



**Global South
Critical Psychology**
Book of Abstracts

Conference
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A contextual note



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Arguably, most of the psychological science knowledge that circulates around the world comes from the countries located in the North Atlantic: United States, United Kingdom, France and Germany. As a consequence, psychology in the global south is heavily influenced by mid-twentieth century American Psychology, this has often meant that the discipline has replicated American cultural ideals onto local contexts. In doing so, psychology has become a means of erasing local psychologies and socially relevant ideas. Therefore, the call to decolonise is not a new one, but in recent years it has been gaining traction and gathering form.

This conference presents a platform to critical thinkers to challenge hegemonies of cultural dominance and essentialisms and to interrogate the exclusion, silencing, invisibility and the inaudibility of work by scholars from the wider global south regions. Particular themes will allow room for attention to be called to systematic distortions of meanings of contributions and the diminished status assigned to the work/knowledge produced from the global south regions.

Papers in this book of abstracts feed into the below listed themes.

- Decolonial Praxis.
- Epistemic Injustice in Psychological science.
- Resisting Hegemonies.
- Locating Critical Psychology in History.
- The Position of Critical Psychology in a Local Context.
- Emerging Discourse.
- Interdisciplinary Alliances.

Subjectivity and epistemology: From EDI to the critique of society.

Professor Thomas Teo, York University, Toronto, Canada.

After outlining a theory of subjectivity, the relationships between knowledge and culture, history, society, lifeworld, communities and personal idiosyncrasies are discussed. Psychology has produced problematic research, operating with supremacy, violence, and ignorance at all stages of research, that has been given away to academics, practitioners as well as to the public. This presentation argues that learning about method alone is categorically insufficient and that epistemic injustices need to be addressed in the contexts of discovery, justification, interpretation, and translation. Equity, diversity, and inclusion (EDI) are not just institutional but also epistemo-ethical topics that need to be addressed in all contexts. In addition, it is argued that EDI initiatives are "voluntaristic" and limited, if not embodied, enacted and grounded in society. As opposed to ameliorative change as suggested by EDI, transformative change refers to the alteration of basic structures of society (e.g., decolonization). The transformative process begins with a critique of society that is needed to understand why EDI is challenging to achieve in academia and beyond. Suggestions are developed on how to be critical as well as inclusive, diverse and equitable in psychological research, knowledge translation and acquisition. The importance of critical reflexivity and action is emphasized

Keywords: epistemology, EDI, supremacy, critical, subjectivity

Theme: Decolonial praxis

Biography

Thomas Teo is a professor of psychology in the Historical, Theoretical, and Critical Studies of Psychology Program at York University, Toronto, Canada. He has been active in the advancement of theoretical, critical, and historical psychology throughout his professional career. His research has been meta-psychological to provide a more reflexive understanding of the foundations, trajectories, and possibilities of human subjectivity. He is co-editor of the *Review of General Psychology* (Sage), editor of the *Palgrave Studies in the Theory and History of Psychology*, and co-editor of the *Palgrave Studies in Indigenous Psychology*. He is former president of the International Society for Theoretical Psychology, of the American Psychological Association's Society of Theoretical and Philosophical Psychology (Division 24), and former chair of the History

and Philosophy of Psychology Section of the Canadian Psychological Association. He is Fellow of CPA and APA. He has research record with more than 300 academic publications, refereed, and invited presentations. His research program contributes to the psychological humanities.

Reflections on the value of Southern critical psychology in an era of deterritorialization: Examples from Southern African migration studies

Professor Ingrid Palmary, University of Johannesburg, South Africa.

In this paper, I draw on work on migration in Southern Africa in order to reflect on the conference theme of critical psychology in the global South. I will draw on illustrations of how psychological ideas are mobilized in migration politics, praxis and popular sentiment in the global South and how these connect to migration debates and priorities in the global North. I will reflect on the value of place-based conceptualizations of global inequality and how they have shifted in their meaning, value and implications in an age where people's movement has gained popular and political attention. For the majority, place has become a hypervisible marker of belonging rights and entitlements, precisely at a moment where, for the minority, it is becoming increasingly irrelevant to everyday life, including work, leisure and relationships. Given this context, I will consider how notions of North/South conceptualizations map onto those of coloniality and can lead to a better understanding of its class, race and gender effects. To be place-less has significantly different effects for differently identified people, and I will reflect on the implications of place in a neo-colonial context in order to better understand the coloniality inherent to psychology and its impact on the study of migration. In the paper, I will focus on what this (imagined) deterritorialization means for the possibilities of critical psychology in the global South and for how it can be mobilised for repressive and/or progressive goals.

Keywords: Critical psychology, migration, coloniality, race, psychology

Theme: Decoloniality and praxis

Biography

Ingrid joined UJ as a Professor in January 2018. Prior to that, she worked at the African Centre for Migration & Society at Wits University from 2005 -2017. Ingrid completed her PhD (psychology) at Manchester Metropolitan University, UK. Before entering academia, Ingrid worked at the Centre for

the Study of Violence and Reconciliation as a senior researcher. Her research has been in the field of gender, violence and displacement. She has published in numerous international journals and is the co-editor of *Gender and Migration: feminist interventions* published by Zed Press; *Handbook of International Feminisms: Perspectives on psychology, women, culture and rights* published by Springer; *Healing and Change in the City of Gold: Case studies of coping and support in Johannesburg* published by Springer. She is the author of *Gender, sexuality and migration in South Africa: Governing morality* published by Palgrave. Areas of research: Ingrid's early research focused on women's engagement with political transition and armed conflict in South Africa and the Great Lakes Region. Since then she has conducted research on critical perspectives on sex work and trafficking, claims brought on the basis of gender-based persecution in the asylum system, the tensions between political and domestic violence and gender mainstreaming in development work, and violence against foreigners.

The title is *Analectical Psychology as a Transmodern Praxis: Three Theoretico-Practical Resources from the Underside of Modernity*

Dr Robert Beshara, Northern New Mexico College, USA

In this essay, I critique both the coloniality of psychology as a modern scientific discipline and the silence of critical psychology vis-à-vis said coloniality. Drawing on Enrique Dussel's philosophy of liberation in particular, I argue for analectical psychology as a transmodern praxis beyond the Eurocentric positions of critical modernism and postmodernism, which are critiques of modernity from within. Transmodernity, as both a decolonial and a material praxis, signifies the best of modernity and its alterity—namely, non-European peoples. I end the essay with three theoretico-practical resources (i.e., Indigenous, Black, and Global Southern) from the underside of modernity.

Keywords: modernity, coloniality, analectical psychology, transmodernity, decoloniality, praxis.

Theme: Decolonial praxis

Robert K. Beshara is the author of *Decolonial Psychoanalysis: Towards Critical Islamophobia Studies* (Routledge, 2019), *Freud and Said: Contrapuntal Psychoanalysis as Liberation Praxis* (Palgrave, 2021),

and From Kanye To Ye: The Legacy of Unconditional Love (Punctum, forthcoming). He is also the editor of A Critical Introduction to Psychology (Nova, 2019) and Critical Psychology Praxis: Psychosocial Non-Alignment to Modernity/Coloniality (Routledge, 2021). Further, he is the translator of Mourad Wahba's (1995) Fundamentalism and Secularization (Bloomsbury, 2022). He is the founder of the Critical Psychology website: www.criticalpsychology.org. Finally, he works as an Assistant Professor and Chair of Arts & Human Sciences at Northern New Mexico College. For more information, please visit www.robertbeshara.com

A critical historical and philosophical perspective on issues of knowledge, meaning making and power in psychology.

Dr Mvikeli Ncube, Arden University, United Kingdom.

Adopting a critical historical and philosophical approach this paper informed by a social constructionist epistemology discuss limitations of mainstream psychological assumptions and research. It problematises the historical standpoint of Western psychology narrative that suggests the present state of the discipline upholds the truth, while the past is depicted as a tale of how this *truth triumphed* over 'error'. In addition, the paper interrogates issues of (un)belonging, exclusion and decolonisation of methodologies to potentially improve disciplinary relevance in the global south. A broader aim of this paper is to strengthen a growing body of work on decolonisation and critical psychology. The specific aim is to enrich debates about decolonisation, epistemic justice and injustice building on from previous critical contributions in psychology within that raising questions about the role and relevance of critical psychology from the global south perspective. The paper argues that scientific knowledge is not inherently and necessarily rational, objective, and universal. It suggests that objectivity is rather *socially constructed* and claims for objectivity actually lead to epistemic violence towards othered peoples. (Held,2020). Therefore, all attempts at knowing and articulating psychological reality are grounded in a particular social, historical and political context. Arguments and debates engaged in this paper have important implications for academics across the globe. Our conference debates, lectures and papers can contribute to combined activisms to challenge and address oppressions that echo and reproduce colonial relations which replicate systems of power and exclusion. [for the wider globally south mostly]

Keywords: Critical psychology, decolonising, global south, epistemic injustice, history.

Theme: Decolonial praxis

Biography

I am a Chartered Psychologist, researcher, author and senior lecturer based at Arden University in the UK. I am in the editorial boards of two UK based international journals; the Annual Review of Critical Psychology and the Journal for Gender Studies. I undertake research that seeks to transform psychology into an emancipatory, radical, social-justice seeking and status-quo-resisting approach that understands psychological issues as taking place in specific political-economic or cultural-historical contexts. My work alerts to the limitations of mainstream research in the discipline and draws extensively on critical theory. I received my PhD from the University of East London.

Practical perspectives on decolonizing psychology

Dr Glen Jankowski & Pearl Tshimbalanga

This presentation will provide a practical case for decolonizing psychology. It will consider how the anglophone Global Northern psychology bodies (e.g., the American Psychological Association and the British Psychological Society) recognize 'race'. It will highlight how 'race' and racism are incorporated into standards of curricula accreditation that these bodies feed into as well as other recent statements and subgroups each body has. This context will then be used to situate recent empirical findings relating to the decolonization of psychology. This includes a content analysis of the gender, 'race' and nationality of 599 authors in a 2019 British psychology curriculum and recent surveys assessing staff attitudes, constraints and barriers to the decolonisation of psychology. The content analysis revealed just 17 (3%) authors were identifiably BAME and just 29 (6%) were identifiably Global Southern. The surveys indicated a general willingness to decolonize but an underestimation of the resources and appetite available to do it. Key subtopics of psychology curricula will be considered from Global Southern perspectives. For example, how the Individual Difference subtopics: the self and motivation, have been critiqued from Islamic and Indian perspectives. Additionally, how cognitive functions are culturally and linguistically influenced. The presentation will finish with practical teaching examples

including about the social construction of 'race' and the influence of racism on human behaviour (e.g., the bystander effect). Ultimately this presentation will offer a practical rationale and strategies to facilitate psychology's curricula decolonization.

