

DECOLONISING PSYCHOLOGY CURRICULA IN WESTERNISED UNIVERSITIES:
DEVELOPING THEORIES FROM THE SOUTH

BY

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A thesis submitted in partial fulfilment of the requirements of Nottingham Trent University
for the degree of Doctor of Philosophy

December 2023

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Abstract

Background: Decoloniality has emerged as a highly debated concept within academic discourse, with scholars offering contrasting perspectives on its implications. However, most decolonial scholars agree that decolonising higher education seeks to centre all epistemic voices in knowledge production. Others view decoloniality as cultural policing or historical erasure. This thesis challenges the assumption that the university is a neutral ground that should not be corrupted by positionalities and positions decoloniality within an intellectual critique of the university as a colonial tool, arguing for a nuanced understanding of the university as an ideological apparatus rooted in colonialism that at the same time can become an agent of change and promoter of counter-hegemonic discourse.

More so, the psychology discipline is critiqued for systemic biases in what is studied, how it is studied, and who undertakes the research. To address this research problem, decolonial scholars advocate for approaches in research and pedagogy that centre diverse voices.

However, the impact of coloniality on historically marginalised psychologists and their effort to decolonise the curricula in Westernised universities have not been studied from a qualitative perspective.

Thesis Aims: The overarching aim of this research is to inform decolonising the psychology curricula in Westernised universities by exploring the lived experiences of historically marginalised psychologists (HMPs), identifying coloniality within psychology, its reproduction in curricula, the structures that maintain it, and the transformative actions taking place to decolonise the curricula.

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Methods: This qualitative research design adopted a constructivist grounded theory approach. Twenty-two (n=22) participants from five countries across three continents were interviewed, with two (n=2) participants interviewed twice to ensure theoretical saturation.

Results: The research developed a framework and a substantive theory to inform decolonising Westernised psychology curricula. The substantive theory, grounded in the lived experiences of historically marginalised psychologists (HMPs), identifies four core categories: conscientisation, institutional and systemic barriers, uni-versity to pluri-versity, and taking transformative action. These categories, along with their sub-categories, provide a comprehensive framework for understanding and addressing the coloniality embedded within psychology curricula.

Conclusion: The substantive theory developed in this research provides a comprehensive framework for decolonising psychology curricula by addressing the coloniality embedded within academic structures and promoting epistemic pluralism. By centring the voices of historically marginalised psychologists, this thesis offers significant insights for transforming psychology educational practices and fostering a more equitable and inclusive academic environment.

Limitations: The research does not delve into specific curriculum structures, organisation, or content, focusing instead on broader ontological and epistemological critiques.

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Acknowledgement and Dedication

I express my gratitude to the individuals who have significantly influenced and supported me during this journey. My sincere thanks to my family, with special appreciation to my wife Chime, and my children Amaka, Chioma, Onyinye, Chianyidi, and my cousin Dr Albert Ugochukwu. Their unwavering support, encouragement, and the time and space they provided for reflection and writing over the past four years have been invaluable.

A heartfelt thank you to my friends and colleagues in the Academic Associate group, as well as to all my friends and their families, for their patience and encouragement. I extend my appreciation to my supervisors, Dr Dung Jidong (Director of Study), Dr Gayle Dillon, and Dr Sally Andrews, who not only challenged my thoughts but also provided unwavering support throughout my PhD journey.

I want to acknowledge the collaboration of local and international partners who have contributed to my confidence and competence in disseminating knowledge and completing this thesis. A special mention to Nottingham Trent University, School of Social Sciences, Psychology Department, for fostering an environment conducive to anti-hegemonic discourse and investing in my professional development.

My final and heartfelt thanks go to those who participated, volunteered their time for interviews, and engaged in member checking. Your generosity in sharing professional and, at times, personal experiences related to coloniality in psychology curricula has been instrumental in making this thesis possible.

