

- Good afternoon. My name is Dr. Laudan Jahromi and I'm a professor of psychology and education, the director of programs and intellectual disability and autism, and the health and behavior studies department chair at Teacher's College, Columbia University. This talk for the day, decolonizing curriculum will be presented by Dr.

Jasmine Mina. Dr.

Mina is an assistant professor of psychology and affiliated faculty in Latin American studies at Bucknell University. Dr. Mina is the co-editor of "Integrating Multiculturalism and Intersectionality Into the Psychology Curriculum: Strategies for Instructors". Dr.

Mina's research examines the influence of cultural and contextual factors on physical and mental health and quality of life. Specifically, her research addresses three interrelated areas: discrimination and psychological distress, health disparities, and multicultural psychology education. Today, she will be speaking on the colonizing curriculum within psychology training. Her talk will be 60 minutes long and will be followed by a live 15 minutes Q&A session. Dr. Mina. - All right, thank you for that invitation. It is an honor to be here with all of you today. Did any of you have an amulet to ward off mal de ojo when you were a baby or an evil eye? Did you or a family member light a candle on the alter when you really wanted something to turn out well? Do you know the meaning of filling a bowl of water in the house to absorb bad energy or spirits? Did your mother ring the new year by spreading the apartment without agua de Florida and agua bendita for good measure? And do you discuss the signs that a deceased family member was near? If you did then like me you were socialized into a rich universe of non Western cultural and spiritual traditions. Versions of such traditions have evolved from many generations of people who are making sense of the environment they inhabit. Some of the traditions I speak of evolved in an existence marred by violence, pain, and struggle, practices to cope, heal and alleviate the suffering of ordinary life and of colonization. Versions of these traditions have been passed down in some cases only orally for many generations and that is how resilient they are and believe it or not many that are the associated beliefs and the practices are thriving today. How many of you who grew up with these traditions talk about them openly within professional circles in psychology? Honestly, probably not many or at least not often, probably only when you're feeling self-assured and brave but mostly you don't. Have you wondered why not? Certainly that type of knowledge in the wrong hands could discredit you as a scientist and cause some professional harm. In fact, until today I have kept these worlds apart. They don't fit well together in my mind. Psychology is a colonizer. The discipline that educates its constituents about what beliefs are acceptable and what beliefs are not. And psychology is how I became civilized, but wait, our guidelines and best practices indicate clearly that we need to acknowledge and embrace cultural diversity in our clients and our students and et cetera. So traditional and indigenous practices are not foreign to us altogether, but do we expect these belief systems in our psychologists, in our curriculum? Besides my spiritual world, as a graduate student I observed a conflict in the moral codes between my home culture and the psychology's moral codes. My home world codes valued experiential knowledge, collectivism, family orientation, and a pro people attitude. In contrast, I saw psychology's moral code as consistent with positivism, individualism, S.

U. centrism and capitalism and this discrepancy raised questions for me about my fit in psychology in general, and in the academy in particular. But to be fair, there were and are many model psychologists that did and do share my moral codes and I've learned a great deal from them and it's made me feel heartened that there is a place for me in psychology. But to be honest, when I looked around I still saw a psychology of predominantly white people who largely subscribed to a positivist, individualistic US-centric and capitalist perspective. S.

Also an abundance of U. college student based research which is also a problem. So the bridge between my home culture and psychology was doing anti-oppression work but through the concepts tied to multiculturalism, intersectionality, and social justice not without their problems and this has helped me to understand my experience and has helped me to contextualize those of my clients and my students and has given me some tools to resist psychological colonization. In order to allow you to contextualize my comments today I think it is important to share the questions that guide my intellectual pursuits including scholarship, teaching, and practice. I ask what constitutes life quality and wellbeing. Two, what detracts from life quality and wellbeing. And here I depart, I try to break away from traditional searches for pathology and psychology, right? Three, how can we improve quality and wellbeing, life quality and wellbeing for all people especially historically marginalized people. And four, can psychology help to improve life quality and wellbeing? I also do not take that as a given. And five, how do social, economic and political contexts interface with psychology and life quality and wellbeing and why life quality and wellbeing? I draw from Posados ideas of integral wellbeing which is a state where we have the resources individually and collectively to cope with imbalances and that we can return to a state of wellness. This includes emotional imbalances. This includes having supportive relationships, resourced communities and engagement with nature. My approach to inquiry necessarily differs from mainstream psychology in several important ways. Note that I'm interested in life quality and wellbeing not mental illness per se. Certainly mental illness is subsumed within well-being and detracts from it. First it does not fetishize the search for pathology which more often than not leads to rigid definitions of normality that are further oppressive, rather it then augment life quality. Second, it acknowledges differences by centering the lived experiences of historically marginalized people thereby not assuming the universalist perspective. Third, it seeks to understand the influences that specific contexts born out of social, economic and political circumstances can and do have. I believe that attention to this context is something that psychology has largely taken for granted to the detriment of the life quality and wellbeing of the most marginalized individuals in our society. I insist that psychology, the psychology curriculum that does not address the social economic and political context moving forward is of little use if well-being is our goal. Certainly not of use if liberation from psychology from oppression is our goal. It would still, however, be useful if liberal and pseudoprogressive politics are the goal. So psychologists must decide. Will psychology take a stand? One that breaks from neutrality? So I was tasked with discussing mindsets, skills and tools for decolonizing the psychology curriculum today. To be clear, curriculum involves the plan of study or content of a course or discipline and in this case we're talking about psychology. Pedagogy refers to the method and practice of teaching, right? I often talk and write about pedagogy, especially as it pertains to inclusive practices in the classroom. However, there are many sources for multicultural, intersectional and social justice pedagogy including our co-edited book published in 2019 among others, many others. So I encourage you to consult them. Today I will give greater focus to curriculum and secondary focus to pedagogy. Also what follows is a distillation of my studies in the philosophy and assumptions behind psychology education. It is only my interpretation. This is a work in progress but I hope that my contributions make your journey a little bit lighter, ever so slightly. Now I can turn now to my primary concern today. Can the psychology curriculum be decolonized? If so, how? Colonization introduced systems, ways of thinking, valuing and doing that shaped the minds and cultures of the colonized, thereby changing everything. The legacy of colonization encompasses visible but also invisible influences. Observable influences include the obsession with scientific racism designed to advance oogenesis ideals but less obvious though are Eurocentric and hegemonic values and the power differentials that remain and have become part of the norms in the field. Eurocentric multiculturalism is an apt term to describe it. To determine if psychology is meeting the needs of its constituents or if it indeed even needs to be decolonized, we need to crack it open. We have to crack it open to peek inside