Keywords: Authors; Curriculum; Decolonization; Psychology; Staff

Theme: Decolonial praxis

Biography:

Glen Jankowski is a senior lecturer in psychology at Leeds Beckett University who teaches in social and critical psychology. In 2016 he founded the Leeds Beckett University's Psychology Decolonial Project; updates can be found at its associated website:

www.bmepsychology.com

Pearl Tshimbalanga is currently working as a senior research assistant for the psychology department at Durham University. Her work in decolonising the curriculum began in 2020 during her undergraduate degree as she conducted a series of workshops on transcultural psychological approaches to her then psychology student peers. Following this, she led focus groups investigating the barriers to decolonisation within the psychology department which later was collated for a departmental report outlining the steps required to move past them.

Resistances of feminist psychotherapist in the face of patriarchal reactions in psy-discipline spaces.

Esmeralda Conrique & M. Tovar, Y. Islas

There are patriarchal reactions in the discourses that held and normalize violence in the sciences, for example, the violence in the psychology. This kind of patriarchal reaction is related to the attempt of integrate a feminist or gender perspective in the psychological practice. The purpose of this project was to analyze the patriarchal reactions and resistance strategies within the spaces that are inhabit for feminist psychotherapists. Its base in qualitative approach framed in feminist methodology, in which collaborated eight feminist psychotherapists from the north of México, there where use semi-structured interviews, field journal and observations, analyzed with Feminist Critical Discourse Analysis (FCDA). It was found that the patriarchal reactions lived by the psychotherapist

were given by the characteristics of the spaces. The resistances development, among others, create her own spaces, build networks of feminist professionals, and relate with de feminist movement in their own cities. In conclusion, the construction of safe spaces (physically, relationally, or subjective) would allow a democratic discipline: a psychology by, for and toward women.

Keywords: Discourse, feminist psychology, gender, resistances, violence.

Theme: Feminist methodology

Biography:

The authors are critical psychology scholars, E.C. is with the Universidad Autonoma de Baja California, Tijuana, Baja California and M. T., is with Universidad Autonoma de Baja California, Tijuana.

Decolonizing Queer Theory in Brazil: A critical review of debates and implications for critical psychology

Dr Daniel Kveller

This paper critically examines the ongoing debates concerning the decolonization of queer theory in Brazil. While Brazilian Critical Psychology has utilized queer theory to challenge hegemonic theories of human development that reproduce heteronormative standards, other scholars have noted the lack of contextualization of queer theory within the Brazilian historical and socio-economic context, as well as the failure to address intersectional studies already developed in the country, even if they are not explicitly labeled as "queer." More specifically, the use of the term "queer" in English has been criticized for creating linguistic and cultural barriers. The paper reviews key contributions to the debate on the decolonization of queer theory in Brazil and finds that while some scholars have criticized the citation practices of Brazilian academics, there is still limited examination of how these scholars may already be subverting mainstream queer theory through their particular use of it. The paper proposes hypotheses to understand the reasons behind these transformations and why they have not been sufficiently acknowledged. In conclusion, the paper calls for a more nuanced understanding of the differences between Brazilian and North American interpretations of queer theory, and greater attention to the specific implications of these differences for the field of Critical Psychology

Key words: Affective, Intelligence, Intergroup, Politics, Populism

Theme: Decolonization of queer theory

Biography:

Daniel Kveller holds a Ph.D. in Social and Institutional Psychology (Federal University of Rio Grande do Sul, Brazil) and is a professor of psychology at Faculdade Dom Bosco (Brazil).

An examination of dominant discourses, biases and assumptions that reinforce capitalist values and structure. A discourse analysis.

Brian Nuckols

This research project aims to examine the discourse used by American counselors in constructing addiction, and to compare and contrast this discourse with perspectives from other regions, in light of the strong influence of mid-twentieth-century American Psychology in the discipline, and the exclusion, silencing, invisibility, and inaudibility of work by scholars from the wider global south regions. The study will use discourse analysis to uncover the dominant discourses in the field, including biases and assumptions that may reinforce capitalist values and structures. The objective is to provide a deeper understanding of addiction and its treatment, including the impact of societal and structural factors. The research aims to promote more effective, inclusive, and equitable approaches to addiction treatment in counseling, and to support the development of practices that challenge the replication of American cultural ideals onto local contexts and promote social justice. The project is expected to contribute to the ongoing dialogue about addiction and its impact on individuals, communities, and society, and to encourage alternative approaches to counseling and mental health treatment that address the systematic distortions of meanings of contributions and the diminished status assigned to the work/knowledge produced from these regions.

Keywords: Discourses, exclusion, silencing, biases, psychology

Theme: Decoloniality and resistance of hegemonic discourse

Biography:

Critical psychology scholar from Indiana University of Pennsylvania,

Department of Counseling.

The Stanford Prison Experiment as a Political Failure

Dr Serdar M. Değirmencioğlu

The Stanford Prison Experiment (SPE), conducted by Philip Zimbardo in 1971, is one of the most famous studies in social psychology. It has been cited again and again as evidence regarding the power of social settings on social behavior. Background SPE continues to attract considerable scholarly attention: While mainstream psychology still prides itself with SPE's main findings (Griggs, & Bartels, 2019), some scholars are interested in "debunking" them (e.g., Le Texier, 2019) while some are busy finding ways to resolve the ethical issues (e.g., Perlstadt, 2018). Significance Mainstream psychology is decidedly ahistorical. This critical assessment places SPE in its historical context, identifies how it exemplifies the political shortcomings of mainstream psychology, and draws lessons for those who are seeking alternatives to mainstream approaches. Findings SPE was funded by the US military. This has rarely attracted attention from SPE's critics. Second, SPE and studies following it have rarely addressed contemporary wars and how they created the type of social psychological madness SPE highlighted. Third, critics of SPE and similar work have refrained from addressing the political biases imported into the Global South along with mainstream psychology imports (Değirmencioğlu, 2021). Conclusion For many, the long-standing alliance of US mainstream psychology with the military is not a political or even ethical problem (Değirmencioğlu, 2010). Mainstream psychologists who claim to produce "ground-breaking" work remain politically silent or complicit as far as ongoing wars and imperial, colonial and racist policies of their times.

Keywords: militarism, imperialism, war on Vietnam, war on Iraq, import-export

Theme: Anti-colonial

Dr Serdar M. Değirmencioğlu is as a developmental psychologist by training, a community psychologist by conviction, and a public scholar. He was a professor of psychology in Istanbul when he was fired in 2016 for having signed a peace manifesto. He was later banned from public service for life. He is a visiting scholar at Goethe University Frankfurt A.M,

Germany. His latest book is titled, "Resistance and Solidarity at the University: Standing Against the Regime of Destruction, Exploitation and Civil Death"

Ontological multiplicity and the place of hegemonic psychology

Dr. Renato Silva Guimarães & Farias Brito

For Farias Brito (1862-1917) psychology is synonymous with metaphysics. He affirmed that philosophy as a whole is at once "pre-scientific" ("knowledge in fieri, knowledge in the process of elaboration") and "superscientific" ("totalization of experience, conception of the universal whole"). According to him, science as "knowledge made, knowledge organized" is the result of philosophy. From there one can deduce that psychological questions are also ontological.

Despite a rich theoretical elaboration and local context the Brazilian intellectual production and ways of knowing are still dependent on external theories that on one hand ignore the local intellectual production and on the other hand impose an epistemic colonialism that is often hidden. Following the avant-gardist path of Farias Brito's conceptualisation and constance of his questions throughout the main body of the work of this forerunner of phenomenology and existential philosophy, positions that are still dominant in psychology today such as, the conflictual integration/separation of subjective, experiential, socio-cultural and scientific domains, will be challenged.

This paper argues that ontological multiplicity as a critique of ontology itself is a first step towards a critique of the place of hegemonic psychology in a multipolar world. Multiplicity against positivism, against pluralism and tripartism, and against systemic approaches that replaces our symbolic sphere while desanthropologising. Today's world of cybernetic applications, computers and intelligent machines reduces humanity to a process of calculation/commodification where the symbolic field is replaced by a cybernetic one. The argument for an experiential metaphysics (experiential psychology) which requires a level of abstraction in the service of the experience will be exposed.

Keywords: Ontology, hegemony, psychology, pluralism, critique

Theme: Hegemony

My research is rooted in an indigenised worldview and unravels a series of mediations that are neither a simple procedure aiming at describing the practice nor pure theory, because of its both implicit and explicit derivations from social reality, a poetic experience guided by the metaphoric locus. I have participated in various panels challenging the messianic weltanschauung that leads to a progressive commodification and destruction of nature. I don't have any tribal relation despite having my origins in the Maxakalí (indigenous, Brazil) confederation. I'm the fruit of an erased history.

For Farias Brito (1862-1917) psychology is synonymous with metaphysics. He affirmed that philosophy as a whole is at once "pre-scientific" ("knowledge in fieri, knowledge in the process of elaboration") and "superscientific" ("totalization of experience, conception of the universal whole"). According to him, science as "knowledge made, knowledge organized" is the result of philosophy. From there one can deduce that psychological questions are also ontological. Despite a rich theoretical elaboration and local context the Brazilian intellectual production and ways of knowing are still dependent on external theories.

Mathematical Resilience Education for Inclusion: building psycho-educational bridges between Brazil and the UK

Dr Janet Baker (Arden) and Dr Sue Johnston-Wilder

Mathematics Anxiety can be due to several addressable factors, including fear and negative past experiences. It is vital to seek ways to enhance the capacity of the student to learn mathematics. Estimates of prevalence of Mathematics Anxiety (MA) vary widely; the percentage of people currently excluded is unclear, but a useful figure is about 30% in the UK, rising to 49% in Brazil. The present work is a collaboration between psychologists and educators from Brazil and the UK. The project aims to progress practice in the field of Mathematical Resilience Education (MRE) for Inclusion as part of the effort to decolonize mathematics and make it more inclusive and accessible. The main questions that guide us are how psychological and educational methodologies can converge to include students with anxiety learning difficulties and how to promote

mathematical resilience. We show that the use of a new methodology can promote mathematical resilience and attainment in teachers, other adults and learners. We present a psycho-educational intervention developed to address MA and build mathematical resilience in individuals with moderate and high MA in both British and Brazilian participants. We show evidence of the impact of the interventions on participants. The levels of MA were measured before and after the intervention using the Betz scale, narrative records were made, and the qualitative data were analysed using deductive latent thematic analysis as we worked with subjective experiences and used a pre-existing framework: the Mathematical Resilience framework.

