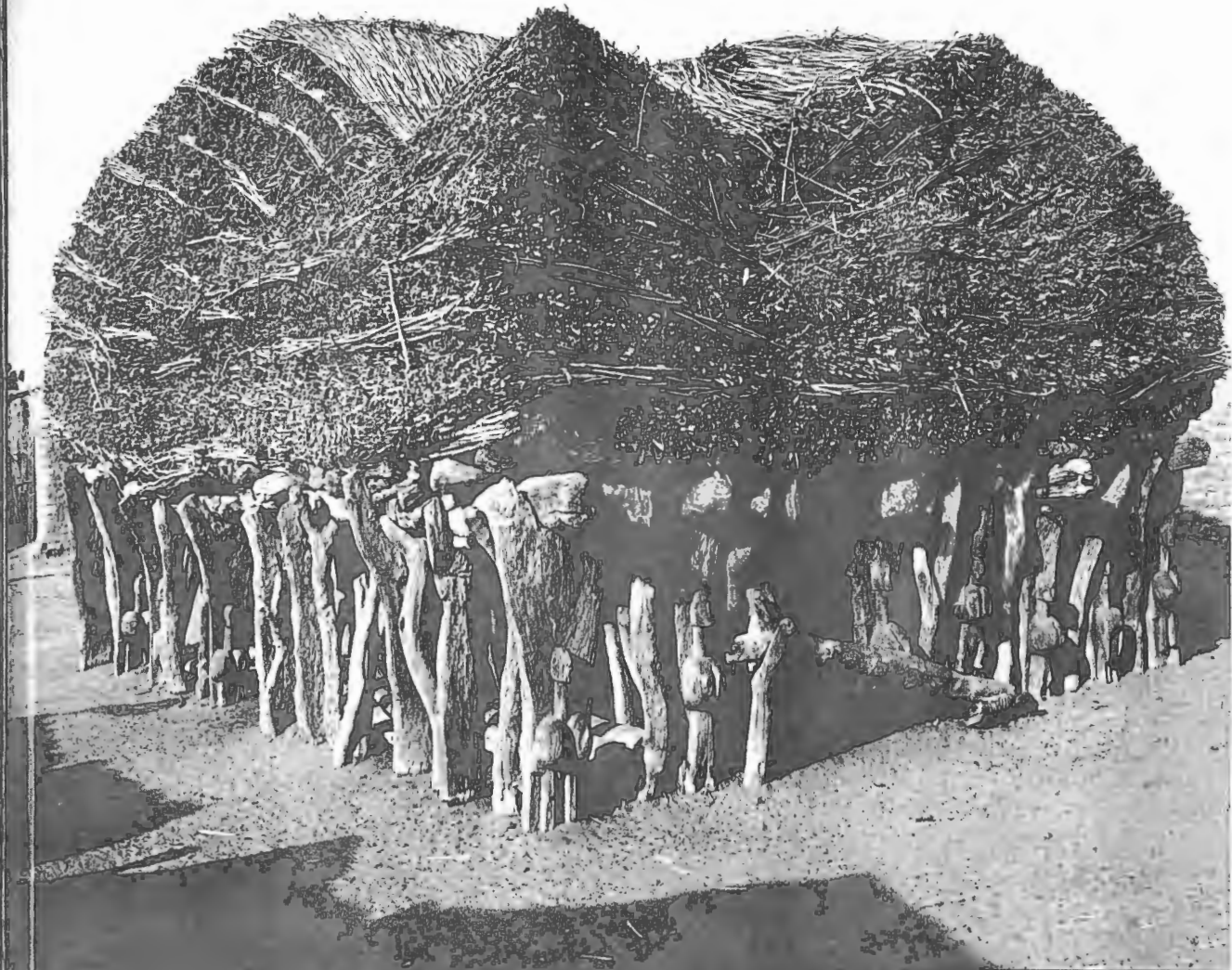


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HANDBOOK OF
CRITICAL AND INDIGENOUS
METHODOLOGIES



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Mathura Road, New Delhi 110 044
India

SAGE Publications Ltd.
1 Oliver's Yard
55 City Road
London EC1Y 1SP
United Kingdom

SAGE Publications Asia-Pacific Pte. Ltd.
33 Pekin Street #02-01
Far East Square
Singapore 048763
Printed in the United States of America

Library of Congress Cataloging-in-Publication Data

Handbook of critical and indigenous methodologies / editors, Norman K. Denzin, Yvonna S. Lincoln, Linda Tuhiwai Smith.
p. cm.

Includes bibliographical references and index.

ISBN 978-1-4129-1803-9 (cloth)

1. Ethnology—Methodology. 2. Ethnology—Research. 3. Social sciences—Research. 4. Critical theory.
I. Denzin, Norman K. II. Lincoln, Yvonna S. III. Smith, Linda Tuhiwai, 1950-

GN345.H364 2008

305.8001—dc22

2007047620

This book is printed on acid-free paper.

08 09 10 11 12 10 9 8 7 6 5 4 3 2 1

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3

FEMINISMS FROM UNTHOUGHT LOCATIONS

*Indigenous Worldviews,
Marginalized Feminisms, and
Revisioning an Anticolonial Social Science*

Gaile S. Cannella and Kathryn D. Manuelito

A transnational feminist practice depends on building feminist solidarities across the divisions of place, identity, class, work, belief. . . . In these very fragmented times it is both very difficult to build these alliances and also never more important to do so.

