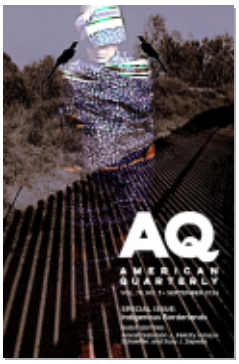
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The Mirror Within: Chicana Transborder Feminist Praxis on Kumeyaay Land

Cynthia Vazquez

Abstract. Tribal nations whose traditional lands overlap multiple settler borders, specifically on the US/ Mexico border, traverse a labyrinth of local, national, and international microscopic state-surveillances that consequently infringe on Indigenous sovereignties. Researchers working with border tribes navigate tiered layers of complex negotiations with power and the self. In this essay, I reflect on my experience based on my decade-long fieldwork with border tribes—specifically the Kumeyaay, who are the traditional land stewards of the Tijuana–San Diego region. I use autohistoria-teoría methodology to provide a mapping on how cultural intuition can lead us to places and spaces we never imagined being in and how transformational it is for both the researcher and community members. I unearth tensions, highlighting reconnections, and truly ask the question on how we can authentically and ethically work outside our communities. Questions on relations and praxis guided my work: What does it mean to be in relationship with the communities we work with, and why does our praxis matter as Chicanas working outside our community? I offer my testimonio as a guide for other Chicanas working with Indigenous communities. I hope my testimonio provides an entryway on how to center decolonial relational relationships—one that is based on growth, intuition, and knowledge production aligned with Indigenous sovereignties in the Borderlands.

How does one articulate a methodological process when it comes from the inside—intuitive? For years, during my time in graduate school, my committee members speaking about my transborder research methodology would ask me, "How did you do it?" How did you get that deep? That involved"—my answer was "I don't know, I just did." For hours, for days, that later turned to months and years, the "How did you do it?" question plagued me as a Chicana feminist who worked in collaboration with Indigenous communities for more than ten years on the US/Mexico border on Indigenous sovereignties.

During my fieldwork I continued to reflect on decolonial and relational methods—an autohistoria-teoría—what it meant to be in relationship with the communities we work with and why our praxis matters.[1] Early in my graduate training, I envisioned researching liberatory praxis based on Latinx identities and critical education—that would later shift to Indigenous educational

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liberatory practices on the border. How did this happen? It was through guides who saw another path for me. After I took a seminar in historical methods in Latin American history, my research changed to looking at California missions, mission schooling, and Indigenous resistance. My research journey took me to Campo Band of Kumeyaay Indians by a classmate who connected me to someone who worked closely with Campo. At this juncture of my academic journey, I began building a decolonial and relational relationship at Campo that later expanded into Baja California and into Juntas de Nejí—under the Kumeyaay Nation. The Kumeyaay (also spelled Kumiay) are the traditional land stewards of what is today known as the Tijuana–San Diego region.[2] Their lands span as far north as Oceanside, California, as far south as Ensenada, Mexico, and as far east as the Colorado Basin (including parts of the Salton Sea). The Kumeyaay are one of more than twenty border tribes whose traditional territory overlaps into the US and Mexico—they are divided by the border. Over the years of defending their sovereignty, the Kumeyaay have had to negotiate with the different tribal laws and policies of first Spain (1767–1821), then Mexico (1821–1848), and then the US (1848–current).

Questions on Indigenous sovereignty, education, and relationships emerged from my ten-year community-based work on Indian education programs and language reclamation with Campo Band of Kumeyaay Indians and Juntas de Nejí Ejido. In 2012 and 2013, I worked closely with up to twenty elders and youth, some of whom are enrolled Kumeyaay members from Campo and Juntas de Nejí communities, mainly with a group of activist grandmothers from Nejí, and from neighboring tribes located alongside the border. Each community's educational needs were unique. I use critical reflexive ethnography borrowed from Shannon Speed, and her seminal work with Indigenous communities from Chiapas framed my work on how to critically analyze the researcher's role—even if they are a Black Indigenous POC.[3] I questioned my role as a researcher (positionality): How do I conduct ethical research outside my community? And overall how will the community benefit from the work? These key questions helped me always keep in mind how I showed up and the goal of social change for the community. For example, the Campo were, and still are, invested in increasing high school graduation rates for their youth by centering Kumeyaay traditions, culture, and language in public schools. We were able to increase graduation rates when I was given the honor of being a tribal community liaison at a local East San Diego County school. My three-year tenure helped increase graduation rates in the community by creating a space for Native and Indigenous students and inviting community members

to be part of the school. In Juntas de Nejí, a group of grandmothers from the Meskuish clan are invested in increasing the number of language speakers, particularly their grandchildren, and focused on creating and running a grassroots Indigenous-led *escuelita* (schoolhouse). Both communities' visions focused on their sovereignty and leadership to teach their children and youth Kumeyaay traditions, culture, and language inside and outside public schooling—for their futurities.