to see which concepts and values undergird its theories, frameworks and methodological approaches. Here's some of what I see when I crack psychology open. The quest for objectivity number one. Number two the search for psychological universals. Number three, a preference for individualistic explanations. Number four, decontextualized interpretations and rigid application of methods. Number five, a conscious or unconscious sympathy for white supremacy, and number six calls for decolonization, equity, diversity and inclusion in psychology more recently. Although many psychologists are aware of these issues as problems in psychology, that awareness has not transformed the curriculum, right? Offering verbal acknowledgement but not making changes is not progress. Not to mention that if the research is not decolonized what will the curriculum consist of? A decolonized classroom with a colonized research base? So I'm going to hold these ideals up to the light for examination and follow them forward as well as examine their ideological roots. But before doing so I urge you also to clarify your intentions and to dedicate yourself to earn this study. I have a number of pedagogy tips, and here's the first one. It starts with your own intentions and study. First, we need to clarify our personal mission as it relates to education. What are we aiming to do when we enter the classroom? We also need to consider to what end are we enacting our roles? Is our goal to be the best psychologists we can be, or are we aiming to solve an issue, a problem in our society? Three, what is your mission as an educator? Is it to indoctrinate students into your views or to give them tools to think and come up with even perspectives that go beyond us? And four, how do the following steps, the ones I'm going to share with you next show up in your work and your teaching or how can they show up in your content or process of teaching? So I'm going to use this framework that I devised to just organize my thoughts for today. Confront, commit, and caution. So let's take the first one, confront. What do we need to confront? Here I'm going to discuss the first three of the areas when I peek into psychology. The first is the quest for objectivity. We need to help students, our students to develop the skills to question research findings, what they're learning especially because research is often presented as if attitudes, beliefs, and values had no influence. And this practice obfuscates the subjective elements of research that inform and transform research, in fact research is value laden at every step. So we need to actually look at where the values are at every step and related to this, we should let students know why we selected the materials that we selected for their class or we're also acting as if what we selected for them is all there is or is the most important. What about the issues the students care about, can we make room for those materials? It is imperative to bring attention to potential influences across the spectrum of psychological knowledge. For example, students should be guided to consider the power and privileges that funding sources and publication outlets have on the development of knowledge itself along with the relative powerlessness and potential marginalization of research students, research participants and students themselves. So when teaching, for example after identifying threats to internal and external validity, instructors can provide a series of examples of problematic designs, planned analyses, and what the analyses themselves assume by setting it up that way and interpretations to make transparent how the researchers subjective interpretations pose a threat to a more reasonable, and I use this intentionally, versus a rational explanation. As an example, recommending parenting training. If you see this, if a student sees this or learns to see like things like this in an article right recommending parenting training to ameliorate children's low performance without accounting for how access to basic resources represents a colonized, liberal and damaging perspective. Moving on to the second area, the obsession with psychological universals, right? So Ara Norenzayan stated in a quote "few people would dispute that culture is relevant "to psychology yet for much of the history "of their field most psychologists have sought "to discover and explain human thought and behavior "in terms of universal principles". A great deal of psychological research has been based on the premise that people share a core set of traits and that certain principles are shared across non-human and human species. In contrast, a decolonized interpretation assumes that socio-political, historical and cultural contexts influence

individuals and communities to ignore these contexts, risks producing and teaching fragmented knowledge that is not applicable to diverse people in the context of their lives. So teach students about trans cultural psychology which is a paradigm that seeks to shift the psychology of women to a transnational perspective in particular what some scholars call the global minority

