About this issues

It is our pleasure, as the editorial team, to present the first edition of the Arden Journal of Social Sciences bringing together reflections from the recent Global South Critical Psychology Conference which broadly majored on the pressing task of decolonising the curriculum.

The papers presented in this Issue draw attention to the strong influence of mid-twentieth-century American Psychology in the discipline, the ways in which this influence has led to the replication of American cultural ideals onto local contexts. In the process erasing local psychologies and socially relevant ideas. Some articles in this Issue challenge hegemonies of cultural dominance and essentialisms, in order provide more meaningful psychology that is grounded in historical, economic and local contexts.

Yet others focus on the exclusion, silencing, invisibility and inaudibility of work by scholars from the wider global south regions including the systematic distortions of meanings of contributions and the diminished status assigned to the work/knowledge produced from these regions.

The contributors are of the opinion that since universities as repositories of critical thinking, decoloniality should be in the centre of their discussions. The previous conference offered staff and students the opportunity to showcase initiatives that are making a concerted contribution to Decolonising psychological Science.

Papers published in this Issue fall into the below thematic categories:

- 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.

Resisting anti-racist inertia: Practical strategies to decolonize psychology curricula.

Abstract

The UK has a long history of identifying racism but failing to challenge it. Anglophone psychology's history of racism includes the exclusion of Global Southerners from participant samples, the intellectual justification of eugenics and the teaching of predominantly Globally Northern experiences and authors. Recently psychology's organizational, anglophone bodies, have professed anti-racist commitments. In this paper, we outline practical strategies to decolonise psychology curricula. We begin with advocating for teaching about the social construction of 'race' and racism's impact on human behaviour. We then consider Global Southern insights in relation to four prevalently taught psychological subtopics/areas including motivation, the self, the bystander effect, and cognition. Next, we highlight general anti-racist teaching considerations and recommendations for Global Northern teaching. Lastly, we discuss the risks of decolonisation using Global Northern methods which may essentialise the Global South, minimize the history of work in this area and uphold crises of psychology (e.g., a lack of replicability or relevance to the global population). Ultimately, our aim is to demonstrate that the decolonisation of curricula is both necessary and practical.

Keywords: Anti-racism, Curricula, Decolonisation, Psychology, Practical, Strategies.

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Resisting anti-racist inertia: Practical strategies to decolonize psychology curricula

Anti-racist inertia

Anti-racist talk far exceeds anti-racist action. Despite professed commitments, inertia can seem like the default for anti-racism. For example, a review into British workplace racism found that discrimination and bias exist "at every stage of an "individual's career, and even before it begins" (MacGregor-Smith, 2017, p. 3). This The report noted that: "the time for talking is over, now is the time to act" (pg. 1). Of 14 anti-racist practical actions the review recommended, just one was somewhat implemented one year later. The remaining 13 were seemingly ignored (e.g., the number of workplaces with equality objectives reduced from 41% in 2015 to 32% in 2018). Relatedly, British MP David Lammy (2020) recently counted 201 anti-racist recommendations made since 2017 that the UK Government has ignored. Chakelian, (2020) identified 375 largely ignored recommendations. This included 70 from the 'watershed' MacPherson (1999)

report detailing systematic police failings in the murder investigation of the Black teenager Stephen Lawrence by a gang of White racists.

Anti-racist inertia also exists within UK Higher Education. The UK's student consultation body (NUS) has made evidence-based recommendations to combat higher education racism. For example noting that where possible marking should be anonymous and that curriculums should represent people and issues from around the world (NUS, 2012; NUS & Universities UK, 2019). UK Higher Educations students support these recommendations (Jankowski, 2021; NUS & Universities UK, 2019). Nonetheless, curriculums remain biased and students of colour face inequalities; these recommendations have largely been ignored (NUS & Universities UK, 2019; Tackling the 'BPOC' Attainment Gap in UK Universities, 2018).

Organizational psychology's anti-racist inertia

One popular subject in Higher Education is psychology. Psychology's official, anglophone, organizations also profess a commitment to anti-racism. For example, the American Psychological Association (APA; 2021a) recently called for: "psychology departments and programs to engage in sustainable and systemic antiracist effort" (APA, 2021b). The British Psychological Society (BPS) also has made recent anti-racist statements (BPS, 2020). Such commitments are responses to psychology's racism including facilitating the torture of Guantanamo Bay prisoners (Richardson, 2016), providing the intellectual justification of eugenics (e.g., Rushton, 1990; Tucker, 1996) and more generally the "abusive treatment, experimentation, victimization in the name of "scientific evidence" of people of colour (APA, 2021, para. 2).

Some progress has been made by both the APA and BPS towards anti-racism. For example, the APA has a membership section for 'race' (https://division45.org/) and cites racism as "highly relevant to teaching" in its accreditation standards (APA 2013, pg.13). In contrast, whilst the BPS supports diversifying curriculum in theory (BPS, 2020b)[1] its current accreditation guidance does not mention 'race' or racism and the BPS has no specific 'race' membership section (BPS, 2019). Organizational psychology' can also be inert on anti-racist actions.

Psychological research's anti-racist inertia

Psychological research also suffers anti-racist inertia. Specifically, empirical analyses have challenged popular psychology studies for heavy biases towards North American,

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[1] **BPS accreditation standards: "**For example, the BPS is explicit in stating that their guidance's purpose is to "allow for flexibility and innovation in programme design" (QAA 2016 2) but anti-racism can also be included through the BPS' inclusion of the following subtopics "diversity", "social constructionism", "identity" and "culture" (BPS 2017, 11). This is recognition that notions of 'objectivity', 'detachment' and 'race/gender neutrality' no longer hold a central stage in the psychological field. To sum, the barrier to curriculum decolonization in psychology is not a lack of content.*****e.g., "[programmes should] offer more culturally and socially diverse perspectives in their teaching and learning"; (BPS 22 2020).

European and Australasian participants. Specifically, Arnett (2008) concluded that 95% of the majority global population was neglected whilst Henrich et al. (2010) concluded that 93% was. Despite these analyses gaining widespread attention, recruiting representative participant samples has been minimal over the last 10 years. One analysis of cross-cultural psychology found 97% of participants were still from Anglophone countries (Veillard, 2017) and a follow-up of Arnett's analysis 13 years later found 89% of the global population remained neglected (Thalmayer et al., 2021).

Psychology's colonised curriculum

The academic curricula, especially within psychology present a Globally Northern worldview (de Oliveira Andreotti et al., 2015; Bhatia, 2017; Gillborn et al., 2021). For example, Gillborn and colleagues (2021) found psychology students reported being taught that the Global North was the norm and that research or theories only existed from White, Educated, Industrialised, Rich, and Democratic (WEIRD) populations. This study further revealed that students were aware of the "whiteness" of their curriculum as they recognised its failure to account for the diversity of human experience but felt little could be done to change this (Gillborn et al., 2021 pg.13). Another study found that STEM students were also disappointed by a lack of inclusivity in their curricula, and some linked this to attainment disparities amongst BAME and White students (Rana et al, 2022). Furthermore, and Jankowski, Sandle & Brown (2022) quantitatively coded the identifiable 'race', gender and nationality of all authors of UK BSc Psychology curricula set as reading in 2015 and again in 2019. They found no significant change in the dominance of Globally Northern (95%), white (95%) and male (57%) authors set over time. For example, of 599 authors set in the 2019 curricula, just 17 (3%) were identifiably BAME and 29 (6%) were identifiably Global Southern. An intersection of racism and sexism (where most authors were identifiably men) resulted in just 8 out of a possible 947 authors in either curriculum being identifiably BAME women. Justifications that human behaviour is culturally-neutral and widely generalisable are thwarted by empirical studies showing many behavioural processes and experiences vary as a function of racialised experiences (e.g., racial diversity, segregation, and inequality; Perrachione et al., 2010; Quinn et al., 2019; Wang, 2019). In conclusion, it can be argued that there is a pattern of Global Northern dominance across the psychology curriculum.

Psychology's curriculum impact

A biased curriculum can be particularly detrimental to BAME students especially in contributing to the persistent gaps in attainment, employment and progression found in UK Higher Education (Chaussee et al., 2022). For example, Stoll et al. (2022) analysed the mental health of Black university students in the UK. Black participants spoke of

their disconnect with teaching materials and highlighted racism within their university seminars, where course materials reinforced racial stereotypes.

A Global Northern psychology curriculum limits future practitioners' ability to accommodate the needs of a diverse group of patients. People of colour may have different cultures and traditions to those of Global Northern descent and thus understanding, evaluating, and addressing psychological needs may be different (Gillborn et al., 2021). For example, a White person is more likely to seek help for distress (i.e., mental health, emotions or nerves, and use of drugs and alcohol) than a person of colour mainly due to a lack of knowledge surrounding mental health and its manifestations (Padilla-Frausto et al, 2021). Research has shown that the presentation of psychological distress sometimes differs between White patients and those of colour (Williams, 2018). However, this information is not always taught to practitioners or shared broadly with patients; as a result, practitioners are placed at a disadvantage in supporting BAME clients.

A biased curriculum is also an impediment to students' understanding of racism and their ability to combat anti-racism. Luckett (2016) argues that education's ideological fashioning can be constructive and used to foster anti-racism for example by showing the full humanity of Black people. Others have shown this more concretely. Kanter and others (2017) for example, have surveyed 118 White students on their likelihood of delivering racist microaggressions and their racist views. The researchers found 67% indicated they probably would do at least one microaggression (e.g., commending a Black student as a credit to their 'race') and that this likelihood was significantly correlated to holding racist views. In Spanierman et al (2014) interviews with 11 White US students, participants would blame BAME people as causing racism. More revealingly, Carbera (2014) interviewed 12 white male students about their views on racism and reported the students (who likely mistook Carbera for a white man) felt attacked because of their Whiteness by BAME groups and positive discrimination. The participants also individualized racism, which allowed them to position themselves and anyone as victims of it. Whilst a recent survey found HE students supported anti-racism and acknowledged racism's existence, (Jankowski, 2021), some students, particularly White, still underestimated its extent.

As a result, the decolonisation of psychology curricula is necessary and ethically crucial for the recuperation and building of agency amongst BAME students for their integrated identity formation, learning and academic achievement. Decolonised curricula in psychology will also benefit white students, not least in equipping them to provide competent care to future patients.

Inertia in decolonising psychology's decolonial curricula

Psychology's anti-racist inertia also besets curriculum decolonisation efforts. Jankowski et al. (2022) implemented a project in 2016 over 3 years to decolonise their institution's psychology curriculum by buying relevant resources, delivering staff training, and empirically documenting student needs. Despite these interventions, they found no significant change in the dominance of Globally Northern (95%), white (95%) and male (57%) authors set in module readings over time. Moosavi (2021) highlights higher education's reluctance to decolonise curricula. He contrasts how significantly fewer UK higher institutions have engaged in the anti-racist kitemark/ programme compared to those that have active hedgehog safety schemes.

Psychology staff contribute to this inertia. Sandle et al., (in prep.) surveyed mostly (n = 92) white psychology educators finding 86% agreed the curricula was predominantly white (e.g., "I think that academia is dominated by people of white ethnicity"). However, none cited decolonisation or diversity as a factor when setting their curricula and staff tended to deflect blame on institutions, workloads, and tokenism for not doing so.

The widespread inertia around anti-racism besets psychology including its curriculum decolonisation. This is despite the discipline's past racism, commitment to anti-racism today and duty to prepare psychology students to be culturally competent and anti-racist. The next section focuses on how to practically implement psychology's curriculum decolonisation to break through such inertia.

Practical guidance for the decolonisation of Psychology's curriculum

Incorporating 'race' and racism into the curricula

The social construction of 'race'

An important starting point for curriculum decolonisation within psychology could be education about 'race'. Specifically, how 'race' is a social construction rather than a biological, material category. Students can be educated on the failure to map 'race' onto any genes or fixed biological characteristics. They can then be introduced to 'race' as a powerful, but socially agreed-upon idea or hierarchy invented and maintained over a specific period of time and context (e.g., beginning with Trans-Atlantic slavery). As Hylton (Hylton et al., 2011, p. 271) outlined:

"'Race' is understood as real not because it is an essential category but as a historically specific means of effecting certain forms of social organisation, of mediating human relations".

The social construction of 'race' can be taught in several ways: a) tracing early racial classification origins that determined five or so categories of human 'race' around the time of the Trans-Atlantic Slave Trade (Guthrie, 2003); b) reviewing the changing racial

classifications of certain groups over time e.g., Mexicans in the US (Smedley & Smedley, 2005) and c) sensitive discussion of the white passing and/or transracialism of (in)famous figures such as Mariah Carey, Wentworth Miller, Vijay Chokalingam and Rachel Dolezal. Such content lends itself to other curricula topics including social constructionism and the history of psychology (e.g., the disciplines' attempts to racially categorize people intellectually; Guthrie, 2003).

Racism's impact on behaviour and social relations

Racism's impact on human behaviour could also be an initial focus in the psychology curricula. Racism can be broadly defined as systematic discrimination that tends to advantage White people and disadvantage people of colour. Its influence on human behaviour is a compelling area of psychology. It could be taught as operating at different levels. Specifically at the individual realm (e.g., via harming people of colour's health, well-being and personal safety; Clark & Clark, 1950; Hobbs & Lajevardi, 2019; Paradies, 2006), at the interpersonal level (e.g., though dictating standards of attraction and beauty; Hunter, 2011; Johnson et al., 2017) and/or at the structural level (e.g., redlining discrimination in housing or employment racism; Institute of Race Relations, n.d.; Zschirnt & Ruedin, 2016). Alternatively, racism could be taught as impacting different psychological domains *such as cognition (e.g., memory), health (e.g., via stress), development (e.g., children of colour's differential treatments within schools) etc.*

Table 1. Teaching activities and examples for inclusion of 'racism' in psychology	
Teaching activity	*Specific example*
Quantitative and empirical analyses of psychological research, teaching or practice' representativeness of 'race' and nationality	*Replication of analysis of the nationality and 'race' of popular psychology samples (e.g., Arnett, 2008)*
Qualitative analysis of psychology's framing or 'talk' in reference to 'race', racism, people of colour and/or the Global South	*Replication of Owusu-Bempah & Howitt's (1994) qualitative analysis of popular Introducing Psychology textbooks*
Debates exploring psychology's decolonisation	*Debate for and against the statement:* *"Decolonising psychology can only*

	be done by those in the Global South / people of colour"
	Debate for and against the statement: "Quantitative methods in psychology can be decolonised"
Unpacking whiteness	*Discussion of white privilege or advantages, of whiteness as a norm, of the invisibility of whiteness etc.*

Global Southern perspectives on psychology subtopics/ BPS areas

Another way to practically decolonise psychology teaching is to apply Global Southern psychological insights and work to psychological concepts and subtopics commonly taught in the Global North curricula. The next section will detail four examples taken from the current BPS accreditation guidance (BPS, 2019) including theories of motivation, the self, the bystander effect and cognition though many others should also be considered.

Motivation

Maslow's Hierarchy of Needs

Maslow's (1943) theory of human motivation or Hierarchy of Needs notes that humans are motivated to fulfil basic more fundamental needs (e.g., hunger) before higher needs (e.g., belonging) can be achieved. Any unmet needs influence human behaviour including well-being and "monopolizes attention "(Dholani, 2022; para. 6). The theory is highly influential and has been cited >50,000 times (Google Scholar, 6/3/23). However, its interpretation (independent to Maslow's intentions) has been critiqued from various Global Southern perspectives (Dholani, 2022; Raviolchan, 2021). For example, Teju Raviolchan (2021) highlighted the indigenous American originators of the theory (the Siksikas or Blackfoot tribe; that Maslow worked with) are rarely acknowledged. Furthermore, Raviolchan critiqued the interpretation of the theory that positions human needs as solely individual. This ignores that humans' greatest need may not be individual self-actualisation but spiritual liberation (Dholani, 2022) or cultural perpetuity, defined as:

"an understanding that you will be forgotten, but you have a part in ensuring that your people's important teachings live on" (Bray, 2019, para. 17).

Relatedly, Gambrel and Cianci (2003) review evidence showing the limited applicability of individualized interpretations of this theory to some Global Southern cultures.

Other motivation theories

Motivation theories have also been critiqued as Globally Northern-biased. Kamarulzaman (2012) suggests both the Intrinsic/Extrinsic Theory (Deci & Ryan, 1985) and Maslow's (1943) Hierarchy of Needs theory ignore how religious people (e.g., Muslims) may prioritize spiritual (or internal) needs over physiological (and external) needs. Similarly, Dholani (2022) uses ancient Indian philosophy (e.g., Bhagavad Gita) to challenge motivation theories that situate self-actualisation as the ultimate human goal (rather than spiritual liberation) or for presenting hunger and sexual needs straightforwardly without identifying how these can be satisfied unhealthily. He contrasts the Hierarchy of Needs theory with the 4-goals of human needs (Purushartha) including wealth, desire, freedom, and virtues. The model emphasizes the importance of balance rather than meeting needs and of spiritual- rather than material- fulfilment: "Purushartha gives us unique answers to the questions of what to pursue, how to prioritize, and why to put values - Dharma - over material success" (Dholani, 2022, para. 10).

The Self

Global Northern ideologies typically define "the self" as an individual entity separate from that of others (Spiro, 1993). The focus may be on a divided self: the "Me" as a separate object or individual a person refers to when describing their personal experiences, and the "I" as the self that knows who they are and what they have done in their life (Evans, 1990). Such a division was later adopted and adapted by Freud whose model emphasised the "self" comprising of the Ego, Superego, and Id (Freud, 1923). Freud postulated that the ego (Latin for "I") mediates between the impractical, god-like, hedonism of the id and the moralist instructions of the superego (Wang et al., 2019). These perspectives on the self are often taught within Global North psychology. However, this view of the self is not consistent across all cultures.

In Chinese culture, the concept of the Id may hold little relevance to the self (Wang & Zheng, 2015, p.571-573). This is because Chinese philosophical views are more likely to be aligned with Confucianism (as opposed to Abrahamic religions) meaning a superego parallel to God can make little sense (Wang, 2019). Instead, a Chinese self might be better described as involving specific religious and philosophical tenets that map differently to Freudian divisions.

A Globally Northern 'Self' in psychology has been challenged by decolonial theorists for some time (e.g., Okazaki et al., 2008). Bhatia (2020) argued the distinction between the self and other people was misguided as the self cannot be limited to the individual. He highlighted Indian concepts of the self which emphasizes spirituality and interconnectedness to others and the earth. An individual ego arguably is an illusion.

More broadly, individual philosophies and religions create their own unique explanations of the self, but these are ignored in Global Northern self-concepts.

Hinduism and self

In Hinduism, "the self" is known as Atman, the eternal human soul that carries on after one's body dies and is destined to be reincarnated into another body (King, 1995). Atman is not an independent entity but is connected to Brahman, which is understood to be responsible for all creation including its maintenance and its destruction. Brahman creates and contains the essence of all things, including Atman, meaning each human soul is part of Brahman. Therefore, the self (Atman) is a small part of a greater whole (Brahman). This understanding further challenges the Global Northern concept of the self.

Taiji's model of self

The Taiji model of self is a model that represents the Chinese self and is influenced by Yin-Yang dualism. The diagram for the Chinese self-structure is a Taiji diagram with the largest circle outside (Taiji) referring to the self, and the Yin and Yang inside referring to the specific pairs of self-concepts that are formed by integrating the Chinese traditional culture and diasporic experiences (Wang, 2019). This model reflects the polyculture nature of the self-concepts in contemporary China, which often includes a mix of Chinese philosophical views (such as Confucianism, Taoism and Buddhism) and influences from other cultures (Wang, 2023).

Ubuntu

'Ubuntu' is a Zulu term which can be translated as 'A person is a person through other people' and/or 'I am because you are' (Foerger, 2018). It was popularized in the 1950s by Jordan Kush Ngubane and positions the self as deeply connected to others both the living and the dead (Foerger, 2018). Ubuntu might be considered to be an "extended /communal self" (Mkhize, 2018, p. 35) though it can also challenge psychology's division of human influence on multiple fronts including the material from the spiritual, the individual from others and the person from their context.

Ubuntu holds wide relevance to psychology. For example, Mkhize (2018) uses it to challenge ethical processes in Global Northern psychology as individualised and stripped of context. Instead, Mkhize argues that indigenous concepts like Ubuntu can help show the collective ethical responsibility of psychologists to wider society in producing research for example in prioritizing limited resources and in considering the rights of more than just individual participants (e.g., the rights of marginalized communities). Wilson and Williams (2013) use Ubuntu to challenge the Global Northern mental health model that neglects the role of healthy and sustaining relationships in mental health. They specifically contrast three individual foundations

of Global Northern mental health traits (e.g., personal consciousness) against social traits (e.g., connectedness). It would be effective to teach such perspectives within the curricula to provide students with the tools to engage with patients dealing with issues such as depression or anxiety. This is because, in the Global North, individuals with mixed heritage or with first-generation parents from the Global South still carry philosophical views attached to theories such as Ubuntu (Uwizeyimana, 2020). Therefore, often, their sense of identity is not fully built on Global Northern philosophies of individualism leaving strategies for healing self-worth issues less effective (Bansal et al., 2022).

Nonetheless, Ubuntu isn't the only insight into the self in Africa. Yetunde et al., (2022) point to other related concepts such as 'Holism', which refers to the idea that everything is dependent and connected. Furthermore, Manyonganise (2015) details Shona's concept of humanity 'hunhu' based on her knowledge of her Zezuhuru ethnic heritage. Despite the various concepts of self across the Global South, there is a pattern which argues that the self is not an individual entity.

Bystander effect and programs

Another practical decolonial step involves the teaching of the bystander effect. The bystander effect is a highly cited topic that typically hasn't been studied beyond white participants (Darley & Latane, 1968). For example, research suggests that bystander-focused prevention programs are evaluated using large samples of White youths and as a result do not work as well for minority students al.(Coker et al., 2020; Siller et al, 2022). This is despite some research showing 'race' impacts the bystander effect (Gaertner et al., 1982; Katz, Merrilees et al., 2017; Merrilees, Katz et al., 2018). Furthermore, bystander interventions in racist talk and racist actions can be highly effective, even transformative, in achieving anti-racism (Nelson et al., 2010). The bystander effect concerns interactions between people. Decolonisation therefore requires a shift from the perspective of universality towards elaborating on the role of 'race' (and culture) in the relationship between the effect and those involved.

Culture is relevant to the bystander effect but ignored or conflated with 'race'. For example, in Siller et al's (2022) study bystander intent to intervene among Native American students was found stronger among those more connected to their culture. In contrast, culturally tailoring a bystander intervention program would involve incorporating the population's values, attitudes, history, and other influences on behaviour (Joo & Liu, 2021). Proactive bystander behaviour may occur if the intervention recipients' relevant cultural aspects are promoted (i.e., personal responsibility). In summary, another practical decolonisation strategy is incorporating a discussion of 'race' and cultural competence within bystander intervention teaching and interventions.

Cognition

Cognitive psychology is a broad area of psychology that includes subtopics of memory, language and visuospatial reasoning. Henrich et al, (2010) have long identified important variations in perception and decision-making that differ culturally but that psychology tends to ignore. Blasi et al. (2022) further highlighted the English language dominance of participants and researchers in the cognitive psychology field. The authors note English shares similarities and many differences with the world's languages (such as having a developed written form – around 40% of the world's ~7,000 languages do not). This can cause meaningful differences in cognitive behaviours and processes. For example, English speakers may differ in the forms or prevalence of learning difficulties including dyslexia compared to other language speakers. Blasi et al further note that because the majority global population are not native English speakers and does not hold English as a second language, cognitive psychology holds limited insights into the majority human population. Two of their examples include the impact of the English language's mirrored graphs. This means English readers must differentiate parallel letters e.g., (e.g., b vs. d and p vs. q). In contrast, other languages such as Tamil (originating in Southern India) do not require differentiating mirror graphs and thus may have unexplored differences in cognitive behaviours. A further example involves the Left to Right direction of English writing. This has important implications for non-linguistic cognitive functions like memory and reaction times including that shapes are easier to memorize if presented in the same order as a speaker's native language's written system. Other languages may follow different directions such as right to left, top to bottom etc. As such the authors advocate for a cognitive psychology that does not solely rely on English language speakers:

"A narrow focus on English compromises the scope and validity of the cognitive science enterprise…. [however] the study of worldwide linguistic diversity offers a vast array of phenomena with untapped potential for the broader study of the mind." (Blasi et al., 2022, p. 13)

Teaching strategy summary

The guidance above is far from exhaustive nor does space permit the detail required to teach the topics sensitively, accessibly, and comprehensively. These strategies are outlined to build confidence and to show how small, achievable, steps towards decolonisation are possible. It is hoped that psychology educators will be able to adapt and create their own teaching content whilst sharing their own strategies.

Further decolonial teaching recommendations

Various scholars have reflected on how anti-racism and decoloniality can be best delivered in education. Researchers have discussed several stages in which curriculum decolonisation might occur. For example, Luckett (2016) argues decolonisation should be done by challenging 'traditional' knowledge canons. This approach should view cultural works as 'context-laden' as opposed to 'context-determined' (Maton, 2014). At a pedagogic level, students should be provided not only with expanded content but also with the analytical and methodological tools for debating, challenging, and deconstructing inherited rules and principles founded on Global Northern ideas (Luckett, 2016). This is consistent with the thoughts of Le Grange (2018) in South Africa who suggested decolonisation should occur in three stages: learning to learn, learning to un-learn and re-learning/ action (le Grange, 2018). More concretely, Moncrieffe et al, (2019) proposed two factors which will enable such methods of decolonisation, including the implantation of support networks and the sacrifice of time.

Other recommendations from decolonial scholars can be organized into 1) tips for educators themselves, 2) tips for teaching space and 3) tips for content.

1) Tips for educators themselves - Moosavi (2020), pushes for a sustained and meaningful engagement with the long history of decolonial curricula work that exists and a critical reflexivity of educators' standpoints especially their implication in structures of racism and (neo)colonialism. Collins (2013) reflects on being a White anti-racist educator including her potential biases to move any 'racism' discussions to forgiveness rather than to unpacking its depth, resonance or extent. Chung et al, (2018) advocate for 'self-study' to mitigate any personal reactions to the content. This will allow educators to best facilitate the highly emotional discussions that 'race' dialogues can sometimes cause in the class.

2) Tips for teaching spaces - Collins (2013) outlines the challenges for managing teaching among students ignorant about racism and those regularly injured by it (and thus, often, intimately knowledgeable). She also recommends gaining informed consent and providing content notes for any traumatic content. DiAngelo and Sensoy (2014) provide further strategies to improve and implement anti-racist teaching. They recommend prompts, vignettes and questions that facilitate an open, anti-racist culture within the classroom. They particularly recommend fostering humility, lifelong learning, and accountability among white students' whose defensiveness/ standpoints may hinder constructive learning. Example teaching prompts and questions include:

"Can you help me understand whether what I'm thinking right now might be problematic? This is what I understand you to be saying... Is that accurate?".

Chung et al., (2018) also recommend striving for comfort and accountability, challenging colour blindness and promoting peer learning (without overburdening students of colour) in teaching spaces.

3) Tips for content - Collins (2013) recommends offering courses at more advanced levels of the curricula; whilst Ahmed (2008) recommends curricula accreditation guidance is interpreted thoroughly with due regard to existing conventions. This will allow for anti-racist inclusion including flexibility, diversity, and equality imperatives. She recommends inserting anti-racism within existing content areas of psychology and warns against relegating it to elective modules. She provides the example of unpacking how individual difference subtopics of intelligence testing and educational learning pathways have marginalized young people of colour. Moosavi (2020), tentatively recommends differentiating between the centre, periphery, and semi-peripheries of the global population in contrast to the Global North/ South binary. He further pushes for a sustained and meaningful engagement with the long history of decolonial curricula work that exists.

Conclusion

Decolonisation is not without danger. Selectively and superficially 'mining' the Global South for palatable and minimally disruptive add-ons or 'considerations' to existing curricula is a particular risk. Essentializing the Global South as a homogenous, singularly-voiced, entity can tokenize complex voices and research programmes by Global Southern scholars (Moosavi, 2020). The binary between the Global South and North is somewhat artificial, especially in reference to China, Israel, and Mexico. Further risks include ignoring the long history of decolonising curricula topics including work on 'race', racism and the self by scholars such as Franz Fanon (1967) and Mammie Clark (Clark & Clark, 1950) to educational curricula's ideological potential and biases of W E B Dubois (Du Bois, 1935; Moosavi, 2020).

Decolonisation must not only be practical but also sustained and thoughtful. This paper has focused on the practical case for decolonising psychology. This includes the need to avoid longstanding anti-racist inertia, anglophone psychology's professed anti-racist commitments and the limits placed on students by a colonised curriculum. Decolonisation may also help redress psychology's other crises or limitations. For example, its positivism which relegates people of colour's experiences as marginal (Ahmed, 2008) and its focus on the minutiae which neglects the broader context (Fairchild, 2017). Criticisms of psychology's curricula decolonisation can also be rebutted. Resources for curriculum decolonisation are not scarce, reflecting authors that are representative of a global population are not racist to White authors and challenging racism will include discussing 'race' (Hylton et al., 2011). Collectively, the resources, impact and appetite for decolonising psychology are compelling and demonstrate great promise for the future of psychology curricula.

Reflexivity

Glen Jankowski's reflexivity

Critical Race Theory emphasises the importance of reflexivity and standpoints in anti-racism (Delgado & Stefancic, 2017) and decoloniality (Moosavi, 2020). I, the second author (GJ), am a White man with no lived experience of racism. I am also a senior psychology lecturer. I have a personal interest in Ireland's history including its former British colonisation and, over the last 100-odd years, its racialisation to whiteness. The latter is particularly evident to me, through the greater rights granted to (White) Irish migrants relative to migrants of colour as reflected in Irish exceptionalism to UK immigration controls. Since 2016, I have led a project promoting anti-racist work to 'decolonise' psychology at my institution, after being directly influenced by the student 'Why Is My Curriculum White' movement and reflecting on the global relevance of our curriculum. This local decolonisation project received some support and, particularly from other psychology staff, some pushback. These experiences coalesced to inform my interest in constructively and effectively promoting anti-racism within psychology.

Pearl Tshimbalanga reflexivity

Psychology was not a topic common to me prior to my undergraduate but I chose it eager to learn about myself: 'Who am I? Who can I become? Why am I the way I am?' These were all questions I brought to the feet of psychology. Not until my second year of a BSc Psychology at a British university, did I think the answers to these questions might be answered through a differential psychology module; instead, I was met with the brutal reminder that no matter how smart I was, or how much I achieved I was still a black woman and therefore, the education system did not pander to me. In this module, I was expecting the discussion of race, the discussion of differences brought by culture and skin colour, but this did not happen. This led me to believe there was just no research looking into people like me, or for people like me, but I was wrong. I later fell upon the Journal of Black Psychology which was filled with articles focused on the study and development of African American research and development. So, I wondered if there was research on me, why wasn't it included within the curriculum? This led me to create a series of workshops in 2021 called Decolonising Psychology within my university which brought together academics, writers, and professors from all over the world, teaching Global Mental health and Global Southern psychological perspectives. I later facilitated decolonisation within my psychology curricula and found myself in the position to create change within university teaching. This led me to find a myriad of academics and Global Southern pedagogies and literature, and this evoked in me hope that one day students of colour would sit in lecture halls and see themselves in their teaching. Over my years of learning and engaging with teachers, I believe the omission of people of colour is not out of malice, but merely a pattern which has become normalised. But as things have changed, so do the foundations upon which education has been built. Therefore, I hope to see a curricula

representative of those they teach and serve, and a Global Southern education system no longer dominated by a Global Northern mindset.

Bios

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Issues of knowledge, meaning making and power in psychology: A critical historical and philosophical perspective.

Adopting a critical, historical and philosophical approach; this Paper informed by a social constructionist epistemology discusses 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]

Key words:

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

Mvikeli Ncube, Arden University.

Introduction

Adams et al (2015.P1) rightly, argued that 'there are few critical voices who reflect on the Euro-American colonial character of psychological science, particularly its relationship to ongoing processes of domination that facilitate growth for a privileged minority but undermine sustainability for the global majority outside the global south regions'. This Paper is motivated by mounting concerns about ongoing forms of multiple oppressions, including epistemic injustice and dissatisfaction with the relatively uncritical coverage of psychological concepts, theories, traditional psychological research methods, and professional practices seemingly universalised across times, cultures, places and persons (Brock, 2006). All of which have a Western biased history and philosophical content. Based on historical and theoretical reflections it is important to state here that the history and philosophy of Psychology presuppose theoretical and philosophical content. It follows therefore that by virtue of being products of social construction, all psychological theory and philosophical content have a history that is subject to contingencies of historical cultural specificities, times and places (Burr, 2015). Accordingly, the Paper is premised on a social constructionist epistemological position. My intellectual approach here is *thematic*. I engage in a discussion of epistemic issues in the process, highlighting manifestations of coloniality in psychological science focusing on three broad issues and debates: (a)*issues of knowledge,* (b) *issues of Meaning making, [*with a partial focus on the relationship between objectivity and subjectivity] in psychological knowledge *(c) and issues of Power* respectively. Central to this Paper is the argument that global South academics need to take seriously methodologies that would enable them to step back from psychology and focus on how forms of language structure experience and behaviour, within that treat the accounts given by 'main stream' psychologists' as discourses rather than facts about behaviour and experience that normalise things that are acceptable and pathologise people who do not fit in, '*outsiders*' from the global south regions (Teo, 2010).This is necessary because of a number of reasons, a few are highlighted below.

Firstly, as Fanon (1965) rightly argued, there is need to engage in critical scholarship to decolonise mainstream intellectual production as a crucial step towards global revolution. Arguably his call has largely been ignored, and at times dismissed as mere political activism outside the scope of scientific activity, (Bulhan, 2015; Kurtiş and Adams,2015). However, it is increasingly becoming clear that there is a need for researchers to look outside WEIRD settings and direct attention to the experiences of people in the global south, for the production of indigenous body of knowledge that

emerges from local understandings and associated everyday realities that reflect the ongoing legacy of colonial violence, (Adams,2014, Teo, 2010).Current scholarship tends to do draw from concepts, methods, and beliefs about normality that are rooted in the WEIRD realities that inform scientific and epistemic imagination. What make matters worse, even scholars from the Global South tend to practice what Martín-Baró, (1994, p. 20) called a 'scientistic mimicry' because they orient their scholarship towards intellectual debates in academic centres of the Global North, pulling away from realities that shape everyday life experiences for people in the Global south, their own societies. Therefore, the academic revolutionary response that Fanon, (1965) called for is long overdue. Hence the even louder calls now for decoloniality (Bhatia,2017; Kağıtçıbaşı, 1996; Burton and Kagan, 2005). Decolonising will include taking the perspective of the marginalised people in the global south as an epistemological base from which interventions can be reconsidered. In addition, a 're-think' can be applied on psychological concepts and practices that inform mainstream psychological theory and scholarship (Comaroff and Comaroff, 2012; Connell, 2007; de Sousa Santos, 2014).