—Mohanty (2003, p. 250)

Feminist research epistemologies have played a major role in the conceptualization and reconceptualization of qualitative, and especially critical qualitative, research purposes and methods. In addition to equity and social justice for women, scholars and activists have even focused on and problematized constructions of gender. Theorists and researchers have used the various versions of feminism (whether or not consciously defined or labeled) to analyze, challenge, and counter dominant forms of knowledge, discourse, and institutional practices and to examine experiences in the everyday world (Olesen, 2005). The work of women of color has also forcefully

implicated Western White feminisms in the creation of the “other” (Collins, 1986; Hurtado, 1989; Mohanty, 1988; Zevella, 1987; Zinn, 1982). Various critical and postmodern feminisms, like standpoint research, have replaced constructions of the universalized “woman” with the recognition of specifically situated “women” located within varying complex systems of power (Haraway, 1987, 1988; Harding, 1987; Hartsock, 1997; D. Smith, 1992). Furthermore, a range of feminisms from diverse locations has introduced issues of voice, representation, text, and ethics to the conceptualization and practice of qualitative research (Fine, 1992; Mauthner, Birch, Jessop, & Miller, 2002; Spivak, 1988).

Theories and languages generated by those concerned with gender and oppression have fostered understandings of qualitative research that are multivocal, fluid, and hybrid. These understandings challenge the conceptualization of women/gender while at the same time recognizing the material effects of oppression and attempting to facilitate a social justice agenda. Many of these research issues are illustrated in the model of transgressive validity posed by Lather (1993) that would require the researcher to attend to the problem of representation, embrace uncertainty, challenge authority through multiplicity, and practice reflexivity. Feminist scholars from dominant and marginalized locations have questioned the purposes of research, used methods such as autoethnography that relate the personal to larger social issues, and even engaged in performative forms of interpretation (Case & Abbitt, 2004; Ellis, 1995; Wheeler, 2003). Feminist research conceptualizations and practices are wide ranging and acknowledge the complexity and diversity of human beings.

However, female "identified" forms of thought remain in the margin of society generally and continue to be relegated to the periphery of social science research, whether the perspectives are more closely associated with White female privilege or the historical marginalizing of female experience as intersecting other forms of oppression (e.g., race, sexual orientation, the discrediting of indigenous peoples). As evidenced by antifeminist movements, even in the academy, patriarchy and misogyny are alive and well (Lincoln & Cannella, 2004). Conservative backlash against women, people of color, and anyone who would dissent places all of us in the margins. We are pushed to the periphery by a contemporary invasive hypercapitalism that is transnational and patriarchal. This contemporary hypercondition would discredit, erase, control, or market for personal gain across individual, group, and geographic borders (Cannella & Swadener, 2005). Furthermore, the condition multiplies and intensifies the power of intersecting oppressions (Collins, 2000). As Mohanty (2003) stresses,

alliances across complex differences and power matrices are difficult but have never been more important than now.

The purpose of this chapter is to form an alliance of feminist, Native, and womanist worldviews that would provide a radical rethinking of the purposes, methods, and interpretations of research applicable to the construction of social justice in contemporary hypercapitalist patriarchy. We believe that native worldviews (especially those of women), traditionally marginalized feminisms, and womanist forms of female identification provide needed possibilities for activist reinvisionings of research as construct (and social science as disciplinary practice). This revisioning is especially necessary at a time when science (grounded in the linear notions of knowledge accumulation and progress that actually generate vulnerabilities to simplistic, dualistic thinking) is being attacked by those who would use vulnerabilities to reinscribe power over all of us. We recognize that "native" perspectives, the various feminisms, and activist, womanist forms of thought have been at odds with each other. These conflicts are understandable as people are embedded within different histories and various intersecting survival locations within patriarchy and colonialism. As authors, we struggle from our diverse locations to create a solidarity that bridges a Euro-American educated White feminist, mixed-race adoptive family orientation with a Diné (Navajo) female ancestry, mother-clan heritage orientation. We recognize that we share much (e.g., as females, friends, daughters, wives, mothers, and educators) but are entirely different in so many ways (also as females, friends, daughters, wives, mothers, and educators). Finally, we recognize that we all always run the risk of privileging particular perspectives and marginalizing, essentializing, or even erasing others, even as we attempt to join together reciprocally across differences. In sharing our hopes for a conceptualization of social science research that would increase social justice from within these differences, we attempt to create transformative solidarities that can

generate unthought possibilities for us as human beings who care for each other.

Integrating Native worldviews with traditionally marginalized feminisms involves the intertwining of disposition, theory, and actions. The purposes, questions, and methods of research must be transformed. Our narrative is categorical and linear, so obviously uses traditional, colonialist, academic forms of presentation—because we believe that for contemporary academic usefulness, at least the structure of “the master’s tools” (Lorde, 1984) must be employed. However, we attempt to ground our categorizations in Diné (Navajo) life heritage and epistemology (Manuelito, 2005) and expand from that point into the diversity of Indigenous perspectives, as well as the strengths and ways of being represented by the range of women of color. Infused with academic theoretical narrative and possibilities for transforming the practice of research, we move back and forth between life narrative and theory, hoping to explain while at the same time challenge and disrupt the dualisms created by our text and the theories chosen within it. We write together because our joining both symbolizes the diversity of women’s lives and feminist perspectives and the urgency with which we must create solidarities in the contemporary world in which new forms of patriarchy and colonialism are taking hold.