Keywords: Inclusion, Mathematics , decolonize, methodologies ,qualitative

Theme: Decolonial praxis

Dr Janet Baker (Arden) and Dr Sue Johnston-Wilder (Warwick) are UK based researchers who support learners of all ages and stages to develop mathematical resilience. Dr Telma Para and Karina Lumena Aulas (both of Universidade Federal de São Carlos) are visiting academics from Brazil as part of a project funded by the Brazilian National Council for Scientific and Technological Development

Tami/Tayo Din' Advancing epistemic justice, struggle for recognition and engendering Filipino critical psychologies

Hadje Cresencio Sadje , Lorraine Charmayne S. Manansala , Danim R. Majerano , Gerome Nicolas Dela Peña ,Charlon T. Agos

Epistemic justice is one of the important concepts that offer a radical reorientation to contemporary debates on knowledge hegemonies, emerging discourses, knowledge production modes, and a call for an interdisciplinary alliance of sciences. Accordingly, epistemic justice entails the struggle for equal recognition and critical evaluation of the epistemic predispositions of Western social sciences and humanities (Miranda Fricker, 2007). The primary objective of this panel is to address the current debates on decolonizing Filipino Psychology in the Philippines. The presenters will summarize the responses of current debates and practices of doing Filipino Psychology, most especially in the frameworks, methods, concepts, and perspectives that has been used in the Philippine realities. For each response, the discussion will include examples of practices or

processes that demonstrate privileging the Western methods, concepts, and frameworks in the field of Psychology. Also, this panel will explore the decolonial option, the Filipino concepts of kami rin/tayo rin, Sikolohiyang Pilipino (Filipino Psychology) and interdisciplinary approach on Critical Filipino psychology that could serve as a counter model for new or improved practices or endeavors which have the potential to engender decolonizing Filipino psychology in various institutions and universities in the Philippines. Overall issues, opportunities and perceptions will also be addressed.

Keywords: hegemonies, discourse, epistemic , Filipino Psychology, critical.

Theme: Epistemic justice

Biography:

Hadje Cresencio Sadjé obtained his MA in Crosscultural Theology at the Protestant Theological University, The Netherlands, and a Master of Arts in Ecumenical Studies (specializing in Sociology of Religion) at the University of Bonn. He is a student ambassador at the Paris Institute of Critical Thinking, and a visiting fellow at the Toronto Mennonite Theological Centre Canada, Centre for Studies in Religion and Society—University of Victoria, and research associate at Cambridge Centre for Christianity Worldwide. Currently, he is a Ph.D. candidate at the University of Vienna Austria

The psychologization of development: Westernization, individualization, and the universalization of human ways of being.

Dr Johanna Sofia Adolfsson

Conventional Western psychology's strong focus on the individual mind and behaviour has become a fundamental part of global development agendas. Concepts like self-regulation, self actualization, self-efficacy, behaviour-change, and nudge decorate the development discourse. Scholars within critical sub-fields of psychology call this individualization and behaviouralization of development implementation 'a psychologization of development'. The main driver of this progress is probably rooted in many psychological strands' assumption that their theories are universally applicable. However, the discipline's origin, embeddedness in—, and many would argue, contribution to—Euro-

American imperialism, globalization, and neoliberalism, makes its theories particularly un-universal and unfit in many contexts. Yet, people in non-Western societies—i.e., the Global South—are increasingly subjected to Western development interventions that target their individual mind and behaviour rather than addressing broader historical and structural reasons to poverty and inequality. The article argues that psychologization of global development agendas help reproduce coloniality by diffusing dominant ideas of human development, attitudes, and emotions. While this trend is not a new phenomenon, it is strikingly under-studied. Drawing on examples from Malawi, this paper unpacks the motives behind the psychologization of development agendas and the coloniality it preserves. By using examples of how Malawian articulations of harmful witchcraft may increase because of interventions that promote individualized ways of being, this article calls for development approaches that emphasizes culture and context. Decolonial perspectives are applied to reimagine how de-psychologized, i.e., de-universalized and de-individualized approaches may be more helpful for people subjected to global development interventions.

Keywords: Decolonial perspectives, Global development, Malawi, Psychologization

Theme: Decolonial perspectives

Biography:

Dr. Johanna Sofia Adolfsson is a cultural psychologist and Postdoctoral fellow at the Centre for Development and the Environment, University of Oslo, Norway. One of her main research interests regards the spread- and implementation of Western psychology in Global development theory and practice. Adolfsson has long experience from different sub-Saharan African contexts, and her research draw on critical-, cultural-, feminist-, and decolonial approaches of psychology. As such, she will be particularly interested in participating in the three first sessions.

Resisting the Mindfulness Movement: A Bricolage Approach to Restore Meditative Practices in Mexico

Dr Barbara Ibinarriaga-Soltero

For over three decades, scientific literature has positioned mindfulness meditation as a standardised practice which can be applied regardless of the social and cultural aspects of the diverse contexts in which mindfulness is introduced. However, social studies have recently

highlighted some of the tensions that arise from introducing a Buddhist-inspired practice to secular settings, mainly in Anglophone countries. This paper challenges the hegemonic discourse of the 'mindfulness movement' by demonstrating that meditative practices in Mexico are heterogenous. The decolonial framework used seeks to restore the relevance of spirituality and local Indigenous practices, emphasising that meditative practices are not necessarily employed for individualistic purposes. A bricolage methodological approach informs this research, taking subjectivity and reflexivity as the core principles guiding this qualitative research understanding 'mindfulness' in a non-Anglophone context for the first time. While mainstream psychology argues about the universality of practising mindfulness, the present paper indicates that various aspects, such as language, identity, and spirituality, influence the ways in which this meditation practice is taught. By critically questioning the hypothesis of 'mindfulness movement', the theoretical and methodological framework proposed calls for decolonising mindfulness research, situating the study of meditative practices in Mexico within the field of Indigenous psychology.

Keywords: Bricolage; Decoloniality; Indigenous Psychology; Mindfulness; Subjectivity

Theme: Decoloniality and resistance of hegemonic discourse

Biography:

Barbara completed her PhD in Social Sciences at Cardiff University in 2021. Her thesis entailed the first empirical study conducted in a non-anglophone context developing a decolonial approach to focus on Mexico's intercultural context. Barbara currently works full-time at an educational charity in Wales, supporting the development of researchers. In her free time, Barbara supports third-sector organisations which deliver meditative practices in Mexico and the UK. Barbara advocates for creating opportunities to diversify and promote inclusivity in the mindfulness field.

The Aftermath: Investigating Racial Disparities in Academic Influence and Decolonising Psychological Theories to Reflect Racialised Perspectives.

Dr Jennifer Irabor

Racialised people face perpetual disadvantage reinforced by the legacy of colonisation. While there have been attempts to decolonise Eurocentric and individualised approaches to education, such attempts are futile with the widening social inequality gap and accruing injustice in almost all stratospheres. What is required is the representation of racialised voices by those with a command in research and curriculum development. Higher Education Staff statistics in the UK 2020/2021 recorded that out of 22,855 professors in the UK, just 1% were black, and 89% were white. How can this marked disparity be ignored? Social inequalities must be exposed and addressed to make headway in applying decolonisation strategies. This paper takes a three-pronged approach to decolonisation; confronting colonial consequences, reframing theoretical meaning, and examining the disparities that exist in Higher Education Faculties. This paper aims to conduct an integrative review synthesizing existing literature on the consequences and implications of colonisation, with reference to behavioural and humanistic psychological approaches. Secondly, the paper aims to critically analyse psychological theories with a decolonial lens to reconceptualise existing perspectives. Thirdly, the paper reviews how higher education processes contribute to the disparity between racialised people and non-racialised people in attaining positions of academic authority. In conclusion, the paper highlights the challenges facing racialised people and explores revised racialised perspectives on fundamental psychological theories and higher education processes.

Keywords: Decolonisation, Social Inequality, Racialised, Psychology, exclusion.

Theme: Decolonising.

Biography:

Dr Jennifer Irabor Lectures on the Health Care Management Programme at Arden University. Jennifer completed her PhD in Psychology at the University of Birmingham, UK. Her research focused on mental health and early intervention in psychosis, in partnership with The Princes Trust, Birmingham Local Authority and The Collaboration in Leadership for Applied Health Research. Jennifer has since established a career in community and healthcare leadership. She has implemented and managed complex healthcare provision services and gained valuable insight into the Care Quality Commission and health and social care policy and practice. Going forward Jennifer will be focusing on the role of decolonization, social exclusion, and inequality in modern systems.

Eclipsed experiences and narratives from the silenced region of Zacatecas, Mexico .

Dr Omar Espinosa.

Describing what we feel, think, expect, wish, or remember is not an easy task for anyone. But working on it should be a central duty for social scientists. Psychologists may describe and examine whatever happens in their lives at specific times and cultural contexts. Analyzing the verbal expressions that we produce in different contexts can help us understand our lives among those of others. In some regions, nevertheless, people are not always trained nor willing to express their utmost personal and cultural concerns. Doing so may not only be difficult but dangerous. Hence, psychologists are not closely listening to what people and themselves are living. A regional silence has kept their epistemic values, concepts, and methods unquestioned in some contexts. It is possible that, like many other professionals, they are being systematically silenced and distanced from their social consciousness to follow an economic and political agenda. It is, therefore, possible and convenient -as we shall address- to bring those eclipsed subjectivities to the public debate through critical, phenomenological, hermeneutical, and narrative approaches. Doing so, we make sense out of the unheard and we elaborate a vision out of what remains unseen frequently.

Keywords: Silenced, experience, epistemic, critical, narrative
Family, Gender, Hegemony, Society, Woman

Theme: Local context

Omar Espinosa. Ph.D. in Critical Theory; M.A. in Philosophy. Professor and Researcher at the University of Zacatecas, Mexico. He has published three books: *Filosofía e inscripción. Vida y muerte en tiempos de excepción* (2021); *La ilusión moderna. Ensayo sobre la razón y el juego* (2014); *El cómplice, el perseguidor. Arte y poética en Julio Cortázar* (2012). He has taught phenomenological, hermeneutical; life story; narrative approaches and methods; philosophy and epistemology courses, among others, for over ten years.