Out of this work emerged a theme on how each community was heavily devoted in schooling *through* their worldview—one that centered Kumeyaay traditions and epistemologies while addressing disparities in their communities.[4] When traveling to Campo and crossing the border to work with the grandmothers of Nejí, I saw how the border functioned as a cyclical settler colonial surveillance institution originating from the mission systems.[5] If it was not for my personal experience with the border, I would have never made the mission-to-public-schooling pipeline connection.

My background as a community and political organizer, and a community educator, and overall, my dedication to dreaming about liberation and social justice brought me to a place in and on the border. The border is a site of transborder, transnational, and transglobal connections and disconnections. In this piece, I reflect on my transborder experiences as transborder reflections. Transborder reflections are the mirror we hold up to take a deep look within us. In this un/known place and space most do not dare to tap in, but for those who dare to be fearless, the mirror opens endless possibilities for transformation. Transborder reflections are what Chicana feminist Gloria Anzaldúa calls the liminal. Liminality is the place where we create while we are in the process of becoming and reuniting with the self.[6] This is the last stop, the last push in the birthing canal, where we see a glimpse of light shimmering and guiding us throughout our life journey.

The shimmering light kept me going for years in working with two Kumeyaay communities on supporting language reclamation, increasing graduation rates, and dismantling the border one brick at a time. I use *in-relation* to describe anticapitalist and decolonial relationships that are built on human connection and is more than a transaction in social science research. When scholars work with communities, there is a relationship that needs to be established outside the confines of academia, and it is within this space where in-relation is co-created, and it is nontransactional. Knowledge is reciprocated and operates organically. It is being present and seeing each other. From this place came a shimmering light, a light that connected me to two communities separated

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by a literal and metaphorical border that helped me understand myself, my community work, and what my vision of decolonial liberatory practices looked like from the ground up. This autohistoria-teoría looks at three aspects of the personal, the research, and the academic fields I straddle. In this offering, I am honoring my journey, paying tribute to those who came before me, and testifying to my more-than-a-decade transborder collaborations with the Kumeyaay.

First Offering: Reflection Within

As a Chicana feminist, educator, and community activist, Borderlands and Native American feminist literature influenced my community-based research on Indigenous borders, sovereignties, and border crossings. Chicana theorists such as Gloria Anzaldúa, Cherríe Moraga, and Chela Sandoval influenced my understanding of how to navigate the border, particularly the ethics of conducting research outside my community. Anzaldúa's theoretical framework in her seminal work *Borderlands / La Frontera: The New Mestiza* on the liminal space of the "in-between" guided me throughout my scholarly journey. The in-between represents the undefinable, the intangible, and the transformational, which allowed me to travel in between my community, outside my community, and in between the border—otherwise the transborder aspect of the liminality kept me in motion. The border to me represents a space in which legality is paused on the two-thousand-mile strip of land. In that space where time stops, it provided an entryway to the dialectical materialism—a space that is heavily state surveilled, the first stop before legally entering the country, while being a space of lawlessness, thus creating a paradox. Through my embodied experiences, my transborderness helped me navigate the paradoxical border that grew into a discernment, or what Anzaldúa calls *la facultad*. *La facultad* would later allow me to understand how to navigate liminal/transborder spaces as I was working closely with the Campo and Nejí communities. This intimate, embodied knowledge of the border-crossing realm guided me on how and when to negotiate structures of power in public schools and interactions at ports of entry to support Campo and Nejí.

In addition, my embodied experiences helped facilitate (re)connections between Campo and Nejí through language-reclamation classes. I was also given the honor by community members in assisting with border crossings for Nejí grandmothers, parents, and children. During that time, I was also given the honor of translating during the reemergence of Peon workshops and tournaments. Peon is an ancestral gambling game played at night by (usually) men of Southern California and Baja California tribes from the Yuman-speaking

people, whose lands reach southern Nevada and Arizona. Due to my connections with Campo and Nejí, I took on the role of a translator, liaison, and collaborator that helped bridge Campo and Nejí.