when referring to the fact that only five to 7% of the population is generally represented in research in APA journals. Words to describe transnational psychology include collaborative, grassroots, community led, indigenous knowledge, partnerships and diverse epistemologies. So this third area, the preference for individualistic explanations is really essential. Psychology developed its identity along the lines of individualism. Individualism encompasses ideals of individual freedom and responsibility, in this vein it prioritizes individual over collective goals and this perspective results in looking for and attributing observations to individual sources. It is not to say that individuals do not hold any accountability or contribution but it is a mistake to ignore the contributions of social, economic and political contexts. I'm referring to a liberal and neoliberal agenda. Here's a useful review of where an individualistic perspective without attending to context and ideological positionality can get us. See this table. Do you see what is wrong with these explanations? To quote Thrift and Sugarman, and here I quote, "a widespread error in psychology is that failing "to recognize the constitute of force of our sociopolitical "and economic institutions has led to fixing features "of persons to human nature rather than to the institutions "within which they become persons. "This error perpetuates the interpretation of social justice "in individual terms, aligning psychologists "with the neoliberal agenda", and close quote. So what is the risk of teaching an individualistic social justice approach in psychology? Well, for one it's slowing collective progress and another it's maintaining the status quo. Together the quest for objectivity, the search for psychological universals, and a preference for individualistic explanations are assumptions that are part of a paradigm and they're useful, right? Paradigms are useful to make sense of phenomenon. They offer up the concepts and theories and research methods and standards in a field and a paradigm shift occurs when the existing paradigm fails to adequately explain phenomenon and a new paradigm is introduced to better explain whatever the objective and subjective reality appears to be and it represents a change in how we understand things, right? So just as examples, major paradigms in psychology included psychodynamic, behavioral, cognitive, and so on. But the thing is that psychology never really did a good job of adequately and inclusively explaining phenomena. Much less to combat imperialism. As such psychology at times became the silent and supposedly innocent partner of white supremacy claiming to be only in it for the good of science and we cannot continue to teach a truncated history of psychology. Every conclusion drawn in psychology and beyond, even those empirical ones rely on interpretation. Interpretations are based on paradigms. Paradigms in psychology are based on colonization and we need to change that, the re-educating ourselves and the proper education of our students. It is essential that we attend to these paradigms, these paradigm shifts so that psychology becomes relevant to a large swath of society and change can be hard and confusing but also interesting, exciting and affirming. Moving to pedagogy tip number two, make paradigms explicit in your teaching, review the sources you use in your courses and identify the likely primary paradigms and assumptions within them. Review your own publications and review your discussion sections to ascertain your assumptions based on how you explain the findings in your research. Be transparent with students about these assumptions and invite them to begin to read closely with you. So next I'd like to move on to commit. And here what I want to recommend is that we commit to challenge these next two ideas or practices. We need to challenge decontextualized interpretations and rigid application of methods. In order to break away from a colonized psychology we need to be willing to examine what we mean when we say human and here I'm referring to ontology and what we mean when we claim to have evidence or knowledge, and here I'm referring to epistemology. And of course the implications of the subsequent conclusions such as this, seeing a person but not perceiving a human. Colonization

separated us into people and problems, problems or non-human things, and we have not completely recovered from that ideology. I know this, and I know you know this by observing the disproportionate use of violence, psychic and physical, that some who are deemed inferior endure as if that is completely justifiable and it's on the rise. How can we say that we are all humans when some voices are silenced and erased even as they speak loud and clear. When they tell us that their context matters and yet we focus on individual traits. As I mentioned previously, psychologists as do other scientists often make the claim that it's all about the science. Psychologists adhered to and adhere to and evaluate rigor with vigor in solipsistic fashion. Psychologists had to adhere to this to define the contours of the field and it was deemed to be essential to do this to create this new field. However, when the proper application of the rules and regulations of a field take precedence over the lived experience of its subjects as well as the nature of their reality or knowledge is decontextualized from the lived experience it is said to have lost its relevance and has become decadent, disciplinary decadence. Disciplinary decadence is defined as quote, "the phenomenon of turning away from living thought "which engages reality and recognizes its own limitations "to a deontologised or absolute conception "of disciplinary life. "The discipline becomes in solipsistic fashion the world "and in that world the main concern "is the proper administering of its rules and regulations, "or as Fanon argued, self devouring methods". In other words, it is more interested in itself than of any purpose in the world. Certainly not one that includes liberation from oppression and the causes of unnecessary suffering. Instead, we need to appreciate problems as they exist in reality and commit to an epistemological diversity with a concern for issues such as liberation from oppression, which are examined using methods not deontologised concerns for methods as a mere interesting endeavor, which brings me to my third tip, focus on issues over psychology sub areas. Roberts and Rizzo invite us to focus on conceptual problems. They focused on racism in this 2020 paper and reviewed research literature in diverse disciplinary domains to offer a hub of knowledge instead of a solipsistic view from psychology alone. Also remind students that increasing awareness is not pessimistic or fatalistic. It is imperative if we are to break through passivity because please remember ignorance demands no action. When it comes to an unconscious or conscious comfort for white supremacy Western psychology knowingly or unknowingly, however you'd like to think of it, was involved in the development of white supremacy and that is not at all surprising, given that any discipline develops within a context and therefore reflects the particularities of the time. Action to be more specifically, it reflects the norms of those in positions of power at the time. Well into the 20th century we can easily trace oogenesis perspectives and methodologies to psychology. For the most part in my education, that fact would be hush. Well, why? oogenesis goals based on social Darwinism and in both Malthusian belief in overpopulation were conceptually linked to scientific racism and sexism and go so far as to serve as proper justifications for seeing and treating certain groups as inferior as non-human species or deontologised and therefore not entitled to human treatments. And last he attempted to excuse these ideals by pointing out the context of the time. Let me ask you, did the woman, did the person with a disability or the person that was enslaved not object to their treatment? Did they not know that they would prefer more humane treatment? And the answers to those questions makes it plain that awareness of power, privilege and positionality have incredible consciousness raising potential. Notable contributors to eugenics and psychology include Pearson, Hall and if you're unconvinced, Yakushko, and I'll quote, "31 presidents of the American Psychological Association "between 1892 and 1947 from Hall's presidency "to Roger's presidency are publicly listed "as leaders of various eugenic organizations "were also responsible for a great deal of contributions "to military initiatives, including intelligence tests, "personality tests, and more". We can include work by Yerkes, Brigham, Terman, Thorndike, Watson, and of course we can't forget Hermann, Steeman, Murray, among others. The implications of this program of research was and is severe. Impacts on education, sterilization, voting rights, segregation, death. A related and more recent observation is the disproportionate

