Cooperation without Submission explores Native American Nation-US relations through an examination of the language used in actual engagements between the two. Drawing on the author’s experience as a jurist and anthropologist working with and for the Hopi Tribal Nation, Richland argues for attending to a Hopi theory of good governance translated by Emory Sekaquaptewa as “cooperation without submission,” and how it might be extended to explain why contemporary Native-US relations fail to meet their stated goals, but also why Native Nations nonetheless continue to participate in them. The essays in this volume analyze both archival records and data collected from transcribed audio recordings revealing that Native officials and their US counterparts regularly come to orthogonal perspectives on the goals and consequences of engagement. Native officials enact a legal discourse (juris-diction) of Indigenous sovereignty and authority premised on indigenous norms of nation-to-nation interdependency, epistemological diversity, and relation-building. These efforts are misrecognized by non-native officials who view Native Nations’ norms, knowledge, and relations as objects of their evaluations and judgments. And this is true even when the ostensive purpose of these engagements is to invite collaboration and consultation pursuant to the “government-to-government relationship” that US law requires with Native Nations. Agency orientations to Tribal acts of consultation thus reinforce a presumption of Indigenous dependency and a maintenance of settler colonial control. Nonetheless, Native Nations continue to engage, insisting on their right to do so as central to their articulation of their relationship to the US as one of cooperation without submission.

PLACE Philip Selznick Seminar Room, 2240 Piedmont Avenue
TIME 12:45 – 2:00pm.
INFO https://www.csls.berkeley.edu