Engaging the Struggle for Decolonial Approaches to Teaching Community Psychology

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Highlights

- Critical community psychology educators must confront injustice.
- Injustice in the forms of colonialism, neoliberal globalization, coloniality, and capitalism.
- Developing decoloniality in education requires clarity of intention and critical dialogue.
- Key is solidarity with those who live and practice decolonial forms of resistance.
- Doctoral education is a paradox, accompanying communities with humility as we move toward justice.

Abstract Community psychology's history has traditionally been described within the context of U.S. history, silencing contributions from people of color from the Americas, Asia, the Pacific Islands, and Africa. In a MA/PhD specialization in Community Psychology, Liberation Psychology, Indigenous Psychologies, and Ecopsychology at Pacifica Graduate Institute, we are attempting to steer into critical dialogues about modernity, coloniality, and decoloniality, closely examining our curriculum and pedagogy, including our approaches to fieldwork and research. Turning to Indigenous psychologists, decolonial and critical race theorists, and cultural workers within the U.S. and from the Global South, we are attempting to challenge coloniality in the social sciences, community psychology, and in our own thinking and teaching to unmask hegemonic assumptions and open space for decolonial theory and practice. In this paper, we explore ways in which we are working with our graduate students and faculty to co-construct a decolonial curriculum that integrates decoloniality so that knowledges from historically silenced locations, as well as anti-racist and other decolonial praxes can co-exist and thrive.

Keywords Coloniality · Decoloniality · Interdependence · Transdisciplinarity · Indigenous psychologies · Liberation psychology · Anti-racism

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Introduction

As critical community psychology educators, we continue to confront the ongoing destruction wrought by more than 500 years of colonialism, neoliberal globalization, coloniality, and capitalism. Coloniality of power is a construct first introduced by Quijano (2000) to help us perceive and dismantle the pervasive impacts of colonization on Indigenous lands and peoples. For Quijano, coloniality started with the colonization of the American continent and the imposition of social categories that divided peoples and societies into inferior (the conquered) and superior (the conquerors) races. This distinction, the colonial difference, allowed the European colonizers to impose a global social order, capitalism, by means of the violent exploitation of the lands, knowledge and belief systems of the "inferior races." Mignolo (2000), Maldonado-Torres (2007), and Bulhan (2015) expanded this construct to include the coloniality of being and knowing as manifestations of modernity and hegemonic universalism. In addition, coloniality of gender has been addressed by feminist scholars (Lugones, 2003). We understand that our task as educators is to co-construct spaces and places with our students and colleagues where we can clarify what coloniality is and how it operates so that we can create and shift our work toward the needed potentials of decoloniality.

To develop decoloniality, while working and living in disciplines, institutions, cultures, relationships, and intrapsychic states suffused with coloniality requires clarity of intention, ongoing critical dialogue, prophetic imagination, and solidarity with those who live and practice decolonial forms of resistance. The Latin American

Modernity/Coloniality/Decoloniality (MCD) Research Program (Escobar, 2007) underlines that the sites in which knowledge and practices are produced are central to our understanding of the geopolitics of knowledge production. As such, the critique of the academy in which we are embedded needs to be central to our inquiry. Co-creating alternatives *to* modernity requires a commitment to see through and defect from the colonial ideologies and practices that have been normalized within the academy itself, while inviting each other to shine light on our blind spots and unexamined assumptions. Here, we share some of the steps we are taking to open up a space for decolonial theory and practice in the context of an MA/PhD program that specializes in critical community psychology, liberation psychology, Indigenous psychologies, and environmental justice.

Our U.S. Cultural and Ecological Context: Confronting Limitations and Constructing Possibilities

Three features of our cultural and ecological context that influence us are the commodification of education, environmental destruction, and climate change. All three conditions exist within the hierarchical structural framework of racism and increasing nationalism. Since the colonization of the Americas, racism and state supported violence have directly attacked the integrity and well-being of Indigenous peoples, African descended peoples, and immigrants of color in the United States. It has permeated and deformed the education system and is amply evident in the history of psychology. Racism is the cornerstone of coloniality. Psychology curricula still struggles to decenter the experiences of whites as the standard norm and to fully include the experiences of people of color. Furthermore, it generally continues to support a deficit approach to communities of color, rather than a strength and desire-based approach (Nelson & Prilleltensky, 2010; Tuck, 2009).