Dissemination Activities Associated with the Present PhD Thesis

Peer Review Journal Articles

- Dixon, S., & Okoli, S. (2023). Culturally responsive interventions through a decolonial lens: Future directions. *CAP Monitor Fall 2023*(75).
- Dixon, S., & Okoli, S. (manuscript under review). Recentring Blackness in psychology: Ethical considerations. *CAP Monitor Spring*.
- Dixon, S., & Okoli, S. (abstract accepted). Decolonising counselling psychology to address racial trauma on Black bodies: Recommendations for healing-centeredness strategies. *Counselling Psychology Quarterly*. Special theme issue titled, Decolonising Counselling Psychology. (Invited article)

Non-peer Review Journal Articles

- Okoli, E. (2023, February 27). RE: Why we need to decolonise the psychology curricula: Understanding difference through coloniality of knowledge. NTU Psychology Blog. <https://ntupsychology.blog/2023/02/27/why-we-need-to-decolonise-the-psychology-curricula-understanding-difference-through-coloniality-of-knowledge/>.

Book Chapter

- Banyard, P. and Okoli, E. (2024 in press). Psychology, Racism and Coloniality, in P. Banyard et al. (2024). *Essential Psychology* (pp. XXXX). London Sage

Keynotes, Conference and Seminar Presentations

- Okoli, E (2023 December 15) *Decolonising Clinical Psychology Practice: Embracing Diversity and Cultural Competence* [Presentation]. End of Term EDI Event. The University of Manchester School of Health Sciences, Division of Psychology and Mental Health. Manchester UK.
- Okoli, E (2023 December 14) *Mainstreaming African Indigenous knowledge in mental health and wellbeing* [Keynote presentation]. 4th International Culture and Mental Health Symposium. University of Jos, Nigeria.
- Dixon, S., Okoli, S., Pennecooke, N., & Aryee, E. (2023, June 19-21). *Facilitating courageous Conversation about racial trauma and its impact on Black Canadians: Useful interventions for multicultural counselling professionals* [Conference presentation]. The 10th Critical Multicultural & Diversity Counselling & Psychotherapy Conference. OISE, Toronto, Canada.
- Okoli, E. (2023, 10 January) *Decolonising the psychology curricula in Westernised universities: Developing theories from the South* [Conference presentation]. The 2023 Nottingham Postgraduate Interdisciplinary Conference. Nottingham, UK.

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Okoli, E (2022 May 25) *Decolonising psychology curricula in Westernised universities: Developing theories from the South* [Presentation]. NTU Decolonial Research Collaborative. Nottingham, UK

Okoli, E. (2022, October 29) *Recovering local knowledge: A decolonial approach* [Conference presentation]. 2nd International African and Caribbean Mental Health Conference, NTU city campus, Nottingham, UK.

Okoli, E. (2021, December 22) *Mental Wellbeing and local encounter with colonialism: Alienation, dislocation, and dismemberment* [Conference keynote]. The Annual Culture and Mental Health Symposium. University of Jos, Nigeria

Chapter 1 Setting the Scene for My Research

1.1 Introduction

Life is plurality, death is uniformity. Every view that becomes extinct, every culture that disappears, diminishes a possibility of life. (Paz, 1950 in Pine & Hilliard III, 1990, p. 594).

As a researcher and educator, I am interested in examining colonialism's continuing effects on knowledge production. This research allows me to identify and examine knowledge production in psychology which has excluded other modes of knowledge production from around the world. Recent years have seen an increase in the direct critique of symbols, attitudes, formal and informal cultures, and curricula that still shape the Westernised higher education sector, indicating a global dissatisfaction with the status quo. The result is that Westernised Universities and Institutions of Higher Education (HE) are now trying to increase their understanding of what it means to decolonise in order to develop programmes that would facilitate the decolonisation of their curricula. An understanding of Western psychology's involvement and complicity in the colonial project may provide a starting point for any decolonial programme in psychology. As a person of colour in psychology with first-hand experience of colonality in study and practice, I hope these programmes continue and thrive. This research will contribute to developing culturally grounded psychology curricula and professional practices that acknowledge the diverse ways of knowing, understanding, and interpreting psychologies.

This research will use some key terms that decolonial scholars employ to create an in-depth understanding of the perverse nature of colonality in Westernised psychology and higher education in general (see Appendix 10 for a Table of key terms used).