Secondly, the discipline of psychology is a construction of 19th-century European scientists that has flourished ever since in Western societies and currently pervades popular consciousness. (Bhatia,2017; Bulhan,2015; Teo, 2010). So, in that light, the history of the discipline and psychological science should be integrated not segregated in order to effectively address issues of knowledge, power and meaning making in psychology. Studying the history and philosophy of psychology supports and enhances critical integrative thinking arguably needed for decolonisation of the discipline. In addition, rather than one unitary psychology, exploring the silenced history of the discipline will strengthen arguments made in this Paper and further amplify other critical voices of marginalised and excluded in their rejection of the claim that Psychology is exclusively an objective natural science (Ratele, eta al 2018; Smith,1997).

Thirdly, it must be emphasised that every aspect of psychology has a social history. Scholars are therefore encouraged to make use of that past, specifically the history of psychology to examine the discipline's *'truth-claims'* in light of social and historical contingencies. This will among other things, bring to light what (Danziger, 2008, p. 15) described as the 'impermanence of human constructions' in psychological concepts. The problem Danziger, (2008, P.12) sought to highlight is the tendency by psychologists to treat psychological objects as if they are permanent entities, which are not impacted upon by social historical context and can be objectively knowable as truths and equivalent to the natural objects that natural scientist study'.

Finally, there should be a departure from the hegemony of Euro-American understandings in defining modern global realities and treatment of   WEIRD patterns. The patterns that inform current conventional psychological science wisdom as natural standards that do not require explanation to decolonial scholarship that seeks to normalise accounts of people from the majority world-the global south, (Ncube, 2018; Ndlovu-Gatsheni, 2022; Okazaki, David and Abelmann,2008). Arguably, mainstream psychological science tends to produce psychological knowledge without reference to the coloniality of everyday life. This obscures more than it reveals about the basic psychological tendencies that modern science proposes as natural standards for human experience, (Parker, 2007; Ahmed,2018). Therefore, Teo (2021) has suggested that, understanding colonial violence and its relationship to hegemonic psychological science is a matter of critical importance. In the light of this, psychologists cannot typically proceed with academic business as usual. Decolonial scholarship is required to expose and counteract the constructed, ideological nature of supposedly neutral and natural psychological science concepts. The intellectual production in hegemonic psychology has typically failed to appreciate how modern realities and associated ways of being are colonial products, hence not much has been done to provide a foundation for intellectual decolonisation, (Bhatia, 2017).

While earlier psychological thought has inspired new ways of thinking about contemporary issues in psychology, contextualizing is important, because Psychology has taken different forms in diverse national contexts. My standpoint reflects a need for critical thinking more so in the wider global south regions that will seek a text that is international in scope and locally contextualised since all psychological concepts current and previous arose from particular existential conditions and are unique to their historical context.

Research in the global south communities should help to reveal how standard scientific knowledge and methods assume particular everyday realities that differ profoundly from most human societies across time and space (Ratele, eta al, 2018; Kurtiş and Adams, 2015). More so because researchers and practitioners behind hegemonic psychology often work at a distance from lived realities in marginalised communities, they are generally unaware of the mismatch between lived realities and hegemonic imagination. The unwitting application of hegemonic knowledge and prescriptions, despite the poor fit to local circumstances, and ways of being, can do considerable harm in the global south. Indigenous understandings should provide a potential antidote to this epistemic violence by illuminating forms of intervention and

ways of being that are better suited to local history and ecological conditions. Teo, 2010; Kurtiş and Adams, 2015; Ratele, eta al 2018

Epistemic violence in psychological science; **Issues power, meaning making and knowledge.**

The coloniality of power refers to 'continuities of colonial mentalities, psychologies and worldviews into the so called 'postcolonial era' in the global south regions and highlights the social hierarchical relationships of exploitation and domination.' While coloniality of knowledge speaks directly to the epistemological colonisation whereby Euro-American techno-scientific knowledge managed to displace, discipline, destroy alternative knowledge that it found outside the Euro-American zones (colonies) at the same time appropriating what is considered useful to global imperial designs (Ndlovu-Gatsheni, 2013, p. 54). A better definition of knowledge for the purposes of my epistemological stance would be that which is understood as true at a particular culture, in a particular point in time and in a particular location.

Epistemic decolonisation refers to the redemption of worldviews and theories and ways of knowing that are not rooted in, nor oriented around Euro-American theory. The core contention of epistemic decolonizing is that subjectivity, situatedness, and positionality matter. It rejects the claim, founded in the European Age of Enlightenment, that scientific knowledge is inherently and necessarily rational, objective, and universal. Instead, decolonial theorists argue that objectivity is also socially constructed (Fanon,1963). Only knowledges – in their plurality – can be universal, for all attempts at knowing and articulating reality are grounded in a particular social and political context (Haraway 1988; Boidin, Cohen, and Grosfoguel 2012). They are informed by legacies of incomplete education and curated access to theory, information, and experience.

An important mechanism of colonial domination masked in psychology is epistemic violence, the repression of local representations of history and identity and their replacement by imposition of coloniser understandings' . It has been rightly argued before that colonial violence is not limited to 'occupation of land' and control of material resources, but also the occupation of being, a whole system of thought, a mentality and a power structure that constructs the Euro-US-centred matrix of psychological knowledge as universally applicable (Mignolo, 2010). In that light follows a call from this Paper for locally grounded researchers and practitioners to re-claim local and indigenous wisdom to produce forms of knowledge that resonate with local

realities and better serve local communities (Bulhan,2015). The bulk of work in mainstream psychological science taught across the world still reflects and promotes the interests of a privileged minority in the West [Adams, etaal2015). However, for Western Psychology to be relevant for the global south communities, it should first reflect an appreciation of texts and methodologies based and grounded on the global South regions through allowing a cross cultural fertilisation of ideas that will produce a psychology free of coloniser imposed understandings. This is because all varieties of psychology are culturally historically constructed, hence the call for alternative varieties of psychology particularly from the different regions of the global south academics to confirm or resist ideological assumptions in mainstream models. As we construct a different narrative about who we are, we are able to open new spaces for challenging the categories that are used by those 'with power' to put us in our place (Bhatia,2018. P36). White (1978) a black American scholar, suggested that a psychology created by white people could never adequately apply to the marginalised and excluded. He pointed out as an example that the application of white psychology to African Americans often led researchers to incorrectly conclude that African Americans were lacking and less than.

The production and reproduction of some understandings and simultaneous silencing of others is not a simple triumph of truth over ignorance, but often reflects Western bias, mainstream psychological scientific inquiry, scientific institutions and practices are not a transcendent or neutral enterprise disembodied from culture, politics, and power (Kessi and Boonazier, 2018; Novis-Deutsch, 2018; Okazaki, David and Abelmann 2008).

Instead, psychological science is positioned form of knowledge that reflects the understandings and interests of people in positions of dominance, those who decide-what is worthy of study, what counts as basic theory or narrow application, etc (Ndlovu-Gatsheni,2013). We must never forget important facts, (1) that scientific knowledge is not inherently and necessarily rational, objective, and universal, but rather socially constructed. Therefore, all attempts at knowing and articulating psychological reality are grounded in a particular social, historical and political context. (2) All methodological decisions are driven by philosophical assumptions though not always articulated in research Papers promoting the unhelpful notion of 'free floating value free method. (3) Psychological representations of the world are always mediated and since research includes an interpretation component carried from a particular standpoint, any pretence in psychology to neutrality is disingenuous. (4) Every researcher comes from somewhere. Researchers ask questions, but questions cannot

be asked without importing assumptions hence need to emphasise there is no value free method, researchers work from a philosophical standpoint. The meaning of all the above is that Western developed psychological concepts, beliefs and understandings should not be accepted in the global south without a deep critical application of thought. Radical alternatives that question the dominant paradigm on issues of power dynamics, exploitation and subordination, politics and inequalities are encouraged for interrogating the underlying assumptions of mainstream research in psychology (Strangor, 2016).

Another way in which coloniality is evident in psychological science is the coloniality of knowledge (Fanon, 1963; Lander, 2000). Hegemonic psychology has extensively documented individualist habits of mind that are prominent in the cultural ecologies associated with Eurocentric global modernity. Ratele, eta al (2018; Fanon (1963; Bulhan, 2015). Rather than understand these forms as a particular historical development associated with colonial violence, hegemonic psychology interprets these patterns as optimal expressions of unfettered human nature and elevates these patterns to level of universal standard (Teo, 2018). The adoption of this standard requires that one forget the violence that produced modern colonial individualist ways of being, and it obscures the extent to which hegemonic ways of being and knowing reproduce the colonial present of narrow accumulation and violent dispossession, (Teo, 2010; Kurtiş and Adams, 2015; Ratele, eta al 2018).

Decolonisation means fighting, undoing, and overcoming received colonial ways that have shaped knowledge practices in psychology and economic, political, and social structures; interpersonal relationships; and the self. Much of psychology in global south continues to be largely shaped by colonial ideas or at best dominated by ideas, self, and society from Europe and the United States (Ratele eta al, 2018; Strangor, 2016).

Conclusion

One source of inspiration for tackling issues of knowledge, power and meaning making raised in this Paper is the work of revolutionary psychologist Frantz Fanon who emphasised that the task of liberation from colonial oppression required not only decolonisation of land and material resources, but also decolonisation of the mind. To combat epistemic violence in psychology, a primary target for indigenous critical psychologists in the global south should be epistemic violence that is heavily embedded in mainstream research enabled by the tendency of mainstream psychological research [researchers] to omit/silence concepts and conceptions of

othered peoples [global south communities mostly] and interpreting observed group differences to be caused by inherent inferiorities of othered peoples. Future research on epistemological violence requires concrete reconstructions because it is a historical reality that mainstream psychology has produced research that can be safely labelled as Western centric, racist, classist and sexist. I have argued in this Paper that to understand the human experience, there is a requirement to explore cultural and idiographic aspects of the individuals simultaneously. Each of these aspects would entail a different epistemic stance and assign different meanings to 'othering.'

Global South academics can advance the cause of liberation by conducting research that exposes and counteracts the constructed, ideological nature of supposedly neutral or natural concepts to reflect on underlying assumptions in the discipline. There is need to start putting a stronger emphasis on local knowledge as an epistemological tool for counteracting universalising hegemonic discourses in psychology and articulate local realities from the perspective of the oppressed [global south mostly].   Finally, global south academics need to consider revisiting the silenced history of psychology to counteract collective forgetting of historical violence in modern psychology. This can be used to raise awareness of viable alternatives to epistemic violence of the modern psychology; and help promote alternative understandings of history and progress.

Implications:

These findings have important implications for academics. 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]. Since psychology tended to study people outside of their cultures in the light of concepts, methods, and beliefs about normality that are rooted in the western realities informing their epistemic imagination, there is a need to alternative understandings more specifically from the global south context.

Essentialist beliefs and representations from historically informed interpretations of observed group differences in psychological science, whose epistemic privilege grants these interpretations the status of knowledge that has often enough served oppressive socio-political agendas should be actively challenged (Held, 2020). Interpretative speculations regarding results that implicitly or explicitly construct the 'Other' as problematic is epistemological violence in psychological science.

Bio

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.

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LGBTIQ+ migration, accommodation, and mental health in the UK:A critical psychological perspective on the death-worlds and the living dead in detention centres

Abstract

While migration and queer studies are respected and well-established, their intersection as an interdisciplinary alliance deserves further research. This paper is part of the critical psychology project 'Queering migration, migrating queer studies' to discuss and address primarily the main challenges LGBTIQ+ migrants face around accommodation and mental health in detention in the UK context. Given the recent anti-immigration bill passed in July 2023 by the British parliament and the escalating difficulties to obtain asylum in this hostile environment, the paper reviews academic literature published between 2017 and 2023 on services LGBTIQ+ refugees and asylum seekers have received or have had access to in the UK. It critically reflects on what

accommodation means within detention and removal centres and how the latter affects mental health and service provision questions for the LGBTIQ+ community. Bringing to the fore Achille Mbembe's conceptual framework of necropolitics in dialogue with Frantz Fanon's psychosocial analytics of racism, this paper shows how LGBTIQ+ migration walks in between Foucauldian biopolitics and necropolitics as an emerging discourse. By mobilising a case study, the paper focuses first on why necropolitics is a useful framework to shed light, expose and resist existing hegemonies on LGBTIQ+ migration issues, particularly in the UK, and second, shows how 'death-worlds', and the living dead can be observed in the lives of LGBTIQ+ refugees and asylum seekers coming from Global South and detained in the UK. Nevertheless, we also understand the role of queerness in challenging misconceptions and resisting hegemonies in detention centres, which is a task for critical psychologists.

Keywords**:** Colonial, hegemonies detention centres, LGBTIQ, necropolitics

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Abbreviations:

SOGI *(Sexual Orientation and Gender Identity)*

LGBTIQ+ *(Lesbian, Gay, Bisexual, Transgender, Intersex, Queer/Questioning and other dissident identifications and experiences based on sexual orientation, gender identity, and sexual characteristics)*

ASR *(Asylum Seekers and Refugees)*

1. Introduction

In July 2023, the British parliament voted in favour of the *Illegal Migration Act.* It changed migrants' rights establishing that anyone arriving in the UK 'illegally'[2] will not be able to remain in the country. Rather, they will be detained upon arrival, and removed to their home country or a safe third country. Acknowledging that 'no one is illegal'[3], the

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[2] The word 'illegal' is in brackets because we believe in the principle that '*no human is illegal*' (Sepúlveda, 2020). On the contrary, people are forced to mobilise strategies outside of the legal frameworks precisely because the current legal frameworks do not make space for dissent and dignified routes to seek asylum and safety.

[3] 'No one is illegal' was established as an anti-racist and refugee-solidarity campaign about 20 years ago to push back ideas and fight against policies that present people as 'illegal' and deny them protection and rights. Campaigns and organisations in the UK (such as The Right to Remain, and These Walls Must Fall among others) use this slogan as a core political standpoint in their advocacy.

current anti-immigration bill and act solidifies, first and foremost, ideas of who has and has not the right to remain in the UK territory. Second, it cements and recognises detention centres as a strategy for controlling migration as well as choosing who 'is welcomed and who is not'. Third, it increases vulnerabilities and inequities already in place amongst ASR, as we will discuss in this paper, which is of interest to psychology. After all, 'What psychological discourses do, once widely circulating, is enable as well as constrain the possibilities of an experiential discourse' (Stam, 2021, p.138). Therefore, as we see it, psychological discourses on mental health are used to enforce and reinforce hostile policies against ASR.

In that sense, the Act, does not come as a surprise. It is rooted in the hostile environment which has intensified since 2014 with the so-called 'refugee crisis' (Khiabany, 2016) and the engraving of borders and border control worldwide. Additionally, the BREXIT referendum enforced strategies of controlling migration, besides fostering state racism. As indicated in the Guardian (Gentleman, 2023) the long-awaited assessment report of the hostile environment measures introduced under David Cameron's leadership (2010-2016), showed how the UK's hostile environment disproportionately impacts people of colour, particularly Black and Asian communities (therefore, Global Majorities from the Global South). As discussed below, these racist policies are seeded in the UK's colonial histories and legacies which reproduce and reiterate 'certain forms of living' for those who are not of white origin and heritage, or those who do not attain a white, mainstream, cis-heteronormative form of living in the UK entrenched environment. Therefore, we critically address psychology and mental health to resist and challenge hegemonies that have been promoting submission, exclusion, and destruction based on race, gender, and sexuality. We present a particular reading for UK psychology, considering that two of us are psychologists trained in non-English speaking countries (one in a semi-pheric European country and the other in the Global South), drawing on alternative academic and professional traditions in critical psychology.

As such the *Illegal Migration Act* has a particular effect on LGBTIQ+ people. The 2020 Human Rights Watch global report supported that LGBTIQ+ people face discrimination due to governmental policies and health workers' prejudices, leaving them overall subjected to prejudice and multiple forms of violence (Reid, 2020). With the recent act specifically, not only seeking asylum becomes more and more difficult given that many refugees have no other option than mobilising non-legal routes to seek safety, but the act also endangers LGBTIQ+ ASR to be sent back home, or to supposed safe 'third countries', denying, therefore, much-needed protection even if their SOGI identity was what had put them on risk in the first place. It is worth mentioning here that 'in the Bill's

list of 57 countries where refugees can be removed to, Rainbow Migration – an organisation that supports LGBTIQ+ asylum seekers – estimates that (at least) 17 raise concerns for LGBT people. This is almost one third of the list' (lgtmarsons, 2023, online).

Taking into consideration that LGBTIQ+ people are detained upon arrival raises both questions and concerns about accommodation in detention centres regarding protection, safety, and mental health as well as hegemonic hostility within the current UK environment – which we believe critical psychology should challenge. In this way, our paper is structured around two dimensions. The first illustrates a detailed elaboration on the current literature review around LGBTIQ+ migration and in particular LGBTIQ+ ASR in the UK. Although, the four key areas addressed in the broader literature review are: 1) the asylum interviewing process, 2) accommodation, 3) experiences of suffering and mental health, and 4) other services, here we focus on and discuss in depth only the domains of suffering, mental health and the issue of accommodation to expose and resist existing hegemonies in these domains. Presenting briefly the methodological aspect of this detailed literature review, it moves to the second dimension of the paper, the conceptual mobilisation of Achille Mbembe's framework of necropolitics and how LGBTIQ+ migration walks in between Foucauldian biopolitics and necropolitics, but also informed by Fanonian analysis of racism. As we understand it, the crossovers between gender, sexuality, race, and migratory status build up conditions to actively promote harm against 'others' in name of protecting an imaginary unitary group. We conclude by drawing upon a case study to shed light on why necropolitics is a useful framework for critical psychology to approach LGBTIQ+ migration issues in the UK and how 'death-worlds', and the living dead can be observed in the lives of LGBTIQ+ ASR in detention, imposing harmful hegemonies which can nevertheless be challenged by internal and external support networks.

Before we move to the next section, it is important to briefly contextualise how our research is intrinsically linked to the impacts of British homocolonialism, defined by Delatolla (2021, p.1) 'as the imperialist export of specific norms, politics, and rights regimes related to homosexuality', with particular effects in the Global South. Since the 16th century, Western colonialism has devastated countries across the globe through the exploitation of peoples and their natural resources, dramatically changing civil structures, landscapes, and borders, as well as destroying people, property, knowledge, and cultures. Also, British colonialism left in its wake a legacy of anti-homosexuality laws in former colonies, a key manifestation of homocolonialism (Han and O'Mahoney, 2014). Today, there are 66 jurisdictions worldwide that criminalise same-sex sexual activity, with almost half of these being Commonwealth nations (Human Dignity Trust, 2023).

This mapping does not offer a comprehensive view of the history of LGBTIQ+ law in former colonies and is not intended to oversimplify the persecution of queer people in each context. Instead, it highlights why queer migration studies must acknowledge how Britain's homocolonial legacy perpetuates discrimination and violence towards LGBTIQ+ people in the Global South. Moreover, a critical approach to psychology uses its tools not only to challenge the history of domination and exploitation, but also to expose how pathologising experiences of suffering while over diagnosing this community is intricately linked with the history of colonialism. As such, we argue that the British state must be held accountable for its colonial violence, and that Britain's homocolonial legacy must be acknowledged when exploring the migration of LGBTIQ+ ASR in the UK.

2. Methodology

This literature review covered peer-reviewed articles spanning mainly from 2017 to 2023[4]. We used a narrative review, which does not try to be comprehensive or systematic but is based on our expertise on the field to identify major trends, gaps, and need for further research (Boland, Cherry, Dickson, 2017). This timeframe was chosen to highlight the major themes, discourses and patterns emerging regarding queer migration in the UK post-Brexit. Policy briefs and reports from charities and NGOs from 2017-2023 were also searched in a complementary way, however not intending to cover exhaustively those resource due to lacking online databases for search. A variety of search terms were used to generate a large pool of search results (Patel-Roberts, Christinaki & Cassal, 2023).

We did not exclude publications in languages other than English. However, we were unable to identify any relevant papers or publications written in other languages, perhaps because 1. the UK uses English as the main language, which leads to 2. the search terms were used only in English. Further research could look for equivalent terms in other languages, following the other most spoken languages in the country.

Most literature either focused explicitly on forced migration (as opposed to voluntary migration) and the experiences of ASR or failed to distinguish whether the focus was on voluntary or forced migration, thereby possibly incorporating both forms. Similarly, regarding geographical focus, most sources found concentrated on the UK generally or

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[4] Only two papers that do not fit within this timeframe: Messih's 2016 paper 'Mental health in LGBT refugee populations' and a 2009 report from the UK-based charity, Mind, titled 'Improving mental health support for refugee communities - an advocacy approach'. Owing to there being so little research focusing on LGBTIQ+ migrant populations and mental health in the UK, these sources were used to add valuable insight from different contexts.

identified a location of Scotland, England or Wales. No sources were identified that focused only on Northern Ireland. As such, we argue that there is a need for further study into the experiences of LGBTIQ+ migrants living in this area of the UK, especially if considering the particular position of Northern Ireland in the Brexit process while it also kept unfair bans and exclusions for LGBTIQ+ people (such as marriage or blood donation) for longer than the rest of the UK.

3. Key aspects when considering Queer Migration in the UK

The four key areas identified in our literature review are as follows: 1) the asylum interviewing process, 2) accommodation, 3) experiences of suffering and mental health, and 4) other services. For this paper, we will only discuss and focus on items 2 and 3, while item 1 will be covered in future publications.

Accommodation

The experiences of LGBTIQ+ ASR living in state-provided accommodation appeared as a key theme in the literature and is a core area of interest throughout this paper. Within the theme of accommodation, some papers focused specifically on detention (Harvey, 2023; Singer, 2021), while others also covered experiences within detention, Initial Accommodation (IA) and Dispersed Accommodation (DA)[5] (Vamvaka-Tatsi and Allen, 2022; Tschaelaer, 2022; Andruczyk, 2017). The literature emphasised that accommodation is often inadequate and unsafe for LGBTIQ+ ASR. The following subthemes will be explored in greater detail regarding LGBTIQ+ ASR's time spent in accommodation: 1) experiences of harassment and abuse, 2) experiences of mental suffering or poor mental health, 3) experiencing cramped and poor conditions, 4) being unable to disclose an individual's SOGI, and 5) a lack of access to LGBTIQ+ specific support. All of them are extremely relevant to critical psychology as we argue.

First, LGBTIQ+ ASR experience harassment and abuse from others living or working in their accommodation because of their SOGI (Vamvaka-Tatsi and Allen, 2022; Harvey, 2023; Singer, 2021; Tschalaer, 2022; Andruczyk, 2017). Several studies cited participants experiencing physical abuse or attacks from other detainees (Harvey, 2023; Singer, 2021; Tschalaer, 2022). Two studies cited LGBTIQ+ asylum seekers as at risk of suffering sexual abuse or assault in their accommodation (Andruczyk, 2017; Tschalaer, 2022). Worsely, studies indicate that many victims of harassment or abuse felt incapable of reporting

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[5] In the UK context, outside of detention there are two other kinds of state-provided accommodation, DA (Dispersed Accommodation) and IA (Initial Accommodation). IA, such as hostels, is used to accommodate people while their asylum claim is processed while DA refers to self-catered, contained housing.

the incident either due to fears that this would make their situation worse or not knowing how to report an incident (Harvey, 2023; Vamvaka-Tatsi and Allen, 2022; Tschalaer, 2022; Andruczyk, 2017).

Furthermore, it is clear that some LGBTIQ+ ASR experience mental suffering or poor mental health whilst living in accommodation, related or not to harassment and abuse (Vamvaka-Tatsi and Allen, 2022; Singer, 2021; Tschalaer, 2022; Andruczyk, 2017; Harvey, 2023). Studies focusing on the experiences of LGBTIQ+ asylum seekers living in detention centres found that participants experienced symptoms of post-traumatic stress disorder (PTSD) and feelings of depression and anxiety (Andruczyk, 2017; Singer, 2021; Vamvaka-Tatsi and Allen, 2022). Two studies focusing on detention found that LGBTIQ+ asylum seekers experienced re-traumatisation while living in detention by being put in situations that resembled past traumatic experiences (Harvey, 2023; Singer, 2021). Several studies regarding accommodation more generally reported participants feeling isolated or confined to their rooms (Harvey, 2023; Vamvaka-Tatsi and Allen, 2022; Singer, 2021; Andruczyk, 2017).

While indicating what is suggested from the broader literature review conducted, it is important to be attentive to the psychologised language used upon detainees and their experiences, in particular those part of the LGBTIQ+ community (i.e., PTSD, depression and anxiety). This neither means that we should not take very seriously the psychic impact of detention nor that the detainees do not experience detention in a psychic dimension. On the contrary, it raises and warns how sometimes the use of psychologised language instead of shedding light on the atrocities taking place in detention, may restrain the very issue of detention and turn it into a pathologised understanding of experience as that of depression, anxiety and trauma. Additionally, the LGBTIQ+ community has reasons to be suspicious of pathologising language, considering the history of pathologisation of non-normative SOGI and which is still in place for legal gender recognition in the UK. We will return to this discussion, in the following section (i.e., suffering and mental health).

In addition to experiencing abuse and harassment, LGBTIQ+ ASR also reported that accommodation was inadequate in other ways. For example, Harvey's (2023, p. 14) study found participants were kept in 'cramped conditions... where many people may be held together in a small space'. Tschalaer's 2022 (p. 124) study corroborated these findings, stating that LGBTIQ+ ASR often experienced 'living in tight living and sleeping arrangements in military camps, hotels, or poorly maintained private accommodations... where, in some cases, up to 20 people are cramped into four rooms'. Two studies also noted concerns regarding LGBTIQ+ ASR living with inadequate food and unsanitary

conditions (Tschalaer, 2022; Andruczyk, 2017). Studies emphasised the lack of access to medical treatment whilst in detention, citing the risks of poor access for trans people using hormone therapy (Singer, 2021; Andruczyk, 2017; Tschalaer, 2022). Two studies indicate that conditions are so poor and the threat of abuse and harassment so high that LGBTIQ+ ASR are at risk of leaving accommodation and experiencing homelessness (Harvey, 2023; Tschalaer, 2022). This suggests that state-provided services, in this case accommodation, may be so detrimental that LGBTIQ+ ASR cannot access the service they are entitled to. This reflects Mladovsky's (2023, p.1) notion of 'hypothetical access', which occurs when hostile policies and access barriers combine to prevent migrant groups from obtaining essential services. As we will discuss later, those restrictions have particularly harmful impacts on LGBTIQ+ ASR.

An additional subtheme that emerged was participants reporting feeling unable to disclose their SOGI or being 'pushed back to the closet' by other detainees in their accommodation (Andruczyk, 2017, p. 79; Vamvaka-Tatsi and Allen, 2022; Harvey, 2023; Tschalaer, 2022; Singer, 2021). Two studies found that LGBTIQ+ asylum seekers also felt unsafe disclosing their SOGI to members of staff which then prevented them from being signposted to relevant support (Vamvaka-Tatsi and Allen, 2022; Harvey, 2023). Some scholars have highlighted how feeling unable to disclose one's SOGI in detention has the potential to harm an LGBTIQ+ asylum seeker claim because they are expected to 'conform to a certain sexual stereotype of 'gayness', typically being 'out and proud'' (Singer, 2021, p. 239; Andruczyk, 2017). The obligation to perform one's sexual or gender identity in a certain way, and in this case a highly visible way, is a key part of claiming asylum for LGBTIQ+ people (Lopes-Heimer, 2020). However, in detention, it is often not possible or dangerous for LGBTIQ+ people to maintain this performance. This paradox comes down to the LGBTIQ+ asylum seeker having to uphold a Western (hegemonic) perception of queerness that demands disclosing sexuality and perform it in a hyper-visual way to convince their case officer of the credibility of their SOGI-based claim. Yet, and as indicated above, embodying this performance can put the individual at risk of LGBTIphobic abuse in accommodation.

The final subtheme to emerge within this area was a lack of access to LGBTIQ+ specific support when staying in state-provided accommodation. One way in which this manifest is a lack of signposting of LGBTIQ+ services from housing providers to LGBTIQ+ asylum seekers (Vamvaka-Tatsi and Allen, 2022; Singer, 2021). A report by Vamvaka-Tatsi and Allen (2022), found that only one research participant had been signposted to an LGBTQ+[6] specific organisation by their accommodation provider or the charity they

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[6] Please note that the acronym LGBTIQ+ changes (as in here) following the original publication.

were in contact with. The same study found that most respondents had not been asked about their specific housing needs relating to their LGBTQ+ identity (Vamvaka-Tatsi and Allen, 2022). Other studies stressed that due to the practice of no choice displacement (the principle that asylum seekers are not given in a choice in where they are accommodated), many LGBTIQ+ asylum seekers are housed in remote or rural areas where there is a reduced presence of local LGBTIQ+ charities or services (Vamvaka-Tatsi and Allen, 2022; Andruczyk, 2017; Tschalaer, 2022).

Three studies emphasised that a lack of access to technology (such as mobile phones, computers and internet access) left LGBTIQ+ asylum seekers cut off from online support networks (Harvey, 2023; Singer, 2021; Tschalaer, 2022). A study exploring the experiences of LGBTQ+ migrants during the first UK Covid-19 lockdown illustrates the significance of online support networks for this community as being a more accessible way to form connections during a pandemic (Di Giuseppe, 2020). Indeed, the same aspect was identified in a recent study conducted by one of us (Haworth, Cassal, Muniz, 2023), in which online meetings supported Muslim LGBTIQ+ migrants based in the UK, joined by others living abroad in Global South countries where homosexual practices and identities were criminalised. The same occurs in ultraconservative Poland (Szulc, 2019). Online platforms may be particularly important to LGBTIQ+ migrants who live in rural or isolated areas and are unable to travel to areas with a larger presence of LGBTIQ+ and/or migrant support.

Suffering and mental health

Within the area of service provision, the theme of mental health emerged as a key issue however focus was concentrated on the prevalence and manifestation of mental health challenges for LGBTIQ+ ASR.

Research from multiple country contexts signifies LGBTIQ+ ASR as being likely to develop symptoms of mental health conditions, such as anxiety and depression (Nematy, Namer and Razum, 2022; Messih, 2016), as discussed also in the previous section. Studies suggest that this relationship is due to LGBTIQ+ ASR being likely to endure various traumatic experiences throughout all stages of forced migration (Messih, 2016; Hopkinson et al., 2017; Hermaszewska et al., 2022). Examples of this include experiencing violence from family members and communities' pre-migration, exposure to sexual violence and harassment during the 'flight' stage and experiencing LGBTIphobic discrimination at the hands of immigration officials upon reaching the host country (Messih, 2016; Alessi et al., 2021; Golembe et al., 2021). Mental health support also risks incompatibility with alleviating the suffering of ASR, partially due to such

support potentially pathologising the experiences of this group in the UK (Mind, 2009; Patel-Roberts, 2023). Emerging research focusing on the UK context by one of us suggests that mental health support is often inaccessible to LGBITQ+ ASR (Patel-Roberts, 2023).

Specifically, few UK-based papers touched on mental health services in the context of queer migrants and migration, although those that did highlighted the inaccessibility of National Health Service (NHS) services (White et al., 2019; Andruczyk, 2017). The literature emphasises this inaccessibility as being present within other areas of public health, for example accessing General Practice (GP) appointments or sexual health services (White et al., 2019; Ruiz-Burga, 2021; Andruczyk, 2017). It is widely documented in academic and third-sector literature (Mulé, 2022; Kahn et al., 2017; Hermaszewska et al., 2022; Nilsson et al., 2021) that LGBTIQ+ ASR often struggle to access to public health and mental health services. There remains a lack of research regarding access barriers to healthcare for this group within detention and further research in critical psychology is required to understand how detention itself may restrict access in order to challenge those harmful barriers.

When it comes to the domain of mental health there are two issues that we need to take into consideration. First, while many sources touch on mental health and experiences of suffering in detention, the latter is not discussed in terms of service provision. This is perhaps justified by the indicated inaccessibility to services including the limited provision of mental health services in detention centres which, as we discuss later, is part of broader strategies against ASR.

At the same time, and second, it is crucial to reflect on what the provision of mental health signifies within detention centres. As discussed above detention centres reproduce and reiterate different forms of violence for all migrants including the LGBTIQ+ community. Issues of harassment and abuse, cramped and unsanitary conditions, and inadequate food are just some of them. As such the space itself risks and have a great impact on the psychic conditions that detainees experience and embody. We argue therefore, that it needs further research to reflect on how the space itself provokes and strengthens forms of suffering, rather than suppose or conclude that detainees suffer ad hoc from depression, anxiety, or/and PTSD, given that the latter are the most prevalent diagnoses. From a critical psychology perspective, there is a great need to research how the space of detention, as a space of control, manifestation of the state's bordering and body control as well as degradation of human rights is responsible for different forms of violence and suffering. Similarly, it is important to open discussions

on how the end of hostility, the end of immigration detention, and the offer of proper accommodation may have a different impact on ASR overall and the LGBTIQ+ community, in particular. On the same note, Fanon (2004) reminds us that the violence of colonial domination produces reactions from colonised groups who might not even recognise colonial authority and its organisations. In that case, such practices of resistance might be labelled or recognised as individualised experiences of losing contact with reality. A critical approach to mental health (such as the Fanonian one) recovers the colonised's empowerment to resist and challenge colonial domination, therefore denouncing colonial violence (which is closely linked to racism).

It is worth noting that when it comes to the LGBTIQ+ ASR, their sexuality, its performance) and how it connects with their absolute need to receive the state's protection, this makes things even more complicated. The UK asylum system only recognises certain presentations of queerness as 'valid', namely those which replicate mainstream Western LGBTIQ+ stereotypes. This can lead to asylum seekers minimising or simplifying their identities to reflect a Western, homonormative representation of queerness (Gordon-Orr, 2021; Ward, 2018). In this way, the state could behave as double-edged sword: not only detains people upon arrival and any resistance to the space of detention could be pathologised, but it asks for a certain form of sexuality performance to provide asylum and safety. Both detention and the need to behave, or better perform, in a certain Western way to authorise the need for safety echo an in-depth colonial mindset. As such the field of mental health and how it provides actual support or reiterate a form of colonial legacy should be under research and discussion. We turn now to non-hegemonic readings of subjectivity and society to build conceptual alternatives for those challenges.