We propose an anticolonialist social science that would generate visions of egalitarianism and social justice. This anticolonialist social science would recognize the intersection of new oppressive forms of power created even within attempts to decolonize. Furthermore, new imaginings, the unthought social science, and egalitarian activism would be absolute necessities. Although academic writing creates an illusion of authority, and there is much debate concerning who speaks and how regarding the topics that we discuss, we hope that the reader will respond to our ideas as attempts to communicate, not as authority or new false truth, but as human beings who (from within our differences) hope for egalitarian forms of social justice.

■ SEEING THE PAST IN THE PRESENT: VISIONING AN ANTICOLONIALIST SOCIAL SCIENCE

Insidious Colonialism: Contemporary Patriarchal Hypercapitalism

As Diné Diné we were colonized by the Spaniards first, the Mexicans, and the Americans. The Spanish and Mexican colonizers imposed their names upon us so that many if not most of our people today have Spanish surnames such as Manuelito, Alonzo, Garcia, and so on. Surnames of fathers in the Euro-Western tradition conflicted with our Diné (Navajo) identity as being recognized as our Mother’s children. . . . I only heard and read denigrating commentaries about American Indians and Navajos in our books and from teachers in our school.

As a Diné (Navajo) student from early childhood onward, I had not heard any references in school of our Diné (Navajo) history. During childhood, in the company of adults and elders at family gatherings or community meetings, I often saw them wiping their tears when Hweeldi (The Long Walk) was mentioned and discussed. I knew that Hweeldi (The Long Walk) was traumatic and a time marker in Diné (Navajo) history, denoting a time of great suffering for our ancestors. Instead I learned in school about the “heroic” Kit Carson, who I later learned was the evil military person who rounded up the Diné (Navajo) and was responsible for the horrific treatment of the Diné (Navajo) during Hweeldi (The Long Walk). . . . I learned about Manifest Destiny in high school and college. As a youngster, I felt the stinging unfairness toward American Indians as nonentities who had no right to live and had to make way or provide convenience for a dominant, hegemonic society whose god favored them.

Federal policies have dictated who should be a leader in Diné (Navajo) society as in the 1934 Indian Reorganization Act when government men handpicked Diné (Navajo) men in each community. Women were not even considered, and most handpicked leaders were not considered as such in their own community (Iverson, 2002), yet they were selected to facilitate oil and gas agreements. Since the 1600s, mission boarding schools and, later in the 1800s, government boarding schools sought to

strip Diné children of their language and culture (Szasz, 1977). "Specifically, reformists [including women] worked together with the BIA to enact a social reform program that identified the American Indian family as ground zero in the cold war against 'Indian savages.' In these efforts, reformists served as the principal agents in the reeducation of American Indian women" (Grande, 2004, p. 129). The resulting repercussions of government interference upon our Diné (Navajo) society, especially Diné women, continues generation after generation and is manifested in the high suicide rates, violent deaths, and even the low academic achievement scores of our precious youth.

—Kathryn

The public, dominant history of American Indians has been formulated since colonization, not only with the assumption that (mostly) males of European descent had the "right" to represent (interpret and judge) the lives of "others" but through the construction and continued use of inaccuracies, misinterpretations, and misrepresentations. Labeling these inaccuracies the "Eurocentric error," Jaimes (1992) has demonstrated that even ethnographic, qualitative, and well-intended interpretations have distorted meanings in ways that constructed females as exotic and erotic, and peoples as tribal (read: "pack of wolves," "primitive or barbarous," or "inferior culture") and conforming (Jaimes, 2003, p. 4). Unconsciously, yet repeatedly committing this Eurocentric error, scholars have constructed and interpreted marginalized peoples as "artifacts," imposing characterizations such as "communal" in ways that distort prepatriarchal and precolonialist lifeways. Furthermore, mainstream feminism(s), even focusing on issues of individual civil rights (an important, but again Eurocentric concept), has not usually acknowledged "indigenism" (Jaimes Guerrero, 1997, p. 102). Human worldviews based on collective human rights, communal orientations, and constructions of sovereignty grounded in reciprocity rather than individual ownership have been treated as if nonexistent. The complex matrix of power generated by a patriarchal, colonialist Eurocentrism that attempted to eliminate all remnants of cultures that were matrifocal or egalitarian or that

represented a challenge to European male power is not usually addressed.

Native women and a range of women of color who identify themselves as feminists have pointed to similar forms of unquestioned Eurocentric assumptions (distortions). Initially challenging Euro-American feminist constructions of universal female experience and White, privileged criticisms of patriarchy (Collins, 1998; Mohanty, Russo, & Torres, 1991), most recently, feminists of color, especially Black feminist scholars such as Patricia Hill Collins, have described new forms of racism that rework and reconstitute the intersection of race, gender, and the various institutionalized forms of oppressive power that are embedded within Eurocentric and dominant American error (Collins, 2005). She demonstrates how chattel slavery, labor exploitation, and racial segregation have left their mark even today in cities with de facto ghettos, exploitation of children and young adults in prostitution, and debt bondage imposed on illegal immigrants. In addition, Collins expresses the concern that the "door of opportunity" (p. 84) opened in the 1960s is closing.