1.1.1 Westernised Psychology Curricula: A Historical Context

The psychology curriculum encompasses a diverse array of courses and subject matter aimed at providing students with a comprehensive understanding of human behaviour, mental processes, and the various factors influencing them. Typically, it includes foundational courses in areas such as developmental psychology, social psychology, cognitive psychology, biological psychology, and abnormal psychology (Oakland, 2012). Advanced courses often cover specialised topics like clinical psychology, forensic psychology, health psychology, and neuropsychology. Research methods and statistics are also integral components, equipping students with the skills necessary to conduct empirical studies and analyse data.

1.1.2 Historical Developments Influencing Westernised Psychology Curricula

Banyard and Okoli (2024) analysed the development of Western psychology rooted in colonial scientific racism, shaping ideologies of racial superiority that determine what we know, how it is known, and who should know it. Scientific racism transcends disciplinary boundaries involving disciplines such as philosophy, anatomy, medicine, statistics, anthropology, political science, and genetics, making psychology's role complex. The forms and trajectories of scientific racism, often linked with eugenics, vary by country and period. Research shows that Western psychology rooted in Eugenics ideologies and research practices profoundly influenced educational curricula policies and the over-reliance on research with samples and researchers from Western, Educated, Industrialised, Rich, and Developed (WEIRD) countries (Henrich et al., 2010).

Modern Western psychology, starting with Wundt's lab in 1879 and influenced by Darwinian theory and Galton's eugenics, perpetuated notions of White supremacy. Social Darwinism, advanced by Spencer and Sumner, reinforced racial hierarchies and indifference. Spencer

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further embedded scientific racism into psychological thought by claiming that "lesser" races lacked the mental energy for higher functions, thus explaining their perceived failure to attain "proper" civilization. Spencer's encouragement to measure these differences laid the groundwork for "racial psychology" (Lack & Abramson, 2014). Intelligence testing, initially aimed at identifying slow learners, evolved into measures of general intelligence (g), reinforcing racial hierarchies and justifying discriminatory policies, including education, immigration, and sterilisation, in Europe and America, demonstrating the harmful intersection of psychology and racial ideology (Lack & Abramson, 2014). Arthur Jensen's work in the 1960s reignited debates on race and intelligence, opposing desegregation and reinforcing racial stereotypes. The persistence of scientific racism and its tools in Western psychology curricula underscores ongoing challenges in addressing racial biases.

Psychology professions exhibit low representation from marginalised groups, compounded by institutional racism. Guthrie (1998) highlights psychology's racist foundations and the marginalisation of Black psychologists. *Even the rat was white: a historical view of psychology* (Guthrie, 1976) became one of the most detailed critiques of Western psychology's Whiteness¹ outlining the negative consequences of the exclusion and pathologising of racialised Others in mainstream psychology knowledge production and dissemination (Banyard & Okoli, 2024). Psychological diagnosis based on racialised deficit theorising (Chilisa, 2012) became a potent instrument in pathologising behaviours that deviate from White norms and distress caused by racism, serving as tools of social control. Disparities in mental health diagnoses and treatments for Black individuals reflect systemic

¹ Whiteness is a location of structural advantage, of race privilege. Second, it is a 'standpoint,' a place from which White people look at themselves, at others, and at society. Third, 'Whiteness' refers to a set of cultural practices that are usually unmarked and unnamed. (Frankenberg, 1993 p. 1 in Banyard & Okoli, 2024 p. 52)

racism and underscore the need for greater inclusivity and sensitivity in psychological knowledge production and practice.

Teo (2015) critiques Western psychology's focus on Western particularities, neglecting non-Western cultures and subjective experiences. The field's shift to align with the natural sciences led to the neglect of subjective topics, sparking movements against dominant Whitemainstream psychology curricula. Ontological discussions in psychology address defining characteristics of psychological subject matter. Mainstream psychology's narrow epistemology and methodology grounded in White racial identity and normative (Tyler, 2022) limit understanding of human complexity, while its lack of critical reflection on ethical-political concerns perpetuates existing inequalities.