4. Life and death: Biopolitics and Necropolitics

We draw on Michel Foucault's Biopolitics and Achille Mbembe's Necropolitics as frameworks for analysing the inadequate and harmful accommodation provided by the state to LGBTIQ+ ASR in the UK. Necropolitics is widely regarded as a close relative of Michel Foucault's theory of biopolitics, understood here as the way in which states exercise power by fostering and regulating human life (Adams, 2017). It emphasises why the state must act in this way: not out of concern for suffering, but to cultivate a healthy (and consequently productive) working population in defence of the State and the society (Foucault, 2004). Services, such as healthcare and housing, become important tools to foster a healthy workforce and grow the state's economy. Biopolitics is also concerned with the state's ability to control populations and to choose how to 'make

live' (increasing protection and expansion) and how to 'let die' (i.e., preventing or blocking access to shelter and care) (Foucault, 2004 p. 41), understanding that politics would be a continuation of war, and therefore still engaging in conflict and destruction. Foucault identifies State racism as a key instrument in this decision, citing it as 'the precondition that makes killing acceptable' (Foucault, 2004, p.256). However, as we will return later, Foucauldian analysis is focused on racism in the European context, not considering the impacts of colonialism and imperialism in racism and domination (Lima, 2018).

In the context of migration in the UK, the state is legally required to support ASR, as they do not have the same access to the job or housing markets as people with UK citizenship or visas do (Mayblin et al., 2020). However, although the state is obligated to provide these services, it also has control over the ways in which they are provided and by extension, their suitability and accessibility.

State-provided accommodation for LGBTIQ+ ASR is an area in which this practice can be clearly observed. As discussed in section three, LGBTIQ+ ASR face a multitude of challenges within accommodation, such as suffering abuse and harassment from other asylum seekers and staff, being housed in cramped and unsanitary conditions, and lacking support from LGBTIQ+ specific charities or other forms of support. In this context, we argue that the state marks ASR as a population unworthy of fostering and uses from biopower to provide services that are either ineffective, harmful or inaccessible to the point of absence. Further, we argue that within this group, LGBTIQ+ ASR face a unique combination of challenges, threats, and inhospitality when living in accommodation. Further, it is important to illustrate that discrimination towards ASR is systematic and linked to the anti-immigration rhetoric pushed by the state. LGBTIQ+ ASR experience intersectional forms of discrimination based on their migration status, SOGI, and other facets of their identities.

Returning to the *Illegal Migration Act* discussed in section one, the UK government is pushing extreme anti-immigration legislation and fostering a hostile and harmful environment for migrants in the UK (Taylor, 2022). From the Hostile Environment policies introduced in 2012 to the Nationality and Borders Act put in place in 2022, ASR in the UK have been offered less and less protection and support. For example, asylum seekers now face penalties if submitting late evidence for their case and must provide more evidence to substantiate their need for refugee status than in previous years (The Law Society, 2023). In a Foucauldian reading, states exercise their authority in organising and regulating their populations, but also marking who is not part of it (Foucault, 2004). Additionally, Foucault (1990; 2003) discusses that body and sexuality are categories

invested by biopower because they allow producing and regulating at once individuals (sexual and gender performances) and populations (reproduction and health conditions). As a result, it is unsurprising that the state uses from biopower to neglect ASR, and particularly those who are LGBTIQ+. However, as we will return, this framework is insufficient to understand the exercise of biopower for destruction.

While all ASR are forced to endure navigating bureaucratic and inadequate services, LGBTIQ+ ASR face specific and unique vulnerabilities. For example, instead of allowing LGBTIQ+ ASR to choose which area they will live in so that they can be close to support networks, the Home Office disperses people through the 'no choice policy', leaving many LGBTIQ+ ASR cut off and isolated (Vamvaka-Tatsi and Allen, 2022), in addition to the exclusion from online access to their communities. Understanding colonialism as also produced and enforced on subjectivity (Fanon, 2008), we can see that the lack of support is a way to impose colonial domination upon racialised LGBTIQ+ ASR (i.e., from Global South). It is important to recognise that LGBTIQ+ ASR are less likely than their cis-heterosexual counterparts to have diasporic connections as a form of support, making the support of charities and organisations potentially more urgent (Kahn et al., 2017). The 'no choice policy' illustrates how the state uses biopower to dictate how and where those perceived as citizens and non-citizens may live in the state, and how this impacts specific groups such as LGBTIQ+ ASR. By constructing limits and surveillance of asylum seekers' migratory movements, the state can track and restrict where they may live, in contrast to the freedoms afforded to citizens and other migrant populations.

Returning to Foucault's comments on state racism as integral to the workings of biopower, it is unsurprising that it is mainly populations from the Global South that are 'let to die' in the UK – and often on its borders or in their attempt to cross borders. The way by which *some* ASR are treated differentially shows that state racism (Foucault, 2004) also invests in certain groups (particularly on racial basis) to survive and thrive under its regulation, while not only exposing but intensifying others' exposure to harm, abuse, and stereotypical representation. Foucauldian framework is insufficient because of colonial dynamics of knowledge as argued by Brazilian critical anthropologist Fátima Lima (2018). Therefore, we move our discussion back to the Global South.

Cameroonian philosopher and postcolonial theorist, Achille Mbembe, reviews Foucault's theory of biopolitics to explore situations where states choose not to nurture certain populations, or to actively destroy them, particularly based on racial assumptions. Mbembe calls this Necropolitics and defines it as 'the [state's] capacity to define who matters and who does not, who is *disposable* and who is not' (Mbembe and Meintjes, 2003 p. 27, their emphasis). It is the state's element of choice that is most

significant here: the intentional action to decide which populations are worthy of life and which are not and should not be. Although Necropolitics is certainly interested in who must die and who gets to live in a literal sense, the concept is also concerned with other facets of death, namely social and civil deaths. Regarding social death, Mbembe references the Atlantic trade of enslaved people and their lives and forced displacement under colonial regimes. He argues that:

> as an instrument of labor, the slave has a price. As a property, he or she has a value. His or her labor is needed and used. The slave is therefore kept alive but in a state of injury, in a phantom-like world of horrors and intense cruelty and profanity" (Mbembe and Meintjes, 2003 p. 21).

It is this state of perpetual violence and suffering wherein an individual's social and civil freedoms have been eliminated that Mbembe terms 'death-in-life'. In cases where the state subjects an entire population or social group to this fate Mbembe argues that violence is 'deployed in the interest of maximum destruction of persons and the creation of *death-worlds*, new and unique forms of social existence in which vast populations are subjected to conditions of life conferring upon them the status of *living dead*' (Mbembe and Meintjes, 2003 p. 40). Nevertheless, we agree with Lima (2018) that death-worlds are not reason for inaction and defeatedness (which would be positions of privilege in face of horror). She stresses necropolitics as a useful analytical concept to challenge the hegemonic state of exception to transform present and future.

Regarding the experiences of ASR in the UK, we argue that hostile state policies result in a deliberate infliction of harm which creates intentional[7] suffering that reflects the characteristics of Mbembe's death-worlds. Within this, LGBTIQ+ people suffer in unique ways due to their intersectional identities and face particular challenges and vulnerabilities. Drawing on necropolitics and Mbembe's (2019) *Bodies as borders*, the following section locates the detention centre as a death-world for LGBTQI+ people and analyses how suffering manifests in this site. Further, it explores the implications these findings have for future accommodation policy, namely the introduction of barges, such as the *Bibby Stockholm*, to accommodate asylum seekers.

5.   Death-worlds   and   the   living   dead: LGBTIQ+   ASR   in   detention

> I was so much anxious…I started feeling that maybe I would have just, you know, just stayed where I was and maybe you know, maybe tried to end my life, seeing as I didn't actually you know, have

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[7] By intentional we refer to suffering that results directly from the hostile policies enacted by the British government.

a proper lifestyle…I started having feelings of, you know, I didn't actually believe I could even go far again in life, because the life I had during detention was a miserable one.

Michael (East Africa) - (Participant's words and extract as cited in Harvey, 2023, p. 17)

Necropolitics highlight the hidden dimension of colonialism in biopolitics. We understand that it is a useful category to analyse policies promoting suffering to LGBTIQ+ ASR in the British context. Therefore, building on Mbembe's concept of Necropolitics, this section presents LGBTIQ+ ASR living in detention as living in a death-world. This section draws closely on Laura Harvey's (2023) UK-based report, *'LGBTQI+ people's experiences of immigration detention: A pilot study'*.

Focusing on participants' experiences, we ask: in what forms suffering is produced in immigration detention and what might this suggest about social and civil deaths? We pay particular attention to questions of state responsibility and intentionality to provide a close analysis of how the hostile environment facilitates detention and can be a form of death-world. As discussed in section 2, LGBTIQ+ ASR often go through a range of harmful experiences whilst staying in state-provided accommodation. We now focus on experiences of LGBTIQ+ ASR's suffering in immigration detention in the UK. Although we argue that all forms of state-provided accommodation are unfit and inadequate for housing ASR, detention centres are particularly heightened sites of suffering due to their remote locations, prison-like character, and detainee's experiences of indefinite confinement (Singer, 2021; Harvey, 2023; Andruczyk, 2017). Not to mention that they signal punitive action for those who attempt to seek asylum in the UK. Further, increasing anti-trans discourse has been perpetuated by the current Conservative government (Tudor, 2023; Cassal, 2023). It should be acknowledged the government's role in the escalating discrimination towards trans people living in state-provided accommodation.

In detention, LGBTIQ+ asylum seekers have been vulnerable to physical violence, as well as harassment and verbal abuse and sexual assault (Harvey, 2023; Andruczyk, 2017; Tschalaer, 2022; Singer, 2021; Vamvaka-Tatsi and Allen, 2022). Harvey's 2023 study describes the abuse that participants endured whilst living in detention centres. Usman, a gay man from West Africa, described trying to hide his sexual orientation from other detainees but still his bunkmate verbally abused him and spat on his face for being gay (Harvey, 2023). Although Usman reported the abuse (not clear whether to the centre's staff or management or external organisations), he did not perceive any action, and hostility escalated until his roommate attempted to attack him with a heavy object (Harvey, 2023). Harvey suggests that Usman's experience with his roommate may have

been particularly distressing because prior to his journey to the UK, his partner was killed in a homophobic-motivated attack.

In addition to being at risk from violence or harassment from other detainees, participants also faced verbal abuse from staff. Like Usman, Michael (a gay man from East Africa) mostly tried to keep his sexual orientation private while in detention (Harvey, 2023). Michael describes himself as 'lucky,' as he was able to disclose his identity to his roommate who was understanding and supportive (Harvey, 2023, p. 14) which is a counterpoint to the image of cis-heterosexual migrants as potentially violent and homophobic. However, Michael described an abusive encounter with a staff member who said that had Michael remained in his hometown, he would be 'walking in the street, like an outcast' and that 'by now [his] penis would be chopped off because of this forms of stuff [he was] practising' (Harvey, 2023, p.15), in reference to his sexual orientation.

According to Michael, the staff member believed Michael was 'lucky' to find himself in the detention centre in the UK. Michael left the encounter feeling disheartened, depressed, and ashamed. Afraid of making his situation worse, he was unable to make a complaint about the staff member's comments (Harvey, 2023). The staff member's contradictory discourse show how biopolitics and necropolitics connect. While the state follows its duty offering shelter to Michael (making live), his speech also carries a threat that the State could sent him back (leaving to die) which is nevertheless enclosed by the staff member's harassment to actively expose Michael to harm (necropolitics/dehumanisation or death-world). In saying that Michael would be vulnerable to violence in his hometown the staff member ignores the suffering he is submitted in the UK by a worker representing the state.

We could say that the staff member uses his authority to impose a truth about Michael's sexual orientation, under regimes of living and dying (Foucault, 1990), which relate to racism and colonialism. the staff member updates an imaginary death-world on Michael's experience, in which the same structure that offers shelter is the one used to produce his suffering, showing how necropolitics spreads to individual practices. This is a position in which one is not expected to survive and still does, challenging hegemonies. One of the strategies for that is having networks of support – such as Michael's roommate – which happen despite hegemonic representations of ASR as intolerant towards the LGBTIQ+ community. The staff member here is the challenge rather than the solution. That shows the need for critical appraisal of work in detention centres – and particularly psychosocial practices, as one of us studied before (Christinaki, 2022; 2023). Psychological discourses and expertise could be enforcers of colonial

domination, precisely because they do not consider the effect of history on psychic experiences.

The experiences of Usman and Michael illustrate the vulnerability of LGBTIQ+ asylum seekers in detention and crucially, the helplessness and precarity of their situations. Michael felt unable to report the abuse he experienced due to fears it would make their situations worse, while Usman did report the incident but was not taken seriously until the abuse escalated. Another participant called Alex, a non-binary person from Central America, also experienced bigoted comments from a member of staff who told them 'You shouldn't be here, this is not the right country for you' (Harvey, 2023, p.16). Returning to necropolitics, an indefinite existence which consists of various forms of abuse with little to no support certainly reflects a social death within the space of the detention centre. Neither detainees nor staff can offer tangible protection to LGBTIQ+ asylum seekers from harassment or violence, and many are actively involved in perpetuating their suffering. SOGI are actually used to enforce the racial and colonial processes that make them ASR in the first place.

Further, the lack of access to other forms of support reflects the civil death of the LGBTIQ+ asylum seeker in detention. Harvey (2023, p.5) describes how participants experienced 'delayed access to mental health support while in detention' and difficulty in reaching out to LGBTIQ+ groups or support networks because their phones were confiscated upon arrival. Reducing ways of contacting the outside world vastly reduces the detained individual's agency and isolates them, illustrating how the basic rights of LGBTIQ+ asylum seekers are removed in detention. It also depicts how detention centres are transformed into a death-world where the living dead need to endure different forms of social and civil death, with very limited access to health services, and minimal connection with the social world just to have a chance to be recognised by the state's authority.

The combined presence of social and civil death comes to represent death-in-life (Mbembe, 2003). The presence of death-in-life can perhaps be heard most clearly when Michael describes thoughts of ending his life because 'the life [he] had in detention was a miserable one' (Harvey, 2023, p.17). Here we argue that the experiences of LGBTIQ+ people living in immigration detention upholds the characteristics of a death-world, as it is a social existence that lacks support to prevent harm. Also, discourses regulating SOGI engage geopolitical tensions. Harm and abuse are intensified within highly abusive environments (detention centres) imitating the colonial representation of the country of origin. For instance, Michael is abused by a staff member about how he could have been abused once again in his hometown. The colonial violence in the staff

member's practices is discursively displaced (Fanon, 2008) into their fantasy about Michael's hometown.

In other words, although the representant of colonial power promotes violence, they hide it by accusing the colonised of being violent – which we believe aligns with Fanon's (2004) considerations about violence, colonial domination, and resistance. Thus, Michael still suffered abuse, but under the sign of protection in the state's eyes and within detention, abuse is not seen as 'as bad as before', and quite prominently does not take place in the absence of state, but in the name of it. Speaking on global migration and bodies as borders, Mbembe states that 'a key issue of the 21st century will be the management of human mobility' (2019, p. 16).

As discussed in section one, despite the evidence that the UK's immigration detention policies are harmful and unlawful, the government plans to increase indefinite detention under the *Illegal Migration Act* (Detention Action, 2023). The recent passing of the act coincided with the arrival of the first of several barges that will accommodate asylum seekers in various docks around the country despite fire and health safety concerns regarding doubling the capacity of the boat from 222 to 550 people (Zaccaro, 2023; Fire Brigades Union, 2023).

Returning to the conceptualisation of *bodies as borders and borders as bodies*, housing asylum seekers on the edge of land is both a symbolic and physical embodiment of bodies which shift 'between invisibility, waiting and effacement' (Mbembe, 2019, p.16). It is deliberate that this policy is a more extreme approach to existing detention centres which are often located in isolated and inaccessible areas. Housing asylum seekers on barges is to keep them on the physical periphery as if to literally offshore suffering and push people seeking asylum as close to the border as possible. The borders are at once reinforced and denied by the state as a space for the rejected and a non-space – it is space for enforcement and denial of necropolitics. Detention centres embody the borders to make clear who and how will be expected to live in the new territorial environment – affecting particularly those who were on the border already, LGBTIQ+ ASR.

Nevertheless, the border is also a place for merging existences and producing resistances, ways to survive despite and in opposition to hostile conditions (Anzaldúa, 2012). Indeed, there are visible forms of resistance to increasingly harmful detention policies. LGBTIQ+ ASR expert organisations Micro Rainbow and Rainbow Migration firmly condemn barges, which are unfit to house LGBTIQ+ asylum seekers because of the overcrowded conditions, risk of isolation, prison-like character, potential for re-traumatisation, and potential exposure to abuse (see Rainbow Migration, 2023). These

Walls Must Fall, an organisation that advocates in practice again immigration detention has a long-standing activist history in the UK and raises loudly concerns about the current situation of detention under the *Illegal Migration Act*. It remains clear that detention is set to become a more powerful and expanded force of UK immigration policy, creating a concerning potential to multiply forms of death-worlds for all ASR.

6. Conclusion

LGBTIQ+ ASR are affected in specific ways by abuse, harassment, and different forms of destruction during their asylum process and in detention centres. The literature review indicated the cramped and poor conditions they need to endure, how SOGI-based claimants need to perform their sexuality, the lack of access and specific support for the community as well as questions about suffering, mental health and its role within detention centres. Bringing to the fore the conceptual frameworks of biopolitics and necropolitics, detention centres become a form of death for anyone seeking asylum in the UK. As shown and argued, the crossovers between gender, sexuality, race, and migratory status build-up conditions to actively promote harm against LGBTIQ+ ASR, particularly from Global Majorities and/or Global South.

Analysing the effects this has on the LGBTIQ+ community and focusing on a case study, detention becomes a strategy of control and a form of hegemony embedded in the (homo)colonial legacies of the UK. We showed how detention centres are sites of death-in-life for LGBTIQ+ asylum seekers who, lacking social and civil freedoms, are forced into the world of living dead. However, those forms of identification also organise strategies of support and resistance, both through individual relationships (as with Michael's colleague) and organisations (Micro Rainbow or Rainbow Migration). This is a crucial aspect for a critical psychology interested in challenging hegemonies rather than medicalisation of suffering. While the state's action produces death-worlds for ASR in general and those who are LGBTIQ+ in particular, something else also emerges. Thus, we agree with Lima (2018) that necropolitics can produce hope (with angriness) to sustain the struggles against exposure to harm and practices of destruction.

Understanding the role of detention, its hegemonies, and resistance to it, while reflecting on how the impact of colonialism is shaping queer migration in and out of detention is important and requires research to be further crystalised. Similarly, arguing that the state intentionally creates detention as a site of suffering for all ASR where abuse is carried out in the name of the state, opens crucial questions around a) who this imaginary unitary group is the state protects once again, and b) what the role of mental

health support and psychological practices within spaces of extraction is. Recognise the increasingly hostile environment and the expansion of indefinite detention via the *Illegal Migration Act* and its effects, we stress the need for further research and action on queer migration in the UK.

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

Abstract

There are patriarchal reactions in the discourses that hold and normalize violence in the sciences, for example, violence in the psychology field. This patriarchal reaction is related to the attempt to integrate a feminist or gender perspective into the

psychological practice. The purpose of this study was to analyze the patriarchal reactions and resistance strategies within the spaces that are inhabited by feminist psychotherapists. Its base is a qualitative approach framed in feminist methodology, in which collaborated eight feminist psychotherapists from the north of México, using semi-structured interviews, field journals, and observations, analyzed with Feminist Critical Discourse Analysis (FCDA). As part of the results, the characteristics of the spaces were related to the patriarchal reactions experienced by the psychotherapists. The resistance development, among others, create her own spaces, builds networks of feminist professionals, and relates with the feminist movement in their cities. In conclusion, the construction of safe spaces (physically, relationally, or subjective) would allow a democratic discipline: a psychology by, for, and toward women.

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Psychology as a scientific institution has a regulatory character in people's lives since they refer to the "norm" and professional help to make daily decisions (Teresa Cabruja, 2007), impacting on the construction of their subjectivities. Sequentially, mental health regulations within the legal field have an impact on how a person's ability to have power over themselves is perceived (Gabriela Bru, 2016).

The production of scientific knowledge leads to validating discourses of those who produce knowledge, without contemplating the interrelation between those who

produce knowledge and science itself, the person "constructs and negotiates his identity and subjectivity in the practices of scientific production", and science arises from those who "narrate their history" (Dau Dauder, 2010, p. 12). The fallacy of equality within the production of knowledge and the neutrality of the subject-scientist makes invisible that he has a sexed body, a gender, a socioeconomic position, and that this subject has traditionally been masculine, and universality-neutrality "is a fiction" (Dau García-Dauder, 2003, p. 31).

In addition, perceiving science outside historical, political, and social contexts, leads to the naturalization of violence and/or ideas that perpetuate violence and makes it difficult to approach a more just and equitable science. Cabruja (2017) names *psi violence* to what were previously considered gender biases, proposing that they are not an individual error, but are exercised within psychology and psychiatry, and are manifested by being part of a system that allows and normalizes them. For example, the invisibility of the contributions that pointed out sexism by women and/or feminists, the psychologization of the discomforts that arise from economic, relational, and historical inequalities, and psychopathologization, that is, having the power to name the pathological. Therefore, if these facts are named "gender biases" they are depoliticized, making room for violence to be institutionalized (Cabruja, 2007). Women's mental health standards entailed adaptation to situations of inequality, rather than the search for emancipation. The approaches to women's discomforts have been from an individualistic vision of pathologization of adjustment and misadjustment to gender roles; where men are the measure of health (Dau Dauder, 2010: 2019), as well as a series of violence against women who received the label of "crazy" (Dauder, 2019; Cabruja-Uach, 2017).

The psychopathologization of women impacts politics by invalidating their demands. From the standards of mental health or happiness, the happy individual is one adapted to society (Sara Ahmed, 2017), and "negative" emotions are indications of a mismatch in a patriarchal society. Therefore, discomfort as protest is invalidated when the agency of people with a psychological "diagnosis" is not recognized (Tatiana

Castillo, 2019). Therefore, feminist analysis of the psychological discipline is pertinent to point out, make visible and modify the theories and practices that oppress women.

The new forms of patriarchal violence in the face of changes in the sexual contract, that is, the entry of women into the public space, the redistribution of the economy in the family, new ways of relating affectively, etc., are manifested as those actions that seek to establish the dominance of the group of men over that of women (Rosa Cobo, 2011).

The discourses that are normalized and established from the sciences and that sustain violence are a form of patriarchal reaction. The psychology taught in university classrooms comes from speeches that will be formative for future psychologists, and vice versa, they are also sustained by those who reproduce them in the same classrooms or professional practice.

The feminist critique of psychology entails a pointing out of *psi violence* that violates the place of women in science, as *an object* and *subject* of knowledge. Similar to what Patricia Castañeda (2008) states: *visualization*, *denaturalization*, and *historicization* as necessary processes for *deconstruction*, *disassembly*, and *elaboration,* and consequently the "transformation of knowledge creation" (p.89). This forces not only to identify the theoretical constructs that have brought with them sexism, androcentrism, discrimination, and stereotypes but also to make visible the places that women have within the academy and the methods of exclusion towards them.

The discourses that have justified the invisibility of women in the history of psychology are the impersonality of the scientific subject (no name in the records, only surnames) and temporality, that is, the idea that the inequality of women in academia is a thing of the past. The inclusion of women in this history is rejected, considering it positive *discrimination* (Cabruja, 2008). The concern to "force" by giving interest to women in psychology implies the break with the idea of equality and impartiality within science, questioning the objectivity and neutrality of institutions, revealing the

violence of reproducing such discourses because they are alien to sexism, racism and ethnocentrism (Cabruja, 2008).

In turn, the hegemonic discourse of equality already achieved makes it possible to continue reproducing inequalities in more subtle or normalized forms (Amparo Bonilla, 2010). Subtle discriminations and institutional mechanisms that hinder integration are difficult to denounce (Cabruja, 2008). For example, it has manifested itself from the difficulty of integrating the contents into the curricula, obstacles to publication, problems to recognize the scientific value of research, and controversies about connecting the political with the construction of knowledge (Dauder, 2003).

Women who attend psi science services and those women who occupy positions within the psi science academy cohabit in a patriarchal institution/science, to which they develop resistance strategies. Resistance is a form of political action, within the process of empowerment (Marcela Lagarde, 2012) and manifests itself in situations of power (Michael Foucault, 2008). It is related to eliminating oppression and assuming behaviors related to equality, equity, and freedom (Lagarde, 2012), however, it is not always done from the conscience or in an explicit or conscious opposition (María Espeleta, 2015). It can manifest itself in diverse spaces and situations, as a rejection of the mandate and sometimes as the incorporation of new practices, subjectivities, discourses, values, and/or feminist worldviews (Espeleta, 2015, and Lagarde, 2012).

Historically, psychologists have carried out acts of resistance from the individual, the ideological, the collective, the relational, and the subjective (Dauder, 2003), for example, research as a tool to dismantle androcentric theories, creation of alliances within academic spaces, criticism of hegemonic and sexist approaches, feminist reflection circles and workshops, the creation of spaces for research on gender (Elsa Guevara, 2015) and opening spaces for emancipation in the psychotherapeutic process.

To talk about the place of psychologists as political subjects, we must start from the reality in which they are immersed, and thereby contemplate the place that women have had as subjects producing knowledge inside and outside the academy.

Starting from the need to produce knowledge located on life experiences and social situations (Dauder, 2010).

Therefore, the purpose of this study was to analyze patriarchal reactions and resistance strategies within the spaces of *psi disciplines* inhabited by feminist psychotherapists. A critical exercise of the reality where women are immersed allows social analysis from their experiences (Sandra Harding, 1987), in this case, clarifying the mechanisms that sustain psi violence and the issues that enable these difficulties testifies to how the power relations of psychological discipline occur and how feminist psychotherapists have resisted these structures.

Method

This research started from a qualitative approach framed in feminist epistemologies and methodologies, adhering to the ethical, political, and social commitment to contribute to eradicating gender inequality through the production of knowledge of, *by, and for women* (Castañeda, 2008). Understanding reality from a complex vision of it, contemplating that it is integrated by social, cultural, economic, ethnic, and gender factors and that particular *subjects* have different positions and visions according to their specific social conditions (Chandra Mohanty, 2008).

It seeks to account for the particular and collective experience of women, the prevailing social organization, and the knowledge that has legitimized social inequality for reasons of gender (Norma Blázquez, 2012). Contemplating that the knowledge presented here is built from my vision as a researcher, woman, and psychologist and that the *collaborators* of this project start from their situated knowledge (Donna Haraway, 1995).

Collaborators of the study

The understanding of the contexts of psychologists was sought from the discursive construction of their experiences, since these allow an emphasis on the deep understanding of phenomena at the regional, local, or micro level, of the subjectivity

and contexts of those who participate in the research (Ana Ramírez, 2016). Eight psychotherapists who integrated a feminist perspective into their practice and who lived in northern Mexico collaborated on this project. Table 1 shows some data from the participants that allow us to situate their experiences.

Table 1. *Description of the collaborators of the study*

Collaborator	Age	City	Workspaces	Population served
"Carolina"	29	Tijuana	Private Rehabilitation Clinic and Private University	People with addictions
"Patient s"	26	Tijuana	Private University and Private Psychotherapy	Men and women, duels
"Pizarnik"	41	Tijuana	Institutional academic, private psychotherapy	Students
"Adriana"	32	Chihuahua	Public institutional, private psychotherapy	Women who experience violence
"Maroon"	33	Tijuana	Addiction rehabilitation clinic, private psychotherapy	People with addictions and people from the LGTBBQ community
"Virginia"	38	Tijuana	Private psychotherapy	Cases of violence mainly
"Moonlight"	56	San Luis Potosi	Public institutional, private psychotherapy	Cases related to sex education, women who

				experience
				violence
"Nayeli"	26	San Luis Potosi	Master's student, private psychotherapy	Not specified

Due to the COVID-19 pandemic, the application of interviews and immersion in the field was digital. The sampling technique was snowballed, with key informants and in safe spaces. A digital flyer was created that was distributed in feminist groups and psychology groups, in Tijuana on Facebook, and WhatsApp groups of feminist university professors; The post was shared by more people, reaching other cities. Therefore, halfway through the project, due to the digitalization of therapeutic care and the fact that currently consultants and therapists do not have to be in the same city, it was decided to allow the collaboration of psychologists who were not in Tijuana. Those interested in participating were communicated with the specifications of the study contained in the informed consent. The dissemination of the flyer through social networks was stopped when the moment of theoretical saturation was reached (Flick, 2012).

Information collection techniques:

Semi-structured interviews were used as tools (Anne Oakley, 2013; Uwe Flick, 2012), the field diary (Alejandro Martinez, 2007; Ruben Ameigeiros, 2006), *and "participate to observe"* (Alejandro Martínez, 2007) for the triangulation of information (Irene Vasiliachis, 2006). After the literature review, axes of analysis were selected for the creation of the interview, starting from the captivity of women and the feminist madness of Marcela Lagarde (2000) to exemplify oppression and resistance strategies. The axes of analysis, the content of the questions, and the order and relevance were reviewed in consultation with Mexican feminist psychotherapists (Julia Gefter, Sarag Bankoff, Sarah Valentine, Brian Rood & David Pantalone, 2013).

The interviews were conducted through "meet", lasted approximately 120 minutes each interview, and were conducted in 1 or 2 sessions depending on how the psychologist interviewed decided. For this research, data was formed by the diversity that took place in spaces of *psy-discipline* or where they exercised by the psychotherapists.

Data analysis

The data analysis method used was the Critical Discourse Analysis with a Feminist Perspective (ACDF) from the descriptions of Michelle Lazar (2005) and Joakin Azpiazu Carballo (2014), this focuses on the discourses that tend to produce, rejoice, or combat the heteropatriarchal order, the power and resistances to that power are analyzed. It is interested in demystifying the interrelations of gender, power, and ideology in discourse, it is applied to texts and speech. It analyzes how patriarchal power and resistance relations operate in society by analyzing the discourses that shape and resist them.

The interviews were transcribed into Word documents, along with the observations and the field diary, after a critical reading of the interviews, seeking to pay special attention to the power relations, spaces, and actions of psychologists from patriarchal violence and reactions, with the support of Atlas ti software with the use of notes and citations to form the categories. Co-occurrence, the similarity between axes of analysis, and which had more emotional impact and impact on the discourse of psychologists were reviewed. The position of (private) discourse, interdiscursiveness, communicative interaction, authorship, multivocality, and the existence or not of invisibilizations (Michelle Lazar, 2005; Joakin Azpiazu Carballo, 2014).

Ethical considerations

This project was carried out after the approval of the ethics committee corresponding to the university where the study was carried out. The collaborators received informed consent, which states the objectives of the study, and what their participation consists

of and stipulates that their participation is voluntary, and confidential, asking them to choose a pseudonym. During the research process, we sought to establish a horizontal relationship with the psychologists who participated.

Results

Spaces of psi disciplines

Space constructs, sustains, and is created from social relations, including gender relations (Doreen Massey, 1991), there is no space without social relations or social relations without space, space is product and producer (Henri Lefebvre, 2013). Within social relations are inscribed power relations and norms that foster social and spatial limits (Linda McDowell, 2000). In these symbolic facts are circumscribed; Ideas and beliefs in the social imaginary become material and impact on the real, from these imaginaries are created the discourses that reproduce, maintain, or transform a reality, and vice versa. In the discourses of psychologists, space refers to a certain physical place (school, office), virtual (virtual classrooms, remote consultation), relational (circles of colleagues), or subjective (the space of time for itself, the space of rest, the space alone).

As mentioned by Castañeda (2008), gender subjects are circumstantiated and situated. The individual experience of each woman in space is impacted by political, social, and economic factors of a given historical time. The relationships between body, gender, and spatiality are loaded with intentionality and historicity (Michelle Perrot, 2008). Each space will be lived by subjects with their identity intersectionalities, such as gender, life history, age, being in a relationship or not, erotic-affective orientation, academic preparation, roles that are exercised, etc. This convergence of characteristics of space and the people who inhabit it could be called space *kaleidoscopes*.

For example, Patient S mentions how positions of power vary according to the role we play at any given time:

It is not the same that I talk to my students because there are also levels of hierarchy at the end of the day, of being the teacher and imparting the knowledge eh "supposedly" right? To be with the family that puts me in the position of being the youngest and suddenly this discredit as two stigmas, one being a woman and another being younger, then it is this question of whether I speak is suddenly discredited because a certain dysfunctionality in the family role (27 years, Tijuana).

Then, the same body can be inhabited in different spaces and have different power relations, consequently, impacts on our feeling and way of perceiving said space (Olga Sabido, 2019).

From these spatial kaleidoscopes, we can observe autonomy, personal power, resistances, emotions and sensations that are evoked, oppressions, discourses that were observed, patriarchal reactions either in the form of violence or other mechanisms, all edges in constant interaction, and before the changes there is a response in several directions. The spaces from how they are lived by psychologists as particular subjects allow us to analyze the underlying power systems.

We can name "*spaces of psi disciplines*" to those contexts where the productions and reproductions of scientific knowledge of psychology take place, that is, the places where regulations of psychology as a scientific discipline are circumscribed. The spaces of psi sciences that were observed in the speeches of the collaborators are universities, rehabilitation clinics, government institutions, the office, and spaces shared with colleagues or where the role of the psychologist is exercised.

The addiction rehabilitation clinics, face-to-face or virtual, although the independence that each one had varied, perceive a power *per se* to be the ones who decide on the treatments, as Carolina mentions, when defining the therapist as "the *most important figure of the treatment*", therefore, greater decision-making power, and "*respect for her figure*":

I think that in the field if I have a position of important power this clinic in which the therapist elaborated is the most important figure in the treatment, yes? Emm of the decisions or the perspective of the therapist has directed a treatment behavior, I also consider that there is a very respectable figure (Carolina, 29 years, Tijuana)

In the case of Cimarrona, a strict policy against violence within the clinic was mentioned, and if any user exercised violence they would be denied care.

At work, I hardly have to do it because it is an environment that... It strives to be free of discrimination so it is frowned upon who dares to do them, right? (...) There's a very low tolerance for acts of aggression, isn't there? because usually these situations or men who dare to do it or become aggressive feel uncomfortable, and in the case that they become aggressive they are given warnings to calm down, and if they are not discharged and they are already run from the place (Cimarrona, 33 years old, Tijuana)

The worldview that subscribes to the clinic and the norms that are generated from it impact the power that psychologists have, even in the possibility of applying a feminist perspective in clinical work. Finally, the psychotherapeutic office was described as the most comfortable place and/or *"the favorite place"*. Before the COVID-19 pandemic, it was a mostly physical space, currently, the office has also mutated into a virtual one (Marcelo Ceberio et al., 2021), in some cases, they still attended face-to-face with *sanitary measures*.