Over a 40-year history the institute where we are located has had none to few fulltime faculty of color, and has ranged from an estimated 3%–20% students of color (SOC). Currently, 80% of all students identify as white, according to 2018 Office of Institutional Research reports. In 2009 the third fulltime Latino/a faculty was hired at the institute, and in 2012 the first fulltime African American faculty joined. These two women are co-authors of this paper. Historically, the assigned readings in the curriculum were largely by white U.S. males. Racial aggressions and entrenched Eurocentrism in the classroom went largely unvoiced and unaddressed. Confronting this situation is ongoing and filled with contestation among colleagues and students. Hundreds of diversity committee meetings, faculty diversity trainings, diversity consultants critiquing syllabi, faculty freezes to help encourage consideration of applicants of color, and brave surfacing of racist treatment of students and faculty of color created some desperately needed openings for anti-racist curriculum and classroom practice. Despite these efforts it is evident that years of struggle did not result in sufficient institutional commitment to the recruitment and retention of SOC or hiring faculty of color until the last decade. Such progress is only evidenced in a few of the nine specializations and programs. In our specialization, approximately 60% of the students and 45% of the faculty are of color. Fifty-five to sixty percent of our courses are taught by faculty of color who are actively committed to the principles of anti-racism and decoloniality. This is because our specialization leadership is dedicated to this vision and faculty of color consistently hold chair roles. The addition of a comparatively high percentage of courses taught by activist faculty of color was also a gradual process that increased from roughly 20% at the specialization's founding. Our efforts have proven to be attractive to senior scholars at other universities who do not have the same curricular latitude in their home institutions. Some see us as a kind of think tank on these issues and are inspired to join our pursuits as distinguished adjuncts.

The integration of epistemologies that reflect decoloniality into the curriculum is a slower process. Challenges include white fragility (DiAngelo, 2011) that involves a kind of epistemic xenophobia, where the idea of centering non-Eurocentric scholarship as replacements for those works that reinforce coloniality is contested. Compromise is generally the preferred remedy in the form of diversity approaches, where decolonial authors are integrated with colonial text within syllabi. We have to work against their being positioned as minor narratives which diminishes possibilities for decoloniality to fully emerge (James & Lorenz, 2018). As a support to classroom and community-based work, two ongoing affinity groups are offered: students of color (SOC) and Racial Justice Allies (RJA) for white students. During the past 3 years these groups, created and initially hosted by Susan James and Helene Shulman Lorenz, have developed a set of classroom values and guidelines for engaging in coursework focused on decoloniality and anti-racism (see Table 1). These documents are intended to guide both faculty and students to unpack colonial and racist assumptions, statements, and actions that can be found in readings, curriculum, and classroom exchanges (Abrahamian et al., 2017; Lorenz & James, 2016, 2017). The groups are particularly attentive to addressing micro-aggressions that emerge in class discussions, by providing historical connections and strategies of resistance, as well as linguistic and behavioral tools to navigate these experiences.

Table 1 Guidelines for an anti-racism/decoloniality curriculum in Community Psychology, Liberation Psychology, and Ecopsychology (CLE)

Racial Justice Allies and Students of Color Groups (2017)

I. What should not be included in an anti-racist/decoloniality curriculum?
1. Courses should not defend Eurocentrism, or present any single perspective (especially Euro/Western/coloniality) as the only way of knowing. Power differentials should be acknowledged and hierarchical, or patriarchal texts should not be assigned without context.
2. Courses should not present culture, civilization, or psychology as originating only in Europe. African and other non-European and indigenous texts should be introduced with context and history.
3. Teaching about cultural knowledge from the global South and its diasporas should include opening space for students from those backgrounds to weigh in.
4. Depth psychologies, and especially Freud and Jung, should not be contextualized as having no formative influences outside of Europe.
5. When cultural practices and ritual that have originated and been appropriated from non-Western cultures, Indigenous origins and context should be acknowledged.
6. Courses should be partly participatory rather than use only a banking-model pedagogy.
7. Courses should not be taught only by white faculty.

II. What should be included in an anti-racist/decoloniality curriculum?
1. Courses should acknowledge a colonial wound, including histories and contexts of inequity, structural violence, and white supremacy, and its reinforcement/reproduction in the present. Roadmaps to contextualizing coloniality and decoloniality and an ongoing deconstruction and decoding of patriarchy, racism, and marginalization should be included.
2. Curriculum should feature scholarship and faculty from communities that have been silenced in academic curricula, including those from the global South and its diasporas.
3. Curriculum should recognize and integrate philosophies and approaches of non-Western, indigenous, and pre-colonial groups/cultures that have been appropriated. It should encompass a wider global lens on race development prior to colonization of the Americas, and a global perspective on knowledge production generally to include all students' cultural experiences.
4. Curriculum should include SWANA (South-West Asian, North African) paradigms.
5. Courses should recognize students' need to process racialized, traumatic, or potentially rupturing content emotionally, rather than only intellectually.
6. Faculty should support questioning of course content, facilitate supportive space for processing, and develop shared language for dialogue.
7. The curriculum should teach feminist epistemologies.
8. The curriculum should include practices of resistance in current socio-political contexts.
9. Courses should be taught by a culturally diverse faculty.