The argument critiques the university's alignment with Western cultural and epistemological traditions, highlighting its alienation from non-Western experience. Understanding the role of colonialism and coloniality in the establishment and maintenance of universities and accreditation bodies in formerly colonised spaces (Castel, 2017) posits that universities perpetuate Western cosmopolitanism, leading to an "epistemological blindness" that silences non-Western knowledge systems in the curriculum (Sibanda, 2021).

1.1.3 Curriculum Similarities Across Universities

Across different universities, there are notable similarities in psychology curricula. Core subjects like developmental, social, cognitive, and biological psychology are universally taught, ensuring a standard foundational knowledge base for all psychology students in Westernised institutions. Research methods and statistical analysis are also consistently emphasised, highlighting Western epistemic and ontological dominance in the field. Additionally, many programmes incorporate practical experience through internships,

laboratory work, and capstone projects, providing hands-on learning opportunities centred on Western individual lifeways.

1.1.4 Commendable Differences within Westernised Curricula

Some universities distinguish themselves with unique offerings. For example, courses on Indigenous psychologies integrate non-Western perspectives. Interdisciplinary approaches combining psychology with fields like neuroscience, sociology, or cultural studies are also noteworthy. Programmes offering international exchange opportunities or focusing on global mental health issues reflect a commitment to broadening the scope and application of psychological knowledge.

1.1.5 Curricula Standardisations and Accreditations

Accreditation bodies like the American Psychological Association (APA) and the British Psychological Society (BPS) ensure standardisation in psychology curricula. These organisations set criteria for curriculum content, faculty qualifications, research facilities, and student outcomes. Accreditation ensures programs meet professional standards and prepare students for licensure and practice in various psychology fields.

Standardisation and accreditation play crucial roles in maintaining the quality and consistency of psychology education globally. Various national and international bodies, such as the American Psychological Association (APA) and the International Union of Psychological Science (IUPsyS), provide guidelines and accreditation to ensure educational programmes meet specific standards. The standardisation of what could pass as knowledge in academia is one way through which Whiteness enters the curriculum (Roberts & Mortenson,

2022). Zeineddine et al. (2022) argue that adherence to “established standards” which are mostly the imposition of Western norms, is another way coloniality excludes other ways of knowing or subjugates the production and dissemination of research that are “non-Western”.

Although Westernised Higher education and accreditation are rooted in colonialism (Castel, 2017) the training and credentialing of professional psychologists vary worldwide. This variability suggests that developing a global training curriculum that is pluriversal would be challenging yet beneficial. This thesis is an exploration of pathways towards pluriversal psychology curricula.

1.1.6 Decolonising Psychology Curricula

This thesis explores the process of decolonising psychology curricula in Westernised universities. It focuses on deconstructing and decentring institutions and systems that uphold Western epistemic and ontological dominance while promoting a pluriversal approach that links epistemological and ontological access. In this thesis, epistemological access refers to the availability of knowledge that aligns with the nature of being (ontology) of the recipients (Sibanda, 2021) in curricula.

Decolonial scholars argue that Western psychological theories and practices perpetuate coloniality within psychology curricula (Bhatia, 2018; Maldonado-Torres, 2017; Teo, 2015). This thesis explores the lived experiences of historically marginalised psychologists (HMPs) to identify and understand coloniality in psychology, its reproduction in curricula, the structures that sustain it, and the transformative actions undertaken to decolonise these curricula.

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Using Constructivist Grounded Theory (CGT) methods, the thesis constructs a substantive theory aimed at integrating diverse knowledge systems and perspectives, ensuring curricula are inclusive and relevant to all. A substantive theory rooted in the experiences of HMPs will address the limitations of the current natural-scientific paradigm, fostering a more pluriversal and socially just psychology.

This thesis does not delve into the specific nuances of individual curriculum structures, organisation, content, or the underlying theories of curriculum development. Instead, it centres on the ontological and epistemological critiques of Western psychology, which are central to the decolonial debate (De Sousa Santos, 2015; Soldatenko, 2015). The goal is to offer a substantive theory that explains pathways to decolonising psychology curricula in Westernised universities, enriching our understanding of how psychology curricula can evolve across different contexts.