Although Anzaldúa's theoretical framework of the *New Mestiza* is limited specifically in her reference to essentializing Native Americans, her work to me as a Chicana engaging in transborder feminist praxis, on the liminality, opened a new dimension to think through, work through, and live through intersections on the legal contradictions of the border. Through my cultural upbringing in Los Angeles and later Las Vegas, Nevada, from a Mexican household, I learned firsthand about the liminal space in school and at home. With my cultural background fluent in telenovelas, ranchera and banda music, and Catholic norms, I was aware from a young age that there were two worlds I straddled: the Mexican and the American cultures. I learned how to speak English in fourth grade, when bilingual classes were no longer being offered after that grade level in California. Coincidently, the California fourth-grade curriculum required teaching about California missions. I remember making a replica of a California mission with popsicle sticks. Because we moved around frequently, I had the unique experience of leaving a school and returning later that year to the same school, although after returning, I was not placed with my peers; instead, I was placed with the English speakers—Americans. This is the moment I witnessed how Latinx students were behind. Maybe we were behind because we were not offered a transition from Spanish to English or maybe because there was lack of resources to help us transition into an all-English classroom, or maybe because systematically, we do not receive quality education.[7] But what was true for me was that I was now alienated from my Latinx peers. At this juncture in life, I learned to observe how schooling tracked us, and it would continue well into my high school years. I was considered an English Emergent Speaker, although I was born in the United States and went to an American school.

Another meaningful shift happened then that would change my life—I was sent to Mexico to attend school in my parents' rural small town to be "saved" because of my rebelliousness during my freshmen year. School, in many ways, failed me, and by the time I was in high school I was no longer interested in graduating. That year was the most transformational year of my life and changed my trajectory. Mexican schooling showed me what authentic relationships looked like between teachers and students, with family involvement in school and support for all students. At that time, I observed how ahead students were compared with my education in the United States. I witnessed the discrepancies

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and the lack of quality education available to Latinx students in the US, and from that moment I pushed myself to receive top grades in Spanish, and when I hesitantly returned to the US, I was motivated to continue with my education. My transformational anger motivated me to finish high school, attend community college, transfer to a university, and attend and finish a master's and doctoral program.

What I did not know then was what I know now, there was a vocabulary for what I was already experiencing.[8] I intuitively picked up on the inequalities, slowly revealed the cracks in the institution, that would motivate me to uncover the truth. The fire inside of me was lit, and this light would motivate me throughout my life. I became an organizer in Las Vegas and pursued politics later as my passion for social justice shifted into education. Those lived experiences shaped my ideas on liberation, gender equality, and social justice for all. Schooling played a pivotal role in my life: This institution with its long oppressive history would now become the center of my research on how to push back against it, dismantle it, even burn it down—this became my Chicana transborder feminist praxis on the US/Mexico border.

Second Offering: Specular Reflection

My cultural background, a Chicana transborder feminist praxis, is grounded in decoloniality and relationality. Drawing from David Delgado Shorter's Borderland methodology, where he reflects on his academic journey and how his methodologies emerged out of his community-based work with the Yoeme, he describes how Borderland methodologies are not bounded by geography, discipline, or culture.[9] It is a methodology that

> provides a way of learning with people who position themselves flexibly within multiple power relations (those of race, tribe, nation, sexuality, and interspecies kinship, among others). . . . enables us to better understand ourselves and our labor as internally whole rather than bordered between *dos lados*, one "professional" and the other "personal.". . . [helps] develop ethics of cooperation unbounded by loyalties to capitalism, nationalism, or institutional religion.[10]

Delgado Shorter's articulation of how a Borderlands methodology is less a methodology than a reflexive research praxis that helps us reflect on our roles as researchers and the impact we have on the communities we work with, and the impact communities have on us. It is more than a "professional" relationship; for some of us, the relationships we build with communities over the years become an in-relational relationship, one based on reciprocation and authentic

interactions. From my community work with Campo and Juntas de Nejí, I was able to unlearn, learn, and grow with each community to understand how ethical research, one that is decolonial, is conducted on the ground level. For example, my work with the Meza grandmothers on language reclamation grew from language camps that later grew into *la escuelita* (language schoolhouse).