journal editors and authors who were white relative to the lower rate of publications that address race as a topic and that included participants of color. Thus to decolonize the psychology curriculum we need to, and I'm working from the work of Quiñones Rosado to implement some of these steps that I will share. Perceive, or be willing to examine the problematic assumptions closely. Recognize, and Re is in parenthesis because this is a recurrent process we need to recognize over and over again, revisit this what it means to use a decolonial lens or at least one that is suspect of assumptions based of Eurocentric values. And third, understand the implications of what you then glean and make a moral assessment that's apart Eurocentric values. And if you're ready and willing give up Eurocentric values as the primary and only value system from which to understand the problem and then only then respond, then we're ready. Responding does not mean perfect action aligned with some new superior value system. Be careful not to latch onto some new pet system that then we deploy unilaterally. That could be your next problem, right? But to be willing to remain aware, alert and critical because we fall back into the groove of using Eurocentric value systems all of the time. But when that happens, you can redirect yourself to engage in actions that are aligned with your consciously adopted values and here humility rings true. So to give you a bit more details as to how you could respond, you can read outside of psychology to combat disciplinary decadence. You could scour psychology for useful concepts and theories and methods to use in the struggle for liberation. This is a suggestion that Martin-Baro offered. Remember that although colonizers introduce some of these terms they do not own these concepts and terms and methodologies. These resources now belong to us all. Now we can use them to build something new, that we can use and departs from oppressions and moves us collectively towards liberation. Collaborate on issues across disciplines rather than trapping yourself in only one discipline with like-minded people, consider interdisciplinary but maybe even go beyond to transdisciplinary. Remember that the story of psychology and how it came to be is not US-based. It may seem that way, but this parochial view will rob you of the many developments of psychology all over the world. So seek those perspectives, which brings us to a fourth pedagogy tip. Teach students the steps in consciousness and action. Those were the steps I shared with you previously, the perceive, recognize, understand, and respond. Teach those to your students. And after you understand that yourself and assign readings that compliment your psychology topics but are outside of psychology as well to be in conversation with one another, engage students in the act of seeing a problem from different perspectives, individuals, social, community, societal, global and consider what happens to our understanding when a perspective is left out or when another one is added. This brings me to my third major subsection, caution. Calls for decolonization, equity, diversity and inclusion in psychology and in all areas have increased. We need to also hold them to the light. We've observed these many calls that include anti-racism as well. These concepts we need to remember are not interchangeable. So let's take a close look at what they mean and what they accomplish. Some of them try to eliminate issues that particular groups or certain groups may face, and some are calls to make sure that more people sit at the table but they are not all committed to liberation. And some have been co-opted to give a semblance of progress while not actually changing very much. For example, calls for diversity, equity and inclusion can be as superficial as to only celebrate differences, make calls for increased representation while not changing anything about the interlocking systems of oppression. People who champion superficial versions of DEI look like programs to socialize or civilize disadvantaged people or things to make them match the white middle-class ideals. They do not by themselves offer a critique of power or demand a shift in power dynamics. In fact, DEI can be one of the least threatening approaches to colonization and instead can become the latest colonization mission in disguise, according to Mbembe. These practices can serve as a distraction that limits our ability to engage in the reflection, dialogue, and consciousness raising efforts to even realize what changes are needed. In fact, that in itself is a colonizer's tool. Keep the colonized busy, educating others of the problems while