The primary focus of this thesis is, therefore, on decolonial efforts to achieve epistemic and ontological plurality in psychology curricula. It highlights the actions of HMPs in decentring Western epistemic and ontological dominance, contributing to a more inclusive and equitable field of psychology.

1.2 Locating the Self in Research

“Wherever something stands, something else will stand beside it.” (Achebe, 1978, p. 133)

It is an established tradition of my people (the Igbos) for one to locate himself before embarking on any ‘journey’, for it is common to hear *onye Igbo* (an Igbo person) say, “If you do not know where you come from, you will not know where you are heading to”. As I have

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chosen to embark on this research journey, it is imperative that I follow this established tradition. I was born in a small village called Amaeze Ogi in Okigwe during the Nigerian Civil War. The Okigwe region is home to two primary Igbo-speaking groups, namely the Otanchara and Otanzu clans in the former Isiukwuato/Okigwe Local Government Area of Imo state with administrative headquarters at Okigwe. With the creation of Abia State in August 1991, the clans were split; thus:

While the Otanchara communities are still in Imo state with Okigwe as the administrative headquarters, the Otanzu on the other hand, have been carved into Abia state with Isiukwuato as the administrative headquarters. (Ibeanu, 2000 cited in Itanyi & Okonkwo, 2003, p. 3)

The Okigwe people and the Igbos generally have not preserved their history and tradition in writing, therefore, no written laws, regulated social practices or interactions. “My father told me”, was the highest bond of every Igbo person. It was an oral tradition, preserved in mutual respect. But with the coming of the Whiteman and the introduction of written history, many historians and Archaeologists have gone to work on documenting the rich traditions of my people. Archaeological findings from the Ugwuele industrial tool site, which has been ascribed to belong to the Acheulelian culture, is an indication of a form of Igbo civilization dating back to the middle Pleistocene period (1.6 - .095my ago) (Itanyi & Okonkwo, 2003). Others have found evidence of sophisticated craftsmanship, tools, beads, metal, bronze, glass, cowries, burial sites for the wealthy, and shrines at many sites in Igboland (Shaw, 1970; Itanyi & Okonkwo, 2003) that point to a long historic development, trading, and exchange with different cultures along and beyond the Nile valley.

Exploring oneself within this research framework establishes a vital link between the researcher and the research process. It allows for articulating individual experiences, providing insights into thought processes and how this shapes the researcher’s worldview. Drawing from Chinua Achebe's (1974) *Arrow of God*, which features an ancient Igbo

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proverb, the idea emphasises the absence of a singular approach. Achebe (1988) interprets it as a reflection of the inevitability of multiple perspectives. This notion aligns with Igbo philosophy, emphasising duality as a fundamental aspect of existence. Embracing duality and acknowledging difference form essential elements of Igbo perception of self and the world.

I, therefore, come from a civilisation that has had a long history of contact with other civilizations before the first European traders set foot in the area in the 15th century (Katharine, 2020). The Igbos were active participants in the trans-Saharan trades and the trans-Atlantic trades before colonial rule was established in the Southern part of present-day Nigeria after 1900. The first Western education under the missionaries was introduced in the Otanchara/ Otanzu area with the establishment of the Methodist Central School in Ihube in 1916 and the Holy Cross School at Uturu under the Catholic mission in 1918 (Ubah, 1980). Of importance is the traditional rivalry between these two Christian denominations that became part of the curriculum of these schools: helping to create unhealthy rivalries between communities that have lived side by side for many centuries.

The conflicting interests of the missionaries and the colonial authorities and the rivalry that shaped the relationships between the different missionary groups defined my people's experience with Western education. The missions exploited minor rivalries between the communities to sow a lasting seed of hate (Ubah, 1980). Although the proximity of the school at Ihube might be closer for some children from Uturu, they risk their children being subjected to daily acts of violence if they send them to school at Ihube. The missions encouraged these rivalries to the extent that inter-clan marriages stopped between such communities.