The Meza grandmothers defined their goals, how they wanted their language documented, and who had access to the information; from this place our decolonial work, visions, and dreams became reality. I did not know how to work a video camera, but I learned. I did not know how to obtain grants, but I learned. I learned by doing and being present. It was necessary to build a connection and dedication to sustainability and longevity of the language camps that eventually became a schoolhouse for Maestra Yolanda. Everything I learned, I learned in the field. My ethnic studies training helped me understand how power operates in these spaces and how race, gender, and class intersect in insidious ways, but it was through Nejí and Campo that I lived what decoloniality looks like on the ground level. Learning how to speak Tipay included taking long walks with the grandmothers. Working in the school and witnessing racial tensions within the community and outside the community illuminated for me how these were mission hauntings present in California schools and on the border.[11]

My second guided methodology is what Delgado Bernal in her Chicana feminist epistemological framework calls for Chicanas to incorporate our cultural background into our research. Delgado Bernal's cultural intuition is defined as the understanding of how we as Chicanas bring in a complex view to our research when it comes to documentation, interpretation, and analysis because of our multicultural backgrounds.[12] Cultural intuition helped me navigate border crossings with the Kumeyaay because of my familiarity with and relationship to the border mainly because my family used to cross the Tijuana border from Los Angeles and San Bernardino to visit family in Rosarito and Ensenada. This intimate, embodied knowledge of border crossing guided me on how and when to negotiate structures of power in public schools, as well as in my interactions with the Border Patrol at ports of entry. My cultural intuition will always be connected to Borderlands methodologies—I embrace what I call Borderlands intuition. Complex and situated in the unknown, Borderlands intuition moves into the communal, into the transborder, and into the transnational. It will forever be global because Chicana experiences are multilayered.

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Third Offering: Testifying Transborder Collaborations with the Kumeyaay

Borderlands intuition guided me right into working with Indigenous communities whose traditional territories overlapped multiple settler colonial borders and pushed me to think about how borders affect Indigenous sovereignties. My work with the Kumeyaay taught me that Indigenous sovereignties are centered on Indigenous pedagogy, and that Indigenous pedagogies branch out into five areas: teaching, learning, embodying (through land and body), identity, and spiritual. All of the five branches grow slowly, and because they grow slowly, gradual growth allows for (re)connections, (re)pairs, and relations to take hold among individuals, families, communities, and nations. These were the spaces where time paused and we were present with each other; in that space and place, transformational transmissions of knowledges and experiences grew.

Reconnections, repairs, and relations occurred between Campo and Nejí through the traditional game of Peon.[13] In California, Peon, along with other Yuman traditions such as Bird Singing and Bird Dancing, was on the verge of going dormant after the boarding school period that ended in the 1960s in the US. Exactly at this point, in the US a reemergence in reconnecting with Bird Singing, and later the game of Peon, is revived by a group of young Bird Singers who are now elders teaching the next generation of Bird Singing as an extension of Peon. Unfortunately, as Peon and Bird Singing and Dancing reclamation efforts were taking off in the US, similar Kumeyaay traditions in Mexico appeared to have gone dormant (or, if practiced, were done secretly). Today there is an active process of reawakening Bird Singing and Peon for Baja California Natives—including Pai-Ipay, Cocopah, and Kiliwa. Peon is more than a game. Peon is connected to the language of the ancestors; it is a pedagogical tool embodying language and culture. It is connected to land and spirits, connected to embodied knowledge systems, and connected to the people.

After I worked with Campo and Nejí for more than a decade on language-reclamation camps, on increasing graduation rates at an East County local high school, and on other Kumeyaay educational projects, my relationship with both communities merged on July 17, 2021. After many losses in the community from COVID-19, I had the honor to invite Peon instructors from the US, who are also Bird Singers, to *la escuelita* for the first language camp following the quarantine. The first northern relatives to visit Rancho Mesquish taught the children how to play Peon. Northern relatives began their Peon teachings at dusk, as is the tradition; they scavenged for wood and prepared the fire that

would light the dark summer night for the children of Nejí. Peon instructor and Bird Singer Ral Christman (Viejas Band of Kumeyaay Indians) put on his cowboy hat and transformed into the referee, also known as Koy Me.[14] He began telling Peon's origin story in English, which was translated into Spanish by one of Maestra Yolanda's Mexican students who is a good friend of the community, alongside him.