The steady addition of SOC and RJA to the regular curricular schedule did not advance without regular challenges and skepticism from both faculty and students, as is historically common with regard to racially identified campus groups. Support arrived slowly, largely based on student enthusiasm, and faculty involved reported being attuned to early unease, disapproval, and critique. Today, these efforts are included in our annual publications, accreditation assessment reports, and have been presented at an international conference. While constructing such approaches from within the shells of coloniality, contradictions and paradoxes are the inevitable limit situations that demand our critical insight and action.

We cannot avoid the presence of racist and sexist assumptions in texts, the classroom, and the meta-environment, yet we are committed to their ongoing interrogation and deconstruction. Despite work to develop scholarships, many students go into debt to fund their studies within the neoliberal business models of education endemic to the United States. For many SOC, the over-pricing of education represents a disproportionate burden. Yet, recent preliminary descriptive statistics collected over a 5-year period, suggest that the program retains SOC at higher rates than white students. Both students and faculty attempt to create egalitarian space within our classrooms that allows for critical reflection of regimes of knowledge, while struggling with the commodification of education that is a central ingredient in the coloniality of power. We are continually reminded that while one foot is reaching for education beyond coloniality and for a decolonial reclamation of the psychological, another is planted within the world of modernity/coloniality. A striking contradiction for us is to be teaching about environmental justice and sustainability, while requiring students to travel from their home locations to campus nine times a year. While some programs at our institution have gone partially online, we have for the time being opted to develop relational capacities through in-person group learning. We are presently discussing a tree growing project that could help offset carbon used in travel but we are also aware of the limitations of the offset model, particularly given the dramatic escalation of climate change.

The Institutional Context

It is quite difficult to grow decoloniality in the curriculum and to nurture decolonial forms of pedagogy within academic institutions. The latter requires long-term immersion in Indigenous diasporic spaces and engagement in ongoing practices that are virtually unfeasible to recreate in

mainstream US academic settings. Moreover, attempts to do so risk gross appropriation, cooptation, and reductionist thinking about complex systems, technologies, and sciences with millennia long lineages. Perhaps most importantly, epistemological and ontological equivocation is given in western contexts. Time to ensure some level of comfort in unknowing is not available during classes. Pedagogies and methodologies reflected in decoloniality are place-based, active, and lived, creating a contradiction for classroom and text reliant learning. Also, there are shifting limitations to what will be acceptable in order to proceed to occupy space within the institution. There are as well pedagogical requirements, such as grading and adherence to normalized professional practices and standards, to remain a part of an academic institution that itself strives for educational accreditation from above.

The Context of Our Specialization in Community Psychology, Liberation Psychology, Indigenous Psychology, and Ecopsychology (CLIE)

We teach in a 9-years-old MA/PhD program in the United States (southern California) inside of a free-standing, for-profit, employee-owned psychology graduate school founded on Euro-American depth psychologies (psychoanalytic and Jungian traditions) (Watkins & Ciofalo, 2011). Our specialization presents significant departures from the paradigms represented in the school's origins. In the decade preceding its founding, there was contentious struggle with both fellow-faculty and some students about whether or not what we were teaching belonged in psychology, in depth psychology, or even at our institution. The field of Depth Psychology has traditionally included all European and U.S. psychologies that recognize unconscious processes, such as Freudian, Jungian, Adlerian, and Lacanian. While some greeted our endeavors in liberation and community psychology and in ecological fieldwork and participatory research with interest, others vehemently opposed these directions and even made efforts to eliminate them. Thankfully, this is no longer the case.

It is striking, however, that it is within a non-mainstream graduate school that has prided itself on its own marginality due to academic psychology's rejection of depth psychologies that we have been slowly able to gain the programmatic space to develop improvisations in decoloniality that appear impossible in most US doctoral programs in psychology. A decisive turning point was at a moment when it was possible to create our own specialization within a broader MA/PhD program. We remember John Holloway's (2010) saying that "A crack is the perfectly ordinary creation of a space or moment in which we assert a different type of doing" (p. 21). Once achieved, this new degree of relative independence has

allowed us to create curricula and to hire faculty that could support this evolving direction. We have been required to retain some of the course offering areas of the wider program but have worked to introduce some deconstruction of them. Table 2 shows our array of courses that offer a distinctly different alternative to graduate studies in psychology.