We agree with Collins and many others who would refer to contemporary times as also exhibiting a new colonialism, reworking the past in ways that are more insidious, that interconnect the violence of racism, sexism, and oppression of the poor (as well as increasing their numbers), with a form of culture erasure that is so thorough that it rivals physical genocide. This new colonialism (with all its forms of oppression) is a patriarchal hypercapitalism (Cannella & Swadener, 2005; Cannella & Viruru, 2004) that imposes market domination (another form of Eurocentric and American error) over diverse epistemologies around the world as if a superior and therefore legitimate authority. Underlying this domination is a reconceptualized and institutionalized matrix of racism, sexism, and classism that has become invisible. A recent example is the struggle for intellectual property rights. Corporate claims to indigenous knowledge (whether cultural practices or knowledge of the biological environment) employ Western definitions of science and free trade to literally perform "intellectual piracy"

(Mohanty, 2003, p. 232; Shiva, 2000). Shiva (2000) has demonstrated how the epistemologies of poor, indigenous women in India make possible globalization and biopiracy (knowledge of seeds, plants, systems of medicine) by "reading up" the power hierarchy from the locations of peasant women to the practices of the World Trade Organization (WTO). The United States patented approximately 4,000 plant-based formulations in the year 2000 from plants originating in India alone. The country of India is therefore taking steps to create a digital library of 30 million pages of indigenous knowledge to safeguard a 5,000-year tradition (Das, 2006) of a collective "intellectual commons" (Mohanty, 2003, p. 233), to create a database of knowledge that cannot be patented and sold. One of the most disturbing forms of biopiracy is that associated with genetic racism, as illustrated in the Diversity Project that would patent DNA from 700 groups of indigenous people worldwide in the name of blood certification as objective science (Jaimes, 2003). Were we not already aware that the practice of research is problematic (L. T. Smith, 1999), the contemporary acceptance of intellectual piracy and biopiracy would certainly clarify that position.

Rethinking the Consciousness and Purposes of Research

Research as construct is so deeply embedded within Enlightenment/modernist thought that arguing for its continued practice is actually a reproduction of the Eurocentric and American error. However, we believe that the contemporary world will continue to use the research-as-power construct. Rejection of research as practice is also most likely not an option; therefore, reconceptualization is of great importance. The Eurocentric error that assumes that scientists have the "right" (and ability) to intellectually know, interpret, and represent others should, however, be eliminated (whether that so-called right is imposed on individual learner, child, woman, man, Indigenous person, or anyone or group constructed as the "other" through fields such as psychology, sociology, and anthropology, or even by engaging

in experimental, ethnographic, or naturalistic research). As has been demonstrated from a range of research locations (Denzin, 2005), entirely different purposes and questions can be generated that would transform the disciplines and the conceptualization and practice of science in ways that would not assume the right to know, understand, or name "others." Describing the Māori principle of *whakapapa*, which locates Māori as connected morally to all things, L. T. Smith (2000) has clearly identified critical moral questions that should be asked regarding any form of research. These questions relate to the power inscribed through research as construct, whether traditionally designed or reconceptualized, and require the involvement of people in creating, conducting, owning, and judging research about themselves. Furthermore, Native and non-Native, Indigenous and non-Indigenous, must recognize that there is no singular voice, no prototype of Native or Indigenous peoples.

In addition, Cannella and Viruru (2004; Viruru & Cannella, 2006) have proposed that a decolonialist science would privilege research goals/purposes that no longer accept the Eurocentric assumption (error) that some human beings have the power to "know" others (whether cognitively or through personal stories) but would rather acknowledge and focus on the complexities of our contemporary sociopolitical condition(s). This decolonialist social science would (a) investigate ways that society(ies) produce(s) forms of exclusion and erasure; (b) examine new forms of domination, as well as reinscribe/reinforce codes of imperialism; and (c) facilitate community action research originating from traditionally marginalized people. Consistent with the long history of American Indian anticolonialist struggle, Rau (2005), a Māori educator, has insisted that this decolonialist perspective actually be referred to as anticolonial social science, a perspective that would challenge the illusion that decolonizing can eliminate the effects of oppression. The notion of anticolonialism then requires an orientation that is radically activist and does not support a false separation between academic research and transformative actions in the contemporary world.

Conceived from within hegemonic orientations, research cannot appropriately be practiced without questions of power always being addressed. Furthermore, research conceptualized as anticolonialist social science would acknowledge the intersections of various manifestations of oppressive power and the multidirectionality and complexity of that power contemporarily and contextually. We would propose that research as construct would then engage with public discourses and policy practices (ranging from notions of school readiness, to the purposes and practices of education, to constructions of mental illness, to views of sexual orientation and marriage and family) to determine the underlying and unexamined Eurocentric, dominant American assumptions, as well as who is privileged and credited, and who is marginalized and discredited. Research would take on a nonviolent revolutionary consciousness that would also transform the researcher (hooks, 2000). No longer would it be appropriate to label other human beings as "ready for school learning" or "exhibiting mental illness"; rather, the research focus would be on the underlying assumptions, the will to power, that creates such constructs in the first place. Even our current academic attempts to recognize, hear, understand, and celebrate (and, however unintended, essentialize) Indigenous or Native voices would be examined.