Peon's origin story started before dusk and went well until after the sun went down. Ral conveyed how playing Peon takes both mental and physical strength; it requires remaining in a kneeling position all night while singing and trying to win the game—something not many can handle. He elaborated on how requiring captive warriors to kneel for hours was used as corporal punishment, but for his people kneeling while playing Peon is an act of valor, endurance, and patience. Ral taught young people the importance of their history and the importance of reconnecting with each other and of having pride and strength—all attributes needed to learn their language. I could see how the faces of the children (and the faces of their parents and grandparents) changed as they learned about their history and their patrimony; in thinking back on this, I realize that they were not prepared for the evening and what they would gain from the experience.

Once Ral finished the original tale, another Bird Singer brought out blankets, coyote bones, and the *palitos*—sticks used to keep track of points. Alongside their parents, the children learned how to play Peon. Singing in chorus after the Bird Singers, they cleared their vocal cords and shaped their lips (shyly, at first) to enunciate the sounds of their *antepasados* (ancestors). The game ended at around midnight. The winning team won a little pouch of money—a pleasant surprise for the kids—which is a common tradition.

From this event, Nejí and northern relatives rekindled a relationship last shared by their ancestors that would materialize further in 2023 with the first official invitation to Campo's Star Gathering. Nejí and Campo would reconnect by playing Peon. During that summer, I had facilitated border crossings for Maestra Yolanda and served as a translator. Close to ten years later, Campo and Nejí would reconnect playing Peon—but this time Maestra Yolanda traveled with her children and grandchildren up north. These were the beginning moments of reigniting the fire of transborder (re)connections.

My Borderland intuition brought us to a place where I could use my Borderlands background by facilitating border crossings—including arranging documentation, meeting with the Border Patrol, assuring we had lodging and transportation to and from Nejí and Campo. On the first border crossing, in

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preparation for Campo's annual Star Gathering, we scheduled our first Peon workshop in May 2021. This required waiting—the standard four hours on a weekday—for fifteen people to cross the border: children, parents, and grandparents. From my many personal experiences of crossing into the US from Mexico, it was important to me that during the processing everyone, especially the children, was treated fairly and respectfully. Border scholars have documented border crossings as carceral spaces, and our experiences were no different.[15] Indigenous crossings are not like any other border crossing because the Kumeyaay must go through a "special" process, documentation may take time, it is not uniform, and the "special" privileges may be revoked at any time.[16]

There were many moments when we thought the agents would not let us cross. Throughout they asked questions like "Why so many?" "You know you can't do that." "You know you can apply for a visa." These were intense moments for all of us.

Later I spoke with some of the children about their experience. Itzia, fourteen, said, "My experience crossing it was really long, and it was really emotional and nervous. I was nauseous. . . . I thought there were going to be horses, but it was different. I thought it would look like with cabins, but it was very different." Though her processing took less than one hour, to her, "it felt like it was six hours." Itzia blocked out parts of the process, like when they took her fingerprints. Remembering difficult moments and forgetting others is all part of border crossings that we have all experienced.

After four agonizing hours, and one hour behind schedule, we were finally able to join Chairman Marcus Cuero from Campo, who was waiting for us to ensure our safe passage on the other side of the border. After we safely crossed, we rushed to the Peon workshop, where there was dinner waiting for us. Immediately after, the children got ready to play. Campo's young players were also novice learners. Chairman Cuero and one of his relatives were Peon instructors for the night. Children learned Campo's song, and a little after dusk they started the game. Campo and Nejí children faced off on either side of an imaginary fire, launching their evening of learning, singing, and playing together that ended late at night. Since the drive back to Nejí would be dangerous, we realized (completely unprepared) that we needed to stay overnight. Community members rustled up blankets, pillows, and cots for our impromptu stay in the basketball gym. Children played with each other until late at night. The following day, we walked across the border into Mexico.

Conclusion

One of my fondest memories while working with Maestra Yolanda and her older sister on Peon reclamation was when I witnessed how both grandmothers relived their childhood while Ral was teaching Peon the first summer night under the moon. It was at that moment that I understood the significance of the work we had been doing together for more than a decade. Seeing how both grandmothers turned into girls similar to when they witnessed their elders play Peon, I still remember how the fire illuminated their faces. It was a joyful moment to witness how our lives are cyclical, how we return into our inner child, and how language reclamation contracts and expands over time. There were many memories and experiences I cherish to this day—I am deeply grateful for the time I spent in Campo and Nejí. My time with each community helped me understand my positionality from a critical standpoint, and as a researcher, I embodied what decolonial relations actually look like on the ground level. My Borderlands intuition helped negotiate power to traverse an unknown space with community members. My background in translating for my parents when I was younger came back again in helping translate for community members when we crossed the border. My intimate knowledge of border crossings helped bridge two communities on a path who are working to assert their sovereignty while reconnecting with each other. There were many times that the border played a role in the disconnections and other times it played a role in the reconnections—contract and retract, always in motion. Ultimately, witnessing the growth and being allowed to testify how decolonial relations operate in the border is an honor and privilege not many people get to see or experience. These experiences helped shape my understanding as a person and researcher and what it means to be in an authentic relationship and collaborate outside my community.