Our faculty

Our program is composed of three full-time faculty (the writers of this article) and 25 adjunct faculty. Our working group of three is cross-racial and cross-ethnic: one African-American woman, one Mexican woman, and one Caucasian U.S. woman; two academically trained as community psychologists and one trained as a clinician. The latter has been at the institution for 25 years, and the others for 7–9 years. Our differing racial, ethnic, and training positionalities often lead us to understand racial, and sometimes gendered situations differently, and we consistently struggle to develop our capacities to confront conflict and to enter into dialogue about disagreements regarding our distinctive interpretations of coloniality and decoloniality. As well, we often have differing perspectives about the situations we share at the institute, particularly those that are racialized. As a faculty we are challenged to see from each other's vantage points in order to generate shared horizons for action. Relationally, we experience directly that decoloniality is a living process that matures out of struggle. It is not an endpoint. Faculty of color are confronted with, and constantly navigate casual racism, demeaning characterizations, and actions that have been consistently reported by colleagues throughout the university system: invisibility, hyper-surveillance, questioning of beliefs, scrutinized review, and reinterpretation of our assessment of any situation.

In addition, we are at times undermined, discredited, and our ideas dismissed. When conflict arises, both faculty and students often seek solutions through pathways of perceived white authority, bypassing the opportunity for our input, thereby reinforcing racial hierarchies and messages of inferiority and incapability. Our behaviors remain subject to assessment based on pathologized stereotypes including, "angry," "damaged," "victimized," "infantilized," and "dependent." These realities enter into, pervade, and recede from our decoloniality project.

Our Students

As of October, 2018, we have 94 enrolled students; 51 have earned the M.A. degree and 11 have the PhD degree. In a racially and ethnically diverse student body, some forms of coloniality will be directly apprehended by

Table 2 Courses

Critical Community Psychology, Liberation and Indigenous
  Psychologies, Ecopsychology
   Introduction to Critical Community Psychology
   Community Building and Empowerment
   Psychologies of Liberation
   Liberation Studies and Action
   Critical Topics in Liberation Psychologies
   Indigenous Psychologies I
   Indigenous Psychologies II
   Critical Topics in Indigenous Psychology
   Ecopsychology I: Earth Democracy
   Ecopsychology II: Environmental and Earth Justice
   Critical Topics in Integral Ecology
   Liberatory Pedagogy
Approaches to group and community practice
   Council Practice
   Appreciative Inquiry
   Theater of the Oppressed
   Practicing Decoloniality and Anti-Racism
   Restorative Justice
   Somatic Approaches to Trauma Healing
   Reconciliation and Peacebuilding
Participatory fieldwork and research
   Foundations for Research in Depth Psychology: Participatory
    Research
   Community/Ecological Fieldwork and Research Practicum I, II
   Phenomenology and Communication of Depth Psychological
    Cultural and Ecological Work
   Hermeneutic and Phenomenological Traditions
   Special Topics in Liberatory Qualitative Inquiry
   Social Network Analysis
   Advocacy and Policy Development
   Community Program and Organization Evaluation
   Participatory Research Practicum: Creating an Interpretive
    Community
   Dissertation Development I, II
   Research Writing: Conceiving the Dissertation
   Dissertation Writing
Traditions, legacies and futures of depth psychology
   Introduction to Decolonial Depth Psychology
   Psychoanalytic Tradition: Social Psychoanalysis
   Jungian Psychology
   Archetypal Psychology
   Depth Psychology of Violence and its Prevention
   Psychosocial and Collective Trauma
   Community Dreamwork
   Depth Transformative Practices
   Decolonial Philosophy
   Critical Topics in Depth Psychology

those who have lived or are living daily consequences from them, while some, often with more racial and economic privilege, will have a harder time recognizing what is being described. Our curriculum which is aiming toward decoloniality, where appropriate, encourages students to move from engaging psychology as a discipline centered in Euro-centric and U.S. centric understandings to constructing localized and embodied psychologies that are responsive to our need to defect from imperial and colonial modes of thought and being. This shift in how

psychology is situated and what its functions are entails a radical shift in many students' consciousness and in how they situate themselves in the world, particularly if they have been raised within privileged settings. To explore the structures of colonialism and the coloniality of being is, inevitably, to discover the incorporation of coloniality into one's own thoughts, actions, and relationships.