Research Interactions (Between People and With Data and Context)

Anticolonialist research interactions can be found in the range of postmodern, poststructural, Indigenous, and feminist techniques that have already deconstructed knowledge and engaged in various forms of discourse analyses in a variety of fields over the past several years (Cannella, 1997; de la Torre & Pesquera, 1993; Gandhi, 1998; Moraga, 1983). However, an "activist" anticolonialism would require that traditional and newly emergent methodologies be transformed into public conversations in ways that avoid the construction of dualist counternarratives that actually reinscribe modernist simplicities (Butler,

2004). Although sharing an affinity for coresearch with such practices as participatory action research (PAR), for example, anticolonialist social science would necessarily critique from within to avoid the reinscription of new (less overt, but insidious) forms of patriarchy and capitalism (for critiques of issues related to PAR, see Chambers, 1983; Escobar, 1992, 1995; Rocheleau, 1994). Furthermore, while agreeing with critical revolutionary pedagogy related to the "importance of contesting the unconstrained domination of capital that masquerades as freedom" (McLaren, 2005, p. 89) and the pressing need to counter capitalist reconstitution of institutions such as higher education, an anticolonialist social science would go beyond and outside of such perspectives. Anticolonialism would also avoid the reinscription of economic power that results when the dominant also becomes the method for the elimination of oppression/colonialism. Identification would be with the traditionally marginalized; for example, rather than privileging identification with males or Whites, anticolonialism would challenge the researcher to identify with females and people of color (hooks, 2000).

Anticolonialist research practices would be turned inside out to generate possibilities for continued dialogue with self and others regarding reconceptualization of even the techniques designed to counter colonialism and to generate unthought possibilities (see Viruru & Cannella, 2006, for an example as the authors place the ethnographic interview under the postcolonial lens). Anticolonialist research perspectives would, themselves, require continued examination as positions from which new forms of power could be emerging. Research interactions would be revised in ways that create transparent public conversations (not just academic dialogue) concerning philosophy, agenda, method, and results. Anticolonialism requires that no issue is off limits, yet all are treated with respect for complexity and influence on human beings, as well as positions that could unintentionally inscribe new imperialisms.

Black feminists and other feminists of color have called for and designed intersectional analyses of forms of erasure, domination, and exclusion since

the 1980s (Crenshaw, 1991; Davis, 1981; Yuval-Davis, 1997), valuable methods that reject essentializing while at the same time revealing power hierarchal matrices that frame social institutions (e.g., interactions between racism, gender, heterosexism, socioeconomic positioning, nationality, and ageism). An example of this research methodology is illustrated in Collins's (1998) analysis of the ties between gender, race, and violence in the United States. She illustrates how elite groups define violence and use those definitions to maintain power relations (e.g., placing private violence against women and children under erasure, excluding verbal abuse, legitimating violence within social institutions such as police actions). Furthermore, she constructs a conceptual framework that can be used for analysis of dominant forms of power and as vocabulary that would construct action. This framework is referred to as a matrix of domination and includes structural domain, social institutions that organize oppression; disciplinary domain, systems for managing power; hegemonic domain, justifications for and fostering of one's own oppression; and interpersonal domain, seductive pressures that lead to acceptance of dominant power structures (Collins, 2000).

■ RESEARCH AS EGALITARIAN AND ACTIVIST LIFE FORCE

Native Transformative Egalitarianism

I am a Diné (Navajo) woman and a Diné (Navajo) researcher. My Western name is unimportant in the Diné (Navajo) society, but the identification of my four clans is of utmost importance. To not identify who I am through my clans is an affront to Diné (Navajo) protocol as well as a display of disrespect for myself. Unlike the Euro-Western tradition of having a given name, I am first and foremost a member of my four clans, which represent my female ancestry, my mother, and grandmother's heritage. I belong to my mother's mother's family for generations previous and time immemorial. In the end, as Diné (Navajo), we all belong to our Mother and have the intense Mother-Child bond that specifies our relations to others,

both animate and inanimate, and our behavior is guided by who we are as members of our clan throughout our lifetime.

We are children of Asdzaan Nadleehi (Changing Woman). She made the first four clans from her body. . . . Kinaalda was performed by the Diyin Diné 'e (Holy People) when Changing Woman had her first period. . . . Colonization has manipulated and tried to crush the Diné (Navajo) identity. Yet, the Mother-Child bond in our society has remained. . . . It is evident in the ever-present Kinaalda, a girl's puberty ceremony, which is conducted widely throughout our Diné tah. It is evident when Diné (Navajo) men, women, and children all line up at the end of the Kinaalda, girl's puberty ceremony, to be touched and blessed by the Kinaalda, the girl representing and actually becoming Asdzaan Nadleehi, Changing Woman.

—Kathryn

Discussing Black feminist politics in contemporary times, Collins (2005) recently wrote that "being in one's honest body becomes an essential part of the 'force of life'" (p. 289). This quote illustrates much of the belief in the interconnectedness of life forms and nature, spiritualized egalitarian respect for all, and the importance of transformative actions that are found (however differently expressed) in Native epistemologies and feminisms from often marginalized or purposely discredited locations. These epistemologies can provide new (and/or reconceptualized) knowledges and ways of speaking, unthought possibilities, and positive emotional-intellectual locations from which to generate being with, and caring for, each other that are egalitarian and life affirming. While an anticolonialist social science may at first appear negative by continually focusing on the challenge to matrices of power, these challenges are only one component and one kind of knowledge that is necessary (but not sufficient) for an anticolonial, egalitarian consciousness. Various forms of being, understanding, and interpreting offer unlimited positions from which to construct social science.