While the colonial administration was only interested in the maintenance of law and order for the free flow of cheap, semi-skilled labour and raw materials, the mission's sole interest was

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the spread of their faith and it, therefore, needed educated Africans who could serve as catechists, teachers, and interpreters (Ubah, 1980). For these reasons, the missions expected all schoolchildren to be converted to Christianity and used education and schooling as a means to an end (Ubah, 1980). The missions, therefore, promoted and encouraged the reading and writing of the Igbo language in their schools to help bring down a major barrier to their mission. The strategy to use local languages in education helped make Western education easily acceptable to my people. The indigenisation that translated Mary into Mmeri, Joseph into Jossef, and the use of carved images of “God” and his co-workers made the Christian religion appear similar to those of the Igbo traditional beliefs. According to oral history, the missions never discouraged the indigenisation of certain English words and names, they did not encourage them either. This behaviour promoted a sense of ownership of Western education, accelerating it amongst the Igbos.

The subjugation of local knowledge systems: The emphasis on education was, and still is important to the Igbos. The Igbos, like most other groups in Nigeria had established forms of education before their contact with Europeans. The Igbo formal education system centred around an established apprenticeship scheme called *Igba boi*. This form of education was very robust and provided training for all the trades and skills the Igbos needed to grow and develop their economy (Imam, 2012). What sets this form of apprenticeship apart and ensures its continued survival to the present day, is that it ends with equity transfer that sets up the graduate as an independent practitioner. Imam (2012), made the following observation:

In the northern parts, Islam was deeply entrenched both in the religious belief and educational orientation of the people who had a uniform Qur’anic education policy. In the southern parts, each ethnic group had its traditional form of education based on its own culture and tradition, whose aims and objectives were similar. The informal curricula comprise developing the child’s physical skills, character, intellectual skills, and sense of belonging to the community as well as inculcating respect for elders and giving specific vocational training and the understanding and appreciation of the community’s cultural heritage. This was the scenario in 1842 when the Christian missionaries arrived on the coastal area of the southern part of Nigeria. (p.182)

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The literacy component of Western education helped promote the transformative myth of Igbos built around Western education. Added to this, was the unhealthy rivalry that the missions built between communities that presented schools as a must-have development project. Any inter-village rivalry that may have existed between villages was exploited by the missionary's demand that communities pay for the cost of erecting and running schools in their community. Ubah (1980) painted the scenario that existed at the time in Okigwe as follows:

According to all oral accounts, the schools were erected by the communities that asked for them at their own cost in cash and communal labour, and as time went on new demands were made on communities that wanted schools. Since it was not easy to recruit and pay teachers, the missions began to insist on proof of each community's ability to pay for the services of a teacher, and money for a teacher's salary sometimes accompanied the request for a school. To ensure that they received the attention of the white missionary, representatives of communities invariably made presents in cash and kind, particularly chickens, yams, eggs, and fruits, to the Catechists as well as to the white missionaries. (p. 375)

My grandfather, Mazi Okoli, was made to give up some of his most prized plots of land, to raise funds to build the first school in my village and commit to paying teachers' salaries and school administrative costs through organising the seasonal communal harvesting, processing, and sale of their most prized product - palm fruits. They expected that education would guarantee acceptance by the colonial administration and pave the way to meaningful employment as the presence of the colonial administration was destroying more and more of their local economy.

Damaging the collective consciousness: Although forced conscriptions by the colonial administration and unhealthy inter-village rivalries encouraged by the missionaries did some damage to the Igbo way of life, Igbo children experienced a major blow to their unity and ways of being after the amalgamation of Nigeria in 1914 which brought the different

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linguistics groups in Nigeria together under British direct rule and unitary education policy (Imam, 2012). This new policy established a central control of curricula and made English the sole language of instruction and knowledge production in Nigeria. This devastated the development of the Igbo language as a written language and as a medium for conveying the Igbo worldview through mainstream education. The abolition of the Igbo language in schools and its relegation to vernacular status also ended the ownership of knowledge produced by the Igbos. The control of knowledge is also equal to the control of subjectivity. This fact was made clear to me by Mignolo in a private communication in 2019 where he said “Control of knowledge means control of subjectivity and control of knowing. So, once we realise that the question is not to fight for knowledge but for the control of it, that is knowing”. The colonial administration took control of Igbo subjectivity by taking away the ownership of knowledge from the Igbos in 1914 through a unified education policy. This came at a high psychological and sociological cost to individuals and communities.