In this process, students may find themselves "unmoored," as they confront their own histories of privilege while being exposed to the colonial differences that have placed them above or below others by virtue of their race, their place of birth, or their formal education. What Mignolo (2000) called "de-linking"—dis-engaging from Eurocentrism, modernity, and its rationality—is experienced as a difficult practice by many accustomed to the center, because deconstruction is aimed at the very self. Turning to the experiences of those at the periphery—those at the radical exterior of modernity—will, inevitably, call into question—consciously or unconsciously—the beliefs, ideologies, lifestyles, and ethics of those at or closer to the colonizing center. Furthermore, our students participate in quarterly and yearly program assessments as well as collaborative action research projects anchored in some classes that are guiding our yearly curriculum reviews. Recently they participated in collaboration with faculty and administrators in a SCRA webinar on reflections on community psychology practice competencies in our curriculum.

The Disciplinary Context: Psychology

As we work toward creating and embodying psychosocial and environmental praxes that support decoloniality, we ground ourselves in an understanding of the history of colonialism and its present-day embodiment in neoliberal power and practices. Faculty work to develop an understanding of psychology's complicity with colonial relations and practices (Brickman, 2003; Bulhan, 2015; Howitt & Owusu-Bempah, 1994; Keller, 2007), while learning about settler colonialism, ongoing genocidal practices in the United States (Dunbar-Ortiz, 2015; Tinker, 2008; Tuck & Yang, 2012), the development of internal colonies throughout the United States (Allen, 2005), and the imperial wars and atrocities the United States is conducting abroad (Chomsky, 2003; West, 2005). Aligning ourselves with critical community psychology, we are critical of hedonistic, individualistic, and racist assumptions in its psychology's rooting paradigms. We seek to learn from communal or collective cultural understandings that do not emphasize, or even accept, the role of an individual actor, but rather include extended family, community,

the natural environment, animals, ancestors, and spirits. While we teach in a specialization of community and liberation psychology, we are at the same time aware that if we take our lead from pressing social and ecological issues, we must reach for transdisciplinary understandings that are more adequate often than those from psychology alone (James & Lorenz, 2018; Watkins & Shulman, 2008).

To move toward decolonial thought requires epistemic disobedience (Mignolo, 2009), a kind of whistle blowing that subjects one to the varieties of punishment available to the academy. A full indication of disobedience is the replacement of Eurocentric epistemologies, with those that have been historically disavowed and silenced in the academy, but thrive in many parts of the world.

Evolving a Curriculum Toward Decoloniality

Our curriculum is divided into four domains: (a) Critical Community Psychology, Liberation Psychology, Indigenous Psychologies, and Integral Ecology; (b) Approaches to Group and Community Practices; (c) Participatory Fieldwork and Research, and (d) Traditions, Legacies, and Futures of Depth Psychology. At this point about a quarter of the courses explicitly emphasize decoloniality.

Critical Community Psychology, Liberation Psychology, Indigenous Psychologies, and Integral Ecology

Critical and Decolonial Community Psychology

In our curriculum we include learnings from community psychology developed and practiced in the Americas, Africa, the Pacific Islands, Australia, and Aotearoa, New Zealand. We question the hegemonic myth that this discipline's womb is the U.S. Swampscott Conference in 1965. Fryer (2008) and Fryer and Fox (2014) suggested that asserting community psychology was first developed in the U.S. is a fallacy, proposing examples of community psychology practiced earlier in the 20th century in Europe under Maria Jahoda's landmark work in Marienthal, Austria. Ellen Danto (2007) described a wide variety of community psychology projects undertaken by psychoanalysts in Berlin and Vienna from 1918 to 1938. Many Latin American, Asian, and African community psychologists have shed light on the numerous community psychology examples of participatory and action oriented research that addressed social justice inequities and political change prior to the Swampscott conference (Almeida, 2012; Lazarus et al., 2006; Levine, 1989; Montero, 2008; Montero & Serrano-García, 2011). These scholars contest and resist the still existing hegemony of U.S. centric

community psychology housed in its American Psychological Association, Division 27 that tends to influence and dictate the parameters that legitimize this discipline around the globe. Epistemologies and scholars from colonized localities have been excluded from the dominant discourse of U.S. centric community psychology (Reyes Cruz & Sonn, 2011). Our students who have involved themselves in fieldwork abroad, have been engaged in learning localized embodied praxes in diverse localities around the globe, sidestepping colonial impositions of US theories and practices by centering localized knowledges and different ways of being and acting in the world.