For Diné, this point of reference for the interpretation of research is the relationship of Changing Woman to her children. Jaimes Guerrero

(1997) refers to this relationship as the feminine organic archetype, sacred images present in most Native creation stories. Furthermore, this construction of feminine is not the European, male-dominated form but a women-oriented egalitarianism. As members of Indigenous societies, Native American women were respected and influential. Male council members and chiefs were chosen by clan mothers. Women played critical roles in government as communal structures were designed for balance. Fluid sexual and gender roles were practiced with acceptance by all until Christian Europeans imposed judgment and patriarchy (Jaimes Guerrero, 1997). The status of women and men were equal (Blackwood, 1984). Although most societies were matrilinear, even in those that were patrilinear, women were not placed in subordinate positions. Although devastated by patriarchal European colonialism that was certainly not egalitarian and continually controlled by individualist property-based forms of American capitalism, Native societies have survived with major components of philosophical systems in tact (Schwarz, 1997). As an example, for Diné, the image of Changing Woman represents the power of creation, transformation, equality, and life as bodily realm (an entirely different ontological and epistemological perspective than that demonstrated in the dualist notion of separation of mind/body, objectivity/subjectivity, male/female that dominates modernist Euro-American science). This organic feminine archetype represents an egalitarian position from which multiple, even contradictory, epistemologies can engage equitably and with caring support.

Although questioned by some Native scholars as to method and interpretation (Jaimes Guerrero, 1997), Paula Gunn Allen (1992), of Laguna Pueblo and Sioux heritage, traces the roots of modern feminism to Native mothers. She states,

If American society judiciously modeled the traditions of the various Native Nations, the place of women in society would be central, the distribution of goods and power would be egalitarian, the elderly would be respected, honored, and protected as a primary social and cultural resource, the ideals

of physical beauty would be considerably enlarged . . . the destruction of the biota, the life sphere, and the natural resources of the planet would be curtailed, and the spiritual nature of human and non-human life would become a primary organizing force of human society. (p. 211)

She proposes that the historical attitudes and actions of early Native women influenced visions for human liberation around the world, including American feminists, as well as early discussions of women's liberation that were included in socialist literature and egalitarian rejection of European notions of aristocracy in the Americas. Furthermore, identification with the power of the female body (as evidenced by Diné blessings given to others as they are touched by the Kinaaldah, who becomes Changing Woman in the puberty ceremony) is a notion that is supported in a range of feminist perspectives, from Lerner's (1986) proposal that women identify with women to Walker's (1999) Black feminist construction of womanism.

The feminine organic archetype does not separate mind and body. Chicana feminists, for example, have used the body as a medium from which to theorize and illuminate the notion of border bodies using deeply personal stories to combine spirituality, geography, history, and diverse languages as embodied and *mestiza* (biologically, physically, or culturally mixed) consciousness (Anzaldúa, 1987, 1990). *La mestiza* embodies the potential for blurring the boundaries of identity, space, and time. Trujillo (1998) centers *mestiza* women as not to be essentialized but as a collective of multiple and unlimited possibilities. Some have even proposed the creation of a "decolonial imaginary," as a space for construction and balance of bodies and lives living within colonial patriarchy (Perez, 1999). This imagining of the multiple addresses the postcolonial scholars' perspective that cautions against focusing on the body in a way that reconstitutes colonizer and colonized (Loomba, 1998; Spivak, 1996, 1999) as entirely absent from human agency represented in the creation of dichotomies. These dualisms can actually result in a power relation that constructs greater possibilities for

oppression by creating an illusion that power is a simple, one-way process. *La mestiza* is the embodiment of challenges to dualistic ways of questioning, being, and interpreting.

Poststructuralists and feminists of color have illustrated transformational possibilities for the body by demonstrating multidirectionality within diverse practices and conceptualizations of maternity (Kristeva, 1987), the ways that women's bodies are spatially encoded as representing nation (Mohanram, 1999), and possibilities for unsettling bodies so that new ways for "bodies to matter" become possible (Butler, 1993, p. 30; 2004). Embracing, exploring, and privileging (without attempting to market) egalitarian, reproductive life force, and body knowledges from the margin would result in an entirely reconceptualized social science.

Collective Reciprocal Relations

Land is a macro prototype of our Mother, Changing Woman. Both land and the Hogan are synonymous. Both are "mothers" to our people. Land known as Mother Earth is not a metaphor to Diné. Mother Earth is a being who is a source of life, gives birth to all living creatures, and sustains the life of her children by providing them with food and protection. Mother Earth, like our human mothers, is priceless and not a commodity that can be sold or bought as real estate. According to Diné (Navajo) philosophical teachings, land and the environment exist as sacred space. For Diné, life is a journey through sacred landscape. Land, like the Hogan, is a place of conception, birth, growth and development, and death. Thus, the highest desire for Diné (Navajo) is to maintain their land through the acknowledgment of their sovereignty from the United States government. . . . Our four sacred mountains in each direction define our land, our space. As Diné we have traversed four other worlds previous and have stories of each of these worlds. . . .

—Kathryn

Using Walker's (1999) notion of womanism, Jaimes (2003) proposes a native womanism in which the female principle that calls for women to identify with women serves to challenge

patriarchal, colonialist, and capitalist oppression of both women and nature, forming a collective reciprocity that is relational and connected. This form of spirituality includes forms of indigenism and ecofeminism. For Native peoples, *indigenous* means living in reciprocal relations with one's place of birth. This relationship incorporates a native spirituality with a land ethic that celebrates biodiversity as the connection between the bioregion and human culture (Jaimes, 2003; Jaimes Guerrero, 2004) but does not accept the commodification of biodiversity.