I arrive at the office and I put coffee this time I am implementing a protocol of ... basic sanitary measures, with an oximeter and an infrared thermometer and the use of masks and disinfectant, it costs me some work to handle these measures, but I am doing the habit. The office is shared with a therapist who works during the week and the weekend does not work, I went on Saturday, and I pay my rent monthly on Saturdays, regardless of whether or not I go to consultation, eh that space is for me on Saturday(Pizarnik, 41 years old, Tijuana)

We can see that the office is a space of self-management, the therapist pays for the rent and services of that physical space from the private consultation. Therefore, the office is "built", that is, the psychologists select the space and play an active role in establishing their work rules, alone or with colleagues. Therefore, they mention it as a space of greater autonomy, power, security, freedom and greater responsibility, and professional ethics.

In this way, it is observed that the experiences in spaces of *psi disciplines* were impacted by the distribution of power, the political position, the hierarchies, and the existence of explicit norms that support the discourses, either hegemonic or that disrupt the patriarchal order. Psychotherapists decided depending on the space to assume explicitly feminist, integrate gender or feminist perspective implicitly or explicitly, or reserve this for safe spaces such as the office, the classroom, or those that are shared with other feminist colleagues.

Mechanisms that sustain patriarchal violence: patriarchal reactions in spaces of psi disciplines

In the context of feminist psychotherapists, patriarchal reactions manifested themselves in psi violence and epistemic violence.

Psi violence

The psi violence is exercised from the content of the discourse during the psychotherapy session, from the relationship that is established psychotherapist-consultant, or structural. For example, establishing distant or hierarchical relationships, the mandate to neutrality, and the psychopathologization of people's experiences.

As Adriana mentioned, discourses on psychological practice are constantly reinforced from the pointing out in the workplace, or the repetition by colleagues, as basic premises.

I have had to find challenges in the pointing, and questioning that there must be limitations (...) There was a comment from a psychologist who told me "You need to keep your distance" so it has been difficult that people may not mm you can see a lot as it has to be done like this, a lot of rigidity, "this is the dynamic you have to follow and you can not pass those limits" (32 years, Chihuahua).

So, as therapists, we "should not" question gender because then we stop being "neutral".

Epistemic violence

It is a patriarchal reaction to the introduction of new knowledge and practices that go against hegemonic discourses, for example, seeking to incorporate a feminist perspective in the work as a psychologist. Some reactions occur from the institutional as the polarization of the discourses: "*I see in the university that objectivist, quantitative, eh androcentric tendency that is reinforced and gets even as hard as they seem to me, almost that fighting the positivists the quantitative against the qualitative" (Pizarnik, 41 years, Tijuana).* Other examples that were mentioned were the invisibility of contributions of feminist psychology or with a gender perspective in institutional practices, or that the hegemonic discourse is reinforced based on which topics are given space to be discussed, explored, investigated, or shared within institutions.

The ways of resisting feminist psychotherapists fluctuated between self-preservation and political impact, alliances between women, and utopias of where we are headed as hope and an engine for the actions of the present.

Appropriation of the spaces of psi disciplines

The psychotherapists in their speeches claim to have used the spaces that inhabit the psi disciplines, starting from the analysis to be able to select how much to show of themselves or their positions, what actions from the political can be carried out in each

space, moving between self-preservation, the political impact of their spaces, and the creation of their own spaces. As Pizarnik points out:

We must know that in context we move at the institutional level, at the social level, this knowing with whom to open up and show our most critical positions and our questions and our attempts to deconstruct ourselves but not with anyone, I do not think you can see with whoever and in all spaces, virtual, in classes or therapy. (41 years old, Tijuana) .

Self-preservation is exercised as something political through the isolation of violent spaces, whether it is explicitly decided or instinctive.

The psychologists mentioned forms of self-preservation avoiding certain spaces or situations, not relating to people who seek to exercise violence, not engaging in dialogue with colleagues who are reaffirming patriarchal discourses, and whose intention is to exercise power from positioning their discourse as superior. Even "not reacting" is an instinctive defense in these situations:

I used to blame myself a lot for the reactions, that's what I'm going for, for the reactions I had, "Why didn't I defend myself? Why didn't I do this?" and now it's been understanding that reacting in a certain way is a way to protect myself that sometimes not reacting as everyone expects is okay and I think I would also talk about my story and my wounds and my fears, a whole lot of things and you don't just have to do it that way (Adriana,
32 years old, Chihuahua)

Another strategy is to create personal barriers to tolerate the situation and save energy for other political transformation activities:

What I did as my resistance, was to silence the microphone a little here "I'm going to get to work on my thesis that, if it gives me something, I already expressed, I do not agree with these postulates, I have nothing to do more here, I am going to do other things (...) for the final work that was an essay to write about this, writing how peace has to be sustained from a feminist perspective (Nayeli, 26 years old, S.L.)

Some psychotherapists emphasized the responsibility to make use of privileges to resist patriarchy in the spaces we inhabit. For example "As a teacher to be replicating speeches that have nothing to do with *social reality, I am going to teach you the same thing that I was taught and that did not help me, right?",* that is, to stop replicating in university classrooms speeches that oppress, "and *that oppresses me and that will oppress you too if you do not read other things or if you do not have contact with other theories with other epistemologies" (Pizarnik, 41 years, Tijuana)",* which implies expressing discourses that resist the patriarchal order.

From introducing new discourses in the classroom in the roles of teachers or confronting those taught from hegemonic psychology, the cycle in which they were maintained is modified. The *epistemology of resistance* (Garcia-Dauder, 2019) introduces new ways of understanding reality and resists new knowledge. As Carolina does, by naming violence and the tools of prevention and care that are known, it is to make visible what is invisible when it is normalized.

As for my way of teaching... It is a struggle for social justice to create awareness, prevention, and attention, especially in the subjects that I teach that have to do or are related to the subject that are my favorites and that is also part of the ideology in the institution in which he worked because it is..., is feminist so what we do there is a compliment in this part (...) in the academic, informative, academic part, there is freedom of expression where there is also more of an environment to talk about the subject and where I do seek and promote a feminist discourse (29 years, Tijuana)

At the same time, the role of the teacher allows them to question institutional practices, accompanying students to question: Oh teacher, for what?", and I took the exercise to criticism and reflection and "let's see where we rescue something from what happens", but this oppression had to do with that, for example, how to treat students (Virginia, 38 years old, Tijuana)

And thus establish horizontal relationships in these spaces and a critical vision.

Also, the creation of their own safe spaces by going to the margins of the academy, as Virginia has suggested, from being self-managed.

> *I know that institutions I will not find the support that I require to be working as I want to do it and that perhaps I have to generate it from another space, civil society, for example, academic activism, if I like research and I am passionate I can dedicate myself there the thousand hours because maybe do it from a sense of the exercise of citizenship with a feminist issue, it could be the case, that my exercises right now with the confinement have been contributing with opinion columns (38 years, Tijuana).*

Other ways were to contribute in interdisciplinary spaces, create a dialogue with professionals from other disciplines, or in the office itself, which entails not depending on regulations, institutional power structures, or being the object of violence.

The clinical work of a psychotherapist in the office turns out to be a safe space that allows political transformation. Feminist therapies (María Climent, 2019) propose new ways of understanding and addressing women's mental health in psi disciplines by placing discomforts in context, relating horizontally, and making a constant feminist analysis of their professional practice, breaking the socialization of gender roles in the discipline and having an understanding of gender violence, knotted to the commitment to personal change and its social replicas.

Women's alliances

In the face of patriarchal reactions and pacts between men, pacts between women create feminist political space (Cobo, 2017). As Pizarnik has done "I have *learned with other women about the strength of organizing, we have organized at various times to participate politically and have an impact and I know that without those networks I would be very weak."* Alliances between women have several possibilities such as organizing to impact at the institutional level in the *spaces of psi disciplines*. However, partnerships can also be multidisciplinary:

It is part of my power at the social level those relationships that I have established and with colleagues, also with feminists from other professions such as sociologists, philosophists, anthropologists, journalists, and communicators, that we are each doing from their professional field as a change, right? (41 years old, Tijuana).

Likewise, creating professional feminist networks for the accompaniment of women is another way to create alliances. For example, "*the sisterhood of building a network to channel and ensure that whomever I channel with is also a woman psychotherapist who works with a feminist approach" (Patient S, 27 years old, Tijuana).* Channeling cases of consultation with other women who apply a feminist perspective is an alliance both with the woman who goes to psychological consultation and with the other therapist.

Forming links with other professionals who are in the process of deconstructing and reconstructing the discipline allows them to accompany each other, as Carolina mentions:

> *I seek to relate to women who bring me in this case are co-workers, sharing for example in this Congress, the power to have a conservatory dialogue table with women from other countries what this has ... Similar beliefs and that they are in the fight, right? For women's rights, I think I added it to my life."*

It can also have other implications such as socializing practices, sharing ideas and generating dialogue with women in the feminist movement, psychologists or not, building new epistemologies, and creating proposals that nourish various disciplines and feminist struggles, academic or not:

> *I contacted her knowing that she had "clicked" my response to the answer I was looking for with her, she declared herself a feminist with a movement, and she was the first one I met here in Tijuana who involved me, this, I liked the page, from that I began to get more involved (...) I considered it important to give her a voice and above all to follow the movement closely" (29 years old, Tijuana).*

To relate to the feminist movement of the city is to establish an alliance with other women for political impacts that are not limited to academia. The fourth wave of feminism is being built as a:

> *a scenario of multitudinous, intergenerational demonstrations, replicated in many points at the international level whose objective is to fight against violence against women in all its manifestations, making use of the internet and feminism as a social movement not only within the academic (Climent, 2019, p. 17).*

Just as feminism was an unwanted child of the Enlightenment, globalization gave rise to the possibility of communication between individuals, cultures, and movements, based on technologies and the immediacy of information, a factor that has made the new struggles visible and has virtualized them globally (Cobo, 2017), allowing the formation of broader and more nourished networks.

The resistance of psychologists goes beyond the academic, from ascribed to institutional spaces and instead seeking social change in their spheres, including the clinic, and alliance with the feminist movement.

Horizons: where we want to go: "What was not for us, let it be for others" (Virginia, 38 years old, Tijuana)

Political hope (Ahmed, 2017) allows us to feel that what outrages us will have an end, and can be an engine to continue in search of transformation even though it feels impossible.

As Virginia mentions:

> trying to correct it, yes? Whatever along the way we could not have at the time and also pass it on to other generations that I think is what I have taken as a constant exercise in any space in which this try to do it consciously eh and with a defined objective to make visible to start (38 years, Tijuana).

If in the curricula we reviewed when we were psychology students we did not see psychologists, nor a gender or feminist perspective, an alternative is to start talking

as teachers about what we should have learned, ceasing to exercise epistemic violence.

Another practice that carries political hope is therapeutic consultation, that is, applies a feminist perspective in counterpart to that psychotherapy that does not contemplate the structural or patriarchal violence:

Many times it is logical, because here I work, and I am very comfortable, this is my space and so is the way, and I do not leave, then I think it would be a big mistake to consider myself a feminist psychologist and stay in the exercise of private consultation exclusively because it would be then to limit the vision of what is supposed to cover our practice in some way (38 years, Tijuana).

The feminist perspective according to Virginia would seek the political impact, beyond the practice of the clinic, that helps reduce gender violence and its impact on psychological discomfort. Small political acts also occur in the impact of calling oneself a feminist:

A discourse is assumed, an affinity is created and we share a similar profession, we realize in the environment in which we are and suddenly it can fall with stereotypes "the psychologist who feminist or who works under that line", then it is something new and can also generate some incorporation of the discourse or at least investigate or look for what is being done in other fields? What are the alternatives within our practice? And why is it becoming so relevant? I think it leads us to question ourselves and a reflection I think can make an impact on other colleagues (Carolina, 29 years old, Tijuana).

That is, assuming the feminist discourse impacts by creating affinities with other professionals and together opening paths of reflection, questioning, and search for theoretical and practical proposals for the professional practice of psychology.

Hope in feminism means recognizing that visions of what we hope for "*have not come true in the present (...), it moves and enables movement (...) turning to the objects of feminist critique as persistence against what we are* in the present" and recognizing as the "*persistence of the past in the present*" (Ahmed, 2017, p. 284), waiting for a world

without inequality starting from one's struggle. Including the search for a solidary construction of the personnel and the collective in our different spheres. That is, *"in actions, that is, to understand the political dimension of actions, both individually and as a whole, and I referred particularly to the commitment to see, consider and exercise the... Solidarity construction, right? this professional exercise of sorority"* (Virginia, 38 years old, Tijuana).

Conclusions

In the *spaces of psi disciplines,* violence against psychologists occurs for reasons of gender and/or for introducing perspectives that disrupt the hegemonic discourse of psychology. The worldview of the institution and the practices that are established impact the sustaining, maintenance, and normalization of violence. However, the fact that within the institution a discourse is applied that disrupts the patriarchal order, or that explicit and implicit norms punish violence, encourages the creation of safe spaces.

The forms of exclusion of women and feminists in the academy have not been extinguished, they are presented in "more subtle" forms such as the overload of activities to psychologists, stigma, *mansplaining*, jokes, invalidating their speeches, closing spaces, or lack of support. These "subtle" forms of violence support structural exclusion mechanisms, for example, the normalization of violence and gender roles from the hegemonic discourse of psychology and the invisibility of psychologists and their contributions to women's mental health care in the history of psychology. Consequently, it is pertinent to continue pointing out these mechanisms so as not to repeat stories of invisibilization.

The violent and centralized spaces *of psi disciplines* have led psychotherapists to resist self-preservation and exercise political power in other spaces. Their ways of resisting are not limited to the academy, they are articulated with feminist movements, from alliances with other women and in the creation of their own spaces such as the clinic, associations or feminist groups, psychologists, professionals and/or activists, which also implies that more knowledge and forms of social transformation

are recognized that do not start only from those who have the possibility of accessing scientific spaces.

The use of discourse for feminist purposes in private spaces, where we have positions of power, and/or in networks that move away from violent spaces, can be an adaptation to increasingly cruel patriarchal violence (Rita Segato, 2016), and seeking to impact little by little.

Among feminist psychologists, alliances occur in a kind of snowball, possibly for security and strategy, which makes it difficult to socialize the practices of feminist psychotherapy but protects from epistemic violence and/or patriarchal reactions. At the same time, the use of social networks has had the possibility of uniting and forming networks with feminists at the national or international level, making visible patriarchal reactions and agreeing between women as forms of resistance.

The existence of such diverse spaces makes it difficult for the strategies of resistance that are agreed to impact all, but the safe spaces that can be built, whether physical, relationship, or subjective (the comfort and well-being of each one) make possible the democratization of the discipline: the psychology of, *by, for women*. Self-preservation as a political act has sustained the entry of feminist psychotherapists into academies and government institutions, entry into rehabilitation clinics; alliances and agreements have managed to transform spaces; A feminist perspective in psychotherapy from private practices is a sororous act towards women who come to psychological therapy. Daily and personal acts are articulated with collective acts, which are based on a feminist political commitment.

This study is based on the experience, subjectivities, and discourses of a group of feminist psychotherapists from Northern Mexico, which gives room to understand realities that occur in that geographical space. A broader sampling of particular subjects is necessary for different areas of the country, whose particular identities and spaces allow us to articulate a broader and deeper understanding of the power structures of the psychological academy and feminist psychotherapy in Mexico.

It should be noted that it is important that the violence found in *spaces of psi sciences* be intervened for its eradication, from the reflection and establishment of explicit norms against gender violence, as well as the flexibility of the same discipline to understand and address the social problems that surround the people with whom we work. Therefore, scientific knowledge must serve as an intervention and not only report what happens in it.

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Decolonising Psychology Through Racialised Perspectives from the UK: A Scoping Review.

Abstract

Racialised people face perpetual disadvantage reinforced by the legacy of colonisation. While there have been attempts to decolonise Eurocentric systems, such attempts are futile with the widening social inequality gap and accruing injustice in almost all stratospheres. Social inequalities must be exposed and addressed to make headway in applying decolonial strategies.

This paper aims to synthesise existing literature on decolonising psychology in the UK, focusing on racialised perspectives from students of colour. Racialised experiences provide candid insights into the external and internal struggles faced in a system that was not made for them. A scoping review was conducted, and 14 articles were included in the analysis. Findings showed that racialised people felt excluded, underrepresented, and had to deal with racism, microaggression and negative stereotypes, resulting in what the author calls a 'stifled self'. This paper exposes the ongoing racial injustice present within the psychology curriculum and society at large. In conclusion, the paper highlights the challenges facing racialised people in the UK and their perspectives on decolonisation efforts in psychology. While many strategies have been put forward to detach from psychology's colonial past, implementation has been met with some resistance and challenges. Securing a decolonial future will require seeking and acting on the views of racialised people in every domain of society.

Keywords: Decolonisation, Racialised People, Psychology, Racism

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Background

In 2020, the Gorge Floyd incident showcased the brutal weaponization of whiteness. In response decolonisation has risen to the surface as a viable solution to restore social equity. Decolonisation is the notion of 'delinking', de-whitening or detaching from the bands of the colonial past (Mignolo, 2007; Fanon, 1952, 2008, cited in Liebert, 2021). Decolonisation is about recognising the colonial impact that has rippled down into today's systems and structures. In doing so the contributions and experiences of racialised people will have a safe space.

The resurgence of the decolonial movement has resulted in much research focused on decolonising the curriculum particularly from the perspective of African psychology, which emphasises the need for contextual understanding of different viewpoints (Kiguwa & Segalo, 2018). Meanwhile in the UK there has been a concerted effort to support the movement with student led campaigns and a call for more research in the area (Felix & Freiberg, 2019). While these efforts are commendable, there is no cohesive national plan for sustained change.

The power of colonialism saturates every inch of modern society. Amelina et al (2021, p308), describes modern society as 'a nexus of domains such as the economy, politics, science, family, law, art, education, and mass media'. One could argue that the racialised individual is defamed and disadvantaged in every one of these domains. Decolonisation requires digging deep into each domain; like peeling the layers of an onion, it will cause discomfort, but each layer must be exposed. Decolonisation needs to be implemented holistically across systems and domains that have harmed racialised groups for centuries. A cohesive and comprehensive social action plan implemented at all levels is essential to break the systems perpetuating oppression and falsehoods about racialised people. Coordinating this is no easy task, it will not be quick, it will not be easy, and it will not be comfortable. But the aim should not be for speed or comfort, it should be to embark on a journey guided by a willingness to repair.

It would not be responsible to discuss decolonisation without discussing racism. The two are intertwined, one is to degrade, the other is to emancipate, without one the other has no relevance. Racism is treated like a whisper, or a forgotten misery conveniently tucked away. The business-as-usual attitude to racism has widened the inequality gap and undermined the negative experiences of racialised people. The term racialised people is used to reference people of colour; the term recognises that race is a social construct and has replaced some more outdated terms in literature (Demby, 2014).

Racial trauma was described as a 'cumulative wounding' by Brave (20oo, p246). Yet despite more research in this area, the majority of society remains unresponsive. For example, The British Psychological Society responsible for accrediting the psychology curriculum in UK does not mention race or racism (BPS 2019, cited in, Jankowski, 2022[b]). While, Liebert (2021), noted that few people in the UK were educated on the violence experienced during colonisation. The horror of the colonial past needs to be recognised and renounced not just in writing or words but by doing the work. Pete (2018, p180) refers to this as 'white work' because colonialism is their history.

Psychology has been identified as a major perpetrator with roots in racism and segregation (Maine & Wagner, 2021). To right these wrongs Psychology must take a trip down memory lane. Early research such as Darwinism described indigenous people as less evolved and psychometric testing was often biased and ripe for political manipulation (Newnes, 2021). A grave error was the absence of context and the harmful conclusions made by prominent psychologists of that time (Newnes, 2021; Kiguwa & Segalo, 2018). The ugly first impression of racialised groups appears to have remained, as evidenced by continued unfair treatment, for example the increased misdiagnosis of mental health disorders i.e. schizophrenia in racialised groups (Garb, 2021). And the economic disparities that are still prevalent today, with male ethnic minorities in the UK beings stuck with 'bad jobs' characterised by poor pay, unsociable hours, and temporary contracts in comparison to white men (Clark & Ochmann, 2022, p1). Economic inequality has been linked to poor mental health (Macintyre et al, 2018), this can cascade down into

other aspects of life. While 'cultural resilience' and community support within ethic groups is recognised as a buffer (Spence et al, 2016, p301), the level of disadvantage they need to overcome to achieve parity with white individuals is monumental.

Furthermore, psychological research continued to argue that black people had smaller brain size, lower intelligence, and less morals even after growing opposition (Winston, 2020). Despite this, more recent publications still praise and reinforce historical conclusions (Winston, 2020). Winston (2020) exposed the treachery of psychological research in upholding racist ideology to maintain biological hierarchies by; biased methods, measurements, statistics, IQ tests and flawed evolutionary explanations.

French et al (2020) argued that psychological theories about black people are needed to resist western paradigms. They postulate a framework for radical healing which suggests that for healing to take place there must be acknowledgment of oppressive forces and a vision for freedom in the future. Thus, decolonisation should be two fold; an honest excavation of forces of oppression in society and the creation and implementation of pathways for liberation. Decolonisation without opportunities to close the inequality gap becomes a tick box exercise.

Philosophical theories have made some contribution to psychology; however this is problematic because 18th century philosophical ideas described racialised people as inferior to their white counterparts (Sugden, 2021), this ultimately led to negative biases and stereotyping (Cooke, 2021).

 'Africans by virtue of a darker, melanin-rich skin color are totally devoid of making significant contributions to civilizations past or present' (Cooke, 2021, p7).

Such narratives must be refuted repeatedly to inhibit stereotypes. But still, Africa's persona has been reduced to a place of poor, primitive, savages, destined for slavery, and in need of a 'Western Saviour' (Branch, 2018, p14; Liebert, 2021). The character assignation of the black skinned individual has been enormous, with media and literature implying that blacks are lazy, ignorant, aggressive and require constant hand holding (Cooke,

2021). Negative narratives such as blacks are always underperforming, poor or violent without context maintains colonial precepts (Newnes, 2021). To decolonise we must appeal to the senses, change how racialised people are seen, heard and spoken of. For example, rather than speaking of racialised people as disadvantaged, a more accurate picture is they are a people that were taken advantage of. Also consider the term Black British, had it just been British, perhaps the wall of segregation would come down a little, psychologically at least. These subtle shifts in language and mindsets, can play some part in rectifying the persona of racialised people.

While changes are being made, nothing appears strong enough to relinquish the stigma of the past. A flurry of published apologies and statements condemning the colonial past have been made but this has not been disseminated to racialised individuals and communities, rather they conveniently hide in the cavity of academic databases and newsletters. Jansen and Walters (2020) found that in university institutions a political stance or governance statement was insufficient in undoing racism, because learning about race is not restricted to the confines of academia, but family, media and faith-based influences play a role in shaping racial attitudes. Thus, they conclude that unlearning racism should take the form of urging learners to revisit their personal convictions about race and society (Jansen & Walters, 2020). It is fair to say that explorations of this kind may induce internal transformation for the individual. Perhaps as Felix and Freiberg (2019, p1) put it 'we have to decolonise ourselves'.

Transformation is difficult as Cooke (2021, p9) notes that throughout US history there have been efforts to 'give a higher human value, authority, independence and power to those people who represented whiteness'. This template has been replicated across western civilisation and explains the ongoing disadvantage suffered by racialised groups, specifically the black population. To begin decolonising systems and mindsets one must ask this question, is western civilisation ready to let go of their stolen advantage? UK prime minster Rishi Sunak's recent announcement that staff pay shortages would be covered by skilled immigrants coming into the UK, is an indication

of how difficult it is to leave the colonial mentality when prioritising the western economy. The colonial mentality has entrenched itself in the minds of those that seat in positions of power, regardless of their individual experiences or identity. Jankowski (2022[b], p17) concluded that 'lip service is paid to anti-racism by the UK government'.

Despite the overt racism in America, it is well ahead of the UK in recognising the importance of racial healing and constructing a psychology specific to racialised groups (Cokley et al, 2019). Perhaps the silent racism in UK has also silenced the inquiry for solution. Tate (2016) describes the invisibility of racism and discrimination in the UK as a fear of touching black skin, as though it rubs off. How can the unspoken be addressed or the hidden resolved? Crenshaw et al (2019) points out that eliminating racism is often conceptualised as a future goal or a current reality, the later is more dangerous, because it assumes that racism no longer exists. By encouraging respectful curiosity and communication about race there can be change.

Literature had championed the need for educational partnership:

'A fuller vision is one that examines how *all* students and staff engage with knowledge, culture and history. How can we turn up the volume on the voices of those who have been excluded from the curriculum?' (Felix & Freiberg, 2019, p1).

In a similar vein, Crenshaw et al (2019, p277) argues that:

'decolonial perspectives propose that the key to decolonizing thinking, feeling, and being is to shift the epistemic standpoint and consider reality from the perspective of people in racially subordinated communities.'

This paper aims to turn up the voices of racialised people in the UK by seeking out their perspectives and experiences regarding decolonising Psychology. Decolonial strategies and challenges are also explored. A scoping review was undertaken as it has been identified as a useful tool for examining emerging data and exploring related subjects (Munn et al, 2018).

Methods

This paper was guided by the PRISMA-ScR checklist (PRISMA extension for Scoping Reviews) (Page et al, 2021). A PRISMA diagram of the search is presented as Figure 1. A scoping review looks to synthesise broad themes and summarise findings, which enable the identification of knowledge gaps (Tricco et al, 2018). A scoping review is particularly useful when the research in a particular area does not have substantial evidence (Munn et al, 2018).

The scoping review enabled the identification of a broad range of themes related to decolonisation strategies and racialised perspectives. The search was conducted between May 2023 and August 2023. The following databases were used to run the searches; JSTOR, EBSCO, and PsychInfo. The search was limited to articles published in English between 2016 and 2023, with a focus on more recent publications. Texts that could not be accessed were also excluded. Manual searches were conducted using Google Scholar, a snowball approach was also utilised to ensure completeness. The search terms are presented in Box 1, searches included slight variations of the main terms.

Box 1. Search Terms Initial Screening

Database	Main Search terms	Filters
JSTOR	(Decolo*) AND (Psychology) (Racism) AND (Psychology) AND (UK*)	English language Papers dated 2016-2023
EBSCO	"((racial* AND perspectives AND "in" AND UK))"	
PsychInfo		

> "Decolonial* AND
> Psychology AND UK*"

Selection and Extraction

First, duplicates were removed using excel spreadsheets, and the articles were screened for relevance based on title. Then articles were screened based on the relevance of the abstract and full text. Lastly, articles to be used in the analysis were restricted to the United Kingdom. This allowed the illumination of wider discourse and themes around the field, while shortlisting articles specific to the United Kingdom. The main results of the search are presented in table 1, depicting the year the article was published, the title, article type, study aims and methods.

Trustworthiness

Traditionally research quality is measured based on reliability and validity; reliability is the probability of repeating the findings and validity is the extent to which the study measures what was intended (Porritt et al, 2014). Porritt et al (2014, p51) also highlights the importance of maintaining dependability by ensuring research is 'logical, traceable and clearly documented'. There are several frameworks and checklists for examining research quality however, such frameworks have been criticised for being too general and not considering methodological differences i.e. focus groups vs. interviews (Williams et al, 2018). In addition, Walsh and Downe (2005, 2006) highlighted that ridged checklists can be restrictive and the preservation of meaning, and relevance are valuable tools when selecting articles for inclusion.

Nonetheless, quality assessment in qualitative research typically includes transferability, credibility, reflexivity and transparency (Williams et al, 2018).
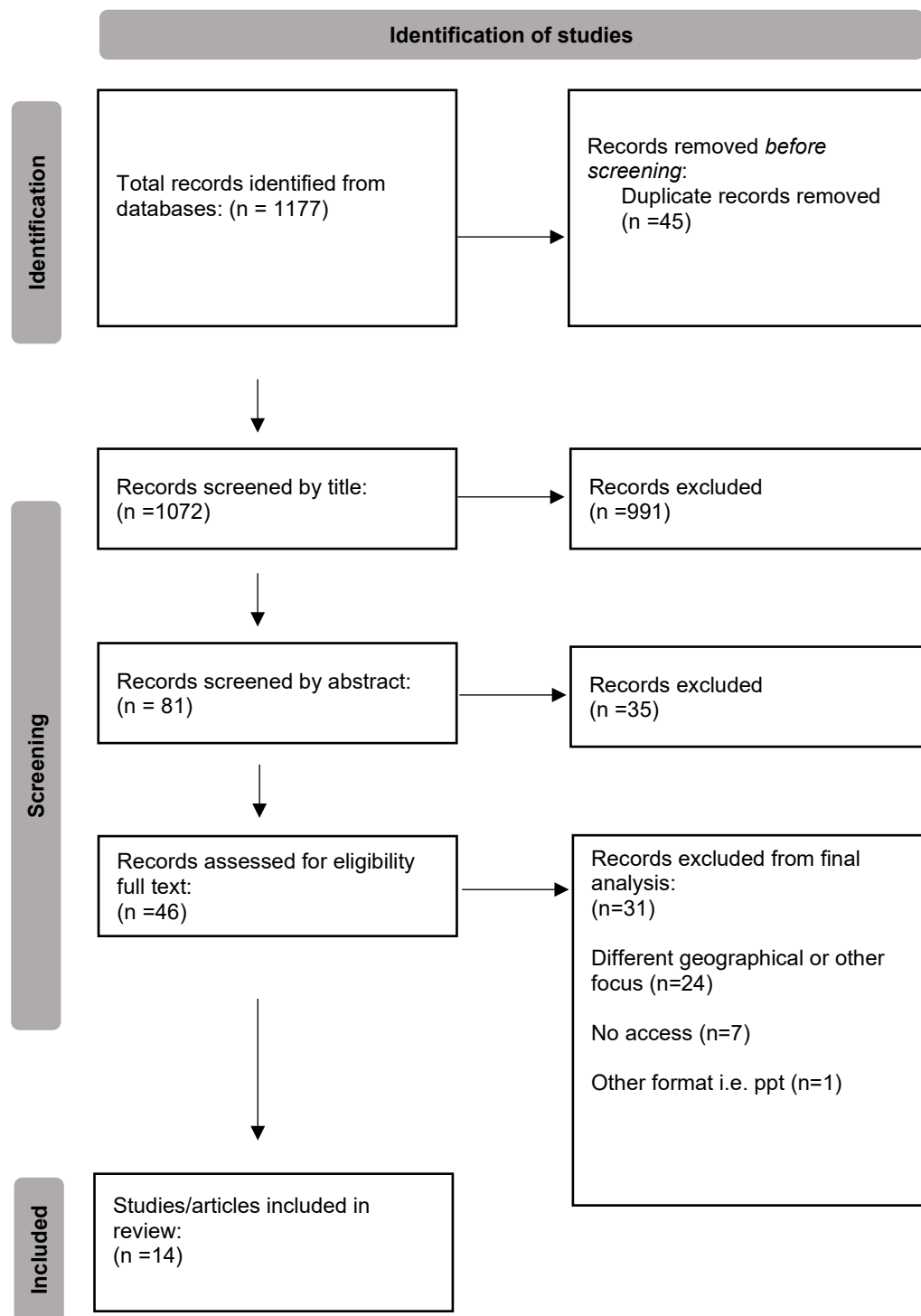
- Transferability refers to the studies applicability to wider settings.
- Credibility assesses the alignment between the participants accounts and the interpretation of the researcher.

- Reflectivity is the researcher's commitment to examining their own biases and recognising limitations.
- Transparency is clearly articulating the research process undertaken.

    (Given, 2008, cited in, Williams 2018).

To ensure trustworthiness papers were assessed based on transferability, credibility, reflexivity and transparency guided by the Joanna Briggs Institution (JBI) standardised critical appraisal checklist. With the aforementioned criticisms in mind, discretion was also applied to consider specific study approaches and contributions.

Figure 1. PRISMA flow diagram showing articles included in scoping review.

Identification of studies

Identification

Total records identified from databases: (n = 1177)

Records removed *before screening*:
Duplicate records removed (n =45)

Screening

Records screened by title: (n =1072)

Records excluded (n =991)

Records screened by abstract: (n = 81)

Records excluded (n =35)

Records assessed for eligibility full text: (n =46)

Records excluded from final analysis: (n=31)

Different geographical or other focus (n=24)

No access (n=7)

Other format i.e. ppt (n=1)

Included

Studies/articles included in review: (n =14)

Results

As depicted in Figure 1 the search identified 1177 records after screening 14 papers were included in this review. Characteristics of the articles included are presented in Table 1.

Two articles were published in 2020, five in 2021, three in 2022 and four in 2023. All the articles focused on the UK, psychology and social sciences. The majority of studies used qualitative analysis, including in-depth interviews, semi-structured interviews, case studies and focus groups. Six articles used quantitative methods and nine were qualitative. The total number of racialised participants was 354 including survey respondents. The studies had differing aims however, 20 themes were derived and grouped into four categories, using thematic analysis. 'Thematic analysis is a method for identifying, analysing and reporting patterns (themes) within data' (Braun & Clarke, 2006, p79). Thematic analysis is not just about descriptive patterns but finding meaning (Javadi & Zarea, 2016). Javadi and Zarea (2016) argue that simplistic views should be avoided, and that interpretation must be congruent with the data being analysed. For the present article the process laid out by Braun & Clarke (2006) guided the analysis:

1. Familiarisation with data, reading the texts in detail.
2. Initial coding and categorisation of key ideas.
3. Searching and gathering themes.
4. Reviewing themes.
5. Name and define themes.
6. Reporting, analysis, and utilising extracts.