Dutta (2016) invited us to resist monolithic narratives in community psychology and to create non-hierarchical, reciprocal relationships between the dominant center (the academy) and the peripheries, the localities in which we practice. We agree with Almeida and Sanchez Diaz de Rivera's (2016) emphasis on openness, humility, and trust as key ingredients to democratize community psychology. Our students learn to apply these competencies in their fieldwork experience as we practice them in the classroom by means of dialogic engagement with theories and critical reflections of daily praxes in communities.

Liberation Psychology

Three courses on psychologies of liberation introduce the work of Memmi, Fanon, Freire, Anzaldúa, Martín-Baró, and others. Here, libertory work from "the South" is appreciated for its radically different ideas of the teloi of psychological work: conscientization, annunciation, and work-in-solidarity to transform ourselves and our communities toward justice. Roderick Watts, one of our faculty, coined the term "liberation studies and action (LiSA)," and reminded liberation psychologists that psychology is not sufficient for the challenges we face. We need to work in a transdisciplinary manner (i.e., arts, spirituality, economics, history, philosophy, civil resistance) to create the social actions that are needed to achieve greater justice, dynamic peace, and sustainability. This work distills the lessons learned from liberatory social movements that can be used in our current and future work.

Indigenous Psychologies

Epistemic disobedience allows us to center other epistemologies, particularly those of Indigenous Psychologies that emerge from multiple localities and are not based on paradigms supported by U.S. centric and Eurocentric social sciences. We center the reality of Native Americans in the United States, as well as of other Indigenous communities around the globe, informed by the work of Indigenous scholars and practitioners (Ciofalo, 2017;

Deloria, 2009; Gone, 2016; James, 2017; Marsella, 2013; Meyer, 2008; Pe-Pua, 2006; Smith, 2012; Wilson, 2008). We resist the need to codify these epistemologies and ontologies within the dominant Western discourse (Yehia, 2007). We model for students by sharing our own struggles, confrontations with the colonial difference, engagement in building affective conviviality, co-constructing knowledge, co-authoring publications, and co-presenting at international conferences with Indigenous partners. A decolonial focus embraces plurivisions and solidarity with the struggle for equitable living for humans and other than humans, without the requirement of understanding cultural practices from settler communities.

These courses re-center locally generated *survivance* (survival and resistance) practices in communities that have been silenced within psychology (Vizenor, 2008). Indigenous epistemologies contribute to the emergence of a decolonial community psychology by de-constructing Western ways of doing science and dismantling imperative issues of cultural genocide, epistemicide, and ecocide as a result of coloniality. Nakata, Nakata, Keech, and Bolt (2012) alerted us to overcome binaries of choices such as rejecting all that is Western as a means of indigenizing knowledge and praxes, and focus on the creative emergence of new forms of cultural identity revitalization. A decolonized and critical community psychology of the 21st century centers Indigenous psychologies as emancipatory and solidary ecologies of knowledge and alternatives to coloniality (de Sousa Santos, 2016).

Integral Ecology

Our coursework in the area of ecopsychology is slowly transforming into an emphasis on environmental and Earth justice, given the disproportional impact of environmental extraction and pollution on disenfranchised communities and communities of color. Here, Indigenous sciences and an environmental justice approach to ecopsychology converge, as students learn from communities around the world who are resisting the spoiling and expropriation of their bioregions. Unlike most current approaches to ecopsychology, our curriculum is attentive to the relationship of land, the natural world, and living system philosophies that are not anthropocentric, germane to Indigenous communities, and essential to anti-colonialism and sovereignty. We critique and resist the anthropocentric, colonial and capitalist mentality of the human right to over-use and extract from nature, while displacing and eradicating cultures and communities for profit. Ecopsychology in the United States has largely focused on human and other-than-human-nature relationships for the purposes of healing humans and remedying their disconnection from the

natural world. We are trying to emphasize the human and other-than-human-nature relationship in order to highlight the role of human dynamics in destroying other species and the environment and the creation of forms of resistance that prefigure sustainable living.

Approaches to Group and Community Practices

This portion of the curriculum invites students to experientially engage in group and community practices, while also learning about them theoretically. Normative schooling fails to adequately educate students in collaboration, dialogue, consensus building, appreciative inquiry, community visioning, anti-racist and anti-discriminatory discernment and opposition, conflict transformation, and attention to community ritual and ceremony. These skills need to be understood and practiced in the classroom, so they can be lived beyond the borders of the academy.