Reimagining ways of researching black men: A Photovoice Study with 'Coloured' Men in Bishop Lavis, Cape Town, South Africa

Dr Simone M. Peters,

This paper explores 'coloured' men's who reside in Bishop Lavis in Cape Town, lived experiences. For decades, research on men who identify as 'coloured' in South Africa has not adequately problematised 'coloured' masculinities. Young men who identify as 'coloured' have been found to be the most likely to perpetrate intimate partner violence, rape and gang rape. It has also been suggested that violence, drug abuse, gangsterism and alcoholism are prominent features of communities in which those who were identified as 'coloured' during apartheid reside, one such community being Bishop Lavis in Cape Town, South Africa. These narratives have led to this complex group of people and their communities being reduced to negative stereotypes. In this paper, the author argues that we use critical qualitative methods when researching black men, as it allows for alternative and more nuanced narratives of their identities, communities and spaces to emerge. Photovoice as a form of decolonial praxis and participatory action research methodology was used in this study. The findings presented are drawn from the narratives of the participants, collected through individual interviews, photo-narratives and a focus group. The young men who participated in this study spoke of the complex experiences which have been and continue to be shaped by their race, age, class, gender and location.

Keywords: Photovoice , masculinities , violence, qualitative, critical

Theme: Decolonial praxis

Biography

I am a Postdoctoral Fellow on a A. W Mellon funded research project: The First 1000 Days of Life, based in the Anthropology department at UCT. The research examines how new forms of knowledge are shaping policy and intervention in reproduction and early childhood.

The research has three foci: Formations of life; Genes, Technologies and Genealogies and Nutrition and Food Security. I hold a PhD in Psychology from UCT. My PhD research looked at the ways in which 'coloured' bodies make sense of their gendered and racial experiences and how they construct their community in post-apartheid South Africa. I am interested in black masculinities, intersectionality, decolonial and narrative

Resisting Social Hegemony in George Eliot's Fiction

Dr. Monali Chatterjee

George Eliot (1819-1880) dominated the literary scene during the nineteenth-century Victorian era for a considerable period of time. Her perspicacious psychological insights into the psyche of her characters, depiction of Victorian England and her intransigence to defy the conventional norms of the day have made her an iconic writer of her time. Her realism, accentuating social and gender hegemony, is clearly apparent in all her seven novels but *The Mill on the Floss* (1860) has carved a niche and has set the trend for all modern women writers to follow. It centres on the morality and social decorum of the society. The protagonist, Maggie Tulliver is largely autobiographical. She represents Eliot through her defiant and recalcitrant attitude towards social conventions and expectations that are imposed on her. She grows to be a headstrong, firm-willed individual who lives life on her own terms. The paper explores how the novel faithfully depicts the rural society of its day. It also analyses the psyche and points of view that deeply impact the women of the time. An attempt has been made to speculate upon George Eliot's portrayals of social hegemony and its resistance through an unconventional woman, Maggie Tulliver. The paper raises questions about patriarchy, religion, education and socio-economic factors that spell out enormous transformations upon an individual's *bildung*.

Keywords: Family, gender, hegemony, society, women
Family, Gender, Hegemony, Society, Woman

Theme: Resisting hegemony

Dr. Monali Chatterjee is has been teaching English Literature, Language and Communication Studies in several colleges and universities across Gujarat and abroad for about two decades. She has also taught English Language in the UK. An ardent lover of music, dance, poetry and drama, she is professionally trained in Indian classical music, dance and art. She has presented papers in many international conferences and has published widely on higher education, diaspora studies, South Asian Literature and Film Studies apart from poetry in popular dailies.

What do we know about the psychologization process? Understanding the geopolitics of critical knowledge.

Hernán Camilo Pulido Martínez, Alba Luz Giraldo Tamayo, Julian Medina Zarate & Mauricio Rene Baez Alayon,

Studies carried out within different fields have proposed analysis of the critical production with respect to psychology. These studies, although broad, have set aside the analysis of the production regarding the psychologization process. This is surprising if one considers the rapid and extensive expansion of psychology around the world. In this context, this paper presents the results of a documentary study that analyzed the production of knowledge referred to the psychologization process. Following the prescriptions that have been formulated to carry out this type of documentary research, the production between the years 1990 and 2021 was compiled and analysed. The data were classified and ranked following the methodological prescriptions proposed by Barbosa, Barbosa and Rodríguez (2013). The information came from the following data base, Google Scholar, Ebscot, Sage, Elsevier, Science Direct, Scielo, Cairn.info and Psycinfo. The review was carried out in Spanish, English, Portuguese and French. The conclusions indicate elements to understand the geopolitics of critical knowledge that is built around the psychologization process.

Keywords: Critical, documentary, psychologization, review, Spanish

Theme: Locating Critical Psychology in History.

Biography:

Professor of Psychology at Pontificia Universidad Javeriana, Bogota, Colombia. He is interested in critical work about the place and operations of psychology in countries that do not produce the psychological objects, but appropriate, adapt and hybridised them. In this sense, his research has interrogated the geopolitics of psychology and the contribution of psychology to the construction of subordination.

Organization/Work Psychology in the Global South: A Fanonian Reading of Ontology

Sandiso Bazana

Organizational/Work Psychology (OWP) is a global phenomenon. Since its

origin in an Anglo-American context in the 1900s, OWP has been able to transcend the established apparatuses of “people management” in work organizations across the Global North and South. During this process, OWP has transformed itself into a discourse of global neoliberal capitalism and relied on its positivist philosophical origins and uncommitted ontology drawing from Applied Psychology. The paper contends that, the travels of the positivist assumptions of OWP outside the highly industrialized global north are deeply fraught with contradictions that require a re-imagination of OWP’s ontological assumptions. In particular, this paper problematizes the positivist philosophical assumptions that influence the education, teaching and practice of OWP in work organizations located in postcolony of South Africa (SA). This paper considers the meaning of ontology in the world as relational (committed) by centring the place and human experiences in work organizations in SA. Committed ontology considers human experiences as place-and time-bound and the researcher/practitioners as situated. The paper uses Fanon’s relational ontology of the ‘Place and being’ characterized by colonial domination and thus requires a sociogenic approach centred on the socio structure as real in understanding human behaviour within work organizations. In conclusion, given such a socio-historical context of SA as postcolonial, the paper considers the place of colonialism as ontologically rich and potentiated with possibilities to enrich the study of human behaviour at work and therefore produce socially relevant education, teaching and practice of OWP in such context.

Keywords: Post colonial, Fanon, discourse, ontology, psychology

Theme: ontological issues and post colonialism

Biography

Sandiso Bazana is a Lecturer in Organizational/Work Psychology at Rhodes University, South Africa, currently a PhD student and Teaching/Research Assistant in Business Administration at Grenoble Ecole de Management, France.

SOCIO-CULTURAL PERCEPTIONS OF SEXUAL ENGAGEMENT AMONG THE YOUTH IN BULAWAYO, ZIMBABWE.

Dr Sifikile Songo

The inclusion of compulsive sexual behaviours in DSM-5 would lead to diagnostic labels which contribute to oppressive forms of hegemonic

discourse through pathologisation. This paper deals with youth sexual engagement in an urban community. It aims to give an insight into the socio-cultural perspective of youth sexual engagement and argues against the inclusion of non-pathological sexual behaviours in psychiatric nosology. Using a small sample of fifteen youth aged between 16 and 25 years, a phenomenological study was conducted. The participants were purposively sampled from the City of Bulawayo based on their availability at the time of the study. Data was gathered using one-on-one face to face phenomenological semi-structured interviews. Heuristic phenomenological analysis was used to analyse data and report the findings of the investigation. The findings revealed that youth sexual engagement was understood as partaking in sexual activities at a very young age way before marriage. Having multiple partners was common at this age. The reasons for this behaviour was attributed to economic, social, biological and emotional factors. Despite active involvement in sexual activities the youth were concerned about their health. Youth sexual engagement was perceived to result in cultural degradation and erosion of community values and moral fabric. It was recommended that the youth need to practice abstinence and be educated and empowered on sex matters. The community needs to be sensitised on the youth's sexual reproductive health rights.

Keywords: psychology, inclusion, hegemonic, pathologisation, culture

Theme: Local context

Biography

Sifikile Songo is an Academic, Researcher and Community/Educational Psychologist. She has held various leadership positions in the Psychology fraternity and education industry. Sifikile has published eight papers and peer reviewed over ten papers in accredited journals. Her research interests include cultural concepts of distress, climate psychology, cyber psychology. She has presented papers in several International research conferences including presentation at the Afro-Asian Critical Psychology Conference hosted by the British Psychological Society in 2022.

Functionality is something I can't control. Appearance is something that I can: Discourses on Disability, Bodies and Beauty Ideals among Young Indian Women.

Dr. Megha Dhillon & Lady Shri Ram

A large proportion of women with disabilities live in developing countries. Yet research on how disability intersects with beauty ideals for women remains scarce in these contexts. This represents a significant gap in literature given the potent cultural notions around both beauty and disability. This research aimed to explore how young Indian women with visible disabilities negotiate societal ideals of beauty, body and ableism. In-depth interviews were conducted with ten young women with varied disabilities and analysed using feminist thematic analysis. Findings indicated that the participants' experiences of their bodies were shaped by the intersections of the ableist and patriarchal gaze. Notions of bodily attractiveness were reported to be influenced by social feedback, both positive and negative. Yet, functionality was by and large prioritized as higher than appearance and issues of mobility and access were central to the experience of the body. Although certain beauty standards had been internalized by the participants, they were simultaneously challenged. Participants had established their own ways of resisting socio-cultural pressures around appearance. The results bring forth marginalized narratives, provide insights for mental health practitioners that work with women with disability and can be useful in the development of body-diversity based interventions.

Keywords: Body Image, Disability, Feminist thematic analysis, Qualitative, Women

Theme: Feminist Methodology

Biography

Dr. Megha Dhillon is an Assistant Professor of Psychology at Lady Shri Ram College for Women. Alongside teaching, she conducts research in a number of areas including Health Psychology, Body image and disability with a special emphasis on women's lived experiences. Her interests lie in identifying how the insights of psychology can be used to enhance the well-being of individuals and communities in India. She also spends time volunteering for non-profit organizations working to create better futures for economically disadvantaged youth.

Anushka Kumar is a final year Psychology Honours student at Lady Shri Ram College, Delhi University, India. She is a Research Intern at Cambridge University's Political Psychology Lab. She has previously been a Research Intern at the London School of Economics and Political Science's Societal Psychology Lab and at Ashoka University's Ghosh Research Group. Her research areas are intergroup relations (specifically marginalized communities), intimate partner violence, polarization and

misinformation, and behavioral economics.