Table 1, Characteristics of Included Articles

Author	Year	Title	Typology	Aim of paper	Country	Methods
Gillborn et al.	2023	'Intensely white': Psychology curricula and the (re)production of racism.	Empirical	How racialised students experience the psychology curriculum.	United Kingdom	Qualitative
Jankowski et al.	2022[a]	<u>Students' understanding and support for anti-racism in universities</u>.	Empirical	Investigated how students view racism and their position on anti-racism efforts.	United Kingdom	Quantitative
Osborne et al.	2023	<u>Black students' experiences of "acceptable" racism at a UK university</u>.	Empirical	How black students make sense of everyday interactions with white students and their perception.	United Kingdom	Qualitative
Roberts	2020	<u>Racial inequality in psychological research: Trends of the past and recommendations for the future</u>.	Review	Investigating how research publications are conducted and if racial issues are highlighted or negated.	United Kingdom	Quantitative
Shain et al.	2021	<u>From silence to 'strategic advancement': institutional responses to 'decolonising higher education in England</u>.	Empirical	To examine the perspectives of staff in universities involved in decolonisation efforts.	England	Qualitative
Takhar	2023	<u>The Student Voice: Decolonising the Curriculum</u>.	Case Study/ Empirical	Examine the decolonial process in a British University by seeking student voices.	United Kingdom	Quantitative
Thompson-Hyland	2022	Decolonising Keel: an exploration of the perceptions and barriers to the university-led	Empirical	Investigating the challenges when decolonising a British	England	Qualitative

				University, views from students and staff.		
implementation of decolonising the curriculum.						

Table 1, Continued.

Author	Year	Title	Typology	Aim of Paper	Country	Methods
Ahmed-Landeryou	2023	Developing an evidence-Informed decolonising curriculum wheel – A reflective piece.	Framework/Review	Proposes a decolonial framework for reflection and initiating change.	United Kingdom	Qualitative
Jankowski et al.	2022[b]	Challenging the lack of BAME Authors in a Psychology Curriculum.	Empirical	Analysing a decolonisation project at a British University by examining the curricula diversification.	Britain	Quantitative
Samsanovich	2021	Theory and diversity: A descriptive study of Erikson's psychosocial development stages.	Empirical	To assess the validity of Eriksons Stages of Psychosocial Development. Highlights the need for reforming classical theories in psychology.	United Kingdom	Quantitative
Phoenix	2021	Humanizing racialization: Social psychology in a time of unexpected transformational conjunctions.	Review/ Empirical	Showing racial perspectives in social psychology and how intersectional differences must be considered.	United Kingdom	Qualitative

Author	Year	Title	Typology	Aim of paper	Country	Methods
Lugo-Candelas et al.	2021	Intergenerational Effects of Racism: Can Psychiatry and Psychology Make a Difference for Future Generations?	Reflection	Examine intergenerational consequences of racism. Proposes an intergenerational framework.	United Kingdom	-
Arday et al.	2021	Attempting to break the chain: reimaging inclusive pedagogy and decolonising the curriculum within the academy.	Empirical	Highlighting racialised perspectives from students and academics of colour on decolonisation and the impact of staying the same.	Britain	Qualitative

Table 1, Continued.

Author	Year	Title	Typology	Aim of paper	Country	Methods
Bird & Pitman	2020	How diverse is your reading list? Exploring issues of representation and decolonisation in the UK.	Case Study Review	To assess the diversity of authors on reading lists for science and social science university courses.	Britain	Quantitative

Discussion and Findings

The findings indicate that there is limited space for racialised people in psychological decolonial debates. Papers with racialised perspectives concerning this topic were limited. There were reviews on the topic area in general, but studies specific to UK with a focus on racial perspectives yielded less empirical research and small sample sizes. Despite these limitations thematic analysis provided rich data touching on several relevant issues. These themes are presented and discussed below.

Theme 1: Decolonising the curriculum; lack of diversity, context, and power.

Gillborn (2023, p11), highlighted that the psychology curriculum is 'intensely white' and therefore reproduces racism. After conducting focus groups with students of colour Gillborn (2023) concluded that the flaws in the curriculum were so overwhelming that it pathologised racialised people. In other words, concepts within psychology project negative connotations on racialised groups, as though something is wrong with them. '…psychological theories position white practices as the right practices.' (Gillborn, 2023, p28). The white elites have positioned themselves as gate keepers of knowledge and advancement. Thus, black opinions and lived experiences are not sought or valued.

Racialised students expressed feeling ostracised because 'everything is white' (Gillborn, 2023, p12). The lack of diversity stands out as a real problem. In fact, students expressed that the curriculum did not adequately prepare them for working within a multi-cultural society. This was buttressed by Roberts (2020) who examined research publications spanning over four decades. It was found that 93% of publications were edited by white editors. And around 70% of publications in developmental, cognitive and racial Psychology were written by whit authors. Here the discrepancy is glaring, and it is easy to see the scale of the problem. Similarly, Bird and Pitman (2020), completed a case study review of science and social science reading lists. It was discovered that just 2% of articles had a black lead author, and the curriculum was monopolised by white male

authors. This is problematic, as the white man has no lived experiences of racism to draw upon. This omission is costly, leading to research and teaching that is unrepresentative of racialised groups. This is a possible contributor to the attainment gap (Stevenson et al, 2019; Arday, 2021).

Samsanovich (2021), found that Eriksons Stages of Psychosocial Development lacked predictive power. The theory argues that there are stages of development which individuals most pass by positively overcoming challenges, if challenges are not overcome, they do not progress onto the next change. Applying a diverse perspective to Erikson's stages, one might argue that racialised groups have had to develop by overcoming negative challenges. Thus, contextual and cultural dimensions need to be applied to theoretical impositions.

This is buttressed by Stern et al (2022) who offered perspectives on attachment theory and its applicability to cultural contexts. They emphasised that multiple dimensions of support should be measured to develop an understanding of the attachment network of black people and to increase the 'predictive power of attachment models' (Stern et al, 2022, p396). They argue that exposure to racism early on may play a part in shaping attachment styles such as avoidance, which can manifest as distrust or self-preservation to maintain safety. Here contextualisation of attachment theory is crucial because a secure base may look very different from racialised perspectives, with community often positioned as caregiver. Analysis of this kind ensures the applicability and accuracy of fundamental theories to racialised groups. Theoretical approaches can only be changed or reapplied effectively when there is representation and diversity in research.

> 'As a student you are sat there and you are listening to your Lecturer talk to you about race...who in many aspects does not understand what it is like to be a person of colour' (Arday, 2021, p8).

A recuring sentiment was the lack of and diversity and representation in UK universities. An academic from Keele University stated that the Human Resources department was 'being run by a group of like Staffordshire ladies' (Thomas-Hyland, 2022, p47). Alluding to a clique of white working-class women. The issue of diversity goes beyond the pages in academic books; the problem extends to academic faculties and inequality in the workforce (West et al; 2023). The lack of genuine representation in staffing is likely to have a tremendous effect on content production.

Another point is that students expressed a lack of power to initiate change and felt Lecturers had more control and responsibility. Few students expressed that they were not listened to by the university (Thomas-Hyland, 2022). This is a shame, because studies did indicate that black and white students were eager to engage in decolonial action (Jankowski, 2022[a]; Takhar, 2023; Thompson-Hyland, 2020).

Theme 2: Challenges when implementing decolonial practice in Psychology.

Studies identified several challenges concerning decolonisation in the UK. Firstly, strategic rejection, characterised by 'refusal, delay and silencing' (Shain, 2021, p934). Shain (2021) identified two other challenges; reluctance to agree with the need to decolonise and different definitions of what decolonisation means.

Thompson-Hyland (2020, p29-30) described decolonial change as 'messy, slow and at times contested'. Reasons for this include a lack of understanding of the decolonial process, what and who it is for (Thompson-Hyland, 2020). If white people do not feel decolonisation is relevant to them, they may not get involved, however some studies have shown that this is not the case (Jankowski, 2022[a]; Takhar, 2023; Thompson-Hyland, 2020). Yet Liebert et al (2021) recorded how white female students responded to decolonising the curriculum; students felt their white freedoms were being compromised and felt they were being discriminated against or unfairly burdened with the issue.

Secondly, Thompson-Hyland (2020) found that ill-conceived timelines and poor dissemination of strategy contributed to many frustrations. Centuries of omission, misinformation and falsehoods can not be corrected within a convenient timeframe. To do so is an indication of gross negligence and undermines the scale of the problem.

Thirdly, another challenge highlighted was tokenism, often the motives of universities were questioned by racialised students. Students felt that decolonial gestures were performative or for funding and lacked key strategies needed for real change (Thompson-Hyland, 2020).

'I guess fundamentally a surface level, I don't think there has been much change…I don't think there's been any systematic change' (Thompson-Hyland, 2020, p42).

Over 50% of racialised students were uncertain about the decolonial climate of their university. Thus, racialised students could not safely engage in decolonial dialogue because the environment did not encourage it (Takhar, 2023). Universities must invest in creating an open and transparent environment, where students are not dissuaded from sharing their experiences. Takhar (2023), found that while white people were aware of their privilege, racialised groups experienced financial disadvantage, affecting their ability to buy books and enhance their learning. In addition, racialised groups had more difficulty accessing academic services such as support for extenuating circumstances (Jankowski, 2022[b]).

Racialised perspectives revealed a lack of diversity and a lack of trust in the system. Racialised people did not feel understood by white educators and noted inefficiency and disingenuity in decolonial action.

Theme 3: Recognising racism as a serious ongoing problem that shapes racialised experiences.

A very strong theme running through was racial discrimination. Students wanted educators to recognise racist ideologies posed by prominent psychologists (Gillborn, 2023). Students were vocal about instances of racism and humiliation they experienced in their daily life.

> 'In second year, actually we were taught about this psychologist, and how he spoke about like other countries in the East and like African countries, and would talk about how all the people there were savages … and our lecturer was just telling us this and like laughing a bit'.
> (Gillborn, 2023, p16).

As expected, based on survey findings, racialised students reported experiencing significantly more discrimination than white students. Plus white students tended to underestimate racism and demonstrate colour-blindness (Jankowski, 2022[a]). Racism should not be seen as an excuse but rather a legitimate and disabling construct. Which has cause psychological injury to a large portion of humanity.

Osbourne et al (2023) conducted interviews and focus groups with black students from a primarily white university. Results showed that black students were impacted by stereotypes and felt prejudged as 'loud, angry and stupid' (Osbourne et al, 2023, p47). Imagine walking into a room, office or exam hall, expected to perform, yet laden with the baggage's of negative projections and stereotypes. A racialised view is discouraging because it seems defeat is inevitable; how can one change the negative perceptions of the world? Why should such a burden be placed on people solely because of the colour of their skin? The stereotype threat phenomenon is of relevance here, as it postulates that the fear of becoming a stereotype causes anxiety which results in the manifestation of that stereotype (Spencer et al, 2016). This is why context is so important when interpreting results. The underperformance of racialised groups is not due to intellectual inferiority, but rather racial anxiety and stress.

Osbourne et al (2023, p46), highlighted that black students had to endure an 'acceptable racism' from white people, a racism that they could not challenge, because it was hidden in banter and false cultural affiliation. Such microaggressions have been linked to poor health (Ong, 2021). Furthermore, black people did not want to satisfy stereotypes of being difficult or angry (Osbourne et al, 2023). A key finding was that black students had to adapt their countenance to suit the expectations of white people (Osbourne et al, 2023; Phoenix, 2022). Jankowski (2022[b]) discovered that BAME psychologists did not show differences in their outlook compared to white psychologists. This is an example of adaptability and conformity to western ideas. Perhaps it is easier to conform than confront or an indication of racial burnout; the mental and physical exhaustion caused by fighting racism and racial disadvantage. The need to constantly change and to belong is likely to cause substantial stress and trauma for racialised groups (Ong, 2021). 'He cannot risk being a stoner, just dumb or just stupid' (Osbourne et al, 2023, p51). Thus, racialised people have the daunting task of micromanaging their personas in an attempt to renounce the negative characterisation of black people. Such adjustments can be described as a racial coping phenomenon, which requires investigation in order to enhance the mental wellbeing of radicalised groups (Griffith & Armstead, 2020). Phoenix (2022, p12), explains that:

> 'Personal, and historical understandings... haunt contemporary life in ways that frequently exclude black people from the characteristics that constitute humanness'.

The past leaves an intergenerational wound, while the present deepens that wound. This creates a vicious cycle of pain and trauma. A decolonial future is a hopeful aspiration, but it is likely that scars will remain.

Racialised perspectives showed instances of mockery and how deeply racialised people are affected by stereotypes and racial anxiety. The portability and adaptability of their identity was a way to cope and belong in white spaces. It stands to reason that continuous adaptation of one's persona can create a stifled self, characterised by the withdrawal of genuine self-expression. This may result in racialised people being

thought of as; aloof, uninterested, disengaged, and lacking confidence or ability. But what is presenting is the discomfort caused by racial stress and anxiety, often disguised by micro adjustments to belong.

Dupree and Kraus (2022) identified ignorance, belonging and racial narratives as major factors affecting equality in psychology. Ignorance prevented white academics from exploring beyond the Eurocentric scope of research, resulting in the exclusion of black scholars and the reduction of belonging, thereby minimising their contributions to the field (Dupree & Kraus, 2022). They also noted that discourse on racism should not limit focus to progress made but consider issues of the past and present (Dupree & Kraus, 2022).

Theme 4: Proposed decolonial strategies and recommendations.

Most studies provided guidance on developing decolonial strategies. Gillborn (2023) asserted that psychology needs to thoroughly examine contextual meaning when producing or disseminating scientific knowledge. Bell (2020) suggested that psychology must do away with prejudicial theories and traditions (Bell, 2020). Few studies have hinted that classical theories must be rewritten to develop a new theoretical lexicon that is representative (Amelina, et al, 2021). This is a necessity when embarking on a journey to purify systems enabling disadvantage. As Vaccaro (2019), puts it, psychology must re-examine microaggressions and outdated concepts to restore equilibrium. Yet it appears that the classic psychological theories are untouchable and should not be contaminated. Liebert (2021, p104) noted that decolonial efforts within psychology were continually 'blocked by whiteness'.

Roberts (2020) recommended the following:

- Those reviewing research should commend diversity.
- Diversity reports should be published every year to monitor progress.
- There should be a diversity team that check and follows up on tasks.

- Diverse individuals should be represented in all aspects of the publication process.
- Diversity statements can help with taking a stance against colonial junctures.
- Racial demographics should be stated and justified in research.
- Author statements clarifying their position.

The strategies proposed by Robers (2020) tackle the research, review and publication process. Takhar (2023), found that training teachers, encouraging student participation and improving communication were valuable decolonisation strategies. In particular, Inclusion, more diverse staff and emphasis on improving the wellbeing of racialised people were identified as of significant importance. Diversity will allow for different interpretations and provide richer learning, which ultimately inform policy development (Bell, 2020). Thompson-Hyland (2020), suggests that staff should learn decolonial pedagogies and be guided to create decolonial modules and assessments. Bird and Pitman (2020, p912) state that 'reading lists as representational artifacts, can serve to highlight the…nature of our disciplines'. Reading lists tend to be guided by learning outcomes and objectives, thus learning outcomes should be structured in a way that reflects diversity. Ahmed-Landeryou (2023), proposed a framework for underrepresented and marginalised groups. The framework confirms four stages to decolonisation: decolonising pedagogies, content, assessments, and institutional responsibility. Similar, strategies have been put forward, with the curriculum, research publications, teaching, authorship and student involvement being areas for change. To attain diversity in these areas there must be a recruitment process that supports equality and fairness (Phillay, 2017). In practice, psychology will need to re-examine its diagnostic tools and measures (Phillay, 2017). Such measures should be scrutinised, and false positives questioned through a contextual and racial lens.

 Arday (2021, p11), suggests that decolonisation requires 'collective responsibility'.   To recapture the true positive narratives of racialised people. There should be a exchange of knowledge with racialised students (Takhar, 2023). These are all general strategies and can be applied in a variety of settings. However individual interventions will require work

on internal biases (Skinner-Dorkenoo, 2023; Vaccaro, 2019) and intersectionality (West et al, 2023; Phoenix, 2021; McCormick-Huhn, 2019). Intersectionality is vital to aid the understanding of the intricacies of the black experience. A one size fits all approach should be avoided when applying meaning. Attention should be paid to differences within racialised groups.

Lugo-Candelas (2021) puts forward the need for an intergenerational framework, that recognises how experiences of past generations affect the health and wellbeing of future generations. Examining intergenerational influences will mean that historical trauma and experiences will need to be dealt with for real transformation to take place. The intergenerational conversation opens the door to discussions on reparations to appease past wrongs. While the harm caused to racialised people is undisputed, reparations are not a simple solution. Kumalo et al (2021), argued that previous applications of reparations have been patchy; moreover, questions such as who is liable and what constitutes meaningful compensation, are difficult to answer. Furthermore, where systematic racism has been entrenched in society how can the victims be quantified or selected, to what degree should each person be compensated (Kumalo, 2021).

There are many potential strategies for reconciliation and repair. However, the implementation, of these strategies have fallen short (Thompson-Hyland, 2020). A cohesive national vision for decolonisation should be presented, with clear processes for enforcing change, best practice guidance, conducting audits, reporting and seeking racialised perspectives in all genres.

Racialised perspectives emphasised strategies supporting their wellbeing and encouraging more diversity, in literature and in staffing. Racialised groups want more inclusive practice were they can actively participate in knowledge and learning. This will enable them to share their hidden sufferings, rather than coping alone.

Limitations

The limitations of the study include the quality of research available on racialised groups. Included qualitative studies often had small sample sizes and for a few studies demographics were not fully presented, thus quality testing was limited. This is an indication that more research is needed to glen the perspectives of racialised groups on decolonising psychology in the UK. However, the studies do consolidate and reinforce key themes in this area, while highlighting areas requiring attention. The focus was on decolonisation, psychology, racialised people, and the UK. This may have resulted in the omission of articles outside these parameters. In addition, some articles that may have been relevant were not accessible. An additional limitation is the diverse use of terminology for example searches on race, may not fully capture articles that use the term BAME.

Conclusion

Decolonisation is a big issue and while there has been much noise around the topic, its time to focus on what actions can better the overall wellbeing of racialised people. Key areas of focus included the content and controller of psychology curricula, challenges within decolonisation, recognising racism and decolonial strategies. Strategic plans to appropriately tackle these areas will be impactful. Racialised perspectives can be summarised as the following: they felt psychology and the higher education system did not represent racialised people in several ways. They expressed a lack of control and often had to accept microaggressions and racism. They were often left with the embarrassment and anxiety caused by racial tensions, which potentially affected their outcomes. To avoid this racialised people had the burden of adjusting their identity or persona to fit into the white environment. The intergenerational stress and impact of colonisation can not be overstated. But we must move on from talking and start doing more. To effectively decolonise academia substantial changes will need to be made to perceptions, policy, practice, and pedagogy.

Future research should focus on empirical studies with large samples of Black British students or specific post-colonial groups. This will provide a good indication of the day-to-day experiences of racialised groups in the UK and what infrastructures continue to cause disproportionate levels of difficulty for racialised people.

Biography

Dr Jennifer Irabor Lectures on the BSc Health Care Management Programme at Arden University. She completed her PhD in Psychology at The University of Birmingham, focused on health inequalities, marginalised groups and early intervention in psychosis. She partnered with The Princes Trust, Birmingham Local Authority and The Collaboration in Leadership for Applied Health Research. Recently, she has managed complex healthcare provisions gaining insight into the Care Quality Commission and health and social care policy and practice.

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Socio-cultural perceptions of sexual engagement among the youth in Bulawayo, Zimbabwe.

Abstract

The inclusion of hypersexual disorders 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

Sifikile Songo: Manicaland State University.

1.Introduction and Background

Hyper sexuality is currently the most widely used term describing sexual behaviours that have gone out of control, (Neves, 2023), this term was coined by some treatment centres in United States of America. However, it is not an approved or recognised mental health diagnosis in DSM. Furthermore, there is no clinical evidence to support hyper sexuality as an addition and research on hyper sexuality is relatively at its infancy. The prevalence of hyper sexuality is estimated at 2-6%, with males being the most affected (Potenza, 2015). According to Ciocca et al (2015), hyper sexuality describes excessive sexual activities, the obsession towards sex and its consequences. According to Kraus, Voon and Potenza (2016), hyper sexual active individual struggle to control or reduce sexual behaviour. They engage in sexual behaviours despite adverse consequences and even when experiencing little or no satisfaction from doing so. These activities include, pornography, cybersex, strip clubs' attendance, compulsive masturbation and any other sexual behaviour with consenting individuals (Kaplan & Krueger, 2010). There is an on-going debate among researchers and clinicians to include hyper sexuality in psychiatric nosology, however, the question that needs to be answered is whether hyper sexuality is a psychiatric disorder. In the Diagnostic Statistical Manual version 5 {DSM-5} for mental disorders, hyper sexuality was considered for inclusion within sexual dysfunctions (Kafika, 2010), and differential diagnosis with paraphilic disorders. Detailed criteria were also proposed. This proposal described hyper sexuality as repetitive and intense preoccupation with sexual activities which eventually lead to distress and impairment of the important areas of functioning of an individual (APA, 2013). However, the criteria were not included in the final publication of DSM-5. Some scholars argue that hyper sexuality should be considered as behavioural additions or addiction related behaviours, but there is no supporting evidence to these proposals, furthermore it is not clear how the severity of hyper sexuality should be measured (Laor, Fogel, Reid & Potenza, 2013). According to Reid and Kafka (2014), there is evidence that in the DSM-5 field trials for inclusion of hyper sexuality as a mental disorder, some patients did not meet the diagnostic threshold for assessing the severity of a disorder nor exhibit independence from

medical conditions, substance related disorders or maniac episodes. Kraus, Voon & Potenza (2016) also concur with the assertion that the diagnosis for hyper sexuality was rejected for inclusion in the DSM-5 because of insufficient evidence from clinical trials on hyper sexual participants and the potential misuse of this diagnosis in forensic settings (Walton, Canton & Bhalilar, 2017). In this study, the researcher sought to participate in the current debate on hyper sexuality and argue against the inclusion of non-pathological sexual behaviours in psychiatric nosology. This paper shows how economic, social, cultural factors have an impact on sexual behaviours of youth. It suggests that from the African context hyper sexuality could be looked at from a socio-cultural perspective to avoiding pathologisation of behaviours which would otherwise be corrected outside the psychiatric setting. Furthermore, this paper proposes non-clinical interventions to curb the rise of youth sexual engagement. Clearly from these narratives the conservative rights are policing sexual normality, through sexual pathologisation there is a discourse of conservative power.

1.2. Hegemonic discourses of pathologising sexual behaviour

Over the past years American and European psychiatrist have pathologised and pathologized a number of sexual preferences, desires and behaviours, (De Block, A & Andriaens , 2013), making it difficult to distinguish mental disorder from immoral, unethical or illegal behaviour . According to Shorter (1997), sexual deviance was outlined on the basis of moral, legal and theological consideration until the field of psychiatry gave birth to conceptualisation of sexual behaviour as either medical or psychological problems. This practice of pathologizing sexual behaviour is evident in psychiatric nosology and textbooks. Klein et al (2019) stated that concerns have been repeatedly expressed regarding the pathologizing of sexual behaviours. Empirical evidence suggests that stereotypes related to gender and sexual orientation are associated with different levels of pathologisation and stigmatization of high levels of sexual interest and behaviour. The outcomes of psychiatric classification often emanate from stereotypical beliefs in clinical beliefs as a result what is normal versus

pathological sexuality becomes a disputed subject (APA, 2022). According to Metzl (2004), the DSM reveals a lot of ideas for pathologizing unusual sexual behaviours. Grob (1991) argued that the DSM originated from the need for uniform reporting of statistics in mental hospitals in the United States. For instance, DSM 1 asserted that sexual deviations revealed the symptoms of underlying psychotic and neurotic disorders, while DSM 11 suggested that sexual deviance might be more to meanntal disorders than psychological conflict. These assertions resulted in scientists advocating for the development of diagnostic rules and criteria (Decker, 2007., Shorter, 1997). According to Spitzer (2001), DSM 111 proposed the articulation of the definition of mental disorders to include subjective distress and some generalised impairment in social functioning. It was claimed that this edition was scientifically sound and clinically useful in psychiatry. First and Frances (2008) reported that DSM IV was clear in its classification of mental disorders and however there were several inconsistencies in the proposed criterion because some sexual disorders like paedophilia were not recognised as mental disorders unless they caused distress. DSM V also does not show that the definition of dysfunction can be adopted (Steen et al 2010), rather it makes an effort to distinguish between sexual deviance and mental disorder (APA, 2012).

1.3. Sexual engagement and cultural norms

Sexual behaviour represents a fundamental aspect of human life which involves intimate and couple relationships, reproduction and pleasure (Ciocca et al 2015). There are constructed and understood contextually based on cultural and religious beliefs. According to Maswetu and Bhana (2018), sexual activities among the youth are on the increase worldwide. Research in Sub-Saharan Africa reveals that there is an increase in premarital sexual activities among the youth and these youths suffer from consequences of routine unsafe sex such as unwanted pregnancies, illegal abortions, sexually transmitted infections and HIV/ AIDS. Schaalma and Kaaya (2008) concur with Maswetu and Bhana (2018) by highlighting that a significant number of adolescents in Sub-Saharan Africa are sexually active and by the time they get to mid teenage hood

they will be involved with multiple partners resulting in undesirable consequences. Chiweshe and Chiweshe (2017), view the period of adolescence as a Euro-centric western concept that has been transported to Africa by societal processes like colonialism and globalisation bring about confusion about what adolescence should be as African youth mix up traditional and conservative views. Chisale and Moyo(2016) argue that sexuality is social and culturally constructed and is closely linked with power and domination. In African cultures patriarchal power creates sexual scripts which are gendered and aged (Avruch, 2001)) For example sexual activities in many African settings are perceived as an expression for men's masculinity. There is the belief that men' sexual desires are uncontrollable, therefore, men's sexual prowess is applauded (Ricardo & Barker, 2009, Uwah & Wright, 2012), furthermore, sex is viewed as an activity for fun and fame, so this exacerbates multiple sexual partnerships among men. However, empirical evidence shows that researchers disagree on what these cultural norms are, how they sustained sexual behaviour and also on how they can be changed by the society (Uwah & Wright, 2012., Mackie, Moneti & Denny, 2015., Mollen, Rimal & Lapinsk , 2010) According to Lynch, Rimal, and Lapinsck (2010), previous research studies have shown that the cultural norms which define what it means to be a man have a significant influence on young men's sexual behaviour because young men are expected to conform to these set ideas (Morrell, Jewkey and Lindegger, 2012). However, the context is important in prescribing and endorsing certain norms and behaviour (Hamlall ,2018), for example, when young men go to university they change their traditional masculine norms to prevailing liberal practices. In this regard, some scholars argue that individual peer pressure and age also influence these behaviours (Mfecane, 2018., Landry, Turner, Vyas & Wood, 2017., Bingenheimer, Asante & Ahiadeke, 2015)

Avruch (2001) argues that cultural practices define a standard which people live by as shared rules and expectations to guide their behaviour as a social group (McDonald & Crandall ,2015), hence these practices can be powerful drivers of behaviour. According

to Nyanza (2011), in African settings sexuality is constructed as a domain exclusively for adults. Adult sexual cultures, religious and moral discourse positions define adolescent sexuality as taboo, dangerous and a cause for moral panic. Chiweshe and Chiweshe (2017) agree with this notion by emphasising that, adult opinion in African spaces suggests that premarital sex is viewed as wrong and dangerous to health, resulting in abortions, teenage mothers and sexually transmitted infections. (WHO, 2007., Finer, 2003) Therefore, adolescents are expected to construct sexual behaviours based on their cultural context. Research has shown that in Zimbabwe adolescents have a sexual agency which is not readily accepted by their elders (Mutema, 2013., Svodziwa, Kureta, & Ndlovu, 2016, Bhatasara, Chevo & Changadeya, 2013). There is a wide spread belief that sex is for adults (Mutema, 2013), this belief is in cultural and religious norms. These beliefs guide the adolescents in terms of sexual behaviour. Any kind of sexual contact by young people is viewed as immoral (Remez, Woog & Mhloyi, 2014). According to Landa and Fushai (2017), young people are expected to abstain from sex, therefore, it is not a subject of discussion with them. In most societies sex is taboo because it raises debates about challenges of morality (Heflichi, 2011), such subjects as these are not comfortable to many people and are perceived to be harmful to societal members (Gao, 2013) Therefore, parents play a substantial role in the sexual socialization of their children (Bastein, Kajula & Muhwezi, 2011). Landa and Fushai (2017) state that Christianity plays an important role in defining sexuality. Pre-marital sex is viewed as immoral sex is viewed as immoral and sinful because Christian values dictate that individuals need to virtuously protect their bodies which are temples of God. Parents believe adolescents should be following these sexual scripts which are traditionally and culturally defined, however, there is evidence that the adolescents are not following them. In 2011, the World Health Organisation {WHO} reported that the majority of people become sexually active between the ages of 10 and 24 years, furthermore, studies reveal that this age group is at high risk of sexual health (WHO, 2011). According to (Maticka-Tyndale), these scripts have also evolved in Zimbabwe, though it is still largely accepted that adolescent is discouraged and young people are

expected to abstain from sex until marriage. However, parents , sexualnow view adolescents as social agents who have the ability to construct their own sexual identities. Despite that adults in African spaces control sexuality, young people create their own space to express and practice sex particularly in this era of social networks (Chiweshe & Chiweshe, 2017). This paper seeks to show that the prevalence of youth sexual engagement in the present world is a socio-cultural phenomenon which cannot be equated to a mental illness deserving a clinical intervention.

1.4. Decolonising and Africanising sex talks

According to a renowned sociologist, Foucault, sexuality is the product of a particular European cultural history and a power regime which constitutes the inner self (Spronk, 2019). In the African context, sexual practices and identity are intertwined. Neluheni, Isaacs & Moolman (2023) argue that in most of Africa, sexuality is a product of imperial and missionary expansion. This form of cultural invasion has resulted in the silencing of Africa's authentic identification and practices in various socio-cultural aspects including their sexuality. Therefore, there is need to disrupt the hegemonic epistemology to clear the way for decolonised production of knowledge. Jolly (2022) suggests that to change the oppressive hegemonic discourses, sex education needs to be decolonised. This can be done by ensuring that the global North supports initiates led by marginalised people. Sexual education content also needs to speak to cultural identity and the relationship with sexuality. Jolly (2022) also argues that there should be a shift from recognizing western expertise to traditional knowledge about sex, to produce sexuality scholarship and theory focused on the specificities of the region and offer people what they know (Abdo et al, 2021). However, Jolly (2022) concedes that challenging colonial legacies in today's polarised world is an enormous task.

2.Methods and materials

2.1. Research approach and design

This study adopted the qualitative approach of research. Qualitative research focuses on the events and outcomes of events from the participant's perspective (Howell, 2013). It The purpose of qualitative research is to uncover trends in thoughts and opinions. The researcher gains insight into those reality constructs which are experienced, built, and interpreted by individuals in their daily lives (Cropley, 2022). In this research study, the phenomenology research design was used. According to Qutoshi (2018), phenomenology is descriptive and interpretive in nature and thus seeks to give a wider meaning to a phenomenon. It attempts to study the lived experiences of human beings from their perspectives. (Cresswell, 2007., Fochtman, 2008., Cohen, et al., 2007). Lester (1999) asserts that phenomenological research paradigm is based on personal knowledge and subjectivity and hence emphasises personal perspectives and interpretation. In this study, the phenomenological design was used because it is a powerful tool for understanding subjective experiences and for gaining insight into the youth's perceptions and actions regarding sexual engagement. The interpretive nature was used to inform and support action by highlighting the recommendations emanating from the participants and developing a contextualised socio-cultural model of youth sexual engagement to lobby against the inclusion of hyper sexuality as a mental disorder in psychiatric nosology.

2.2. Data collection instrument

Phenomenological interviews were used to collect data in phenomenological research. According to Guerrero-Castaneda et al (2017), in a phenomenological interview the interviewee and interviewer engage in open dialogue where the interviewee brings forth the phenomenon and gives it an expression based on their perceptions. The researcher on the other hand looks for certain experiences and the meanings attached to them (Wimponing & Gas, 2000). Phenomenological interviews were used in this study because they allowed the researcher to understand the meaning that the interviewees gave to their experiences. The interviews also permitted the researchers to outline the suggestions on curbing youth sexual engagement and also bring a

contextualised new perspective hyper sexuality. This study was conducted in Bulawayo district in Zimbabwe. Bulawayo Metropolitan Province is located in the south west of the country, and is the second largest City in Zimbabwe. It has a population of about 653 337 people. Phenomenological interviews were conducted involving 15 youth between the ages of 16 and 25 years.

2.3. Study population and Sampling procedure

Phenomenological interviews were conducted with students aged 16-25 years. All the interviews were conducted in one ward. One ward was chosen as a unit of analysis because of lack of time and resources to do a large scale research. This kept the study focused and manageable.   A purposive sampling procedure was followed to recruit participants and participation was voluntary. The participants were chosen based on their availability at the time of the study and on their willingness to be part of the study. The study participants gave their written consent. Permission to conduct the study was also sought from the local authority.

2.4. Ethical consideration and management of data

The researchers intensively engaged with the data by listening to audio-taped interviews, reading and re-reading verbatim transcripts and examination of data. Heuristic phenomenological analysis was used to analyse data. According to Moustakes (1990), heuristic enquiry entails the following stages, immersion, incubation, illumination, explication and creative synthesis to bring together pieces of data and show relationships. The researcher enhanced trustworthiness by ensuring technical accuracy in recording and transcribing data and having prolonged engagement with data. On reporting the findings, the researchers used extracts from participants' verbatim accounts.

3. Results and Discussions

3.1. Understanding sexual engagement

3.1.1. Early sexual debut

'Youth sexual engagement involves youth having sex with multiple partners at the same time. Quite often sex is unprotected, sometimes some individuals will not be in intimate relationships, they will just be sexual partners, others will be in perceived committed relationships'.

'…. having sexual intercourse and practicing other sexual acts before marriage. Nowadays youth get into all forms of sexual activities at any early age, as early as twelve years of age. Uh, you see, our environment is changing, social media is full of all this staff.

The study revealed that youth are involved in sexual activities recklessly with multiple sexual partners. Similarly, Maswetu and Bhana (2018) indicated that adolescents in Sub Saharan Africa are involved in sexual activities at a very young age and by the time they reach middle and late teenage hood they would have had multiple partners. The younger youth practice all forms of sexual activity as early as twelve years of age. The older youth often engage in sex within the sphere of an intimate serious relationship just before marriage. The above excerpts clearly show that the youth are hyper sexually activity and that sexual activities are exacerbated by exploration and manipulation of various social networks.

3.2. Reasons for sexual engagement

3.2.1. Psycho-biological reasons

'Youths have sex because they feel that it is part of an intimate relationship package, to keep the relationship going and to prove that they love their partner. They also do so to strengthen the bond in an intimate relationship. Survivors of sexual abuse also engage in sexual activities often under the influence of alcohol and drugs. Some youth fail to cope with personal challenges and they take on to sexual activities as a form of solace'.