In this sequence of experiential-didactic courses, students learn a variety of ways of working with groups (i.e., conscientization, council, dialogue, public conversation, appreciative inquiry, theater of the oppressed, CAPACITAR—a somatic approach to individual and collective trauma healing—as well as anti-racist group work, restorative justice, reconciliation, and peace building). Basic building blocks are practiced: learning to listen deeply, expressing oneself leanly, distilling what is working, crafting generative questions, acknowledging and transforming conflict, and working across differences. When invited into a community to offer a vocational skill set, accompaniment and solidarity for those who are burdened by experiences of collective trauma can allow for such eco-cultural workers to facilitate and participate in community dialogue, and to be animators for groups exploring critical consciousness of the everyday situations they are encountering (Watkins, 2015, 2019). Within a participatory framework they can help community members map community assets, conduct appreciative inquiry, and empowerment evaluation as it relates to the groups' concerns.

Participatory Fieldwork and Research

> ...the anchor of decolonial epistemologies shall be...I am where I do and think. (Mignolo, 2011, p. xvi)

With an understanding that community psychology has historically valued social experimentation, and recognizing the ongoing role of well-crafted empirical designs in policy influence (Shinn, 2016), we have chosen to focus on the development of qualitatively nuanced and multidimensional research methods, in collaboration with

community members. Research in depth psychology has traditionally followed phenomenological approaches that are heavily researcher centered, and encourage ongoing self-reflection on the researcher's subjectivity throughout an inquiry. While we continue some of these methods in the current curriculum, they are adapted to include participatory data gathering and critical data reduction techniques. Our emphasis is on standard qualitative methodologies, participatory action research, as well as the multiplicity of Indigenous, feminist, and growing visual and arts-based strategies. Within this framework we hope to contribute to a post-qualitative trajectory and emergent social science inquiry. Our encouragement of emergent and reclaimed methodologies requires not only attention to local epistemological grounding, but also far less considered ontological distinctions.

We work to identify methodological buttressing and theoretical underpinnings implicated in hegemonic code reinforcement. Interventions as well can work to keep them in place, asserting individuals' responsibility for their conditions, or focusing on further understanding, helping and healing, while ignoring pervasive systemic orchestration of dehumanizing and intractable circumstances. Thus, engagement in program evaluation should also produce explorations that are sensitive to these arrangements. For example, some students are engaged in research practicum located directly within Indigenous epistemologies and communities. Such projects explore the science of plant medicine, reforestation, and Indigenous futurities through local collaborations in the Peruvian Amazon. A dissertation under development introduces the connection between storytelling and artwork as mechanisms for generating ancestral memories, which are understood as repositories of protective cultural beliefs among Armenian diaspora mothers. Another inquiry addresses community cohesion and environmental justice, in relationship with the Los Angeles River, using a coloniality/modernity analytic framework. Examinations of the challenges accessing and implementing reparations for African Americans, and land repatriation of Native American territories are among other topics.

Our development of transdisciplinary lines of inquiry is resulting in what appears as a set of third space vocational styles, with a growing list of characteristics that build spaces of recollection and re-existence, accept equivocations and partial connections, as well as emergent *worlding* practices (De La Cadena, 2015). Within this paradigm, people from different cultures and backgrounds may "co-live" with relations that are mutually understood as never complete (James, 2017). Methodology, in this case, responds to coloniality and associated collective trauma as thematic, requiring sustained commitment to purposeful knowledge generation, rather than episodic, or

remediable through singular, or time series data collections. We acknowledge possibilities for understanding fractals of experience, rather than whole sets of knowledge, but do so in solidarity with those committed and implicated by circumstance and experience to a set of concerns.

While recognizing the needs for ameliorative psychosocial work, we strive to clarify and embody transformative libertory approaches for structural transformations that contribute to freedom from oppression and violence. For this reason, students receive training about policy research and advocacy. We value the creation of prefigurative spaces that are structured by the embodiment of jointly held values. Students and faculty practice creating such spaces together in the classroom, as rehearsal for the emancipatory performativity of their work in community. Students learn to map their praxes and create a praxiography in which they can become aware of nodes of power, race, and class privilege (Yehia, 2007). Students and communities co-design approaches intended to dismantle and rupture coloniality and open space for new possibilities to be dreamt, imagined, and enacted/performed.

Students join ongoing community-based efforts around a wide variety of cultural, social, and environmental justice issues, dictated by the interests and advocacies of each student. Following the understanding of liberation psychology, this fieldwork is engaged in a participatory and dialogical manner that promotes not just the inclusion, but the centering of the communities' knowledge and action priorities. Often students apprentice themselves to cultural workers who have long experience in working on a particular social and ecological justice issue. They are strongly tutored not to see themselves as experts arriving with special knowledge, but as novices who are willing to contribute to what is needed given their "backpack" of understandings and vocational skills. Attention is given to disrupting hierarchical modes of relationships and attempting to understand horizontal ways of working with others to collectively address social justice, peace building, and environmental sustainability (CLE Magazines, *Hearing Voices*, 2014–2018).