(Mis)Recognitions in the Racial Apology: Reading the Racist Event and its Fallouts

Dr Nkululeko Nkomo and Peace Kiguwa

In 2016, on social media, Penny Sparrow described black people as “monkeys” in a racist rant. In the same year Vicki Momberg, a victim of a smash and grab incident, described the police using the “K” word in a fit of emotive interaction with the black policemen who came to assist her. Two years later, another white South African, Adam Catzavelos, used similar language to describe black people in a public video. This presentation explores the event of public racist practice as a discursive and affective field that implicates bodies – white and black – through the lateral motion of affective economies of racial nostalgia and outrage. The reflexive racist outburst and the emotive public reaction attest to profound embodied histories of racial revulsion, pain and injury. We argue that both the demand for and performance of the public apology do different affective and embodied work that is bound up with a desire for recognition of the human. In the end, the public apology serves as a superficial exculpatory gesture that still refuses a recognition of the human in the other. We reflect on the meanings of this for broader meanings for and of reconciliation in South Africa.

Keywords: South Africa, Racial, discursive, black, media
Family, Gender, Hegemony, Society, Woman

Theme: Local context

Dr Nkululeko Nkomo is a Senior Lecturer in the Department of Psychology at the University of the Witwatersrand.

Replication Crisis in Dementia Research: Implications for its applicability in the South Asian Context.

Divyanshi Singh and Radhika Agarwal

Dementia is a global health challenge, with significant consequences for

individuals, families, and societies. However, much of the research on dementia has been conducted in western countries, raising concerns about its applicability in diverse cultural and societal contexts. The replication crisis in dementia research has further highlighted the need for more rigorous and diverse research, particularly in the south Asian context. This study will employ a systematic review of the existing literature on dementia research, with a particular focus on studies conducted in the western countries and their applicability in the South Asian context. However, we will also consider chances for doing a scoping review if enough literature is not available. It is hypothesised that the replication crisis in dementia research is particularly relevant in the south Asian context, where cultural and societal factors may impact the prevalence and experience of dementia. The study will also hypothesise that there is a lack of rigorous and diverse research in the South Asian context, which may limit the applicability of existing findings. The findings of this study will highlight the need for more culturally sensitive and diverse research on dementia in the South Asian context. This includes the use of larger and more diverse samples, the incorporation of culturally sensitive measures and interventions, and closer collaboration with South Asian communities.

Keywords: Dementia, Replication Crisis, South Asia, Cultural Factors, Epistemic Injustice.

Theme: Local context/ indigenous knowledge

Biography

Divyanshi is a student pursuing Masters in Clinical and Health Psychology in the Department of psychological health sciences at University of Strathclyde. She holds B.A. (H) psychology from University of Delhi. She has experience in the field of mental health in hospital setting as a clinical intern. In addition, she has extensive undergraduate research experience in qualitative research method, conducting focus group discussions and Narrative and Thematic Analysis. She completed her undergraduate thesis work involving Exploring Psychological Experience of Indian Doctoral Scholars. Divyanshi has recently worked as a clinical intern with Mental Health India De-addiction Centre. At present Divyanshi is working in the research field of Alzheimer's for her thesis and has a job as care assistant and Voluntary work with NHS in Occupational Therapy.

Radhika is a student completing her Masters in Clinical Health Psychology In The Department Of Psychological Health Sciences at the University of

Strathclyde. She completed her undergraduate in BA(Hons) Applied Psychology and has an experience of being a clinical intern with a mental health and deaddiction hospital and brain behaviour research organisation in India and counselling intern with Cognizavest Organisation. During her undergraduate she completed her thesis on Role of SNS in Body Esteem and Social Comparison. Presently she is working on a "systematic review of review" for her Master's. During her recent clinical internship experience she got the opportunity to shadow the psychiatrist during their session while also completing psychiatric lecture training. Alongside her Master's she is volunteering under an occupational therapist and ward volunteer with the NHS Scotland

Immigration and Othering: Psychology and Aid into Question

DrArtemis Christinaki & Dr Ilana Mountian

This paper aims to discuss processes of othering in migration, by critically focusing on the discourse of psychology and aid. Drawing upon our work and experience with migrants in Brazil and Greece, the paper discusses how the discourse of aid and psychology positions migrants and refugees as the Other in the humanitarian discourse and practice of psychology. While acknowledging the importance of humanitarian aid for refugees and migrants, it is argued that there are some elements of interventions that when positioning migrants as Other in discourse, may risk reproducing stereotypes and reified views on immigrants, not accounting for the specificities of the subject and the novel social condition in which there are. Feminist and post-/de-/anti-colonial studies have shown and critically analysed the discursive reiteration of minoritized groups as the Other, who is often seen as a menace, exotic, weak, and ill. This mobilization of affects not only individualizes or pathologizes them, but it also depoliticizes inherently social and political issues, such as the issue of forced migration. The methodology of the analysis, based on examples from our work and practice, offers a critical discourse analysis, to deconstruct fetishized positions of the migrant and refugee subjects. The main findings of this analysis regard the humanitarian discourses on immigrants. To conclude, this analysis aims to open up space for other subject positions and social interventions. (223 words)

Keywords: migration, othering, psychology, aid, discourse

Theme: Othering

Artemis Christinaki is a lecturer in Global Health at the Humanitarian and Conflict Response Institute (HCRI) at the University of Manchester. Her Ph.D. research, at the University of Manchester, critically explored the politics or, the role of, psychosocial support in the refugee camps of Greece. It focused chiefly on the way aid workers' subjectivities emerge amidst the spatial temporality of camps and within the combined discourses of psychology and aid.

Ilana Mountian is a visiting associate lecturer at University Rovira i Virgili. She holds a Ph.D. in Psychology from Manchester Metropolitan University, and she is a researcher at Fundación Manantial, Madrid. She is also a member of the Discourse Unit, a psychoanalyst, and a member of the Lacanian Forum. Author of the book: Cultural Ecstasies: drug, gender and social imaginary (Routledge, forthcoming in 2023).

Hegemonic psychology as an ideologising device: Critical views around the Peruvian political crisis in the context of hybrid government 2022-2023.

Svieta Valia Fernández González & Luis Alberto Taype Huarca

On December 7, after several attempts in a slow coup process (Diaz, 2020) against Pedro Castillo, his fall was consolidated and with it, the assumption of Dina Boluarte (elect vice president) as president of Peru. This fact generated a series of protest actions that triggered the paralysis of various activities. This proposal studied the interactions on virtual platforms, as well as public interventions by figures from the Peruvian psychology academy. From this perspective, the constructive-interpretative method is used to delve into the social subjectivities of the different actors. The method is supported by the following characteristics; the dialogical character of qualitative research and the definition of the singular as a legitimate instance for the production of scientific knowledge. (González Rey and Mitjans, 2016, p.10) From the analysis carried out on different actors and their public participation that aims to give guidelines for psychological management, the ideologizing character with which the crisis is reflected is revealed; a psychology that conveniently uses theoretical references to justify acts of oppression, reductionist psychologization to analyze the phenomena, neutralization and annulment of the agency capacity of the subjects, by making their indignation invisible and numb. Faced with this, the positioning of the social sciences becomes key to deepen the understanding of the situation

in the face of which psychology reveals a distance from the complex historical process in which legitimate protest emerges, especially in the rural area south of the Peru.

Keywords: Constructive-Political crisis, Ideologization, Hegemonic, Social Subjectivity

Theme: Resisting Hegemonies

Biography:

Svieta Valia Fernández González Centro de investigación Psicológica Histórico-Cultural CIPS HC Psychologist, Master in Education from the National University of San Agustín (Arequipa, Peru) Psychopedagogical Coordinator of the High Performance College of Tacna- Ministry of Education. Researcher associated with the Historical-Cultural Psychological Research Center (CIPS-HC). Editorial Committee of the Journal "Epistemology, Psychology and Social Sciences". His research projects are oriented towards the construction of subjectivity in community and educational spaces.

Luis Alberto Taype Huarca Universidad Católica de Santa María Psychologist, Master's Degree in Clinical, Educational, Child and Adolescent Psychology from the Universidad Nacional de San Agustín de Arequipa (Arequipa, Perú). Professor at the Professional School of Psychology of the Universidad Católica de Santa María (Arequipa, Perú). Researcher associated to the Centro de Estudios e Investigación en Neuropsicología (CEINPS). Founder of the Centro de Investigación Psicológica Histórico-Cultural (CIPS-HC). His research projects are oriented to child neuropsychology and the theoretical-critical study of Vygotsky's cultural-historical legacy.

The Changing Nature of Empathy within Four Ontological Perspectives: Insights from a Critical Interpretive Synthesis

Dr Andeline dos Santos

Common conceptualisations of empathy as sharing in and understanding another's emotions largely draw on individualistic, Western understandings of humans and relationships. One person seeks to gain insight into another separate individual's inner world. Through developing ideas that were derived from a critical interpretive synthesis, four empathy pathways will be proposed: (a) insightful empathy (purposefully sharing and understanding another's emotions); (b) translational empathy (a quality of presence in which a sense of witness is generated through a situated and productive process of emotion translation moves of expression and response); (c) empathising assemblages (territorialising an assemblage as mutually affectively response-able); and (d) relational empathy (situated awareness of emotion co-storying). The importance of these four pathways will be explored in light of decolonizing theory and practice, and resisting hegemonic perspectives. Clinical examples will be mentioned from the South African author's field of music therapy, but these will also be expanded to offer insight for therapeutic practice generally, as well as for research methodology

Theme: Decolonizing theory and practice, and resisting hegemonic

Biography: Dr Andeline dos Santos is a registered music therapist. She holds a DMus in Music Therapy, an MMus (Music Therapy), and an MA (Psychology). At the University of Pretoria, South Africa, Andeline is a senior lecturer and the research coordinator for the School of the Arts. She is the author of "Empathy pathways: A view from music therapy". Andeline is the co-editor in chief of *Approaches: An Interdisciplinary Journal of Music Therapy* and an associate editor for the *Nordic Journal of Music Therapy*. She served a term as the Arts Therapies' representative at the Health Professions Council of South Africa.

Exploring Victimization and Resilience Among Kashmiri Pandit Internally Displaced Persons (IDPs) Employing Thematic Analysis.