'Youth sexual engagement is precipitated by peer pressure. For the male youth sexual engagement is a show of masculinity and machoism. Early sex debut has become the norm for the youth, everyone is doing it, therefore they want to keep up appearances and to be seen to be knowledgeable in sexual matters. Some youth engage in sexual activities because they mature early, heighted hormonal processes drive them to be sexually activity'.

The findings of this study revealed that the youth engage in sexual activity because they feel obligated to satisfy the sexual needs of their partner. Some youth engage in sexual activities when there are intoxicated and when there are struggling to cope with personal issues. According to Ricardo and Barker, (2009), in African settings sexual activities are an expression of men's masculinity, their prowess in this regard is applauded. Similarly, in this study, some participants indicated that the male youth with engage in sexual activities as an expression of masculinity and machoism and to keep up appearances. Some participants also suggested that heightened hormonal processes drives the youth to early sexual debut.

3.2.2. Socio-economic reasons

'Transactional sex is common among the youth because of the poor socio-economic status and poverty. Female youth get into sexual relationships with older men or men of their age who are from rich backgrounds and can afford to meet their financial needs. Such relationships often lead to prostitution because the tendency is to get involved with any men who can provide financially'.

'Social media has a significant influence on youth sexual engagement. The desire to experiment with sexual activities has risen among the youth because of what they see on social media. The social media is selling sex, pornography and other sexual activities are big business, the youth then want to learn, experience and feel the pleasure they always imagine'.

'The youth out there are idle and are looking for entertainment and recreational activities, hence sex becomes a source of fun and pleasure. An individual's environment may influence early sexual engagement. For example, when their role models behaviour in that manner and when their family is dysfunction and they don't get to be monitored as adolescents. Older youth at university level engage in sexual activity because of the liberty of living away from home with perceptions of newly attained freedom'.

The findings in this research study reveal that poverty needs and wants are a significant driver of the prevalence of youth sexual engagement in Zimbabwe. Female youth engage in sexual activities in search for financial resources. This often leads to prostitution because these activities are done with multiple partners. Lack of recreational activities and entertainment, and lack of child supervision and monitoring also drive the youth to partake in all forms of sexual activities. Similarly, Uwah and Wright (2012) indicated that sexual activities are seen as a source of fun and pleasure particularly to male youth. Furthermore, the youth who leave away from home tend to give up traditional masculine practices and adopt liberal sexual practices (Hamalall., 2018).

3.3. Youth concerns about sexual engagement

3.1. Health concerns

3.1.1 Sexual health concerns

'My concerns about youth sexual engagement is their health issues. These sexual activities often lead to unwanted pregnancies and illegal abortions. Most young people do not seek healthcare services in such situations and have very little knowledge about what is happening to their bodies. As such they are faced with various infections and consequent damage of their reproductive organs. Long term diseases like cervix cancer can also be precipitated'.

'Female youth at university level are often involved in transactional sex. This leaves them with no negotiation powers in their sexual relationships as a result they focus on ensuring that they don't fall pregnant by taking morning after pills They engage in unprotected sex because they have a knowledge on the treatment of sexually transmitted infections and Anti-retroviral therapy. So they do not care much about their sexual health'.

3.1.2. Psychological health concerns

'Adolescent sexual engagement leads to high teenage pregnancies and consequent school dropouts among adolescent girls. The weekend parties termed 'Vuzu parties' which adolescents attend where they engage in competitive marathon sex and exchange sexual partners without protection puts them at high risk of HIV and AIDS. Among these adolescents' sexual activity is often reckless without the knowledge of consequences of their behaviour. Unprotected sex often leads to early motherhood and a loss of direction in life. Sometimes the adolescent lives with a fatherless child who grows up to be a bitter, deviant and wayward child'

'When adolescents start to engage in sexual activities they lose concentration in their studies. They may also feel used and as such lose their self-esteem and they can also be suicidal'.

Despite that the youth sexual engagement is prevalent the youth have concerns about their sexual and psychological health. However, the older youth who have a wide knowledge about sexual health, HIV/ AIDS and anti-retroviral therapy are not very much concerned about their sexual health. Chiweshe and Chiweshe (2017) suggested that in African premarital settings, premarital sex is viewed as dangerous to health resulting in unwanted pregnancies, abortions and sexually transmitted infections. Similarly, in this study, the participants indicated that the youth are concerned about unwanted pregnancies leading to early motherhood and sexually transmitted infections. Psychological concerns such as lack of concentration in their studies, loss of

self-esteem and suicidal ideation when youth feel used by their sexual partners were also cited as areas of concern.

3.2. Spiritual concerns

'Early sexual debut increases the number of relationships which an individual may be involved in. The more people an individual gets involved with the higher the chances of attracting evil spirits which lead to bad luck. Sex is a sacred activity which should only be done by married people. Youths are encouraged to abstain from sexual intercourse, it is either a blessing or a curse, they will be doing more harm than good spiritually, in any case from a cultural perspective it is taboo for youth to have sex'.

In this study, the participants acknowledged that sexual activities were sacred and expected to be engaged in by adults within the marital sphere. Furthermore, the African cultural practices and religion view youth sex as taboo and dictate abstinence. Similarly, Landa and Fushai (2018) highlight that sex is not a subject of discussion with the youth, rather youth are expected to abstain from sexual activities. Mutema (2013) goes on to say the belief that sex is an adult domain is grounded in African cultural norms and beliefs, any kind of contact by the youth is viewed as immoral (Remez, Woof & Mhloyi, 2014), these beliefs serve as guideline to the youth. The participants also revealed that sexual engagement can either be a curse or blessing. Involvement with a lot of partners increases the chances of attracting evil spirits and doing a lot of harm spiritually to one's body. Similarly, Landa and Fushai (2017) stated that from the Christian perspective sex is viewed as a sin, therefore individuals need to guard their bodies virtuously as temples of God.

3.3. Cultural perceptions of youth sexual engagement

3.3.1. Adherence to cultural norms

'In my culture youth are not expected to engage in sex before marriage. Sexual activity at this stage is taboo, so when youth engage in sex the moral fabric of our culture and society is degraded. The concept of 'Ubuntu' is undermined... uh, it is

morally incorrect to be sexually active a young age, in any case the youth end up objectifying each other and reduce themselves to sex objects. Culturally girls should be pure and be virgins on marriage. A good bride price is paid for a virgin as a token of appreciation for astute and good upbringing. Surely, such cultural practices should be observed by the youth'.

Results indicated that a few participants highlighted that it was imperative for the youth to adhere to cultural norms which spell out that it is immoral to have premarital sex. Youth sexual activity translates to societal and cultural degradation. Similarly, Nyanza (2011) states that in the African setting adult sexual cultures, religion and discourses position premarital sex as dangerous and a cause for moral panic.

3.3.2. Cultural dynamism

'My family believes that sexual engagement before or outside the marriage realm is a sin, so we are encouraged to abstain from sex. We are taught to uphold our purity because of the belief that girls should be virgins on marriage. One can only engage in sex when a dowry has been paid……. Having sex outside marriage brings shame to the family. However, these cultural views are slowly changing because of cultural dynamism and the generation gap'.

'We are encouraged to abstain from sex until marriage, especially at adolescence stage, however my family is open-minded, they acknowledge that older youth may be sexually active, so they are glad that we are not pregnant (giggles). Sexual engagement translates to being grown up and having the ability to be independent and bring up a family of your own. As young adults we are expected to be in steady long term relationships and to have one sexual partner'.

'My community now accepts youth sexual engagement as a norm, although it is termed wrong and translates to loss of cultural values. Sexual engagement at a later stage when an individual is mature is now acknowledged'

'Given that the behaviour of youth in this generation has changed, there is need to accept that youth have been sensitized on sexual reproductive health rights and how to protect themselves sexually. So youths are engaging in sex because culture is dynamic. We need to be realistic'

Most of the participants in this study highlighted that it was imperative to take cognisance that cultural views are slowly changing as a result people need to acknowledge that youth in the present generation are sexually active. Furthermore, the participants argue youths are aware of their sexual reproductive rights and how to protect themselves from sexual infections and pregnancies. However, the latter participants' view contradicts earlier claims of concerns on health consequences resulting from youth sexual engagement and empirical evidence which shows that the prevalence of youth sexual engagement has led to an increase is unwanted pregnancies, abortions and sexually transmitted infections among the youth (WHO, 2011., Maswetu & Bhana., 2018). This study also revealed that sexual scripts are gendered and aged. The issue of virginity as a yard stick to the amount of the pride price for a female child is still being upheld as a cultural norm in most African settings. Similarly, Chisale and Moyo (2016) argued that sexuality is socially and culturally constructed, however, the youth have mixed up the traditional and liberal views.

3.3.3. Strained relationships

'Our elders do not ever want to entertain the 'sex before marriage' notion. They believe that youth sexual engagement has brought chaos among the youth who have become stubborn, wayward, uncontrollable and loose. Furthermore, the behaviour of the youth has a negative impact on family and community relations. So quite often when a female youth falls pregnant outside marriage they are compelled to get married to the father of the child to avoid relationship strains.

According to Maticka-Tyndale (1991) traditional sexual scripts have also evolved in Zimbabwe like in many African countries, although adolescents are still discouraged

from all forms of sexual engagement. Parents now view adolescents as social agents who have the ability to construct their own sexual identities. Similarly, in this study, the participants indicated that the youth have found their way into the sex domain despite that their elders look at their actions disdainfully.

3.4. Cultural implications of youth sexual engagement.

3.4.1 Culture degradation

'Youth sexual engagement has led to a change in cultural rules, practices and beliefs. An increase in unwanted pregnancies, abortions and sexually transmitted infections among the youth have led the erosion of the 'Ubuntu' philosophy. This translates to the degradation of the moral and cultural fabric. Our culture dictates that we should only be exposed to sex within the marriage sphere'.

3.4.2. Loss of community order

'If we keep crossing the boundaries of our culture, we will lose its sacred nature overtime. We will lose community order and the systems which are culturally set and have worked effectively over a long time. I acknowledge that culture evolves over time, however, we need to get rid of bad practices and maintain good practices like abstinence. It keeps youth safe from many harms. Furthermore, crossing boundaries of our culture and belief systems has a bearing on our spirituality, harmful psychological cues, feelings of guilt and lack of life satisfaction and fulfilment will prevail in the future'.

Findings of this study revealed that youth sexual engagement has led to cultural degradation and loss of community order. The principles of 'Ubuntu' and cultural norms and practices are slowly being eroded. Some participants stated that good cultural practices need to be maintained to keep cultural belief systems together

3.5. Suggestions on curbing youth sexual engagement

3.5.1. Abstinence

'Youth must abstain, however, talks about sex to the youth should be done and these could be centred around cultural myths about sex and spiritual consequences of sexual engagement. In an attempt to decolonise and Africanise sex talks, these talks should tackle the cultural belief systems and integrate scientific aspects with cultural concepts'.

3.5.2 Sex education

'Youths should be educated on sexual health. They need to be made to understand the repercussions of engaging in sexual activity at a tender age. Physical, mental, social and emotional negative consequences should be made known so that they become responsible for their sexual life. Youth sexual engagement is an elephant that needs to be addressed between parents and their children. Good interpersonal and communicative relationships need to be developed between these parties for open and effective communication on this matter'.

3.5.3. Community sensitization

'Some youth cannot be restrained from sexual engagement so it is better to sensitize the community about youth sexual engagement despite that it is not easy for parents to accept that the youths are sexually active. The community should lobby and advocate for organizations which promote sexual reproductive rights and also provide sexual reproductive health service'.

3.5.4. Provision of recreational facilities

'In some instances, youth engage in sexual activities because they are idle. Recreational parks, leisure clubs, sporting areas and camping sites can be created by the government and other stakeholders for the youth. Culturally sensitive policies relating to sexual engagement could be developed'.

From the excerpts outlined above the participants recommended that, to curb hyper sexuality among the youth the principle of abstinence should be emphasised from the

African cultural perspective. The 'sex' subject should be discussed openly between parents and the youth. Furthermore, the community needs to be sensitised about youth sexual engagement so that they are aware of the sexual rights which the youth are yearning for and to also be involved in all the sexual health reproductive rights matters. Lastly, the participants suggested that provision of recreational activities will most likely keep the youth preoccupied with other activities other than sexual activities.

3.6. Socio-cultural Model of Youth Sexual Engagement (YSE)
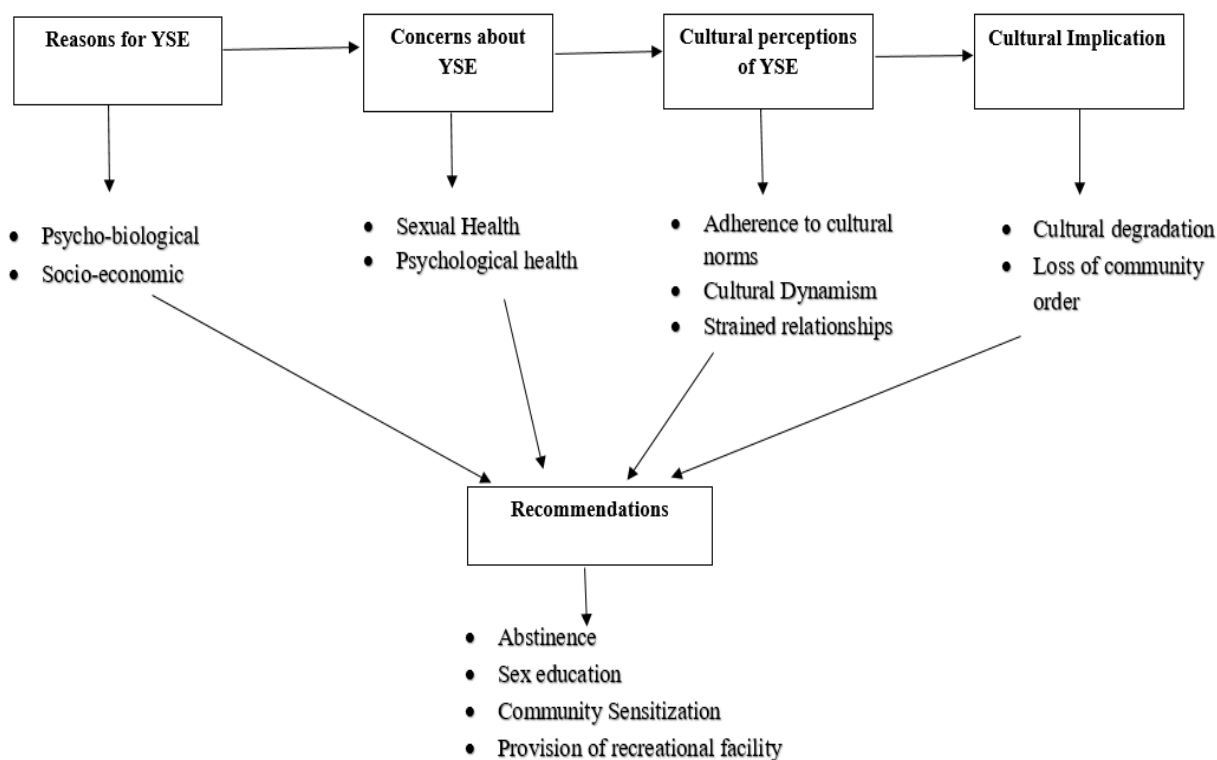
Figure 1: Socio-cultural youth sexual engagement model

From the participants' narratives, a contextualised sexual youth engagement model was formulated. The model shows the main reasons why the youth are involved to sexual activities, their concerns for their actions, the cultural perceptions and implications of their actions and recommendations to curb youth sexual engagement. This model has brought out the socio-cultural perspectives of hyper sexuality.

Therefore, the researcher strongly disagrees with the proposal of pathologising and categorising hyper sexuality as a mental disorder based on the study findings. The researcher's contribution in the on-going debate about hyper sexuality is that hyper sexuality is a contextualised socio-cultural phenomenon which does not deserve to be pathologised as this interferes with certain specific and geographic cultural discourses.

4.Conclusions

In this study, the researcher sought to argue against pathologisation of hyper sexuality and advocate for decolonisation and Africanisation of sexual talks. Over the years dating back to the early 20th century, American and European psychiatrist have pathologised various sexual behaviour through psychiatric nosology. However, the inconsistences in the attempts to classify sexual behaviours has proved that the psychiatric nosology has no final word on this topic. The focus of this study was on the socio-cultural perspectives of hyper sexuality among the youth in an African setting. The findings of the study revealed that the prevalence of youth sexual engagement emanates from psychobiological and socio-economic factors that affect the youth. However, the youth are concerned about their sexual and psychological health as a consequence of their involvement in sexual activities. The youth believe that it is important to adhere to traditional cultural sexual scripts, however they also cite that culture is dynamic, therefore, their involvement in sexual activities should be acknowledged despite that it can strain relationships in their families and the community. There is evidence that hyper sexuality among the youth has negative cultural implications. Cultural degradation and loss of community order are the consequences of youth sexual engagement. It was recommended that to curb youth hyper sexuality, there is need for effective sex education, provision of recreational facilities to keep the youth preoccupied with other interesting activities and the community should be sensitized on sexual reproductive health rights and sexual health service delivery. Abstinence from sexual activities was encouraged. With the above assertions, the researcher supports the action taken by the American

Psychiatric Association to reject the proposal to include hyper sexuality as a mental disorder in the DSM-5.

Author biography

Sifikile Songo is an Academic, Researcher and Community/Educational Psychologist. She has held various leadership positions in the Psychology community and education industry. Sifikile has published eight papers and peer reviewed over fifteen 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.

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Psychology in Brazil: suspicions, misconceptions, dangers, impasses, and challenges.

Abstract

This is a theoretical-reflective essay that discusses the strong influence of North American psychological theories of positivist bias and universalizing pretensions in Brazilian psychology. Especially, at the historical moment of the regulation of the profession in the country, the replication of North American cultural ideals in the local context seems to have been convenient to the interests of the Brazilian military dictatorship. It points to the emergence of a critical approach, with a significant presence in Latin America, which, aiming to reveal the ways in which power structures, social inequalities and ideologies shape practices and theories, especially psychological ones, questioned the conceptions of science and objectivity dominant in psychology of North American heritage. He argues that this critical tradition, by inaugurating a Latin American psychology based on the social commitment to transform the inequalities that affect the majority of the population, opened space for the construction of a decolonial psychology.

Key-words**:** Decoloniality. Brazilian Psychology. Critical Psychology. Transdisciplinarity.

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Introduction

It is undeniable that most of the knowledge in psychological science disseminated globally originates from countries located in the northern hemisphere, such as the United States, the United Kingdom, France and Germany. However, although the precursors of psychology emerged in various parts of the world, the significant influence of twentieth-century North American psychology can be attributed to the conjunction of historical factors, such as the Second World War, which caused the immigration of influential figures, as well as the pragmatic philosophical tradition of North American thought and institutions dedicated to the development of research in this area of knowledge. This influence shaped psychology into a multifaceted and applied science, consolidating its central role in the study of the human mind and behavior.

Consequently, psychology as a science and professional practice emerged under the significant influence of 20th century American psychology, resulting in the replication of American cultural ideals understood as universal. Indeed, these are conceptions that universalize life and modes of existence in all nations and cultures, sustained by the liberal individualist ideology that defends meritocracy as a way to solve human problems, reduced to the mind and behavior.

However, despite so much influence, psychology has failed to offer satisfactory answers to "mental and behavioral" problems in different regions of the world, denouncing misconceptions in the way the discipline has been applied in different contexts. For example, when we look at the abysmal social inequalities present in Latin America, by reproducing North American cultural ideals, psychology has contributed to invisibilizing and suppressing local ways of life and socially and culturally relevant theorizing. No wonder Martin-Baró already stated that: "Latin American psychologists lack a good reality bath, especially of that reality that oppresses and distresses the popular majorities." (Martín-Baró, 1987/2017, p. 78).

The present study constitutes a theoretical-reflective essay that discusses the strong influence of North American psychology of the mid-twentieth century on the emergence and regulation of psychology in Brazil. Arguing that, because it is an epistemological theoretical model based on the idea of neutrality, it found support in

the Brazilian social and political context of that time because it served the interests of the Brazilian military dictatorship. Born under this brand, Brazilian psychology began to replicate American cultural ideals in local contexts of immense social inequalities and, although other perspectives have proliferated in the last sixty years, this strand still remains dominant in the Brazilian scientific academic scenario.

The emergence of psychology as a science and the universal ideal

The history of psychology is marked by a remarkable trajectory of development, influenced by various geographical, cultural and historical factors. Although most early authors and theories emerged in northern hemisphere countries such as Germany, the United Kingdom and France, it is undeniable that psychology consolidated as a science and professional practice under the significant influence of 20th century North American psychology. This influence can be attributed to a number of interconnected reasons that shaped the course of the discipline and consolidated it as a dominant force in the field.

It is worth noting that in Europe, during the First World War, there was a demand for psychological tests to evaluate recruits, which boosted psychometrics and psychological assessment. However, with the increasing deterioration of living conditions and the political and economic turmoil that determined the outbreak of World War II, many European psychologists fled to the United States bringing with them their knowledge and contributing to the enrichment of the field. In fact, it was in the United States that many European psychologists found a more favourable environment for the growth of psychology as a discipline. Moreover, the emphasis on practical and applied approaches to psychology in the United States made the discipline more relevant.

However, it is important to highlight the historical and social context of the United States at the beginning of the 20th century. During this period, the country was undergoing profound industrial, urban and cultural transformations, which gave rise to

a more complex and diverse society. This complexity required a deeper understanding of the human mind, behaviour and social interactions, driving the search for answers in psychology.

Moreover, the contribution of prominent figures in American psychology, such as William James (1842-1910) and John Dewey (1859-1952), cannot be underestimated. James, for example, is often considered the father of American psychology and played a key role in popularizing the functionalist approach, which focused on the study of mental and adaptive functions of behaviour. These ideas influenced a generation of psychologists and shaped the foundations for the evolution of psychology in the United States.

Another crucial factor was the pragmatic approach adopted by American psychology. While European schools often focused on philosophical theories and introspection, American psychologists were more interested in applying psychological principles to solve practical problems. This application-oriented approach encouraged the development of branches such as industrial psychology, clinical psychology, and educational psychology.

The spread of psychology in the United States was also driven by the creation of universities and research institutions dedicated to the study of mind and behavior. The founding of the American Psychological Association (APA) in 1892 further solidified psychology's presence as an academic and professionally recognized discipline, unifying efforts and setting standards for research and practice.

Finally, the 20th century witnessed technological and scientific advances that strengthened psychology as a rigorous science. More sophisticated research methods, such as controlled experimentation and statistics, contributed to a more precise and empirical understanding of human behavior.

However, it is important to recognize that the psychology inaugurated as a scientific discipline in the United States, despite being dominant, still faces significant challenges in the search for complete and definitive answers to problems related to

mind and behavior, especially when applied to populations whose characteristics are very distant from North American cultural values and ideals.

Indeed, advances in information technology that have enabled unprecedented interconnectedness between people and cultures around the world, making cultural boundaries more fluid and allowing for an exchange of ideas and perspectives, has highlighted the existence of a significant gap in the inclusion of non-Western voices and perspectives in mainstream discourses of psychology.

This gap, has been pointed out as an effect of colonialism and cultural imperialism: which designates the colonialist and cultural imperialist influence of mainstream psychology, where psychological ideas and approaches originating in the West have been considered universal, neglecting or marginalizing local and cultural perspectives from other parts of the world. Moreover, by reflecting Western values and experiences, dominant psychological theories and concepts impose an ethnocentric view, where the experiences and behaviors of Eastern, African, and Latin American populations are interpreted through Western lenses, resulting in an incomplete or distorted understanding of psychosocial phenomena. For example, considering that different cultures around the world have distinct perceptions of mental health, well-being and behavior, dominant Western psychological approaches cannot be adequate or relevant parameters for all cultural contexts. Eastern, African, and Latin American cultures may have unique ways of understanding and dealing with mental and behavioral issues, which do not directly align with mainstream Western psychology approaches.

Furthermore, psychological concepts are intrinsically linked to the languages in which they were originally formulated. When translated into other languages and cultures, they lose nuances and meanings, making it difficult to apply psychological theories effectively in different contexts.

Finally, it is critical to consider that mental health problems and behaviors are often shaped by social and economic inequalities and political structures. Eastern, African and Latin American populations face specific challenges in relation to these issues, which cannot be addressed through psychological models alone.

Brazilian psychology: suspicious and dangerous links

Psychology in Brazil emerged in the 1960s, in the midst of the modernization process that was taking over the Brazilian scenario, and in which work was seen as the "national salvation" (AMENDOLA, 2014, p. 973). In view of the growing rural exodus to urban centers, it was necessary to improve the recruitment of people for these new working conditions (PATTO, 1984). According to Patto (1984, p. 96), "psychology was born with the mark of a demand: to promote concepts and 'scientific' instruments of measurement that would guarantee the adaptation of individuals to the new social order".

In this context of the adequacy of people, the socio-political environment that created the conditions for the military coup of March 1964 played an important role in consolidating the model of psychology that was implemented in Brazil. Although the institutionalization of psychology occurred in August 1962, the socio-political factors that generated the military coup of 1964 were already operating in the construction of narratives that justified its occurrence. The legitimization of the state of exception in 1964 involved the construction of narratives that justified military intervention as necessary to combat the communist threat and restore order in the country.

In this regard, Cecília Coimbra, an important figure in the field of psychology in Brazil, makes a critical analysis in relation to the profession and the political history of the country, demonstrating the interested relationship between the legalization of the profession of psychologist in Brazil and the socio-political context that resulted in the Military Coup of 1964. According to her, the legalization of the profession in Brazil was a process intentionally supported by the Brazilian political and economic elites with the aim of depoliticizing the practice of psychology.

Thus, psychology was mobilized in this process, contributing both to the formulation of narratives and to the implementation of social control strategies. According to Coimbra (1994), some psychology professionals were even used to identify

"subversive elements", analyze behaviors and attitudes of suspected opponents of the regime, and even to develop interrogation and torture methods. They were professionals aligned with political and economic interests, supporting the military regime that promised order and stability in the midst of political turmoil and, influenced by the prevailing behavioral theories of the time, began to engage in research and intervention projects that sought to understand and control social behaviors.

Coimbra (1994) points to the fact that professional regulation focused more on technical and training issues, neglecting the political and social role that psychologists could play in transforming society. Thus, by focusing on technical criteria, the legalization of the profession did not encourage a critical analysis of social and political structures, leading to the consolidation of a psychology that moved away from broader social issues and the challenges faced by the population, restricting itself to a more conformist and individualistic role.

The process driven by the interests of the military regime profoundly influenced society and its institutions, negatively impacting psychologists' academic freedom and political engagement. In a time of censorship, persecution and elimination of dissenting voices that resulted in an environment of fear and self-censorship, psychologists' ability to express open criticism of the regime and engage in meaningful political discussions was limited.

Cecília Coimbra's criticism raises important points about the relationship between the legalization of the profession of psychologist in Brazil and the military coup of 1964, highlighting the need for a broader look at the practice of psychology, considering not only the technical aspects, but also the social and political contexts in which professionals work.

However, it should be noted that the successful relationship between the military coup and the legalization of the profession of psychologist in Brazil can also be explained by the characteristics of North American psychology, based on positivist theoretical-methodological strands. In that historical period of strong repression of civil liberties,

political expression and social organizations, the legalization of the profession of psychologist in Brazil was possible because the influence of North American psychology offered scientific support for the prevailing ideology of the government.

Indeed, the influence of North American psychology in the context of psychology in Brazil, on the one hand, results from a global movement that sought to bring psychology into a more scientific and professional sphere, moving it away from more speculative or philosophical approaches. However, this ideology, while aligned with the desire to legitimize psychology as a respectable discipline in the national context, also served the interests of the military regime, insofar as it proclaimed itself neutral to analyze human phenomena, operating the separation of the researcher's personal values in favor of an objective and impartial analysis.

The positivist influence in the social sciences and humanities present in several academic fields, including psychology, was of interest to the military government because it promoted a training of professionals focused on practical and technical areas, with a greater emphasis on empirically oriented approaches, but lacking critical or theoretical discussions that were considered politically sensitive.

Moreover, the influence of American psychology in the mid-twentieth century brought to Brazilian psychology the history of the creation of a science designed to account for the individual and the private - valued by capitalism. Under the influence of the positivist biomedical model, the goal of the nascent Brazilian psychology was to diagnose and find the disease in subjects considered "socially maladjusted". This is also how psychological examinations were born, with the purpose of scientifically evaluating and justifying the exclusion of these "misfits" (AMORIM; ROSSETI-FEREIRA, 2008).

However, it is also important to recognize that Brazilian psychology has not developed in a uniform way. Over the last sixty years of history there has been a diversity of approaches and positions within Brazilian psychology that have allowed numerous and diverse dissonant voices to emerge. Currently, the approaches within Brazilian psychology express different purposes, while some still seek to adapt to the current

socio-political conditions, others, more critical and sometimes fulfilling a marginal path, assume the explicit commitment of social transformation.

Of course, these "dissident" approaches have brought with them a number of criticisms regarding the uncritical replication of American cultural ideals in interventions on the Brazilian population. In general, they argue that this influence has disregarded Brazil's cultural, historical and social diversity, leading to a lack of adequate contextualization and the perpetuation of approaches and concepts that do not necessarily apply to the Brazilian context.

An important criticism is the importation of theoretical models and psychological assessment instruments developed in the United States, without considering the particularities of the Brazilian reality. These models often neglect the socioeconomic, cultural and ethnic differences existing in the country, resulting in a homogenized view of the population and ineffective interventions from the point of view of health and well-being. For example, the use of standardized psychological tests developed in the USA leads to misinterpretations and inadequate diagnoses, as they do not consider the particularities of the Brazilian context.

Another criticism is the excessive emphasis on individual and pathological aspects, to the detriment of social, historical and cultural factors that influence human behavior. North American psychology, in many cases, promoted an individualistic and pathologizing view, ignoring the collective dimensions and the importance of sociocultural contexts in understanding human behavior. This led to the neglect of structural issues and social inequalities, which are fundamental to the understanding of psychological problems in Brazil.

In addition, North American psychology, influenced by the dominant scientific thinking of the time, privileged empirically based approaches oriented towards the control and normalization of behaviour. This reductionist approach disregards the subjective, symbolic and spiritual dimensions present in different Brazilian cultures. The emphasis on medicalization and individual intervention, to the detriment of community

and participatory approaches, also limits the capacity of Brazilian psychology to deal more comprehensively with social issues and to promote meaningful change.

Psychology in Brazil: from critical psychology to decolonial praxis

Critical psychology can be defined as an approach that questions traditional views, reveals social and political influences on psychological practice and theory, and seeks to promote emancipation and social transformation. It is an approach that developed especially from the second half of the 20th century, seeking a broader and more critical understanding of psychological and social processes.

Although the roots of critical psychology can be traced back to Marxist psychology and critical social psychology, which emerged in the 1920s and 1930s, it was in the 1970s that it gained more prominence and, over the past decades, has been a significant presence in Latin America. Particularly, in the South American context, it is influenced by a variety of critical theories and social perspectives, such as Marxism, feminism, liberation theory and social constructionism.

By questioning dominant conceptions of science and objectivity, the critical psychology approach argues that both are influenced by social, political and cultural factors. It thus seeks to reveal the ways in which power structures, social inequalities and ideologies shape practices and theories, especially psychological ones. It also addresses issues related to emancipation and social transformation, challenging practices that reproduce injustices and oppressions, and proposing a practice that promotes autonomy, equality and social justice.

Several Latin American countries have contributed to the development of the critical psychology strand, and there are several research groups, academic institutions and professionals who identify with this approach. In Argentina, for example, there is an important discussion inspired by the critical psychology approach. In particular, the University of Buenos Aires (UBA) and the National University of Córdoba (UNC) are examples of institutions where this approach is developed. Also in Chile, critical

psychology has gained prominence in recent decades. The University of Chile and the Pontifical Catholic University of Chile are institutions where this approach is developed and researched. In Mexico there is also a significant presence of the critical psychology approach, especially at the Universidad Nacional Autónoma de México (UNAM) and at the Centro de Investigación y Estudios Avanzados del Instituto Politécnico Nacional (CINVESTAV).

In Brazil, the tradition of critical psychology is present in several universities, with research groups dedicated to the study of this approach. Institutions such as the University of São Paulo (USP), the Pontifical Catholic University of São Paulo (PUC-SP) and the Federal University of Rio de Janeiro (UFRJ) stand out, among many others that have postgraduate programs and research lines focused on the approach. It is also important to emphasize that in several other countries in the region, there is a wide network of professionals and academics working from the perspective of critical psychology, developing interventions committed to the transformation of social inequalities that affect people's lives.

Indeed, in Brazil, critical psychology has developed and consolidated itself as an important current of thought in the field of psychology. It seeks to overcome traditional approaches that are often focused only on the individual and the pathologization of psychological problems, seeking a broader and more contextualized understanding of psychological phenomena.

Seeking to go beyond an individual understanding of psychological problems, critical psychology examines the social, political and economic factors that contribute to these issues in the local context where they occur. Thus, interventions grounded in the critical psychology approach can occur in several areas, such as mental health, education, work, social justice, among others. Thus, it seeks to demonstrate how the sociocultural context influences people's psychological well-being and suffering, analyzing issues such as race, gender, social class, sexual orientation, among other forms of oppression and marginalization.

In addition, because of their social commitment, these activities aim to promote social change, seeking to transform the conditions that contribute to oppression and inequality. This may involve actions such as engaging in social movements, defending human rights, working with marginalized communities, developing fairer and more inclusive public policies, among other initiatives.

It is important to emphasize that the intervention strategies adopted by psychologists who are inspired by the critical psychology approach may be influenced by cultural, political and historical factors specific to each local context. Therefore, the way they develop their work on the issues they prioritize varies according to these particularities and based on social markers such as race, gender, ethnicity, sexual orientation, geographical origin and socioeconomic status.

This is an attitude that aims to repair what has been called epistemic injustice in the production of scientific knowledge in psychology, which refers to the historical lack of representativeness of research participants, insofar as the samples of psychological studies are composed mainly of Western participants, educated and of predominantly white origin. This homogeneity, in addition to limiting the analysis of results, reinforces stereotypes and prejudices in relation to more diverse populations.

Indeed, epistemic injustice is a consequence of the influence of North American psychology that, by replicating American cultural ideals as universal, carries significant implications for Latin American cultural contexts. For example, it can lead to ineffective or harmful interventions and practices for marginalized groups, perpetuating social inequalities and deepening the gap between scientific communities and the populations they study. To combat epistemic injustice, it is important to continuously reflect on the cultural biases and assumptions present in psychological research, seeking more sensitive and culturally relevant approaches to reach human diversity and complexity.