Ecofeminism, a feminist-based environmentalism, offers unique epistemologies that assume interconnections between human and nonhuman, life and nonlife. Actually, these epistemologies avoid the construction of (and therefore challenge) such dualistic thinking (Plumwood, 1991). An ecofeminist ethic of care involves grassroots political actions (originating in the community) developed through the exploration of woman-nature connections, engaging in the theorizing and construction of knowledges that avoid dualistic, rational individualism (Plant, 1990; Warren, 1993). Examples include India's Chipko (tree-hugging) movement in which the traditional worship of tree goddesses and tree embracing were revived in attempts to save forests from erosion and cash cropping (Shiva, 1988), using an ancient paradigm that is actually similar to the emergent academic concept of agroforestry, and the Kenyan women's movement for the past 30 years to reverse desertification that has been produced by humans and to restore sustainable woodlands (Maathai, 1988).

Although ecofeminisms have emerged from a range of philosophical perspectives (with some views even generating causal epistemologies), the focus on the woman-nature connection (and the history of denigration) draws attention to new forms of conquest (of nature and ideas) in the contemporary world. The new forms are entrepreneurial, are market based, and even blur the boundaries of national sovereignty (Brown, 2002). The erosion (and/or genocide) of peoples, cultures, and environments is understood as inextricably linked by these new forms of conquest (Jaimes Guerrero,

2004). Corporate claims to both indigenous knowledge and biology, as discussed earlier in the form of intellectual piracy and biopiracy, are examples (Mohanty, 2003; Shiva, 2000). Liberal, cultural, social, and socialist feminists differ as to the ultimate focus for ecopolitical actions but are similar in emphasizing reproduction and the continuation of life on Earth (Merchant, 2005); ecofeminists would reverse priorities away from capitalist production toward sustainable reproduction and ecology. Furthermore, notions of sustainable development are critiqued as reinforcing dominance; people's oriented approaches that would eliminate poverty, as well as grant women control over their own bodies and resources, and the realization of basic health, employment, and security needs are emphasized (Braidotti, Charkiewics, Hausler, & Wieringa, 1994).

Neoliberal policies have supported market orientations that institutionalize a capitalist ideology of commodification (over nature, environment, culture, gender, ideas, and on and on). Globalization privileges privatization and the primacy of market rationality by facilitating competition and increased internationalization of business. Fleeing wage requirements, taxation, and regulation, corporations have expanded their operations transnationally. This extended influence over public and private spaces transcends national boundaries and has eroded the sovereignty of nation-states (an ironic condition considering that Native American, and various other Indigenous groups, have never been fully heard regarding notions of reciprocal sovereignty). Furthermore, economic decision making is replacing political (and potentially democratic) decision making (Brown, 2002). Combined with hypercapitalism, this decline in nation-state sovereignty undermines and even reconstructs the purposes of citizenship and the civil function of government. Poor women, children, traditionally marginalized people, the environment, ideas, the spiritual collective life force—everyone and everything is interpreted in relation to market investment and profitability. The conceptualization of citizen has been recast as consumer.

To illustrate, Mohanty (2003) discusses "privatization, labor, and the entrepreneurial university"

(p. 177). Deregulation, cost cutting, and discourses of privatization and market economies have invaded all aspects of society, as well as universities (Slaughter & Leslie, 1997). Exhibiting "academic capitalism" (p. 178), universities are increasingly restructured to function based on market rationalism both financially and related to policy. The professoriate faces loss of autonomy, intense monitoring, and decreased power in decision making (Currie, 1998). Academic citizenship is being actively reconceptualized in the corporate university as feminist and antiracist scholars face organized attempts to disqualify and discredit their professional and personal ways of understanding and experiencing the world (Lincoln & Cannella, 2004). In the past 30 years, the percentage of female professors with tenure has not changed as almost 80% of full professors are male and mostly White. The gap between male and female salaries has actually widened (Chait & Trower, 2001). Students are defined as consumers as professors are constructed as the proletariat who work for powerful corporate academic administrators. Discourses of investment, entrepreneurialism, and corporate partnership abound. The purpose of an education that would develop liberated citizens is reconceived as the development of consumer citizens (Reading, 1996).

Collectivist, reciprocal ways of being and living in respectful and honest relations are of utmost importance as we have increasingly denounced our connectedness, spiritualities, and possibilities in the name of competition, efficiency, individualism, measurement, and profitability. Social science discourses, knowledges, and ways of being that are caring, insightful, and that value our collective connections to each other (including all forms of life and "nonlife"), while fostering our diversities in ways that challenge commodification, may be the most needed contemporary emotional and intellectual acts.

Mestiza Warrior Activism(s)

I am also a warrior person as specified by my Diné (Navajo) name. I am not a warrior "princess." Most female Diné (Navajo) names have -Ba' as a suffix in

their name, describing and denoting us as a warrior. My family history stories contain references to women who bravely fought, protected, and provided for family. Oral stories of Hweeldi/The Long Walk provide examples of Diné (Navajo) women who courageously led or supported their people to survival.

The tragedy of the Oklahoma City government building that was bombed in the 1990s was referred to as the first ever terror in the heartland. Yet, I knew that thousands, if not millions, of American Indians died in the heartland of America while defending their land.