My offerings on the liminality played a role in birthing possibilities between communities and within them. Indigenous borders are now the driving force in Chicana/o/x studies and Native American studies. Indigenous borders are deeply connected to Indigenous sovereignties because they help us understand our relationships (individual, family, and community). Indigenous sovereignties help us understand decoloniality in action. As I work to understand my work and how it bridges both fields, I know that Borderlands intuition will always guide me into the unknown places most do not dare to look—from this place there will always be a place for growth and understanding.

Notes

1. Gloria Anzaldúa, *Borderlands / La Frontera: The New Mestiza*, 4th ed. (Aunt Lute Books, 2012).
2. I will be using the *Kumeyaay* spelling to refer to Kumeyaay from the US and the Spanish spelling, which is *Kumiay*, to refer to the Kumeyaay from Baja. I use spellings used by community members and how they identify—these spellings might deviate from how other Baja communities self-identify.
3. Shannon Speed, *Rights in Rebellion: Indigenous Struggle and Human Rights in Chiapas* (Stanford University Press, 2008).
4. Dian Million, "Intense Dreaming: Theories, Narratives, and Our Search for Home," *American Indian Quarterly* 35.3 (2011): 313–33.
5. Cynthia Vazquez, "Transborder Indigenous Education: Kumeyaay/Kumiay Education Sovereignty on the U.S./Mexico Border" (PhD diss., University of California, San Diego, 2022).
6. Anzaldúa, *Borderlands / La Frontera*, 100–102.
7. Tara J. Yosso, *Critical Race Counterstories Along the Chicana/Chicano Educational Pipeline* (Routledge, 2006).
8. Jeannie Oakes, *Keeping Track: How Schools Structure Inequality*, 2nd ed. (Yale University Press, 2005); Angela Valenzuela, *Subtractive Schooling: U.S.-Mexican Youth and the Politics of Caring* (State University of New York Press, 1999); Tara J. Yosso, "Whose Culture Has Capital? A Critical Race Theory Discussion of Community Cultural Wealth," *Race Ethnicity and Education* 8.1 (2005): 69–91; Daniel G. Solórzano and Tara J. Yosso, "Critical Race Methodology: Counter-Storytelling as an Analytical Framework," *Qualitative Inquiry* 8.1 (2002): 23–44.
9. David Delgado Shorter, "A Borderland Methodology / Una metodología fronteriza," *Latin American and Caribbean Ethnic Studies* 19.1 (2024): 93–115, https://doi.org/10.1080/17442222.2020.1781367.
10. Delgado Shorter, 94.
11. Cynthia Vazquez, "TransMission Hauntings and Ama de Llaves Apparitions in Contemporary California Schooling," in *Critical Mission Studies Handbook*, ed. Yve Chavez, Jonathan Cordero, Ross Frank, Jennifer Hughes, Val Lopez, Renya Ramirez, and Charlene Villasenor (in press).
12. Delgado Shorter, "Borderland Methodology," 555.
13. I use *repair* to illustrate how ceremony and language revitalization serve as the branch to reconnect because of the material consequences of border surveillance. The border created a multilayered disconnection between communities, including Campo and Nejí as the consequence of the border.
14. Also spelled *Koi Me*.
15. Kelly Lytle Hernández, *Migra! A History of the U.S. Border Patrol* (University of California Press, 2010).
16. Indigenous Alliance Without Borders, *Handbook on Indigenous Peoples' Border Crossing Rights Between the United States and Mexico* (Indigenous Alliance Without Borders, 2009). See also Eileen M. Luna-Firebaugh, "The Border Crossed Us: Border Crossing Issues of the Indigenous Peoples of the Americas," *Wicazo Sa Review* 17.1 (2002): 159–81; Mishuana Goeman, *Mark My Words: Native Women Mapping Our Nations* (University of Minnesota Press, 2013); and Roxanne Dunbar-Ortiz, *An Indigenous Peoples' History of the United States* (Beacon Press, 2014).