not actually channeling those energies to creating collective and lasting change tells us Lord. DEI work that focuses on representation is necessary, but insufficient because it leaves people feeling objectified and tokenized. Beside diversifying our classrooms we need to be held accountable for producing a curriculum that strives to decolonize minds and that confronts oppression rather than civilize students. It looks like one that aims to reflect the reality of the students in the seats and that is aligned with a mission to achieve collective liberation and prevents us from creating our own destruction. What is at stake if colonization persists unchecked is grave. The struggle is urgent and actually implicates us all. And in this I'm aligned within Mbembe who implores us quote, "to reopen the future of our planet "to all who inhabit it we will have to learn how to share it "again amongst the humans, "but also between the humans and the non-humans". This is big. To do this we need to clarify our ends. We need to ascertain our mission and values unabashedly and decide how anti-oppression work fits into that. Inclusive pedagogy without an anti-oppression mission will ring hollow and will be co-opted by capitalist aims. This brings me to the next pedagogy tip five, incorporate inclusive practices certainly, definitely and call out oppression, as appropriate raise awareness of structural violence and create brave spaces where difficult conversations are welcome and does not fill us with fear, assess student sense of belonging in your course and offer identity safe cues that signal to students that they are welcomed, that they're valued, that their ideas and life experiences are welcome and belong here. Encourage students to select project topics that interest them and coach them through their learning instead of the instructor directing all of the learning. This allows students to bring in their lived experience and instead of asking students to apply how psychology is helpful to their communities ask them how is psychology not helping your community so that we can think about how to make that change. Consider alternative approaches to grading such as ungrading or one that I'm really enthusiastic about labor-based grading. But before moving further, another pedagogy tip number six. Embrace difficult dialogues and interpersonal challenge because honestly they're a sure thing in life. So let's just ready ourselves for them for when they do come. First taking a few proactive steps will help you a great deal to reduce the occurrence of difficult dialogues. Review your syllabus and complete the syllabus challenge such as the one provided by Case to indicate identity safe cues to show a welcoming stance. Communicate the classroom norms, including that each student has something valuable to share. Also discuss the various rules of discourse represented among the students and generate ground rules together. I remember as an undergraduate student having a bit of a hard time with that sometimes because in my family, we talk at the same time, one after the other, over the other. And those are rules of discourse. Build in ample opportunities for peer interaction because it helps students to feel connected to their peers. You could start with low intensity activities before deeper level sharing. You could ensure that group work is expected, is challenging, and it's clearly explained and deemed as valuable to the course. You also will see great deal of benefit if you take some time to teach students how to engage in cooperative, sense-making in groups together. This is something that's usually we don't learn really. It's not openly discussed typically and there are very helpful ways of improving the group discussion dynamic. If the dialogue does turn difficult despite your attempts observe the process out loud, just talk about what you see is happening. Take a time out and everyone writes for a few minutes while you write too and collect your thoughts and weigh your options. You could also put the discussion on pause until the next class. There's no rule that says that you must finish the conversation immediately. You then in that time could seek guidance and support and return to the topic during the next class with a plan and a new perspective. We're all learning. We're all growing. So there's nothing wrong with that. Finally know that decolonization is not an event. It is an iterative and non-linear process. So cultivate humility, and be with that confusion, uncertainty, and of course hope. The questions we ask today are actually more important to tomorrow than the answers that we currently have. So don't be afraid to ask questions that don't yet have answers. I've compiled a few resources

for you that have been very helpful to me so I'm sharing them with you for future reading material if you'd like. In addition, I welcome your ideas of reading materials you recommend to me so don't hesitate to share those. As I was preparing for today at one point I was overwhelmed by a feeling of loss. I was filled by a deep feeling of loss and sadness. And I felt that when I was thinking about the part of me that I closed off in order to become a psychologist, and I don't want you to think that there's somehow something romantic and static about returning to those rituals and practices because culture is dynamic and it's always changing so I know that, and I also see merits in some aspects of the scientific process as well. So I welcome that, but the feeling of loss was tied to the realization that my daughter is not connected to these rituals at all. Not only that, I have never told her about it not even one story or practice, not one. And she knows none of it and I was not aware that that had happened. I know it sounds silly. How could that have happened? A long and rich history of rituals and traditions that were part of me and that I still talk about with my mother, never mentioned to her. She's a nine year old who loves nature, pizza, sewing, and her generation marks not only the end of a rich history full of strength, hope, resourcefulness and a connection to something bigger, but an erasure of the colonization that made it so. Thank you. - Thank you so much, Dr.