—Kathryn

Just as Collins (2000, 2005) discusses the separation of Black feminist thought from Black women's community activism, so too has the separation of Navajo academic lives (locating them in Euro-American institutions) from the Diné community resulted in less transformative power for diverse knowledges, discourses, and ways of being. Collins describes the activist resistance methodologies of women in the African American community as historical analysis; motherwork that focused on the development of identities that could withstand racist assault (a notion similar to othermothering in Diné culture); reviving institutions of civil society; using "an oppressed person's most potent weapons: information, analysis and positive group identity" (Cleage, 1993, p. 31); and activist Black community work (Collins, 2000). Furthermore, she stresses that Black and Latina community activists have historically attempted to generate ways to transcend their differences.

A related form of activism is evident in the Diné womanist warrior archetype (Manuelito, in press). Creation stories are replete with warrior women who fight to protect and shelter their children. Including the suffix *-ba'* which means *war*, women's names describe forms of endurance during war. This image is contemporarily played out as mothers and grandmothers take the lead in marches against relocation. Warrior strengths, wisdom, and critical judgments of Diné women are credited with the survival of a people. To some extent, this womanist warrior archetype embodies *la mestiza* mixed consciousness, an activism

that maintains a proud people while surviving within and confronting colonialist patriarchy.

At least some researchers in the social sciences have tended to consider their scholarly work to be activism, which in our academic communities may have been fairly accurate in the past. However, research that would reveal the will to power, challenge connections that create new forms of oppression, and construct an egalitarian essence requires new critical forms of activism. The traditional academic view of research activism that would collect human data yet remain intellectually separated from communities was never really egalitarian and is certainly no longer a viable option. Furthermore, even research conceptualizations (like qualitative participatory action research) that construct false illusions of equity or beliefs that the local is countering the global would require astute critical examination. Researchers can no longer be individuals who decide to interview others as if power were not an issue, fool themselves into thinking they are collaborating, or legitimate obtaining research funds from dominant sources with the false pretence that the money can also be used subversively (to counter dominant power). Political and academic activism has become much more complex. For those who would research and publish, academic colonialist powers that would further impose Euro-American errors (as if truths for everyone) have reinscribed old forms of review and exclusion, as well as generated new methods to discredit and silence (e.g., think tanks, conservative foundations, funding networks, attempts to discredit higher education; see Lincoln & Cannella, 2004). For those who believe that they should follow 1960s forms of social activism by marching and participating in nonviolent protests, locations of invisibility have been legislated that place those who disagree simply out of sight, with activism constructed as nonexistent (through media silence). The 1960s successes of special interest groups that attempted to address racism, sexism, and various other forms of injustice have been turned upside down as well-funded lobbyists representing transnational business agendas and conservative anti-democracy have become the leaders of special

interests. Furthermore, hypercapitalist patriarchy now uses money, religious rhetoric, or whatever means necessary to create an illusion of public outcry, protest marches, and grassroots activism related to their own issues. Forms of activism are necessary that acknowledge intersecting oppressions within a contemporary hypercapitalist patriarchal context that is so invasive that those who choose to confront and challenge risk being destroyed.

This contemporary condition requires a *mestiza* warrior activism for the construction of an anticolonialist social science. This radical activism would question the appropriateness of collecting data from "Others" (and obviously decry the creation of others) but would also focus on the unthought, the blurring of the accepted, and the generation of new images of being. *Mestiza* warrior wisdom would consciously construct new spaces for multiplicity, border essences, and woman identification.

■ RESEARCH AND MARGINALIZATION IN CONTEMPORARY TIMES

Native epistemologies and marginalized feminisms can actually serve as foundational for the construction of an anticolonial, egalitarian social science. While by no means representing a "theory of the development of egalitarianism" (a form of rationalist thinking that we would try to avoid), topics generated by Diné narratives provide an emotional-intellectual consciousness from which to approach social science research. A transformative egalitarianism would insist that the purposes of research are to make visible, center, and privilege those knowledges that have been placed in the margins because they represented threats to power, while avoiding the creation of new power hierarchies or the objectification of those knowledges (or people associated with them).

Research interactions are needed that allow for the different epistemological spaces from which to collect and analyze data without imposing power on others. For example, we (as researchers,

community members, women) may come to feel that we cannot collect data from "others" in ways that ultimately increase our authority as researchers (over the researched). The analysis of public and dominant discourses and the construction of new activist methodologies can involve research interactions that use public sources, so do not involve representing the "other." As we struggle together to form collectivist, relational ways of being and acting that are transformative, working together to determine our conceptualizations of knowledge, new methodologies should and will emerge. Because we must use research, and because new conceptualizations of research as construct are necessary, we must document our actions and possibilities.

This anticolonial social science would no longer accept the assumptions that human beings have the ability or "right" to define, know, or judge the minds, cultures, or ways of being of others. Rather, the focus of research in such a social science would be to (a) reveal and actively challenge social systems, discourses, and institutions that are oppressive and that perpetuate injustice (even if those systems are represented in disciplinary knowledge) and explore ways of making those systems obviously visible in society; (b) support knowledges that have been discredited by dominant power orientations in ways that are transformative (rather than simply revealing); and (c) construct activist conceptualizations of research that are critical and multiple in ways that are transparent, reflexive, and collaborative. Some of our research practices can be transformed and/or extended; many must be eliminated. Others will emerge as we struggle together to hear, respect, and support each other and the collective environment that surrounds us all.

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