Aritra Mukherjee

The Kashmiri Pandits (KPs) are Indigenous people of Kashmir who were forcefully displaced in the early 1990s due to increased insurgent movements alongside a strong freedom movement based along a religious line. The Kashmiri Pandits belong to the highest caste category

in India, and their displacement also centers on the idea of "Hindu victimhood." While refugee resilience studies are common, studies on IDPs are less frequent. Hence, the research explores an understudied IDP population, especially the Kashmiri Pandits population in India. In this paper, the researchers have analyzed accounts of Kashmiri Pandits in three non-fiction books written by KPs such as "From Home to House," "Our Moon has Blood Clots," and "A Long Dream of Home," with a total of 45 accounts were analyzed using Reflexive Thematic Analysis framework. Furthermore, the Appraisal Theory of Victimhood was applied to explore how KPs appraised the exodus (a source of stress) and strategies of Resilience (coping). In Victimization, the researchers have found themes of existential concerns, Intimate betrayal by the local population, personal experience of Victimization, historical victims, unjust migratory experiences, inadequate redressal by the government, unacknowledged and forgotten Victimization, and the impossibility of return. In Resilience among Kashmiri pandits, themes focused on demanding acknowledgment and redressal, revisiting and reclaiming indigenous land, remembering lived memories of Kashmir, establishing aboriginality and belongingness, and moving on from victimized narrative. This study expands on previous victimhood literature and explores victimhood among an understudied group.

Keywords: Home-Making, Internally displaced persons(IDPs), Resilience, Resistance, Victimhood

Theme: Local context

Biography: .Author's Bio- Aritra Mukherjee is a Research Scholar at the University of Delhi studying the effects of collective victimhood among various groups, including marginalized communities in India, on Indo-Pakistan relations and Kashmiri Pandits. He belongs to the upper-caste community in India with special access to the upper-caste population of the study. His focus is on critically understanding and exploring post-colonial victim communities, and his interests are in political psychology and social and attitudinal psychology.

The reproduction of capitalist ideology in professional training in psychology: a self ethnographic approach.

Carlos Enrique Lazo-Martínez

The purpose of this research was to create an empirical, analytical, and reflexive approach to the process of ideological reproduction of neoliberal capitalism in professional training in psychology. I analyse how the phenomenon is present through the statements and discussions in the classroom, the theoretical contents of the readings and the methodological practices with which we intervene during our training. The methodology used is framed in the qualitative tradition, from the autoethnography. The product of the autoethnographic analysis were the chapters integrated by the thematically organized narratives, such as: the understanding of the diverse modes of neoliberal capitalism ideological reproduction in the university setting, the forms of ideological disruption through critique, the false problems that contribute to ideologization in psychology and the ontology of the contradiction, where criticism is not a continuous flow. With the results of this autoethnographic analysis, I propose to open a line of research that will help us to rethink the teaching function in relation to the critical, relativized positioning, and give rise to the construction of an alternative training to that driven by neoliberal capitalism.

neoliberal capitalism.

Keywords: ideological, critique, psychology, autoethnographic, rethinking

Theme: Resisting Hegemonies.

Biography: .A critical psychology scholar from Universidad Autónoma de Aguascalientes.

The research-tandem: a student mobility approach to decolonize academia

Professor Luca Tateo

Students' international mobility is an area of higher education that is seldom considered in the decolonizing practice. Nevertheless, the flows of mobility often reproduce the colonial dynamics. On the one hand, universities from global south tend to valorize mobility towards the hegemonic centers of knowledge production located in the global north, also reproducing the brain drain phenomenon, On the other hand, mobility in the opposite direction may take the form of "academic tourism". Students from the global north with more resources can travel

to “exotic” places for the sake of curiosity rather than learning. Moreover, some international study programmes, established in the global north since the 1960s in the framework of international cooperation, are still sites of epistemic injustice where the students from the global south should learn the “Nordic models” to be applied back in their countries of origin and foster “development” and “modernization”. How can students’ mobility be instead turned into an actual opportunity of mutual learning, epistemological pluralism, and promotion of epistemic justice? In this paper, an innovative approach to the international students’ mobility, called research-tandem, is presented. The approach is based on three pillars: international teamwork, cultural responsiveness, and publication track building. The mobility projects between Norway, China, Brazil and Luxembourg will be discussed. The experience of “defamiliarization” leads students to re-examine their cultural beliefs and premises. The encounter provides an opportunity for epistemological triangulation, opening to deeper analysis and to establishing a fair and mutual knowledge exchange.

Keywords: cultural psychology, decolonizing academia, epistemic injustice, student mobility, university without borders.

Theme: Hegemonic resistance

Biography

Luca Tateo is Professor in Theory, Epistemology and Methodology of Qualitative Research at the Department of Special Needs Education, University of Oslo, Norway. He is also affiliated professor at the Federal University of Bahia, Brazil. He is co-editor in chief of the Journal “Human Arenas. An Interdisciplinary Journal of Psychology, Culture, and Meaning”, Springer, and he is editor in Chief of the book series “Innovations in Qualitative Research”, Information Age Publishing, USA.

Representation of Dalits and Tribal Communities in Psychological Autopsy in India: A Systematic Scoping Review.

Anagha Pavithran, Niranjana Regimon

Dalit and Tribal community in India have the largest suicide rate, however, the current literature does not reflect this reality. While existing re-

search acknowledges socio-cultural risk factors, it fails to discuss structural issues pertaining to marginalized communities in India. Furthermore, the language is framed in an individualistic manner which denies room for recognizing systemic violence and injustice among causative agents of suicide. We aim to examine the representation of Dalit and Tribal identities, and their experiences of marginalisation as a contributive factor of suicide, as well as discuss the epistemic injustice involved in its exclusion. Electronic searches of PubMed, PsychInfo, and Web of Science databases will be carried out from inception till January 2023 to conduct a systematic scoping review of peer-reviewed articles; it will include all studies involving psychological autopsy in India. A narrative synthesis will be performed to gain insight into the inclusion of the experiences of Dalits and Tribals, the absence of which indicates a lacking understanding of suicide in India. It is also expected to highlight the alienation of lived experiences and narratives of marginalisation from mainstream discourse on suicide that constitutes epistemic injustice. There is a complex interplay of psychological, socio-cultural, economic, and political factors for suicide in the Indian setting. But, political and systemic issues are often downplayed in suicide etiology, including casteist assault, rape, violence, public humiliation, and discrimination which deserves more research attention.

Keywords: Dalits, Marginalisation, Psychological Autopsy, Suicide, Tribals

Theme: epistemic injustice

Biography:

Anagha Pavithran is a British Council Scholar for Women in STEM, pursuing her MSc in Clinical Health Psychology at the University of Strathclyde. She acquired her Bachelor's in Psychology from the University of Delhi, where she first set foot into research. A Bahujan woman from South India, she is committed to the democratization of knowledge production and extends a critical lens toward psychology. She has published articles and papers in University publications, and her research interests cut into marxism, psychology, and critique of neoliberal capitalism.

Emancipatory Emotion Narrative in Postcolonial Lenses

Cristiano Gianolla

This paper explores the proposal of the postcolonial emancipatory dimension of the Emotion Narrative Theory, a framework that integrates three theoretical frameworks to understand the relationship of emotion, politics and social identities. Emotion Narratives investigate populism's

success in generating social identities, for example their contribution to understanding how counter-hegemonic and emancipatory processes are generated and reinforced? How Emotion Narratives engage with the *inteligencia-sentiente*, *sentipensar* or thinking-feeling? How emancipatory movement create narrative related to political mythologies that involve moving people into political action? After critically reviewing and systematising three theoretical approaches, the paper concludes; while populism generates intergroup affective polarisation, subaltern groups suffer of historical exclusionary and othering processes. Emancipatory emotion narratives are expected to unveil postcolonial affective dynamics that may reinforce organisation and resilience of oppressed social groups.

Keywords: Affective, Intelligence, Intergroup, Politics, Populism

Theme: Postcolonial Lenses

Biography:

Cristiano Gianolla integrates research thematic line on Democracy, Justice and Human Rights at CES-UC where he co-coordinates the "Inter-Thematic group on Migrations", the "Epistemologies of the South" research group (integrating the CLACSO GT on the same topic), the Alice News platform (insurgent and intercultural content), and the PhD and MA course on "Democratic Theories and Institutions" and "Critical Intercultural Dialogue". He researches on: democratic theory, emotion, narratives and post-colonialism and is the Principal Investigator of the UNPOP project.

Political implications of the de-contextualising of personhood in the psychological and psychotherapeutic fields: A contemporary case of Israel/Palestine .

Dr Maya Mukamel

The paper critically explores the psychological and psychotherapeutic fields' response to a political crisis in which racist ideology is translated into an escalation in state violence against marginalised and politically oppressed collectives. The limitations of the responses are identified and traced back to the fields' de-contextualising of personhood and the construction of personhood as detached from collective histories and

social and political environments. The outcome of the November 2022 elections in Israel saw the rise of an extremist right-wing government with a dominant Jewish Supremacist ideology, discourse, policies, and practices. Shortly after its election, it started to pass laws that currently overturn some of the fundamentals of Israel's democratic regime. This gave rise to civil protests, and citizens marching the streets in unprecedented numbers. Among them are mental health professionals, who mobilised to voice a protest from within their fields. The contents of these protests are analysed with the aim of identifying the framing of the political crisis, its effects, and the steps that are called for to tackle it. The data includes posts, blogs, petitions, newspaper items, and reports written by mental health professionals and professional bodies' formal responses to the political events between November 2022 and March 2023. The analysis reveals a tension between a discourse that frames the crisis in terms of human rights, equality, and institutional damage and a discourse that frames it in terms of threats to individuals' wellbeing, concern for collectives based on their race and ethnicity, and concerns based on professional expertise.

Keywords: Israel/Palestine, racism, protest, mental health discourse, state violence

Theme: Local context

Dr Maya Mukamel is a Director of Studies of the Integrative Psychotherapy Programme at the Metanoia Institute. She is a Counselling Psychologist, psychotherapist and supervisor, with over 20 years of experience in clinical practice. She was an active member in human rights organisations, where her work focused on the documentation of torture in adults and children. Together with Dr Eiman Hussein and Dr Alison Dart, she designed and leads CPD courses for trainers on anti-oppressive psychotherapy training practices.

Assessment of the Importance of New Cross-Cultural Psychological Approach and the Social Impact of Western feminism in Women Across the World.

Ghazaleh Raad

Across different cultures, western feminism has impacted how women perceive womanhood. Additionally, women from different cultures are

often persuaded towards western feminism and gender equality approach, including in maternity, thus invalidating cultures rooted in reinforcing equity rather than equality as a form of social organisation. This research reflects on the contrasting analysis between western feminism's view of tyrannical patriarchy as the culprit of gender inequality and the cross-cultural neuropsychological approach. This qualitative research study aimed to understand the influence of western feminism on women from different cultural backgrounds. During 3000 BC, a large group of women in the middle east held political ruling positions never achieved by the modern movement of western feminism despite having a patriarchal political system. Not only women had ruling authority, but they were also a critical part of state formation. We found different historical, economic and neuropsychological perspectives that influence women's perception of womanhood across different cultures. The findings of this study indicate the demand for a psychological approach that contemplates history, neuroscience, economy and cultures. Furthermore, we found significant evidence supporting that women from different cultures experience western feminism as a way of dominant hegemony.