When I was introduced into primary education in 1972/73, English was already established as the only language allowed to be used at school. The language of my education became different from the language of my community and culture. To enforce this rule was not that simple, as most of us came from households where English was rarely if at all spoken. My early experience was that teachers used pupils and students to enforce the no vernacular rule. This practice set up pupils and students as young as 4 years old to spy on family members and friends at school. Students who were reported to have used the Igbo language at any point around the school would be called out during the general assembly and publicly humiliated in front of the entire school. They were made to perform acts such as jumping like a frog holding their ears and saying repeatedly “I am an animal because I speak an animal language at school”. This is the experience described by wa Thiong'o (1994), which

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transformed children into witch-hunters. In the process, it taught them the profitable nature of betraying one's own community.

Another consequence of this policy was that it alienated the Igbo family and community. My early learning in my community was through storytelling. We would sit around older children or our mothers who would tell stories with animals and sometimes humans in them. Stories that taught me and my siblings the value of hard work, cooperation, community, and respect for the old and the weak. The good storytellers in our community were my first role models. Going to school turned me against my parents and other role models in my community who had thus far directly supported me with my education. I could no longer rely on their wisdom as I was constantly reminded at school that my local stories and the knowledge that they transmitted were inferior. It was easy for me to accept this narrative as my local heroes could not support me with my academic homework.

Dehumanisation, resilience, and adaptation: Despite the impact of Western education and missionaries on Igbo culture, my early life was rooted in Igbo practices. Observing my uncle, a Catholic priest with a Western education, I noticed a dual existence. He embraced Igbo traditions privately while condemning them in Sunday sermons. Many educated Igbos led similar double lives, maintaining cultural roots despite external influences. Achebe (in Ogbaa, 1981) argued that while Igbo culture was disturbed, it endured due to its fundamental principles, emphasising the worth of every individual.

I believe the seed for the present research was planted in me in those early days I spent with my uncle. I became a very outspoken critic of my uncle. He told me many years later that I asked too many questions as a Kid and that some of my questions made him very uncomfortable. Under his guidance, my entire life was focused on education. His approach was to convince me never to question the ways of the white man. He used Biblical scriptures

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to silence my questioning. He convinced me that “it is a sin to be a doubting Thomas”. He told me I could only become whatever I wanted in life if I passed my exams, so passing my exams became my first real goal in life.

To achieve this goal and earn the admiration of my educator uncle, I had to internalise all the humiliations dealt to me through the texts and practices my education exposed me to. My culture, my people, and my being in the world were made inferior as all the texts I was made to read and reproduce had people who did not look like me, lived in my world, and shared in my values and philosophies. I was told that I should love Shakespeare, Charlotte Bronte, Jane Austin, Thomas Hardy, and many other authors who wrote and presented alien characters and tales that placed people like me in subservient positions, representing me as inferior. This is similar to what Teo (2010) described as epistemological violence in research: Associating knowledge exclusively with a singular mode of understanding and interpretation can isolate the experiences of minority students. This might lead them to adopt 'scientific' depictions of themselves, characterising them as inferior and less intelligent. Furthermore, they may propagate these interpretations and representations as valid evidence in their evaluations. Although I did not identify as a minority in Nigeria, colonial education and Othering made me one.

Othering has direct consequences for the individual and I was not exempted from those. During the early days of my secondary education, I remember my white teachers at school starting to call me Stephen. At first, it sounded very strange as Stephen was my father's name which he gave me and was used for my Christening. Nobody in my community or at the new school called Stephen. Emeka, my birth name was the only name I identified with till that point. My teachers swapped my names around due to their unwillingness or disrespect for Igbo names. My protests were met with some form of punishment and name-calling. On one

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such occasion, one of my angry American teachers told me to concentrate on learning how to speak and pronounce English words properly instead of complaining about names given to me by my Idle-worshipping grandparents. A major part of me was murdered on that day and my respect for priesthood and Christianity was permanently altered. The arrogance, born out of disregard for Igbo cultural heritage, changed my first name permanently. This experience was not peculiar to the Igbos or Africans, it was an experience shared by many other colonialised bodies around the globe. Bishop and Glynn (1999) shared a similar experience among Mauri school children. The pupils reported the deliberate mispronouncing of their names and the belittling of their culture and ways of being. The colonial situation did not only belittle my way of being but also tried to implant in me and my people a fundamentalist way of being that was both alien and alienating.