- Thank you so much, Dr. Mina for your talk on decolonizing curriculum. I particularly appreciated that you not only highlighted that traditional psychology curriculum is a colonizer but your consideration of what you see when you crack psychology open and useful action steps you've provided those of us who are interested in learning how to bring a decolonial lens to our own work. We will now transition to the Q&A portion of this session. We will be taking live questions from the audience through the chat feature that is visible to the right of the screen. So to start, I want to start with our first question. How might we maintain our commitment to evidence-based practice while recognizing emerging and potentially transformative methods of teaching DEI? - Certainly, it's a very interesting question. The way I approach this question and similar questions is to take what works, we have to consider that evidence-based practice involves the patient, perhaps a patient and their family, perhaps the patient, their family, and the community. And so it will not be evidence-based if it doesn't consider the match of the services that are being provided with that recipient of those services. So in fact it would be, it would behoove, you know, any therapist to identify the most salient and meaningful constructs that would meet the needs of that person or family. So it would include all of that rich knowledge that we've gained from the scientific process. I value that, that matters, it's helpful, but it cannot be to the exclusion of other sources of knowledge and strength and support, including those that come from the clients themselves and their history. I find that sometimes there's an expectation that there's nothing more over there on the side of our client and we just lead with our knowledge, our scientific knowledge. And I think perhaps don't make an enough room for the experiences of the clients and their value systems to enter the conversation. So I think that would be a way to, in a sense it's going trans going beyond the limits of any one of those areas. So it's not just the home area or the science-based or evidence-based area. It's what works from both taking and moving forward. That's how I see it. - Thank you. Here's another question. It looked like the primary focus is graduate education in psychology today. What do we know about undergraduate education psychology? I would add, you know, are there differences that we need to be thinking about as we do this work? - Oh yes. So I am primarily an instructor to undergraduate students at a school that does art school and focuses on, you know, a teacher scholar model. So that is my world is primarily undergraduate students. All of this work I discussed today I have implemented in both undergraduate and graduate education but it is applicable and useful for graduate education. I think that what comes to mind for me is that there's a lot that overlaps between undergraduate and graduate education with what I discussed today, because a lot of what I discussed today involve the mindset of the instructor and how the instructor



proceeds to prepare the materials. And so once that reflection and that that work is done so that's applicable for both. Now, what I see as a potential difference is that for graduate students, we're typically, let me see, let me see if I need to catch myself here but we're typically preparing them to be influencers. Once they leave the graduate program they're either going to be practicing, teaching, actively doing something, interfacing with the world in a more concrete way. I think perhaps, maybe that's incorrect but that's how I'm thinking of it at the moment. And so we need to also be teaching them how to pause and reflect on the influence that they're going to be having as they shape their work environments in the future. So I think there's that extra level in the graduate training, but it starts early. - Oka, here's another question. How do we hold APA accountable as an organization that holds the power to accredit programs and dictate the standards of what should be taught to certify/train official psychologists? - How do we hold them accountable? I think we need to vocalize our concerns. I think more of us need to share our concerns and try to point out the areas of weaknesses. This is interesting because I love psychology and I am very critical of it, but I think that you need to be critical of the things you appreciate and love so that it can grow and change. So I would take that approach of if we care about it, we need to hold it, you know, into the light and critique it and so I would just say for more of us to try to do that and to answer that it is difficult because there's a great deal of vulnerability when you do that, and who does that? What comes to mind is collective efforts is to why does it have to be one person or two people and have their name on it? Maybe a collective, a collective can come together and think about what needs to change and make those recommendations moving forward. I actually think psychology is or should be very interested in decolonization because it's relevance is at stake and increasingly, this is not new. Decolonizing is not new, but people are paying attention and they're trying to be more conscious and aware trying to stay awake and alert and so this is an opportunity perhaps to create change at that level. - Thank you. So here's another question and I'm sort of combining the questions of several audience members because I think they're related. So how can students advocate for changes in curriculum if there isn't buy-in? Also can students work with and ask professors to engage in decolonizing their curriculum when there is an intimidating power dynamic to navigate? - I think that's so true. I think that it is difficult to ask students to do the hard work and they have a lot at stake. I think that it's important for students to realize that they do not have to allow the academy to dictate what they're going to read and what they're going to learn and so by expanding their reading list, sharing and growing from the readings that they do within and outside the field and bringing those into discussions. My point is that we feel sometimes like our learning is only dictated by our professors and it's only dictated by the academy and the institutions but there is a rich history that involves, you know liberation, that involves learning outside of the academy as well. And so reminding students that they actually have that power and then they can bring that knowledge to the circles that matter most to them together bringing the the questions to their professors, to their institutions. I think that students can sometimes use their roles in organizations, student led organizations to put on events that are in this tenor that involve reading together, learning together to augment their classes. They could invite their professors, not as a challenge if they don't feel comfortable doing so but as guests so that they can be witnesses to all the growth and the efforts that they're putting into this and change maybe slow but we also have to remember that learning and growing involves yes, changing the system which we need to change, but it also involves study, that our struggle involves growing internally as people to see things clearly. So even when we study as individuals, as long as we are decolonizing our own thinking and planning our steps with full awareness we are actually contributing to the broader de-colonization mission. - So this is a question that I wanted to clarify as well so I'm glad to see it from the audience. Can you please explain ungraded and labor-based grading? - Oh, sure, sure. So that's something that, yeah, I'm excited about. And many of us here in my department are working with it and learning about it. Professor Asao is the person