Keywords: Cross-cultural Psychology, Feminism, Hegemony, Patriarchy

Theme: Feminism and Hegemony

Biography:

Ghazaleh Raad is a Persian-Latin Psychology student. Her fields of interest include neuropsychology, cross-cultural psychology, critical psychology and environmental psychology. She also studied Architecture and is interested in developing a new form of psychology that focuses on how physical spaces impact human emotions and behaviour based on cultural background.

Women analyzing their Intimate Partner Violence's Psychological Process: An Approach from Critical Psychology to understand Guilt as a Moral and Regulatory Emotion.

Dr Pilar Domínguez-Castillo

The feeling of guilt is a dynamic of major significance in the development of female subjectivity and it operates in order to perpetuate the traditional gender system. Guilt is defined as a controlling moral emotion that, once internalised, becomes a self-disciplining dynamic of behaviour with the aim of maintaining the traditional family model (Ahmed, 2010). Self-disciplining process, therefore, hinders women from leaving relationships characterised by violence if this were to imply breaking with the ideal of a woman who prioritises other people and the family above herself (Butler, 1997; Domínguez-Castillo, 2021; Kittay, 1995). Even at a time when gender roles are being transformed and it seems that traditional gender roles are disappearing, the traditional sexual and love dynamics in heterosexual couples remain. Together with the discourses that patriarchal society imposes, men's arguments hold women responsible for being unable to maintain peace in the home or to prevent them from responding to violence. The research that we will carry out is based on the epistemology of Situated Knowledge (Haraway, 1995) and uses a theoretical framework of feminist critical psychology. The research will be developed through a double methodology: - Feminist and participatory self-awareness women group.- Individual interviews. The findings show that once women understand the subjective and oppressive guilt dynamics, they encourage themselves to overcome guilt emotion's consequences and fight for their desire.

Keywords: Moral emotions- Gender – Subjectivity - Power

Theme: Feminist Methodology

Biography: Assistant Professor, Researcher, Consultant and Psychotherapist on Gender, Violence and Health.

Critical psychosocial interventions and reparation processes for victims of collective trauma. Experiences from the Global South.

Dr Gina Donoso

This contribution aims at investigating critically to what extent and how psychosocial interventions are key elements for collective trauma integration (conflict, war, and other humanitarian contexts). The presentation addresses specifically how critical and politically sensitive psychosocial interventions may help victims provide new meanings to their experiences of horror. This piece is part of a larger research is embedded on the study context of Ecuador with theoretical and empirical references from other South America countries. A sample of participants has been chosen based on the cases of the Final Report of the Truth Commission of Ecuador (TCE). This study is based on the empirical data collected from twenty (20) in-depth interviews with clinical and social psychologists with direct and indirect work experience with political trauma survivors. And thirty-seven (37) subjects who were invited to participate in focus groups sessions on voluntary basis. The analysis addresses questions about what elements should psychotherapy and other forms of reparative processes consider to address victims of political trauma in an effective and sensitive practise. Self-reflexivity, Participatory Action Research (PAR) and Group methodological elements are discussed. The study concludes when political and social dimensions of trauma are considered, psychosocial interventions are experienced as fulfilling and the risk of secondary victimizations is diminished.

Keywords: collective trauma, psychosocial , re-traumatization, reparation, political.

Theme: Local context: Critical psychosocial interventions.

Gina Donoso is an Ecuadorian scholar and humanitarian practitioner. She holds a Ph.D. in Psychology from Ghent University (Belgium). She is currently a visiting professor at the Department of Political Sciences, Central European University. She also works as a psychosocial and trauma consultant, and as gender-based violence, transitional justice, and reparations specialist, with extensive field experience in supporting victims and communities involved in violence and social catastrophes. Dr. Donoso has a comprehensive academic background in critical psychology, peace studies and human rights. As a global south scholar and during her work, she has developed substantial experience in critical theories and methods (Liberation Psychology, PAR, etc.).

Toward contextual plurality: Black Low-income Women's Well-being Experiences During the COVID-19 Pandemic.

Ipeleng Lentsoe & Professor Ameeta Jaga

The COVID-19 pandemic forced many people into alternate realities where limited social engagement and lockdowns affected their mental well-being. These effects have been disproportionate in Global South communities because of the socioeconomic and historical-political landscapes that contribute to persisting inequalities. In these communities, low-income Black women in particular have borne the burden of income shocks and impeded mental well-being because of their intersecting marginalised identities. Theorising and empirical findings on mental well-being remain located in hegemonies of white, middle-class samples in the global North. In addressing the geopolitics of mental well-being knowledge production, this research aimed to expand plural ways of understanding mental well-being experiences of Black low-income women in South Africa during COVID-19. Using an exploratory qualitative design and an intersectional analytical lens, data were gathered from eight Black low-income women using semi-structured interviews. Thematic analysis of the data revealed three themes: 1) Economic precarity and informality shaping women's mental well-being experiences, 2) Economic instability and food insecurity steer women toward women-centred networks of care to ease caregiving and mothering duties, and 3) Doing entrepreneurship mitigates the sudden loss of income in shocks. Our findings highlight local contextual complexities that help advance plural ways of understanding mental wellbeing in diverse contexts, and shine light on women's experiences and innovative approaches within constrained contexts to help them cope. This research contributes to a more representative understanding of mental well-being in diverse contexts while acknowledging Black low-income women's agency and affirming their dignity.

Keywords: COVID-19 ,inequalities., hegemonies , black, qualitative

Theme: Locating Critical Psychology in History.

Biography: Ipeleng is a South African novice researcher and academic based at the University of Cape Town. With a majors in Organisational and Industrial Psychology, her primary focuses are located in centering the voices of the marginalised and populations often pushed to the

periphery. Fundamentally, with this, is to reframe psychological knowledges, perpetuate plurality through principles of decoloniality and work towards a Work Psychology characterised by epistemic justice.

Ameeta Jaga (Ph.D.) is Professor of Organisational Psychology in the School of Management Studies at the University of Cape Town. She is a rated researcher with the National Research Foundation. Her research focuses on work-family issues relating to gender, race, and social class using decolonial and southern theories to prioritise context while underlining global inequalities in knowledge production. She has published across disciplines including *Gender, Work and Organisation*, and *International Journal of Human Resource Management*, and is associate editor of *Community, Work, and Family*.

Socioreflexivity and social psychology: reconstructing a formative experience for social dialogue.

José Félix Salazar Cruce

Latin American societies have been experiencing a diversification and pluralisation of lifeworlds that operate with logics and orders that structure forms of everyday life unreadable to the middle sectors of the societies themselves and to many academics in the Global North. In these configurations, the forms of production of order, the use of force to manage disputes and conflicts do not respond to the traditional political and normative categories of rule of law, monopoly of legitimate violence, justice, public sphere, sovereignty and bureaucracy, but occur in other ways. These "normative regimes" configure forms of "marginal conviviality" (Feltrán, 2020) that must be understood in their link with the political, institutional and moral economies that have produced informality, relegation, exclusion, criminalisation and subalternisation of broad sectors and groups. This paper presents a pedagogical experience in social psychology training at the Central University of Venezuela, which consists of a socio-reflective training device that seeks to enable psychologists to assume a situated and non-ethnocentric position in their professional and civic actions. This experience is based on four fundamental axes: the narrative and autoethnographic reconstruction of the students' social trajectory; the promotion of interdisciplinary dialogue on psychosocial processes; the practical questioning of the pedagogical banking relationship; and the reconsideration of the public function of intellectuals, assuming the anthropological

Keywords: conviviality, dialogue, privilege, psychology training, socio-reflexivity

Theme: Local context

Biography

José Félix Salazar Cruces: has been teaching social psychology at the Universidad Central de Venezuela since 1998. For over 20 years, he has worked in the field of education in both formal and non-formal settings, including university-level instruction and socio-educational programs. Presently, he is enrolled in the International Doctorate Program in Peace, Conflict and Development at the University Jaume I in Castellón de la Plana, Valencia, Spain, with support from the Fundación Carolina.

Doing internet-mediated research in the Global South: A new contextually relevant ethics guidance checklist

Hendricks L., Jackson K., Cupido J., Vickerman S., and Andipatin, M.

The field of internet-mediated research (IMR) has seen exponential growth in the last few years. Although there is guidance in the Global North, there is limited contextually relevant guidance for researchers from the Global South, who need to consider accessibility, literacy, trust, and social and economic injustice. This scoping review aims to identify ethical considerations when conducting IMR in low to upper-middle-income countries. Additionally, we provide a set of guidelines for use by social science and psychology students, researchers and practitioners when conducting IMR. We conducted a scoping review of existing reviews and guidelines focusing on the ethics of IMR. We used a three-pronged approach to conduct a wide comprehensive search up to December 2022. The search included websites of South African universities, all psychological associations globally, and EBSCOhost: MEDLINE; CINAHL; PsycINFO and Academic Search Premier. The protocol was registered on PROSPERO (CRD42021284605). All screening and data extraction were done in duplicate and independently. We analysed findings using content analysis. We included nine reviews, three guidelines from professional organisations, and 4 universities' ethics committee guidelines. We synthesised 10 guidelines for IMR ethics including anonymity, beneficence, confidentiality and privacy, data costs, informed consent, intellectual property rights, justice, obtaining ethics clearance from the ethics review board, the identity of the researcher and training of participants. Available ethics guidelines fall short of additional issues

contextually relevant in the Global South when using of IMR methods. We recommend that more local research is needed to test the credibility and rigour of ethical decision-making when conducting IMR.

Keywords: Ethics, internet-mediated, online, research, methods, social media, rapid review.

Theme: Indigenous Knowledge

Biography:

Ms Lynn Hendricks is a PhD Candidate and a Lecturer at the University of the Western Cape in south Africa, Centre for Diversity in Psychology Practice.

Work, Personhood and Wellbeing: Psychology's Avoidance of Class

Lynne-Marie Shea.

