



## **Goals of this Project**

- To provide information to the CSUSB community about decolonization and it is importance in educational settings.
- A special emphasis was placed on inviting Native American CSUSB students to attend this panel discussion.

## **Featured Panelists:**

## Dr. Hannah Kivalahula-Uddin

Puyallup Tribe of Indians, Assistant Professor, COE

### **Dr. Daisy Ocampo**

Nacion Caz'Ahmo, Assistant Professor, History

## **Dr. Molly Springer**

Citizen of the Cherokee Nation/Osage, Associate VP, Student Equity

# **Decolonization Across Communities**

Hannah Kivalahula-Uddin, Ph.D. Puyallup Tribe of Indians, Elder Educational Leadership & Technology, COE, CSUSB

# **Understanding Decolonization**

- Decolonization is a living concept we are only beginning to understand (Jaime, 2008).
- Decolonization is the intentional, collective, and reflective self-examination undertaken by formerly colonized peoples that results in shared remedial action (Gone, 2013).
- Learning about intergenerational historical trauma is a critical concept that must be understood, in order to understand the steps for decolonization of the mind.
- Decolonization is the stripping away of what detains us, holds us, and prevents us from negotiating our own destiny and allows us to transcend to a place of balance and peace (Mohanty, 2003; Smith, 1999).
- The overarching goals of decolonization involves critically examining colonization, power, historical narratives, the importance of culture, the decolonization process steps; while envisioning hope, making a commitment to a decolonized mind and praxis, while promoting liberation, selfdetermination, sovereignty, and nation-building.

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## **Decolonization as a Healing Strategy**

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# References

- D.C.), 1(S), 78–94.
- Duke University Press.

Smith, L. T. (1999). *Decolonizing methodologies:* Research and Indigenous peoples. Zed Books.

As Indigenous scholars, we must assume research methodologies that are culturally responsive, congruent, and

Tribal community empowerment and nation building must be at the heart of all scholarly endeavors.

We are challenged to assume an activist position with a focus on correcting and reclaiming our Indigenous identity. In the words of Paulo Freire (1972), "It is up to each one of us to be liberators of our own internalized oppression" (p. 54). It begins with each one of us.

Freire, P. (1972). *Pedagogy of the Oppressed*. The **Continuum Publishing Company.** 

Gone, J. P. (2013). A community-based treatment for Native American historical trauma. Spirituality in Clinical Practice (Washington, https://doi.org/10.1037/2326-4500.1.S.78

Jaime, A. M. (2008). Native women: Decolonization and transcendence of identity. International Journal of Multicultural Education, 10(2), 1-13. https://doi.org/10.18251/ijme.v10i2.119

Mohanty, C. T. (2003). *Feminism without borders:* Decolonizing theories, practicing solidarity.