that has popularized the approach of labor-based grading and so what this involves is disentangling the evaluation that the professor makes that has to do with quality. Did you meet the standard of quality I expect you to meet? Do you demonstrate the mastery that I expect you to meet? So in that case, I'm exerting my power very very clearly at the outset, by saying I'm the one who knows exactly what you should be doing and how. Labor-based grading separates the grade from the quality. So a lot of student who is asked to engage in a series of tasks has to complete those tasks to get the credit if you will, but the feedback you give them so they can get full credit for a task and if they haven't met the mastery or standard they can still get credit but the feedback you give them, they still get the feedback. And the way, the reason why that matters is because students have increased in their anxiety a tremendous amount and students that come from privileged backgrounds will always succeed in these types of circumstances. So to give you a very specific example imagine the student that has comes from a privileged background has had a long history of training in how to write a paper and the night before bangs out of paper, turns it in, and gets an A, while you have a student that perhaps came from a less resourced kind of school or background and worked for weeks, went to the writing center, did all this work and just didn't meet the expectations and they just don't pass or get a D or C. So you will never change the dynamics of who is going to always succeed and what I've noticed is that a lot of students who haven't yet met a certain level of mastery are working very hard, are trying very hard to meet those standards or they're doing so in a way that is different from how the most privileged students tend to, the way they tend to do it. But the important thing to this method everybody's growing, everybody is pushing past their limits of where they were. And it involves

really careful crafting of the activities because it's time on task it's effort. So if you planned as the instructor your activities carefully, they cannot not learn. I know that's not, you know, they way people would say it right, but they cannot not learn. They will have to learn just by the mere taking the steps that you have outlined. So that's brief, there's so much more to it, but. - Thank you so much. That's a great strategy. So here is a question, you know, as you talk about various areas of content are there recommendations for strategies for decolonizing subjects like statistics or psychological statistics, which some people have argued might be less available for reexamination? - I do. I do think that there are strategies for decolonizing areas, such as statistics. And there are two parts to that. One is that we need to, I think confront the history of statistics and by confronting the history of statistics and how Pearson and Hall and many other statisticians or individuals that contributed to the world of statistics how they were used and to what ends. So I think that perhaps working through the class topics and content, and not obfuscating that history and not really passing over it, but pointing it out can highlight that, you know there are things that we might find useful but there are also problems in its past and its history. It's important to be conscious of that and to not hide that because it creates a false innocent and then it also does not allow us to have an honest kind of look at how things can be used. So for a course like statistics, I would say pointing out the history and then I would turn to the second part which is discussing inclusive strategies and to make sure that the spaces and the classrooms and the courses are inclusive are welcoming of students of all backgrounds. So including certain identity safe cues will help students with that, allowing students to apply the ideas, to do your own student led project ideas. What might they want to study with these nifty tools? What might they want to learn about? And then therefore also explaining the limitations of those statistics and that how they have been and are still used to create false group differences in some cases, so to teach students what statistics are and how they were created, how they were used, how they can be misused towards oppressive aims that seems relevant to me. And then of course, the practices that are beneficial in every classroom to allow students of all backgrounds to take part in the learning process can most certainly be implemented in statistics and similar courses as well. - Thank you. So thinking about the classroom context a little more how can we encourage critical thought in students when dealing with disruptive

students who are invested in maintaining white supremacy? - That's a challenge. That's a challenging situation. It's a real situation. Well, you know, one of the things I think about is trying to help students articulate the difference between an opinion and an argument. And so helping students to differentiate that and holding students accountable to explaining their ideas and not simply relying on, well, this is just what I think. And I think so, that's just what it is. Well, how do you arrive at that? And so I hold myself accountable to showing students how I arrive at my ideas and I'm hoping to share with them the tools and skills for how they can arrive at their ideas. And I think that it will help to at least highlight to the students the fault lines or the problems in their thinking when it is a problem. And so I think helping students get the tools to analyze the situation. Now, if they become disruptive, you know, that's a bit more challenging. I don't know if there's a specific type of disruption that someone was thinking about but I'm interpreting the question as disruptive in the sense of not allowing the conversation to continue. So I would say doing that and holding them accountable for disentangling their ideas and allowing, making it so that other students can also have a say in the conversation, in a discussion, trying to monitor and facilitate the discussions so that they're not essentially silencing other perspectives in the room, other students in the room. - Thank you. So turning to the instructors of the courses how do we balance the critique of BIPOC professors being responsible for teaching courses on oppression, making them responsible versus the critique of white professors teaching them. - Oh, I love this question. This is the issue of the day the day we were struggling with the important work of increasing the diversity in some historically white spaces, but at the same time wanting anti-oppression work to continue. So this relates to an issue that I talked about a little bit ago, that if we invite a lot of BIPOC professors to enter the profession but we don't allow them to create change in the profession because we don't change the game at the table, but we just say come and play this game this way then that will maintain the status quo. And all we will have is a beautifully diverse campus you know, employing people that will uphold views that are oppressing themselves as well. And the other side of that is that I see that when white professors teach on some of these topics, sometimes they get a lot of negative attention because they're seen as not equipped or not credible because they do not have the lived experience. And I think that is also a problem. I think that we need to focus on the ideology and the people of any background of any heritage to speak truth to power and oppression and speak against oppressive practices. They do need to do it in a sensitive way. They do need to work to collaborate and not, you know, pioneer the situation because that's not acceptable but we will not actually I don't think we'll achieve collective liberation if we just say only this group of society can do the teaching and this other group has to stay out of the conversation because they have no place in it because they haven't lived it. I think that's misguided. I also think that there could be some BIPOC professors that are do not want to do this work right now and I think that's okay too. We all need to be cognizant of our abilities and our limits. And sometimes you need to focus on one thing at this time while other people do that part and I do not object to that because that also involves creating a sense of safety and self care for yourself. So to expect that because a person identifies as BIPOC that they must be upfront and center is also stereotypical and it's essentializing. So I think it's about ideas that we need to push forward. Yes, we need representation, but representation to what aim? For the ideas, for that aim. - Thank you so much. So thinking about the materials that instructors bring to their courses or sort of the requirements for those. Here's a question. What about the inherent colonization of required readings and not making education at higher levels more accessible? - Yes, actually I sometimes find myself thinking thoughts that feel at the moment like they're like unreasonable or unattainable and unachievable and I know those limits are set by, you know, colonizing ideas but I think education should be freely available. I think higher education should be freely accessible and available to everyone and anyone. I, you know, where I fall down is the practicality. I don't know how to get up there from here but I do think that this