The field of American Psychology has a long history of developing both in response to and in support of free-market capitalism. The field constructed the narrative of individual wellness and created the concepts of career and vocation to keep individuals focused on their own experience. This created and operationalized the framework needed to simultaneously maintain and ignore the social hierarchy needed for capitalism to function. We argue that the field of Psychology has chosen to ignore class as an important aspect of intersectional identity in order to continue playing its role in the maintenance of the kind of colonial social hierarchy central to free-market capitalism. We sought to explore the impact of the field's choice to ignore class identity through a consideration of the impact of class on attitudes and expectations of therapy. Survey responses from working- and middle-class respondents regarding their experiences of distress, their sources of support, and their expectations of therapy were compared. Findings indicate that working-class respondents experienced higher levels of distress, were more likely to use alternate sources of support (e.g., church, neighbors), and had lower expectations for therapy than did middle-class respondents. This paper and interactive discussion will consider these differences and consider how the field of Psychology might integrate class identity into its practices as part of a larger call to dismantle its commitment to capitalism and decolonize the

practice of clinical psychology.

Keywords: Access, Capitalism, Class, Decolonization, Intersectionality,

Theme: Decolonial practice

Biography:

Lynne-Marie Shea (she/her) (lshea@suffolk.edu) is a Psychology intern at McLean Hospital and researches identity and access to therapy.

Debra Harkins(she/her) is a full professor of psychology education at Suffolk University. Her research, teaching, and community work focuses on social class and poverty.

Keith Morton, PhD (he/him) is professor of Public and Community Service Studies at Providence College.

Sukanya Ray, PhD (she/her) is an Associate Professor in Psychology at Suffolk University. Her work focuses on multicultural issues, trauma/growth, and Asian mental health risks issues both in the USA and abroad.

Interdisciplinarity to draft the indigenous psychology. Toward a psychology from and to South from Mexico.

Dr Manuel Alejandro Gembe Sánchez

Psychology in México has pursued the European view about the individual in relation with psychological dimension in a effort to comprehend the human faculties in its spiritual, mental, cognitive and emotional composition, and after 120 years in this local context, this one does not achieve as a field of knowledge at the service of wellness human whenever its gnoseologyc praxis does not correspond to what we think as a genealogy about indigenous subject or a indigenous psychology. This paper pretends reflects historical, social and cultural process that favored the conformation of that subject in the purhépecha culture, understanding for subject a subjectivation process according to social structures that influences in accordance with M. Foucault. Purhépecha´s is an ethnic group in México, actually, they live in central part in Michoacán state. The purhépecha society and culture dated 1300 y 1500 after Christ, so, before

arrival of European conquerors in prehispanic period. Present document is a first theoretical and documental interdisciplinary version to analyzes the psychological mechanism of purhépecha subject, from a hermeneutical and interpretative methodology through review of historical, anthropological and ethnohistoric documents from purhépecha's culture taking into consideration colonialism processes, religion, syncretism, educational projects. This view is an interdisciplinary dialogue from South with psychology in an attempt to identify the psychology beyond colonialist influences from European and American version about psycho-subjective, mental, and human behavior in an endeavor to visualize a colonialization concept of wellness from psychology in the local/indigenous contexts.

Keywords

decoloniality, interdisciplinary, indigenous, psychology, South, subject

Theme: Indigenous psychology

BA in Psychology by Universidad Michoacana de San Nicolás de Hidalgo in México. MS and PhD in Human Sciences by El Colegio de Michoacán, México. Born in Cherán Michoacán, México. Actually, is teacher in education in Universidad Pedagógica Nacional Unite 162 Zamora, Michoacán, México.

Voices of Women with Disabilities in India : A Critical Theory Enquiry

Reshma Jose

Historically in India as elsewhere in the world, there has been a deep-rooted cultural antipathy to persons with disabilities, wherein they have been portrayed as medical anomalies, helpless victims and a lifelong burden for family and society. In recent years, research surrounding the intersection of disability, sexuality and gender and its importance in the lives of those who are in the centre of it has been gaining recognition. Representation of persons with disability in disability scholarships would provide an opportunity to view the world through their lens, particularly while understanding their lived experience in the context of India. Life narratives in this case, have the potential of bringing forth the 'personal', which helps in understanding a community objectively and empathetically, which is essential for synchronous functioning in a diverse society. The primary material for my study would be the narratives and first-hand accounts of persons with disability in India, in an edited book titled 'Skin Stories, published by Point of View (2019), wherein the disabled individual is the subject of enquiry. These narratives shed light on a different discourse of sexuality for the disabled individual. We find an active desiring sexual subject in these narratives, in contrast to the passive and objectified view of disabled lives. The methodology for this study- discourse analysis through a critical theoretical framework- would enable an in-depth understanding of the socio-cultural, historical, and political context of these narratives. Through my study, I aim to explore the intersection of disability, gender and sexuality in the lives of persons with disability in India. This study will shed light on the

Keywords: Disability, Gender, Sexuality, Life writings, India, Discourse Analysis

Biography

Reshma Jose is an assistant professor in the department of Psychology at Delhi University

Theorizing the Self from the perspective of Javanese Sufi

Retno Hanggarani Ninin

Psychological theorization in mainstream psychology seems to put observability, experimentability, and measuredability as an epistemology of psychological theories. Whatever the results are claimed to be true empirically, and globally generalizable. This paper presents a tradition of knowledge about self, which is adopted and practiced by a local Javanese Sufi Moslem community who are not colonized by the way psychology mainstream define human psyche which is largely developed in American and European laboratories. The Javanese Sufistic psychology theorizes the self as a composite self whose host self is the spiritual self, with the id self and social self are the competitor. It is the theory that is used as a framework for psychological intervention which is oriented towards self-development, by strengthening the spiritual modalities of individuals. God-related spiritual self (GRSS) is believed as a fundamental aggregate that forms the basis for mental health. It is when an individual is able to respond optimally to the spiritual input experienced. Within the framework of spiritual modality, wellbeing is achieved when the individual is able to use his GRSS optimally so as to be able to interpret his daily experiences spiritually and make his entire-life experience meaningful. Mental health is at risk when the individual is either under or over responsive spiritually. Self-development interventions are oriented towards improving the individual's ability to optimize the functioning of his spiritual self and put it as the dominant self.

Keywords: mainstream psychology ,epistemology, Spiritual modality, psychology, Muslim

Retno Hanggarani Ninin is a lecturer in the Faculty of Psychology,

Universitas Padjadjaran, Indonesia. Her interest and works on religiosity and spirituality practiced by indigenous people expressed not only in scientific publications and psychology courses in undergraduate and post-graduate program in the area of Social Psychology, Community Psychology, Psychology of Islamic Religiosity, and Critical Psychology, but also in her involvement professionally as a psychologist in religious and indigenous communities. She also studied Sufi psychology with local Sufi groups.

Indentured labour, intergenerational trauma and mental health of Indian descendants in Malaysia.

Sudarshan R Kottai

The interface between migration and mental health is increasingly discussed in recent times. One of the profoundly underrepresented among migration studies is the stories of stoic sufferings of Indian indentured labourers transported to British colonies in the 19th century. They toiled hard in the plantations without being ever able to reunite with their near and dear ones back in India. Research has revealed continued health disparities among descendants of Indian indentured labourers. However, mental health academia has been relatively silent on historical trauma, social suffering and structural violence that are at the heart of their distress. Instead of understanding and foregrounding these upstream factors, downstream explanations in the form of mental disorders dominate the mental health discourse. Literature on mental health and intergenerational trauma among Indian indentured labourers in Malaysia is reviewed in this article. Systematic review of articles published in PubMed, PsycINFO, PubMed, websites of Indian Journal of Psychiatry, Indian Journal of Clinical Psychology, Malaysian Journal of Psychiatry and Malaysian Journal of Psychology were carried out. A manual search in Google Scholar was also done. From the 15951 studies obtained from these searched, 24 were selected for final review.

Findings indicate the hesitancy of mental health systems in India and Malaysia to imagine mental health among Indian indentured labourers in Malaysia as a socio-political problem with historical, intersectional and intergenerational implications for mental health practice. Erasure of socio-structural determinants of indenture mental health by mainstream mental health systems is embedded in the dominant biomedical model that commodifies mental health services pushing different people and their diverse lifeworlds into oblivion posing challenges to personalised care.

Keywords: Indentured labourers; trauma; Malaysia, mental health

Theme: Epistemic Injustice /local context

Biography

Sudarshan R Kottai is assistant professor at Jindal School of Psychology and Counselling, OP Jindal Global University, Sonipat, India. He is a licensed clinical psychologist and has worked in the same capacity at Lokopriyo Gopinath Bordoloi Regional Institute of Mental Health, Tezpur, a tertiary public mental health care institution. His broad interests include mental health interventions with minority/marginalised population, mental health in the context of gender, disabilities and sexualities, social disadvantage, and intersections in mental health all taking inter and multidisciplinary perspectives.

Applied Cross-Cultural Psychology: A Theoretical Exploration

Ulaş Başar Gezgin

This study theoretically explores applied cross-cultural psychology, applying cross-cultural psychology approach to various subdivisions of psychology such as peace psychology, political psychology, environmental psychology, health psychology, educational psychology, personality psychology, sport psychology, clinical psychology, forensic psychology, history of psychology, philosophical psychology, economic psychology, critical psychology, social psychology, (industrial) organizational psychology, positive psychology, cognitive psychology, and consumer psychology. Emerging research in each blossoming subfield is reviewed respectively. In some fields, we see a higher number of research in this area such as "cross-cultural social psychology", while in others the research is null or near null (e.g., cross-cultural forensic psychology and cross-cultural philosophical psychology). One distinction that appears in those new research areas as a whole is that between within country cultural comparisons involving races and ethnicities, and across-border comparisons. Both are useful for research interests. The author hopes that this paper contributes to the cross-cultural turn in psychology fields, challenging colonial-era assumptions of universality of psychological knowledge developed in the Global West and WASP only.

Keywords: Applied, cultural, psychology, colonial, Health, Psychology.

Theme: Cross cultural psychology

Ulas Basar Gezgin is a poet, an author and an academic with more than 22 years of teaching experience in various institutions in Turkey, Vietnam, Thailand and Malaysia, and research experience in New Zealand (PhD work), Australia (joint project) and Latin America (journalism). He holds degrees in education, psychology, cognitive science and urban planning. As of 2022, he has 109 books, a high number of book chapters and journal articles in various fields. A novel, an opera libretto, edited collections, poetry, a compilation of his stories, textbooks, theatre plays, scenarios and translations etc. are among his works. Some of his works have been translated to 12 languages (Turkish, English, French, German, Spanish, Italian, Russian, Japanese, Vietnamese, Thai, Georgian and Azerbaijani).



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