To this end, an important aspect for promoting diversity, plurality and evolution of the field of Latin American psychology is the development of an attitude of resistance to theoretical and methodological hegemonies in psychology. From a theoretical

perspective, for example, resisting hegemony means encouraging plurality of approaches rather than focusing on a single dominant theory or approach. This can be done by including different theories and approaches in psychology training curricula in Brazil, stimulating debate and discussion not only between different viewpoints, but including local authors and researchers. By including marginalized voices, the perspectives of marginalized and underrepresented groups are valued and included in the theoretical production and development of local psychological approaches. This promotes diversity within the psychological community itself, listening to and making space for voices that have historically been excluded or neglected.

At the same time, from a methodological point of view, resisting hegemony involves recognizing and valuing different perspectives and research methods, respecting qualitative, phenomenological and historical approaches, among others. By making room for a variety of approaches, psychology avoids the domination of the methodology considered "scientific" (quantitative approach) and allows the exploration of different aspects of human experience.

However, resisting the domination of a single methodology in psychology does not mean seeking the integration of different research methods. Even if the combination of qualitative and quantitative approaches, for example, allows for a more comprehensive understanding of a phenomenon, qualitative approaches will be considered complementary insofar as they do not submit to the methodological rigidity of positivist Science.

Brazilian psychology, decolonial turn, and transdisciplinarity

The decolonial turn in Latin America constitutes an intellectual and social movement that seeks to challenge the structures of power, knowledge and identities that were established during the colonial period and perpetuated throughout postcolonial history. This movement has its roots in the decolonial theories that have emerged in recent decades, and its fundamental aim is to rethink the hegemony of

Eurocentric and Western knowledge, as well as the forms of oppression, exploitation and marginalization that persist in the region.

The decolonial turn in Latin America involves several propositions, among which the deconstruction of Eurocentrism stands out by questioning the primacy of knowledge that has historically devalued local cultures, knowledge and know-how, while promoting a Eurocentric worldview as universal. In doing so, it also proposes a critical re-evaluation of academic structures and teaching, seeking to integrate alternative and non-Western perspectives into disciplines and approaches traditionally dominated by Eurocentric thinking, aiming to expose and confront the power structures that still perpetuate forms of exploitation and subordination, at all levels of interaction both within nation-states and in international relations.

It also proposes the revalorization of the worldviews of the original peoples, through the rescue and revalorization of the knowledge and cultural practices of indigenous and Afro-descendant populations, who were subjugated and marginalized during colonization and have continued to face discrimination and exclusion. This implies the rejection of the idea of a single worldview or value system as universally applicable in favour of a more plural and contextualized understanding of cultural and social realities.

Furthermore, it proposes to recognize and celebrate the cultural diversity of Latin America, countering the trend of cultural homogenization driven by colonialism and globalization. In this way, it encourages interdisciplinary collaboration and intercultural dialogue as ways to overcome the barriers imposed by hierarchical and exclusive knowledge systems and create epistemologies that start from the realities of the Global South, challenging the idea that valid knowledge should be produced only in the most industrialized and developed regions of the world.

Moreover, the decolonial turn is not only limited to the intellectual field, but also seeks to influence political and social actions to promote greater equity and justice in the distribution of resources and opportunities, one of its objectives being the

empowerment of local communities to claim their self-determination and sovereignty, breaking with the dynamics of domination that have persisted since the colonial era.

In the context of Brazilian psychology, the decolonial turn has significant implications that affect both theories and practices. Insofar as it highlights the inadequacy of theories originating in Eurocentric contexts to understand the specific experiences and realities of Latin America, the decolonial turn brings with it the need to re-evaluate the universality of these theories and adapt them appropriately to the local context.

The valorization of indigenous and Afro-descendant knowledge, proposed by the decolonial turn, obliges Brazilian psychology to recognize the importance of ancestral knowledge in understanding human subjectivity. This implies the need to integrate indigenous and African worldviews into the theoretical and practical perspectives of psychology, valuing their unique approaches to mental health and well-being. It also implies seeking to understand people within a specific cultural and historical context, which requires a more sensitive approach to the cultural, social and historical influences that shape individual and collective experiences.

Moreover, by challenging the hierarchical power structures that were established during colonization, which includes the relationships between therapist and client, the decolonial turn imposes more horizontal and collaborative stances in the practice of psychology, where the client's knowledge and experience are valued and incorporated into the therapeutic process. This opens up space for the experiences and perspectives of historically marginalized and minority groups, which involves considering their narratives and realities in the elaboration of psychological theories and practices.

Thus, as the decolonial turn highlights the creation of contextualized psychological approaches that address the specific needs of Latin American populations, it encourages the incorporation of traditional and indigenous therapeutic methods and techniques, as well as the exploration of new ways to promote well-being and mental health. It is a task that forces Brazilian psychology to exercise dialogue between different disciplines and cultures, recognizing the importance of

interdisciplinary approaches involving collaborations between psychologists, anthropologists, sociologists, educators and other professionals.

Indeed, the decolonial turn in Latin America has the potential to enrich Brazilian psychology by challenging traditional paradigms, promoting a more inclusive and contextualized approach, and incorporating a variety of cultural and historical perspectives in the understanding of subjectivities.

Nevertheless, it is necessary to pay attention to some points that threaten the disruptive character that the decolonial turn can bring to colonial theoretical-methodological approaches, in general, and to colonial heritage approaches that are especially predominant in the field of psychology in Brazil.

Initially, it is necessary to problematize the idea of interdisciplinary approaches understood as one of the propositions put forward by decolonial thinking. Although the main objective of the interdisciplinary approach is to combine different disciplinary perspectives to obtain a more holistic and complete understanding of a given topic or problem. It should be remembered that, by definition, interdisciplinary knowledge involves the collaboration and integration of concepts, methods and approaches from two or more distinct disciplines. However, the disciplines involved still retain their defined identities and boundaries.

Considering the main characteristics of interdisciplinary knowledge, seeking collaboration between different disciplines only means complementing knowledge and methods while keeping their specific boundaries and approaches intact. Moreover, assuming that collaboration between disciplines around a common goal offers potential to produce multiple perspectives on a specific problem or topic, it is necessary to consider that this process depends on communication between disciplines, which can be challenging due to differences in terminologies and assumptions.

In this context, a frequent tendency is to make adaptive juxtapositions between hypotheses, concepts and superficial definitions, without examining the assumptions involved in each perspective. According to Vasconcelos (2002) "a stance like this is only

defensive, it resumes the strategy of epistemological imperialism and does not advance towards the enormous current challenges to be faced." (p. 17)

Moreover, this attitude affronts the foundations of decolonial propositions by preserving the logic of disciplinary knowledge, based on the premise of the existence of a series of hierarchies between disciplinary fields and continuing to centralize the discourse in the merely disciplinary, that is absolutely colonial.

On the contrary, decoloniality proposes epistemic and methodological subversion through disciplinary decentering. The decolonial clash does not run through the expressly disciplinary, on the contrary, it openly confronts it, implying subversion, which means practicing an (in)discipline. It is, therefore, a proposition that requires renouncing methodological austerity to explore innovative ideas that do not easily fit into the structures established by colonial science. In this sense, Bernardino-Costa and Grosfoguel (2016) state that the decolonial turn begins with the interdisciplinary proposal that must then be transdisciplinarily transformed to finally achieve the decolonial mode.

Indeed, the decolonial proposal is close to what is meant by transdisciplinary knowledge, in that it proposes to go beyond disciplinary boundaries, seeking a global and unified understanding that integrates different domains of knowledge. In this approach, the emphasis is on searching for underlying principles and concepts that apply across disciplines, rather than simply integrating existing perspectives. Transdisciplinary knowledge operates a deep integration of concepts, not just a superficial combination of disciplinary approaches.

Furthermore, it focuses on finding unifying principles that can be applied across different areas of knowledge. In doing so, it challenges disciplinary barriers by placing the emphasis on overcoming fragmentation and artificial separations between disciplines. In this way, it can lead to the creation of new paradigms and ways of thinking that are not limited to a single discipline, aiming to go beyond academic understanding, but to broaden awareness of global and complex issues.

Under these conditions, it will be possible to approach, for example, the theme of subjectivity in its non-rational aspects linked to the field of emotions, sexuality, corporeality and imagination, as well as aspects linked to difference, singularity and processes of individuation without the embarrassments and rigors of the "scientific method".

Closing Remarks

The 1960s were marked by intense political, social and economic transformations in Brazil. Growing ideological polarization, economic instability, social inequality and the influence of international movements contributed to the turmoil of the political scene. In this context, psychology, in the process of consolidation as a science and profession in the country, came to be seen as a tool to shape and control individual and collective behaviors, which led to a series of applications in areas such as education, mental health and, crucially, in the legitimation of the established military regime.

Although the relationship between the emergence of psychology as a science and profession and the legitimization of the 1964 military coup cannot be clearly established. It is undeniable that its emergence in the political and social context of the time played a relevant role in corroborating its narratives. Of course, this issue is complex and involves multiple interconnected factors, but it is illuminating how decontextualized theorizing can have wider implications, especially when applied in social and political contexts. Ill-informed policies or inappropriate social practices can result in significant inequalities, injustices and problems.

This is one of several reasons why it is important to question the blind importation of theoretical models and psychological assessment instruments from the United States to Brazil, highlighting the need to consider cultural differences, socioeconomic inequalities and cross-cultural validity. More than recognizing the need to adapt and contextualize knowledge produced in other contexts, taking into account the cultural and social particularities of Brazil, it is necessary to promote research and the

development of local knowledge, seeking approaches that are more sensitive and relevant to the Brazilian reality.

In this sense, Brazilian psychology must seek to develop its own theoretical and methodological ballast, based on a broader and more inclusive understanding of human diversity and the contexts in which people are inserted.

Throughout history, psychology of colonial heritage has been influential in the development and dissemination of references that are taken as "universal" and applied in various areas within psychology. However, since critical psychology, other perspectives focused on the specific issues of Latin American populations have emerged and provided focuses such as: community psychology, feminist psychology, liberating psychology, etc. Each of these perspectives is based on a deep understanding of the context in which they are being used. However, if we want to contribute to a more comprehensive and transformative understanding of psychological phenomena, we still need to move towards a decolonial psychology.

Bio

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Medical-legal Partnerships for Quality Improvement Approaches Towards Healthcare: Addressing Child Health Disparities via Psychometric and Socio-Legal Screening Tools

Abstract

Background: Medical-legal partnerships emerge from the understanding that health disparities among children often stem from socio-legal factors that traditional medical interventions cannot address alone. These partnerships bring together healthcare providers and legal experts to tackle the social determinants of health, such as housing instability, education barriers, and access to services.

Significance: This collaborative approach ensures that children have equitable access to healthcare, social services, and necessary legal support. Medical-legal partnerships not only treat health issues but also work to prevent them by addressing legal challenges early.

Methodology: The methodologies employed by Medical-Legal Partnerships (MLPs) for Quality Improvement in addressing child health disparities involve close collaboration between healthcare and legal professionals. This study is a mixture of data collected from a variety of sources for the completion of a research paper on child health strategies and interventions from the legal field for the protection and improvement of child healthcare.

Findings: By offering holistic solutions, the study demonstrated improved health outcomes. Equitable access to resources was achieved through legal advocacy, benefiting children from marginalized backgrounds. The study emphasized family empowerment and data-driven strategies, showcasing the collaborative potential of healthcare and legal professionals.

Conclusion: By synergizing medical and legal expertise, these partnerships offer a holistic and proactive approach to improving health outcomes. The collaborative nature of these partnerships, coupled with data-driven strategies, showcases their effectiveness in creating lasting positive changes. Ultimately, Medical-Legal Partnerships emerge as a vital tool in advancing child health and diminishing disparities,

advocating for a future where every child's well-being is safeguarded through comprehensive and evidence-based practices.

Keywords: Child Health Disparities, Diet, Health and Happiness, Medical Facilities, Medical-legal Partnerships, Psychometric

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I.   Introduction

Child health is the most significant economic and societal value, and child health priorities should not often be compromised in favor of other goals. The medical facilities are an essential component of a healthy society and medication is just one factor in overall wellbeing and it is most likely a minor one. Medical care accounts for almost all national health spending with just a small amount going to population-based child health programs. Peoples must be able to fully engage in health promotion activities, according to child health authorities.

Happiness, livelihood, mental wellbeing, and many other aspects of a life full of contentment and accomplishment are all dependent on good health. Indeed, child health is the most significant economic and societal value, and child health priorities should not often be compromised in favor of other goals. The medical facilities are an essential component of a healthy society and medication is just one factor in overall wellbeing and it is most likely a minor one. Medical care accounts for almost all national health spending with just a small amount going to population-based child health programs. The current interest in global health has much focused on potentially catastrophic threats to the child's health which includes- emerging infectious diseases, bioterrorism and chronic diseases caused by human lifestyle for e.g., high-calorie diet, tobacco, and sedentary lifestyle. Child health law at global and national level has focused on the government's responsibility to advance the child's healthcare; the population

outlook; communities participation; strong organisation, legislative, policies, programs mechanism. The field of law that deals with applying common and statutory law to hygiene and sanitary science concepts is known as child health law. The creation of conditions that enable people to live healthier and safer lives can be aided by legislation.

While some child health programmes are tailored to people with disabilities, the majority are designed for a wider audience. Individuals with impairments also it can benefit from child health services. The following are common modifications: (1) ensuring system and physical accessibility, (2) inclusive messaging and accessible communication materials, (3) disability awareness and sensitivity training, and (4) addressing and customising to the specific requirements of certain functional impairment types.

Recognizing the entrenched hegemonies of cultural dominance and essentialisms is pivotal for cultivating a more meaningful and inclusive psychology that is firmly rooted in historical, economic, and local contexts. The prevailing dominance of certain cultural perspectives has often obscured alternative viewpoints, leading to an oversimplified and skewed understanding of human behavior and cognition. To rectify this, the field must actively challenge the notion of a universal, monolithic psychological experience and instead embrace the complexity of diverse cultural narratives.

By acknowledging the socio-historical intricacies that shape individuals' lives, psychology can transcend its limitations and offer insights that resonate more deeply with people's lived experiences. Incorporating historical factors, economic conditions, and local traditions into psychological research and practice provides a richer framework for understanding the nuances of behavior, cognition, and mental health. This approach not only fosters a more accurate representation of human diversity but also facilitates the development of interventions that are culturally attuned and sensitive to the unique challenges faced by different communities.

By dismantling the hegemonies of cultural dominance and essentialisms, psychology can evolve into a discipline that thrives on collaboration, cross-cultural dialogue, and the integration of diverse perspectives. This shift enables a more meaningful engagement with individuals' identities, histories, and socio-economic contexts, thus fostering a psychology that is not only scientifically rigorous but also profoundly relevant and impactful. Ultimately, a psychology that is grounded in historical, economic, and local contexts has the potential to empower individuals and communities to navigate their mental well-being in ways that honor their distinct experiences and aspirations.

II.   Problem

Child health, growth and development of human being are inseparable and survival is just one of many issues relevant to quality healthcare. Vast disparities exist worldwide in human's chances of survival, with low- and middle-income countries disproportionately affected. The leading causes of deaths include respiratory infections, diarrhoeal diseases, depression, malaria, malnutrition including communicable and non- communicable diseases. With the implementation of better nutrition, diet, adequate care at home, healthcare services like timely medical check-ups helps a lot to prevent deaths. Still, many of the life-saving interventions are beyond the reach of the world's poorest people.

III.   Background

Good health and healthcare is closely linked to other rights such as the right to food, clothing, shelter, education. World Health Organisation defines health as "*a state of complete physical, mental and social well-being and not merely an absence of disease or infirmity*." United Declaration of Human Rights, 1948 specifies about prime importance of healthcare as "*right to a standard of health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, along with motherhood and childhood are entitled to special care and assistance*". There are different organizations, conventions, declarations, protocols at the international level which provide healthcare protection and a shield against maltreatment, exploitation, violations, etc. to the peoples. A framework within which law

for healthcare could play their part is required, as is an agreed minimum core of protection.

The impact of mid-twentieth-century American psychology on the discipline has been both far-reaching and intricate, with significant implications for global health disparities. This influence, while instrumental in advancing psychological theories and methodologies, has often resulted in the transplantation of American cultural ideals onto local contexts worldwide. In doing so, it has inadvertently contributed to the erosion of indigenous psychologies and the marginalization of socially relevant ideas tied to health and well-being.

The replication of American cultural ideals onto local contexts has led to a homogenization of psychological approaches, often disregarding the unique cultural, social, and historical dimensions that shape individuals' experiences. This has had profound consequences for health disparities, as the imposition of Western-centric models can undermine the cultural competence required for effective mental health interventions. Local psychologies, deeply rooted in the fabric of diverse societies, contain valuable insights into understanding and addressing mental health issues within specific cultural frameworks.

The erasure of local psychologies and socially relevant ideas has intensified health disparities, as it perpetuates a one-size-fits-all approach to mental health that inadequately addresses the diverse needs of populations worldwide. By sidelining culturally grounded approaches and indigenous knowledge, disparities in access to effective mental health care are exacerbated, leaving marginalized communities further underserved. To achieve equitable mental health outcomes and alleviate disparities, it is imperative for the discipline to engage in cross-cultural collaborations, integrate localized perspectives, and prioritize the preservation of culturally sensitive and contextually relevant psychological practices. By acknowledging and learning from local psychologies, the field can work toward a more inclusive, culturally attuned approach that respects the richness of human diversity and addresses health disparities more effectively.

The exclusion, silencing, invisibility, and inaudibility of scholarly work from the broader global south regions have profound implications, particularly in the realm of Health Justice. This systematic neglect perpetuates a distorted understanding of health issues and undermines efforts to achieve equitable health outcomes worldwide. By marginalizing voices from the global south, critical insights into the multifaceted factors influencing health disparities are lost, resulting in incomplete and sometimes biased approaches to addressing healthcare challenges.

Health Justice, which seeks to ensure fair and equal access to healthcare, is hampered by this exclusion. The experiences, knowledge, and solutions generated in the global south are often unrepresented or dismissed, leading to policies and interventions that are tailored to the realities of only a fraction of the world's population. This can lead to misguided strategies that fail to account for cultural nuances, social determinants, and unique challenges that shape health outcomes in different regions.

To rectify these disparities, it is imperative to amplify the voices of scholars and practitioners from the global south. Their expertise offers invaluable insights into innovative strategies for addressing health inequalities and promoting health justice. Collaborative efforts that recognize the expertise of local communities and incorporate their perspectives can pave the way for more holistic, effective, and culturally appropriate approaches to healthcare. By addressing the systematic distortions caused by the exclusion of global south scholarship, the field of Health Justice can move closer to achieving its fundamental goal of securing health equity for all.

IV.   Objective of Research

A framework of various facets for child healthcare that adhering to human healthcare, protective laws, minimum core rights, impact of progressive realization from the perspective of health is discussed. An analytical study of International Conventions/ Declarations, Constitutional and Statutory aspects with ground realities, is undertaken to find suitable amendments.

V.   Methodology

This study is a mixture of data collected from a variety of sources for the completion of a research paper on child health strategies and interventions from the legal field for the protection and improvement of child healthcare.

VI. Good Health: It's Meaning and Significance

The good health is really significant for all and it include various factors such as- life-style, food habits, hygiene, sanitation, healthcare facilities, etc. The explanation of these above factors are relevant to understand the core concept of patient's privacy of medical and healthcare data security and safety point of view. This flow chart highlight the importance of different factors associated with good health.

The factor of life-style includes the daily work related activities where everyone doing daily tasks which may be belong to business or job activities. These activities put both positive and negative impact on physical and mental health of human being. Work related stress hamper the good health and long sitting job pattern increases the health risks. Long working hours and work on laptop/ desktop in the era of digitalization increase the health hazards. If an individual successful to maintain personal and professional life balance, then it reduces the negative impact on their health via spending time with family and friends, regular exercise and so on.

VII. Innovation in Child Health Strategies/ Healthcare

Innovation is vital to the creation of the evidence base needed to build and enhance the technical elements of effective programme implementation in all parts of child health policy and programme development. A previously unachievable aim can be made possible by a breakthrough diagnostic technology, therapy, or vaccination. New microbial genome sequencing and bioinformatics technologies may make it possible to detect epidemics that are presently undetectable, as well as better prevent and control the spread of infectious illnesses. Science and medicine aren't the only fields

where innovation may be found. Information systems, data collecting, communication strategies, and problem framing innovations can boost political commitment while also being necessary for advancement. Operations innovations can help with programme refinement and enhancement based on real-world experience. Program evaluation innovations can help expand the evidence base for interventions by identifying which ones aren't functioning as predicted and which ones are effective and ready to scale up.

This graphical presentation shows the innovation in healthcare can be achieved via different measures from global level to regional level. There are three different parameters applied here for proper understanding as working on such as- Technological Advancement, New Medicines and Disease Screening. These parameters will help to reduce the risk of communicable and non- communicable diseases.

VIII. Food and Nutrition Linkage with Child Health

From hunger to obesity, chronic disease to climate change, food is at the heart of many major child health challenges. Food policy has largely avoided dealing with these challenges, preferring instead to focus on nutrition, food choice, and biomedical health. Ignoring broader aspects of the food system, such as concerns of ecology and sustainability, limits child health nutrition's understanding.[11]

Nutrition is an important aspect of one's overall health and development. Better nutrition is linked to better health in newborn, child, and mother, stronger immune systems, safer pregnancy and delivery, a decreased risk of non-communicable illnesses including diabetes and cardiovascular disease, and longer life expectancy. People who receive appropriate nourishment are more productive and can help to break the cycle of poverty and hunger over time. Malnutrition, in every form, presents significant threats to human health. Today the world faces a double burden of malnutrition that includes both undernutrition and overweight, especially in low- and middle-income countries. The World Health Organisation is providing scientific advice and decision-making tools

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[11] Caraher, Martin, and John Coveney. "Child health nutrition and food policy." *Child health nutrition* 7, no. 5 (2004): 591-598.

that can help countries take action to address all forms of malnutrition to support health and wellbeing for all, at all ages. This explores the risks posed by all forms of malnutrition, starting from the earliest stages of development, and the responses that the health system can give directly and through its influence on other sectors, particularly the food system.[12] Many child health efforts are based on nutrition as a key cause of disease. Trace minerals or vitamins have been added to the food or water supply as for example-

(a) adding iodine to salt to prevent goitre or, in some remote areas, adding iodine to water to prevent cretinism

(b) regulating fluoride levels in child water systems to reduce the prevalence of dental caries

(c) adding vitamin D to milk to prevent rickets

(d) supplementing refined flours and cereals with Bcomplex vitamins and iron to prevent deficiency diseases such as pellagra.[13]

Natural foods are abundant in a healthy diet. Fruits and vegetables, especially those that are red, orange, or dark green, should make up a significant component of a balanced diet. Whole grains, such as whole wheat and brown rice, should be included in your diet as well. Dairy products for adults should be fat-free or low-fat. Lean meat and chicken, fish, eggs, beans, legumes, and soy products like tofu, as well as unsalted seeds and nuts, are all good sources of protein.[14]

IX. Epistemic in Justice Addressing Child Health Disparities

Addressing epistemic injustice is paramount in the pursuit of rectifying child health disparities. Epistemic injustice refers to the systematic undermining of certain groups'

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[12] https://www.who.int/health-topics/nutrition.

[13] Mahaffey, Kathryn R. "Nutrition and lead: strategies for child health." *Environmental Health Perspectives* 103, no. suppl 6 (1995): 191-196.

[14] https://www.healthline.com/health/food-nutrition#Good.

knowledge and perspectives, which can perpetuate disparities in various fields, including child health. Recognizing and rectifying this form of injustice is crucial for creating equitable healthcare systems that cater to the needs of all children, regardless of their backgrounds. In the realm of child health, epistemic injustice can manifest in several ways. It can involve the dismissal of culturally specific health practices and beliefs held by marginalized communities, or the marginalization of their voices in healthcare decision-making processes. Such practices can lead to inadequate healthcare access, misdiagnoses, and ineffective interventions, exacerbating health disparities among children.

To address child health disparities effectively, there needs to be a concerted effort to dismantle epistemic injustices. This involves elevating the voices and knowledge of marginalized communities, engaging in culturally sensitive healthcare practices, and fostering partnerships that empower communities to actively participate in shaping healthcare policies. By embracing a more inclusive and culturally attuned approach to child health, we can work towards reducing disparities and ensuring that every child has an equal opportunity to lead a healthy and fulfilling life.

X.   Legal Interventions and Child Healthcare Protection/ Advancement

The World Health Organization (WHO) defines health as a condition of complete physical, mental and social well-being, not only the absence of disease. The WHO goes on to say that it is the state's legal responsibility to ensure that all citizens have equal access to "timely, acceptable, and affordable health care of appropriate quality, as well as the underlying determinants of health, such as safe and potable water, sanitation, food, housing, health-related information and education, and gender equality." This right, which is a logical result of supporting child health in India, is guaranteed in many ways under the Indian Constitution.

Part III of the Indian Constitution does not explicitly mention the right to health as a basic fundamental right. However, this has been incorporated into the basic right to life

and personal liberty[15] by judicial interpretation and is now deemed an inseparable aspect of the Right to Life. Human trafficking is prohibited by Article 23 of India's Constitution, which indirectly helps to the protection of the right to health.

The Supreme Court of India has played an important role in safeguarding the child's health. The Supreme Court has frequently stated that the term "life" in Article 21 refers to a humane life, not only survival or animal existence according to the case law of *Francis Coralie* v. *The Administrator, Union Territory of Delhi*.[16] The right to life encompasses a wide range of issues, including the right to a better quality of living, sanitary working conditions, and leisure. As a result, the right to health is an intrinsic and unavoidable aspect of living a decent life. Also, the Supreme Court held that every doctor at government hospital or otherwise has the obligation to provide emergency medical aid and care to the patient for protecting life.[17]

There are specific sections in Indian Penal Code, 1860 where it focussed upon the protection and well-being of human healthcare via specifying offences relating to adulteration of drugs and cosmetics, environment protection, medicines and allied provisions.[18] The below chart shows the relevancy of legal and social interventions to protect the healthcare of the children.

XI.   Concluding Observations

The obligation to protect the right to health requires countries to adopt all legal measures to conform with health rights standards when providing health care services; prevent women from undergoing harmful traditional practices; prohibit female genital mutilation; environmental health and ensure the accountability of health professionals. The improvement and enhancement concerning child health also find a place in India's perspective as per Article 21 of the Constitution of India, 1950 which includes emergency

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[15] Article 21 of the Constitution of India, 1950.
[16] AIR 1981 SC 746.
[17] *Parmanand Katara* v. *Union of India*, AIR 1989 SC 2039.
[18] Chapter XIV "Of Offences Affecting the Child Health, Safety, Convenience, Decency and Morals".

care and medico-legal provisions. There are multifarious specific legislations that safeguard the interest of the people from all around the cornersuch as healthcare, food safety, hygiene, sanitation, etc. Countries have the primary obligation to respect, protect and promote the human health of the people living in their territory and all accountability mechanisms must be accessible, transparent and effective. The implementation of healthcare rights at the domestic level is crucial because international law does not prescribe an exact procedure for domestic mechanisms of redress and accountability.

Bio

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The reproduction of capitalist ideology in professional training in psychology: an auto-ethnographic approach.

Abstract

The purpose of this research was to establish an empirical, analytical, and reflexive approach to the process of ideologically reproducing neoliberal capitalism within professional training in psychology. Ideological reproduction entails the preservation of social, economic, and political conditions that allow the dominant ideology to become the guiding principle in contemporary societies. It analyzed how this phenomenon manifests through classroom discussions, theoretical readings, and methodological practices employed during our training. Nevertheless, the structure of ideological reproduction also contains the potential for ideological rupture, achieved through critical awareness and the acknowledgment of its inherent dangers. To gain an external perspective on the ideological collusion between psychology and neoliberal capitalism,

it argued and reflect using various theoretical resources, including critical psychology, Marxism, Lacanian psychoanalysis, and philosophical studies of ideology, among other perspectives. An autoethnographic analysis was conducted based on personal experience as a psychology undergraduate student. The outcome of this autoethnographic analysis resulted in chapters comprising thematically organized narratives. These include understanding the diverse modes of ideological reproduction of neoliberal capitalism within the university context, exploring ways to disrupt these ideologies through critique, addressing false problems contributing to the ideologization of psychology, and delving into the ontology of contradiction, where criticism isn't a continuous stream. Utilizing the results of this analysis, a proposal is made to initiate a research direction aimed at reimagining the teaching function concerning critical and relativized positioning. This, in turn, will foster the development of an alternative approach to training that counters the influence of neoliberal capitalism.

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Introduction

There is a cultural inclination in the global north that continually emphasizes a return to the inner world, introspection, self-care, and self-love, all driven by the significance and reverence placed upon the so-called "ego" (Lynch & Kalaitzake, 2020). In some respects, this inclination has resulted in a detachment from the "social bond," fostering an unrelenting individualism. This affliction entails alienation and unease, leading to prefer solitude, evading the effort of engaging with others, forsaking the desire for community, and instead opting for solitary gratification. In such a world, who would willingly connect deeply and closely when everyone is viewed as a competitor or adversary, engaged in a perpetual struggle for various forms of power – whether in work, economics, society, culture, or even within families?

Within this framework, sharing the innermost thoughts with potential "adversaries" would expose vulnerabilities. Nevertheless, it is crucial to recognize that this paradigm need not dictate the entire approach to interpersonal interactions. However, the prevailing historical context, shaped by the dominant ideological sphere influenced by neoliberalism in our post-industrial capitalist society, cannot be ignored.

A question that persisted while embarking on the research journey was: why does work often transform into an exhausting and unbearable endeavor? It is hardly coincidental that the critique of political economy, initially articulated by Marx (1859; 1867) with the collaboration and review of Engels, centered precisely on labor exploitation within the capitalist system. Consequently, one must approach with skepticism the moral and religious connotations associated with laziness when it is framed as a sin, which leads to making work an absolute obligation to avoid transgression. Conversely, it is more insightful to perceive creative work beyond its utilitarian duty, akin to Marx's (1844) concept of labor and the species-being. It transcends being mere compensated activity, representing instead humanity's capacity to actively shape our reality.

Delving further, the relationship with work and labor should be explored. How are work roles internalized when people strive to emulate those they admire or perceive as successful for their monetary gains? In other words, work becomes a paid job whose sole purpose is to satisfy not only primary needs, but also symbolic needs through the money —i.e., recognition, power and guarantee of systematic access to various economic and cultural privileges (Bourdieu & Passeron, 1970). Although it is recognized that money cannot buy everything, everyday actions often contradict this notion, revealing the unconscious facets of ideology as expounded by Žižek (1989). Consequently, it becomes imperative to inquire about the aspects that remain immune to monetary influence or capitalization, those subjective costs sacrificed on the altar of capitalism's progress, namely human life.

Revisiting the Lacanian notion that "there is no progress... what is gained on one side is lost on the other" (Lacan, 1991, p. 122), it can be discerned that exploitation extends beyond the conventional portrayal: an underpaid laborer and a capitalist capitalizing on marginal production costs (Dowding, 2011). This interpretation contends that even with substantially fair wages, capitalism's exploitation lies in the impossibility of equating money with the joy of life surrendered during each workday (Marx, 1867). Life cannot be quantified as a salary; it defies logical equivalence. The reduction of life to monetary transactions presents a disheartening, even melancholic, scenario, elucidating why the meanings of life nested within capitalist logic frequently prove fragile.

In the review of existing literature, it becomes apparent that these economic and political structures exert undue influence on institutional practices within academia, such as teaching and academic research (e.g., Mulya, 2016). This influence extends to professional training in psychology, contributing to academic unrest (Gezgin, 2019), the commercialization of psychological clinics (Dudley, 2017), and the persistence of positivist epistemology and quantitative fixation (Keast, 2020). Nonetheless, there

exists a theoretical void concerning the process of ideological reproduction within undergraduate professional training. Therefore, the aim was to scrutinize the reproduction of capitalist ideology within instructional practices, both within and beyond the classroom setting. Through autoethnographic writing was crafted an account of ideological reproduction within the materiality of language, using critique to illuminate latent phenomena.

This paper represents a brief review of the author's (2023) master's thesis, which delves deeply into each of the processes of ideological reproduction of neoliberal capitalism described, as well as in-depth discussions on ideological rupture. In this sense, the article will expose two modalities of ideological reproduction in professional training in psychology: adaptationism and criticism as a discontinuous flow, which were considered relevant to share with the reader. Also included are some general conclusions of the findings based on the methodological and theoretical scopes and limitations.

Methodology

The auto-etnography, according to Ellis, et al. (2011, p. 273) it's an "approach to research and writing that seeks to describe and systematically analyze personal experience in order to understand cultural experience". The autoethnographic study was conducted retrospectively, drawing from personal experiences within the psychology program at the Universidad Autónoma de Aguascalientes (UAA), a mexican public university. In addition to personal encounters, documentary research was undertaken, mainly through Scopus and Google Scholar engines using keywords, like psychology, training, higher education in combination with capitalism and neoliberalism; curricula of the UAA were scrutinized searching for terms related to work logic, incomes, investment, and subtle topics like classism, normalization, etc.; local news and historical records were examined in order to obtain the idiosyncratic context of the city of Aguascalientes (e.g. Ramos, 2016); lastly, content notes and lectures, curricula of the degree were reviewed recovering the same themes, and discussions were engaged with teachers, alumni and fellow students to contrast their own version of the matters. Subsequently, a narrative was crafted, focusing on contextual elements, characterizing and dissecting the various agents, their interactions, the relevance to the central theme of the research, emphasizing the author's standpoint.

The subsequent phase involved the construction of a discussion and theoretical reflection based on these accounts. The approach primarily adopted a critical perspective, delving into issues already explored by different authors, while maintaining an ongoing dialogue with their concepts. It was found substantial alignment with the Lacanian-Marxist viewpoints of Mexican scholar David Pavón-

Cuéllar and British theorist Ian Parker because moreover the specialized critique to the psychology, these authors recover simultaneously the relation between the social, cultural and language structure and conditions and the process of subjectivity. This engagement made it possible to navigate complex problems while endorsing and extending their theories in the professional training in psychology. Ultimately, the autoethnographic endeavor facilitated a nuanced exploration of the subject matter, enabling to transcend the surface and delve into the core of these issues. By applying critical lenses and engaging with established scholarship, a contribution is sought to be made to the ongoing discourse surrounding ideological reproduction and its impact on professional training in psychology.