Traditions, Legacies, and Futures of Depth Psychology

Our specialization's placement within a school founded in depth psychologies has required us to engage in epistemic disobedience, as we turn to understand and to teach about the colonial history of depth psychology itself. We seek to identify embedded coloniality, contesting false universalisms, colonial developmental ideas about non-European societies, and decontextualized understandings of the psychological, including psychopathology. We have explicitly tracked in depth psychological theory colonial and racist

assumptions and language, particularly about groups colonized by Europeans and the U.S. We teach about the ways in which depth psychology as a discipline supported colonialism, propagated racist ideas and universalist notions, and largely left out the scholarship of those silenced by colonialism in much of the academy and elsewhere. As well, we illuminate those concepts about the realm of the unconscious, synchronicity, and individuation among others propagated by depth psychologists as having origins that preceded its development by millennia in the global south, particularly within African philosophies. This neglect further inscribed a complacency with the psychological and community effects of colonial practices and ideas that needs to be ruptured in order to eliminate them and create other knowledges and praxes. Decolonial depth psychologies are taught by Helene Shulman Lorenz and emphasize decoloniality. Other courses traverse the spectrum of coloniality and decoloniality, with most making an attempt to depart from a colonial frame.

Co-Constructing Decolonial Futures

We understand that the creation of decoloniality is a necessarily ongoing and always incomplete project. It takes time in scholarship and dialogue to understand how coloniality is embedded in our relationships, theories, and praxes. We experience this space of maturation as an ongoing challenge for both faculty and students, but one that we are committed to engaging. It takes skillful conversation, a "dissonant polyphony" or plurilogue, that "links different yet co-implicated constituencies and arenas of struggle" (Shohat, 2001, p. 2). This enables us to articulate thinking about experiences of coloniality/decoloniality with and to one another. Complete understanding among parties is not expected or required. It is on this evolving plurilogical foundation that faculty and students can negotiate how to create shifts in curriculum, pedagogy, research, and community engagement. The creation of decoloniality needs to take place in multiple localities —attentive to local colonial and neoliberal histories and realities, struggles of resistance and cultural resilience, and the assets and needs of communities and their members. This "epistemic decolonial democratization" (Mignolo, 2011, p. 92) purposively fragments an imperial project of psychology that seeks universalisms with regard to development, psychopathology, and life teloi.

Decoloniality asks us for deeper commitments than those to a single discipline or subspecialty of a discipline. It asks us not to accrue power for an academic discipline that can serve to augment our own professional prestige rather than the work we hope to accomplish alongside others. Rather, we ask how can we find ways of working in community that contribute to liberatory praxis and decoloniality through the reclamation of epistemologies that have been historically silenced and subject to erasure. These epistemologies have survived the colonial violence and can make enormous contributions to community well-being disrupting coloniality, and creating "a world in which many worlds fit," the Zapatista vision for a new horizon in a decolonial world; a world where there is "affirmation of all practices and knowledges that promote love and understanding" (Maldonado-Torres, 2016, p. 21). Decolonial futures will not seek to exploit the natural world and other human beings for the accumulation of personal capital and the thriving of a few over and against the many. In the ideal, the culture of domination will be replaced by a plurality of cultures that cultivate values and ways of being through which the interdependent web can thrive.

If we put psychology into this service, it should no longer be sequestered in its own academic silo but engaged in dialogue not only across disciplines but, more importantly, apprenticing to communities and the particular situations they are attempting to transform and for which they invite psychosocial or ecological accompaniment and solidarity (Watkins, 2015, 2019). Mignolo (2000) described border thinking as "the moment in which the imaginary of the modern world system cracks" (p. 23). Border thinkers have learned to commit epistemic disobedience when their epistemologies fail to contribute to social and environmental justice and to the creation of beloved communities. As they learn to move away from an identification with a hegemonic center, they begin to perceive knowledges and modes of knowing that have been invisible to them while still situated in a modernist classroom, within a normative approach to psychology. Our students join into decolonial solidarity with and learn from communities made marginal by colonial practices, building reciprocal and horizontal relationships. This kind of doctoral education is indeed a paradox, where knowledge and praxis from below emerges in continued epistemic disobedience against expertise based on disciplinary silos, opening possibilities for emergent knowledge, accompanying communities with humility and camaraderie as we move toward radical justice.

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