is something that's a really valid goal that we're failing in society is to not provide greater access to educational resources. So the inherent colonization of requiring reading materials, well, one thing that, I mean, I don't know, I'm sure there are many ways, but one way in which I try to incorporate student's reading selection is by making sure that all of my classes have student led projects that are scaffolded and that allows them to select the topic and reading materials to include to the class and sometimes that involves having other students read those materials and sometimes it involves having those students share their learning with everyone else. So that I'm not the only one choosing all of the materials, that's one approach to the issue of requiring reading materials. Now, I don't know, I'm not sure that I should interpret the question this way but I don't think that the question implies that there should be no reading materials or that students maybe should not read. I, you know, if they don't want to, I don't know. I mean, that kind of, you know, in a way we engage in a social contract too when we say like, you know, I kind of want to take that class. So I'm hoping that they kind of want to do some work in the class with me. - Absolutely. So continuing this conversation of content do you think that exploring psychological concepts from philosophical orientations from different parts of the world would help accelerate the process of decolonizing teaching of psychology - A hundred percent, a hundred percent agree. Yes I think that we need to be more open and flexible in our conceptual work. I think that we need to, just thinking about, you know, Martín-Baró, you know suggesting that we need to like scour psychology but also other disciplines. I would say all the other disciplines as well and saying what can I borrow that can help me understand the situation? Because again, it's about the issues and problems that we're trying to resolve not so much about the decadence of the discipline itself. So if we are about the issues and problems we need to bring in resources from anywhere and everywhere that's going to help us deal with that problem. I don't think that makes us any less psychology. I really don't, maybe I'm misguided but I think it makes us more capable of even understanding the contours of the problem and

maybe even making more progress. And so I think working across disciplines certainly more globally and not being so US-centric is sorely needed and if we can do that to a greater extent I think that we will see greater changes for the better in life quality and wellbeing. - So I'm gonna combine a couple more questions as we're starting to wrap up our questions and you're getting a lot of them today. So thank you so much for all this time. So this one is for students who want some suggestions how can students undergraduate and graduate level utilize our positionality and agency to challenge programs to decolonize their curriculum? And actually, this is a related question so I'll just ask it now so you can sort of think about this as well. How would you advise black, brown, and Asian students to talk to white professors? The things they are doing are all great but who are still colonizing their classroom. - One way that I would think about that would be to seek out other supports perhaps in your school to seek out other supports in your school that can help elevate the conversation in the, you know, college or university in the place, right? Wherever you find yourself so that it becomes a collective conversation that invites people to really think about these issues whether it's a local, you know, one day half day conference, whether it's a conversation group, whether it's a reading group, trying to bring those issues to the fore in collective conversation. Now I have to emphasize, like, it's not an event right? You know, it's not a one day thing. It is a long-term process. And too often we have to remember that the fruits of our labor are going to be enjoyed by the generation that's going to come after us. So doing the work, even if you don't see immediate change is still work towards collective liberation. - I'm gonna ask one last question. So how do you propose we de-colonize colonial institutions without using violence. You described the colonialization as non-violent, doesn't that invalidate liberation for the colonized? - Oh, so, well, I mean there's a point that it's actually quite interesting that we do see messages that for, let's say you know, all the, you know, black liberation leaders must be non-violent right. That they are always presented as people that would never, you know, and are

encouraged to always be non-violent. And that's a tense, tense area of conversation. I don't know. I'm gonna just say, I don't know exactly. I'm not gonna call for violence today. And I'm not going to say that non-violence is going to always create change either. So I don't know the exact solution as to how to achieve decolonization as a non-violent, completely nonviolent process. I'm not sure that it invalidates liberation for the colonized altogether. I'm not convinced that that inherently is going to retain or maintain a colonized mentality. I think that consciousness raising is a way to combat the violence, psychic and physical experiences that we do observe and endure that that will be a work in progress. - That's a great ending to your presentation. Thank you so much for your time, Dr. Mina and thank you all for your questions. We will now take a five minute break before the next and final talk of the day, decolonizing research practices by Amanda Sullivan at 1:50.