Account on adaptationism

In general, many of the modalities of ideological reproduction are mediated by the depoliticization of theoretical discussions and the absence of critical reflection on psychological practices (Lazo-Martínez, 2023). This occurs when an excessive emphasis is placed on the idealistic aspects of the models and methodologies, leading to disregard the political, historical, and cultural dimensions of the thought processes and interactions with the individuals psychologists serve. This phenomenon is especially evident in the case of psychological adaptationism.

Psychological adaptation stands as a fundamental pillar within the realm of psychology, particularly in evolutionary or developmental psychology. It serves as a benchmark for gauging an individual's ability to effectively integrate into their environment (e.g., Hartmann, 1958; Lazarus, 1991). Adaptation, understood as adaptability, may refer to the flexible capacity humans have as a species to adapt to different contingencies. However, there are cases where the environment to which it is intended to fit is inherently problematic. —i.e., a world structured around relentless labor to generate profit—. Regardless of whether this context demands aggressive, competitive, or self-centered attributes, these prevailing conditions are accepted as the norm, because the adaptation is considered a natural process of the human being. Thus, throughout the psychological training at the UAA, frequently was encountered a mode of pseudo-scientific psychology, its ethical foundation rooted in intervention neutrality, thus securing ideological endorsement of essentialism and perpetuating the capitalist status quo.

Commonly, can be encountered psychologically infused popular statements such as: "environments rarely change, it's simpler to influence individual will." This statement is made within a psychologized realm, where the position is taken that one must strive to adapt to the prevailing conditions, i.e., "if you wish to change the world, start by changing yourself." This sentiment was echoed in various forms during the "Psychological development in childhood" coursework, often subtly implying that an

individual's repertoire of aggressive behaviors should not be eliminated in a community workshop, as this might render them vulnerable to the prison environment. The implicit theoretical-practical lesson was to focus solely on the individual and their behaviors, rather than to encourage a broader approach involving the entire prison population and not just a small intervention group.

This pervasive metaphor underscored in the formative experience as a psychology student at the UAA, since it was instructed to align (adapt) with the normalized working conditions in institutional settings such as schools, companies, so the professional psychologist gets used to operate within existing constraints, devoid of interdisciplinary collaboration with other educators, authorities or relatives of the people with whom they intervene. In short, the most methods of the psychology degree at UAA were narrowly directed toward individual intervention, encapsulating the prevalent mindset in professional education.

This scenario unfolded during a classroom session where encountered a recurrence of the same rhetorical concepts from the earlier sentences (e.g., "change yourself instead"). However, these notions were conveyed in a more nuanced and covert manner. The underlying message was clear: refrain from eliminating aggressive behaviors from the repertoire of individuals participating in community workshops, however ideological reproduction is not so obvious at first glance but emerges with the critique.

The following is an extract translated from the Spanish version of the above-mentioned account:

The professor told us that a group of psychologists intervened with some inmates in the Aguascalientes prison to encourage the reduction of behavioral strategies involving instrumental aggression. However, these inmates soon complained to the psychologists that these strategies were not working because they were being taken advantage of. The professor argued that this was because the inmates intervened in the workshop, lacking the adaptive resource that aggression provides, had lost the skills necessary to be able to defend themselves against mistreatment or abuse by other inmates, thus making them a vulnerable target for systematic abuse in prison. The conclusion the professor gave us was that: you cannot "take away" a prisoner's behavioral and cognitive resource of aggression because you will "de-adapt" him from his "normal" environment and put them in a situation of vulnerability of his own "survival". Personally, at the time, it made sense to consider that there are times when we cannot try to eliminate that which, according to our moral criteria, is negative because of the harm it implies for others...

In other words, the realism of applied research was not addressed during the lecturer's presentation and what we were left with was the assertion that we as psychologists "adapt" in our work and learn to work with the tools at our disposal, i.e., the psychosocial context of the people. (Lazo-Martínez, 2023, pp. 58-59)

This ethos centered on the individual and their adaptation came to characterize the personal formative experience as a budding psychologist at UAA. Suspicion must be maintained because psychology (in itself), as an idea, hence, as an ideology does not enjoy a revolutionary character, due to the fact that it seeks to solve the pre-existing faults of capitalism in such a way that the solutions are always found in the individuals (Parker, 2007).

Account on ideological rupture and its limits

The counterpart to ideological reproduction is characterized by ideological rupture. Within the realm of professional training, certain phenomena act as countervailing forces against the prevailing dominant ideology (Lazo-Martínez, 2023). An example of this can be seen in "repoliticized discussions with theoretical perspectives outside of psychology" (pp.104-107). However, it's crucial to note that this critical approach cannot be consistently maintained. An illustrative case is evident in one particular class, where there were instances of open critique concerning adolescent consumerism perpetuated by an insatiable market. Paradoxically, in the blink of an eye, the same class could pivot dramatically towards normativity, asserting the necessity of employing methods that address patients' simplest issues in clinical practice, a strategy aimed at retaining clients and showcasing professional efficacy (p. 115-123).

This dichotomy highlights a noteworthy reality, despite the aspirations for unwavering criticality, there are instances where dissent is simply unfeasible. As highlighted by Dudley (2017), striving to be excessively critical, not only of the methodologies and knowledge paradigms but also in the denunciation of structural and social injustices, places the scholars at the perilous risk of being branded as "mavericks" (p. 50) within the institutional frameworks that encompass them. This limitation on the capacity for a critical stance is interconnected with concepts such as Mark Fisher's (2009) "Capitalist Realism". Fisher challenges the normalized vision to question whether it should be unquestioningly accepted the pragmatic narrative that "there is no alternative." Moreover, Fisher introduces to the prevalent sentiment captured by the popular adage by Jameson/Zizek: "It's easier to imagine the end of the world than the end of capitalism" (p. 2), representing the pragmatic and pessimistic latent aspect of the dominant ideology.

This complex interplay between ideological reproduction and ideological rupture, criticality and limitation, highlights the multifaceted dynamics underlying the professional training within psychology and the intricate day by day relationship between ideology, theory and practice, where two aphorisms come into play in the operation of the role as psychologist under a neoliberal capitalist scheme: it is not known but it is done; and even when it is well known, it is still done.

Conclusions

It's important to emphasize that teachers should not be regarded as mere scapegoats to bear the blame in this context. As outlined in the research, many of these educators cautioned in various ways about the labor-related challenges confronting psychologists. The complexities and difficulties of this situation are versatile, as indicated by the state of the art. Furthermore, these challenges are deeply intertwined with the configuration of work within the capitalist system. Within such a framework, critique might hold appeal, but the practicality of sustaining oneself is a pressing reality; this allure is precisely what perpetuates alienated labor. The necessity to meet essential needs, which are not universally ensured as rights, can often lead down a path that aligns with this reality.

It is essential to not succumb to the narrative of capitalist realism. The educators or teachers bear a dual responsibility: to resist over-idealizing their roles as lecturers and to humbly acknowledge their accomplishments, not solely in pedagogical terms but also regarding their contributions to institutional resistance. Their focus should not solely revolve around striving to become superlative educators with the highest audience retention rates and optimal knowledge transmission. Instead, the priority lies in recognizing the significance of their influence, taking their words and actions earnestly, and delivering messages that are not rooted in pessimism but in realism and politicization concerning transformation and collective alternatives.

An autoethnographic approach such as the present thesis refers to certain margins and difficulties to be overcome. Rather than speaking of limitations regarding the type of data, what is particularly complicated is to cross the line between the public and the private, to externalize certain episodes in which the author is more intensely involved affectively. The value of the text lies in the very way of telling the story of reproduction from personal experience: how the dominant ideology is reproduced during the training as a psychologist. In what was said would be how it was said and why it was said, the truth would be contained-in-itself, it would not be in another interpretative level (there is no metalanguage) of verisimilitude but in the very act of saying it, of telling it in its own way. The form is not separated from the content and, therefore, in this point lies its radical potency. In Lacan's (1972) words it can be said that:

The whole truth is what cannot be told. It is what can only be told on the condition that one doesn't push it to the edge, that one only half-tells (mi-dire) it (p. 92).

With respect to the reflective and theoretical lines presented, there are still pending to deepen them and to explore others that are just emerging in an incipient way, such as the possible evolutions of capitalism from its concrete effects. There is a need to go further, especially from an analysis of the formative process, both on the side of the student and the teacher, that can integrate the thought and power of Lacanian psychoanalysis with Marxism, an integration without synthesis but as a homology (Van der Plas et al., 2022). Lacanian psychoanalysis as a theory critical of psychology and as a way of de-ideologizing the interpretations of a classical structuralist Marxism and, on the contrary, that seeks to reinforce the sharpness that Marx had to anticipate and understand concepts proper to the subject as a set of social relations. In turn, a Marxist reading allows to break with capitalism and with a possible psychologization of the Lacanian ideas of the economic and historical structure of the conflict dimension.

The ultimate lesson is not one of discouragement but of perseverance – to continue kindling the spark that affirms the existence of alternatives. Even in the face of individual limitations in their realm of influence, the scholars have the potential to ignite collective inspirations within education, countering the hegemonic forces and channeling their discomfort towards non-conformity with the so-called "natural state of things." This call to action urges to uphold the belief that not everything is confined to the prevailing status quo, and that through concerted effort, they can effect on change and reshape the current narrative of the north and occidental world in the professional formation in psychology.

Bio

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"I can be a man because any gangster is not a man": Challenging stigmatizing narratives around 'coloured' masculinities.

Abstract.

This paper explores the lives of twelve men who identify as 'coloured' residing in Bishop Lavis, Cape Town, South Africa. A low-income area situated on the Cape Flats. In this paper, the term 'coloured' is in inverted comma's to problematised the term and to acknowledges that the term is an apartheid constructed term. Much work on 'coloured' men from disadvantaged areas, has reproduced colonial stereotyped narratives about 'coloured' men as gangsters, drunkards, and absent fathers. In understanding their experiences, the author argues that to produce holistic knowledges that counter colonial hegemonic discourses about raced bodies, it requires researchers to do research differently and apply more transformative methods and theories. Narrative interviews alongside an intersectional analysis were used to understand how 'coloured' men talk about their experiences in post-apartheid South Africa. In the interviews, the men show that their experiences are intersectional. When given the platform, they produced alternative narratives about what it means to be a 'coloured' man from Bishop Lavis, narratives that challenges the hegemonic narratives that exist.This paper takes an intersectional, narrative perspective to understand the experiences of 'coloured' men who reside in the low-income area of Bishop Lavis, Cape Town. It begins with a broad discussion of the term 'coloured and then follows with why it is important to research 'coloured' masculinities, particularly alternative masculinities that has surfaced in post-apartheid South Africa. The methodology, narrative approach, is unpacked and two themes are developed in the paper: Redoing 'coloured' masculinities: challenging stereotypes and Local masculinities, not all 'coloured' men are violent, alcoholic, absent fathers. The paper ends with a discussion on the implications of the results and the importance of doing research differently, to not reproduce colonial stereotypes.

Key words: Narrative, colonial, masculinities, hegemony, stigma.

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A case for researching 'coloured' masculinities.

Much research on men and masculinities in South Africa and on the African continent, has focused predominantly on black African men, with minimal research on 'coloured' and 'mixed-race' masculinities in Africa. This research aimed to contribute to the minimal body of work by focusing on the nuances in 'coloured' masculinities.

The term 'coloured' came as a result of the Group Population Act of 1950, which saw racial identities becoming entrenched in the public discourse and popular culture (Adhikari, 2005; 2006; Isaacs-Martin, 2014; Petrus & Isaacs-Martin, 2012). A 'coloured' person was defined as someone who is not white or a black African (Adhikari, 2005). 'Coloured' people particularly 'coloured' men, were and continue to be vulnerable to negative stereotyping within a popular mindset, increasingly influenced by racist assumptions (Adhikari, 2005; 2006; February , 2014; Isaacs-Martin, 2014; Petrus & Isaacs-Martin, 2012; Nilsson, 2016). Isaacs-Martin (2014) argued that 'coloured' identities continue to be linked to negative stereotypes. Many people fail to understand the complexities of 'coloured' identities and instead continue to view 'coloured' identities as fixed and homogeneous.

These negative racial stereotyping continue in contemporary times. Much knowledge produced on 'coloured' masculinities has been from white scholars: Cooper, 2009, 2010; Cooper & Foster, 2008; Dixon, Tredoux, Durrheim and Foster, 1994; Helman, Malherbe & Kaminer, 2018; Lamb, 2017; Mager, 2010; Marais, 2017, Meyer and Tredoux, 2016, and Steinberg, 2004 are just a few examples. The researcher's race often seems to shape the kinds of narratives that are presented on 'coloured' masculinities and put into the

public discourse. Biko (1977) stated that "colonialism is never fully content with just controlling black[19] bodies, but they want to write about black people's past and disfigure and distort it" (p.17). This argument is relevant today, as well. One could argue (by pointing to evidence) that the work that white people produce about 'colouredness' is problematic for the stereotypes they produce.

Cooper (2009) and Cooper and Foster (2008), both white scholars, emphasised the link between 'coloured' masculinities and gang membership arguing that gang membership was a "rite of passage" for 'coloured' men. This, they argue resulted in men being subjected to violence and forced into using violence to become and stay members. Samara (2011) found that perceptions around what it meant to be a 'coloured' man was linked to gangsterism and substance abuse. 'Coloured' men were found to have the highest alcoholism rate than other groups (Mager, 2010), and gangsterism and gang wars were shown to be on the increase (Lamb, 2017). Research done by Meyer and Tredoux (2016) found the 'Cape coloured' accent to be associated with crime and rated 'more guilty' than the English accent. This was argued to be the case because the group was associated with gangs, crime and substance abuse (Meyer & Tredoux, 2016). This group is stigmatised and portrayed as a homogenous group through media platforms and throughout literature and academic research that continue to group all 'coloured' people and their accents as the same and deviant. This complex group of people are reduced to negative stereotypes, and people become "gangsters and violent thugs, promiscuous and lewd, uneducated, loud, constantly drinking and drugging, and with no front teeth…they are the 'messed up race' in the racist's imagination" (Bowler, 2016, p.1). These stereotypes are predominantly placed onto young 'coloured' men, who continue to face many challenges.

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[19] Black in this paper refers to every person of colour

In this paper, I hope to show the complexities in 'coloured' men's gender subjectivities, by using an intersectional approach, where men's experiences and contexts are understood holistically. Scholars such as Boonzaier *et al*. (in press), Boonzaier and van Niekerk (2019) and Dery and Apusigah (2020), all black scholars, have used transformative research methods namely decolonial, intersectional and African-centred frameworks, to reimagine black masculinities and move away from colonial reimaginations of black men that constantly construct them as the problem.

Towards alternative 'coloured' masculinities

Van Niekerk (2019) problematised how public and research discourse have positioned poor 'coloured' – and more broadly, black – masculinities as "homogenised, pathologised and conflated with criminality, locating their very identities as risk factors for becoming perpetrators of violence against women" (p. 179). Malinga and Ratele (2018) showed through their research how black men were imagining and embracing other more positive forms of doing masculinity. They argued for the importance of paying attention to the positive masculinities and emotions of black men and "move towards destabilizing the risk - and- deficit studies of the negative construction of young, poor black men" (Malinga & Ratele, 2018, p.288). Gqola (2007) argued that wealthy and white men also use violence, not only poor black men. However, these narratives of wealthy and white men who use violence are not showed in the literature, media or popular discourse. Despite this not being the case, most work on violence focuses on poor black participants from historically designated areas for black people, thus positioning these areas as the only spaces where violence occurs Boonzaier (2018).

When researchers apply critical ways of researching black men, then we allow for the reimagining of black masculinities, narratives that challenge dominant ways of 'doing gender' (Anderson, 2009a, 2010; Cooper & Foster, 2008; Malinga & Ratele, 2014; Salo, 2007; Walker, 2005). Salo (2007) found that within Manenberg, a historically designated area for 'coloured' people, there were men who rejected gangsterism. Some of her

participants, through living disciplined religious lives, displayed their toughness. Anderson (2009a, 2010) found similar results with his participants who were young 'coloured' men from Wentworth in Durban, an area with a bad reputation. He found that, despite the high prevalence of violent gang cultures present in Wentworth, these young men were displaying varied patterns of masculinity which were not violent. These men rejected gangsterism and violence and instead turned to religion as more peaceful ways of 'doing gender'. Helman *et al.* (2018) who did work with young 'coloured', working-class men on fatherhood in a high-violence community showed how men who are constructed as absent or bad fathers spoke back and provided alternative narratives. The men showed how they and other fathers in the community were emotionally engaged in their children's lives, how they shared in the childcare, and actively helped with housework and taking responsibility. Alternative masculinities, that challenge dominant notions of what it means to be a 'coloured' man, have started to emerge. These narratives show that 'coloured' men are not a homogeneous group and we should stop presenting them as such.

Narrative methodology

This research utilized a narrative methodological approach, which is interested in how the men speak about themselves, how they use language, how they come to view the world and themselves in that world (Crossley, 2000). This research aimed to produce more holistic narratives around 'coloured' men's experiences and thus, narrative interviews alongside an intersectional analysis allowed for such narratives to emerge. The narrative approach was appropriate for this research as it creates an enabling space for the men to share nuanced narratives around 'coloured' masculinities. Sonn, Stevens and Duncan (2013) further argue that a narrative approach is an empowering approach that challenges power dynamics in the interview space, that produces accountable forms of knowledge and provides a space for nuanced narratives to emerge. Narrative interviews also provide a space for validating one's experiences of oppression and

understanding how it is situated within a broader set of collective experiences (Stevens *et al.,* 2013). It is also participant led and the questions asked where open-ended. The main questions posed to participants were what makes them men, what are their experiences of being 'coloured' men in Bishop Lavis and what do they want others to know about 'coloured' men.

The participants narratives are seen as a platform for participants to make sense and give meaning to their experiences, their pasts, their world, and certain events (Crossley, 2003).

Participants choose to tell particular narratives depending on who the audience is (Bamberg, 2004). The men in this study used the narrative interview as a space to make sense and speak back against and challenge hegemonic narratives that exist around them. This was seen in Peters *et al.* (2019) work with male sex workers, who used the narrative interview space to create dignified masculine identities. Bamberg's (2004a, 2004b) work with 15-year-old boys showed how the young men used their narratives to construct favourable masculine identities for themselves. Through the narratives that people choose to tell, they often perform a preferred version of themselves (Riessman, 2002). Narrative theorists acknowledge that narratives are produced within societal contexts, thus, the stories told to us, tell us about both the narrator and their society.

Data Collection

Twelve individual life history interviews were conducted with 'coloured' men who grew up and continue to live in Bishop Lavis, Cape Town. The men were aged between 18 and 60 years old. Life history interviews allow for holistic narratives to surface about participants experience and capture the fluidity of identities (Riesman, 2008). The questions posed to the participants were exploratory and wanted to understand how participants spoke about and constructed their racial and gendered identities. Narrative interviews provide a useful way of exploring the complex and contradictory

ways in which people create their identities (Crossley, 2003). The narrative interview also allows the researcher to become a facilitator of the process (assuming the position of non-expert) instead of becoming the leader (assuming the position of the expert) (Riessman, 2008).

Data analysis

A thematic narrative analysis (TNA) was utilized in this study, as described by Riessman (2008), to make sense of the data. With this analysis method, the researcher looks for shared narratives and themes among participants narratives. The researcher focuses on what participants are narrating. TNA foregrounds the researcher's reading of the stories they heard (Wiles, Rosenberg & Kearns, 2005). It is an effective analysis tool for understanding data and providing the researcher with opportunity to compare the data and find similarities and differences that exist within the data (Wiles *et al*., 2005). Moreover, a thematic narrative analysis allowed me to theorise across several interviews and see how 'coloured' men co-construct and give meaning to the events they narrate (Riessman, 2008).

Additionally, an intersectional lens was used alongside the TNA, to move away from reproducing homogeneous narratives about 'coloured' men. An intersectional analysis acknowledges how one's race, class, gender, and other identities shape one's lived experiences (Boonzaier & van Niekerk, 2018, Peters et al., 2019). No homogeneous standpoint or experience of being black exists (Collins, 2000), thus, one's racial identity cannot be analysed as separate to one's class or other identities since they are entangled and influence each other for example. An intersectional approach allows one to understand and acknowledge the complex interplay between race, class, gender, and other identities. It helps us to tell more holistic narratives, which allow for more humane ways of understanding people's lived experiences (Collins,2000; Peters et al., 2019).

Redoing 'coloured' masculinities: Challenging stereotypes

In this section I explore, how through their narratives of being 'coloured' men, participants challenge racial stereotypes, and show that 'coloured' men are not a homogeneous group. These narratives show how the interplay between race, class and gender produce experiences of racial stereotyping. These narratives were like the narratives told by the 'coloured' men in Salo (2007) research, where she found that within Manenberg, a historically designated area for 'coloured' people, 'coloured' men were rejecting gangsterism. Anderson (2009a, 2010) found similar results with his participants who were young 'coloured' men from Wentworth in Durban, an area with a bad reputation and high prevalence for gang cultures, choosing to not be gangsters or violent. Their narratives showed that they are more than just gangsters and thieves. The men used their narratives to gain respectability by distancing themselves from the "bad coloureds" and show that not all 'coloured' people are the same.

> Michael: The thing is stereotypes, people can judge you just by the book, they judge you by your face, now a black sees us and says oh there is a coloured and he thinks he will shoot me or take my money but not all 'coloureds' are, so you see. There is good and bad, so basically the thing is you cannot judge a book by its cover only because he is a coloured, no. Once I went to the beach and there were two people sitting there and they were white, and I went up to them, they didn't do anything, they just stood there in shock. They asked me what you going to do now, you going to rob us or something and I just came to tell them that their child is in the water, is it your child. But they thought oh my word he is going to kidnap us or something, but I was just telling them that their child is in the water and might drown or something... They are, they, they are wiping a bad image onto coloureds.

> Liam: (...) let me make a small example now you see us men, now we went walking in Sea point, now there are a lot of white people there, if that white people saw us walking towards them then they would take out their bags and put it under their arms... Or they say here are the 'coloureds' or so, they look at us and put stereotypes on us

Michael and Liam noted how 'coloured' people were characterised as a homogeneous group and perceived in a negative way by other racial groups (Isaacs-Martin, 2014;

Petrus & Isaacs-Martin, 2012; Samson, 2007; Mthembu, 2015; Yarwood, 2011). Their talk reflected perceptions of Du Bois's (1903/1989) double-consciousness. He argued that stigmatised groups are aware of how they are perceived by others. Michael noted how people constructed 'coloured' men as thieves, murderers, and kidnappers "he will shoot him, or take my money", while Liam noted how white people would hide their belongings when they saw 'coloured' people. In most of the interviews, the men constructed a good and bad 'coloured', and on that spectrum, they stated that they were good 'coloured' men and gave stories of how they did not do those things others accuse them of doing. The men therefore positioned themselves as respectable 'coloureds' by distancing themselves from the bad 'coloureds' who do all those negative things. van Niekerk (2019) found this practice of producing respectability to be common amongst her participants who created a bad them versus a good us.

The men also used the narrative interview to challenge the narrative that all 'coloured' men are gangsters:

> Simone: Yes, yes and for you what makes somebody a man? You said your friends said when you went to play soccer that you were a *moffie*, why did they say you're a *moffie?*
> Eddie: I'm going to answer that question very sweet and short. They said I'm a *moffie* because I'm going to play soccer now, because I don't want to get involved in their gangsterism.
> Simone: Oh, so now you're not man enough almost?
> Eddie: I can be a man because any gangster is not a man because he can't defend himself. He goes out and shoots someone, he's now that guy (…) I don't want to be with them because they're like men. They can do things, they rob people, and they can stab people (…) That makes you no man because any gangster is not a man, he pretends. You catch him alone, you beat him up and he goes and fetches his friends and he wants to kill you.

Moffie is a derogatory Afrikaans term for a homosexual or a feminine masculinity. By choosing not to become a gangster or use violence and instead play soccer, Eddie's performance of masculinity was considered outside the respected form of doing masculinity in the area (van Niekerk & Boonzaier, 2015). Research has found that men avoided being positioned as *moffies* as it was more offensive than being called gay

(Gibson & Lindegaard, 2007; Ratele, 2007). This narrative was told to reassert his masculinity despite not using violence or becoming a gangster. He used his narrative to challenge hegemonic 'coloured' masculinities where gangsterism and the use of violence is seen as making one a man, but he stated that it does not make you a man, only a coward because you need your friends to help you gain respect through violence and instilling fear. The participants in my study instead positioned gangsters as *moffies:*

> Simone: Okay, so for you do you see men that go into gangsterism as men, are they men to you?
>
> Paul: No, they are not men, they say they are moffies. I don't believe in gangsterism cause they say if you belong to a gang you an ou (man) but in a couple of hours something can happen to that you, you are not a man

All my participants in my research constructed gangsterism and violence as cowardly, and men who did either were constructed as *moffies* and bad men. Throughout the interviews, the men continually distanced themselves from anything bad and deviant and constructed themselves as respectable men. In doing so, we can see how hegemony is fluid and changing within local contexts (Connell, 1995). There were men, like in my research, who renounced violence and rejected gangsterism. This was also seen in van Niekerk's (2019) research, where her participants used their narratives to construct respectable and good masculinities.

The men were aware of how they are seen in the country where public and research discourse have and continued to position poor 'coloured', and more broadly, black masculinities, as deviant and homogenised, suggesting that their identities put them at-risk of becoming perpetrators of violence (Abrahams *et al*., 2006; Boonzaier, 2018; Choi & Ting, 2008; Jewkes *et al*., 2009; Peters & Bawa, 2012; Sawyer-Kurian *et al*., 2009).

Their narratives are a way for them to speak back to those narratives and show new ways to imagine being a 'coloured' man.

Local masculinities: Not all 'coloured' men are violent, alcoholic, absent fathers.

Many theorists argue that the decades of oppression, lack of resources, and trauma left from the forced removals have left deep scars in the people and communities on the Cape Flats, and these have manifested in many ways, such as high crime rates and abuse of substances (Asante & Lentoor, 2017; Dhupelia-Mesthrie, 2000, 2014; MacMaster, 2009; Trotter, 2009). This section will unpack how men use their talk to imagine and construct non-violent 'coloured' masculinities, who do drink and are present fathers.

Much research has found a strong association between alcohol, substance abuse and violence (Abrahams *et al.*, 2006; Boonzaier, 2005; Jewkes, 2002). Mager (2010) proposes that while drinking alcohol may influence the occurrence of domestic violence, it should be understood at the personal, structural, and cultural levels, which offer a more holistic exploration of the ways in which male dominance may operate in and across various groups. From the men's narratives, they told me that substance abuse is everywhere in Bishop Lavis and escaping that lifestyle is nearly impossible as a young man. Research has suggested that violence, substance abuse and alcohol abuse is 'coloured' culture and that these substances were used for a variety of reasons, such as relaxing and escaping the stresses of life. The men also showed the consequences of alcohol and drug use. They used their talk to construct alcohol and drugs as causing violence in the area:

By taking responsibility for their children and claiming fatherhood, these men, who are marginalised by their race and class, could be 'doing gender' through fatherhood (Salo, 2004). These men cast fatherhood as a site to challenge stereotypes of irresponsible 'coloured' men and absent fathers:

Simone: So, what kind of fathers do you want to be for your children?

Brandon: You must be there for them ...money can't buy love... I look after my own children, that's a real father, do you see now...

>Mark: If you want to be a man and you make a child then you must take full responsibility for that child and he must be a role model for his children so that they can look up to him, not be a bad influence on the child

In their narratives, the men continued to position themselves as "real fathers" because they "look after their children" and take responsibility for their children unlike their own fathers. They all constructed good fathers as being good role models to their children. Although they did not have the means to adequately provide for their children, the men positioned good fatherhood as being present and "not about money". These narratives could be a way for the men to renegotiate their fatherhood and challenge narratives that suggest all 'coloured' men to be absent fathers.

This section looked at how men in this research used their narratives to speak back to these dominant narratives that construct 'coloured' men as absent fathers who are violent and alcoholics. This research findings presented were thus in line with a few local studies that are beginning to challenge the unidimensional and 'blaming' discourse around black fathers in South Africa, documenting multiple ways in which black fathers and father-figures do care and play a role in their children's lives (see, e.g. Enderstein & Boonzaier, 2015; Hartley, 2014; Helman et al., 2018; Swartz & Bhana, 2009).

>Michael: Real men don't abuse women because guys who are real men don't abuse anyone so, I think that is part of it, taking responsibility and always being there...I saw my father abusing my mother. Yah, I think, uhm what I am actually trying to say is, men who are real don't abuse women because they came out of a woman, so why abuse women, you know...I am a man, I am a man and if you want to settle something, just talk, just talk.

Simone: You know I am going to ask how your father was the problem?

Liam: (...) okay he was on drugs when I was younger 8, 9, 10 and I would see how he beat up my mother, you see now, and yoh, it made me feel bad for not being able to help my mom.

Both men spoke about witnessing violence by their parents who were either drunk or high. Nigel showed how he left behind alcohol and taught his son to also be a better man and one who does not hurt women:

Nigel: ... The extent whereas I grew up me and my dad had a lot of fights over that so I kind of dislike males that lift their hands for females, so when I stopped drinking, I never ever lifted a finger for females. I would rather walk out of the argument, or I'd rather avoid your inner argument, but I know I'm not going to interact in an argument because I know it's going to worsen things so the same principles of never lifting your hand for females, I teach my son.

Simone: So, to you real men are not abusers?

Nigel: Yes, they should be the protectors of the family, not the threat to the family, you should be the one where they get comfort or whatever you shouldn't be the one, they would want to avoid.

Many theorists have tried to understand men's violence against women. These factors include structural, gendered and racialised inequalities; a long history of violence as a result of colonialism and apartheid; and almost normative use of violence as a means of resolving conflict and gaining respectability (Gopal & Chetty, 2006; Jewkes & Morrell, 2010; Morrell, 2001). Exerting violence over women has become a tool men use to do their gender, especially when they feel emasculated or that their masculinity is being questioned (Boonzaier, 2005; Peters *et al.*, 2019). In all my interviews, the men positioned themselves as non-violent men and argued that any man who abused a

woman was not a real man. Michael said that men came out of women so they should not be harming women.

Many of the men in my study decided to be non-violent men, as seen in all the narratives where men positioned women abusers as not real men, thus challenging the narrative that 'coloured' men are violent. Eighty percent of the men in my study, like Nigel, gave up drinking or never drank or used drugs of any kind. The men used their talk to imagine new ways of doing 'coloured' masculinity, which challenged the one-dimensional narratives.

The historical and social perceptions of 'coloured' men have often painted them as violent, crude, socially and physically absent, and irresponsible fathers (Anderson, 2009a, 2010; Salo, 2004). Much of the research has focused on the high absenteeism rates amongst 'coloured' men, as up to 48 per cent of families are without a father Posel and Devey (2006). This high absenteeism rate was largely due to historical race and labour practices. The apartheid regime disrupted family life for many South Africans and led to a "crisis of care" for children in the country (Budlender & Lund, 2011, p. 926).

Fathering is understood here as the parental practices that are associated with male-bodied persons, is shaped by and through these processes (Lupton & Barclay, 1997).

> Michael: Well, it's quite an honour to be a father because at the beginning it was hard you know, the crying and staying awake, and all of that but it was quite an achievement for me because I did it, after all in the child's baby years. So, I was there even despite it all, so I am actually a proud father.

Taking responsibility for one's child started by taking ownership of one's child and making sure every aspect of their life is looked after not only their physical needs:

Paul: So, it's not just about making children and having sex, and if you have children to take full responsibility for that child. Emotionally, care for their body, spiritually, it's a lot you must put into a child.

Existing research tends to cast 'coloured' men as uninvolved and often absent fathers, who deny their responsibility of raising their children (Anderson, 2009a, Salo, 2004). The narratives from the men in this study, both young and old, contradict this view by showing how they took responsibility for their actions and chose to raise their children (Hartley, 2014). They actively renegotiate their masculine identity by choice to take responsibility for their children (Enderstein & Boonzaier, 2015; Hartley, 2014; Swartz & Bhana, 2009).

Conclusion

Critical masculinities studies have revealed that the characteristics that constitute hegemonic masculinity are shifting, providing evidence that a new, more emotionally expressive egalitarian man is emerging as idealised, particularly in the Global North (Anderson & McCormack, 2016; Hearn & Morrell, 2012). My research, which is situated in the Global South, has contributed to such discourses of more emotionally expressive men who are challenging the status quo of hegemony in 'coloured' masculinity. Unlike most research that found poor, unemployed men resorting to violence to reclaim their masculinity (Boonzaier, 2005; Cooper & Foster, 2008; Peters & Bawa, 2012; Peters et al., 2019), these research findings suggest that this group of marginalised men, despite their situations, are refusing to be violent and are choosing to do masculinity differently. Men's expressions of non-violence also signal acts of agency in post-apartheid South Africa, men know the stigmatisation attached to being a 'coloured' man from a marginalised community and used the interview space to speak back to those one-sided narratives.

The findings showed that this transformation process involved much uncertainty for the men who are making sense of their non-violent subjectivities within the context of

conflicting representations of 'old' and 'new' masculinities, a finding also shared by Walker (2005) and van Niekerk (2015). The men renegotiated their masculine identities and distanced themselves from hegemonic 'coloured' masculinity by continually speaking back at the dominant narrative of 'coloured' men as drunkards, violent, gangsters, and absent fathers. They used their narratives to position themselves as respectable men who took responsibility for their children, provided their children with love and support, and who were not thieves or gangsters. Another discursive strategy used to challenge hegemonic 'coloured' masculinity was how the participants used the term moffie. The findings showed how men constructed two different types of men in Bishop Lavis, the respectable' good man who is not a gangster, not violent or an abuser, and the bad man or moffie, who goes into gangsterism and abuses women and children. In doing this, the men constructed progressive masculine traits as respectable and desirable. This opens new ways for us to think and theorise about black masculinities in the South one that disrupts the dichotomy of white masculinities as progressive, caring, and pro-feminist, while black masculinities are seen as traditional, violent and emotionless. This research findings challenge such dichotomies by showing the diversity of 'coloured' masculinities.

Author Biography

Simone Peters is an African feminist psychologist, currently busy doing a postdoctoral fellow on the A.W. Mellon funded First Thousand Days of Life project.

Her work focuses on the ways in which black bodies make sense of their gendered and racial experiences and how they construct their community in post-apartheid South Africa. Her work makes use of Photovoice methods alongside narrative and ethnographical methodologies. She is interested in black masculinities, black femininities, intersectionality, decolonial and narrative methodologies. Dr Peters has

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