There was a total disconnect between my life in the schools and my community. In the community, I was surrounded by a rich culture that abhorred absolutism. Dualism permeated every aspect of Igbo culture and practice: if there is a male god, there will be a female god. A priestess will attend to a male God whilst a goddess will have a male priest. If there is a Big God, there will always be smaller gods that keep him or her in place. That is why every Igbo man or woman has their personal *chi*. A second fundamental aspect of the Igbo culture that the Westernised schools pathologised and regarded with indifference were the respect for difference: physical, intellectual, spiritual, ethnicity, sexuality, etc. Difference is held at a high level of respect by the Igbos. It is through the respect for difference and the duality and balance they represent that the Igbos hold dialogue – a democratic negotiation between differences, the principal means through which knowledge can be produced. The idea of knowledge that is true for all time and context, and applicable to all, presented to me at the schools I attended was viewed as blasphemous in the culture I returned to after school.

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Chinua Achebe (1976) described the importance of dualism and dialogue in Igbo cosmology as follows:

It is not surprising that the Igbo held discussion and consensus as the highest ideals of the political process.... A man may talk and bargain even with his Chi at the moment of his creation. And what was more, Chukwu Himself in all His power and glory did not make the world by fiat. He held conversations with mankind.... (p.145).

Chinua Achebe went further in an interview with Moyers (1988) where he tried to explain the meaning of the Igbo proverb “Wherever something stands, something else will stand beside it”.

That there is no one way to anything. The [Igbo] people who made that proverb are very insistent on this – there is no absolute anything. They are against excess – their world is a world of dualities. It is good to be brave, they say, but also remember that the coward survives. (p. 333)

This was my world. The world I always returned to after school. A world governed by democracy and dialogue that allowed for both response-ability and recognition (Oliver, 2015). Although this world was meant to be kept out of the schools by colonial laws and practices, it always managed to find us wherever we gathered, compelling us to assume the role of lay anthropologists (Mills, 2007). We were compelled to study the ways of our oppressors to endure and survive.

Navigating through this environment during my formative years posed various challenges and conflicts. I was immersed in a vibrant culture that offered effective solutions and responses to local issues. However, the schools I attended taught me to believe that these answers and solutions were inferior and unacceptable. The colonised do not emerge from this conflict without some psychological wound as illustrated by postcolonial scholar Said (1991) in his recounting of his educational journey. He described the tremendous psychic wound experienced by many which stems from the enduring influence of overbearing foreigners who instilled in them a reverence for distant norms and values, often at the expense of their own.

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Our culture was unjustly deemed inferior, even congenitally so, leading to a pervasive sense of shame.

The challenges I faced reflect the broader issues experienced by individuals in a colonised environment. This prompted my exploration into the lasting effects of colonisation on people, revealing how my self-identity is shaped by the enduring residues of colonialism, racism, dehumanisation, and assimilation. Despite the end of colonialism before my birth, its impact lingers, influencing my sense of belonging to humanity. My people's quest to belong influenced my sense of self to belong to humanity. These stories tell you about my identity and origin. The subsequent segment outlines my future trajectory and its underlying reasons.

The search for answers: Hence, it was only logical for me to attend the university believing that this Englishman's store of knowledge would unlock the door to my modernisation and transformation into humanity. Western education promised me and my people socioeconomic advancement. I was told that it was only through Western education that one could rise in life: that it was only through education that I could move into a "respectable" professional class, earn a good income, and attain a greater status in my community. By no means do I derogate these things, but what I was not told was about the hidden aims of this form of education that would alienate me from my community, set me up to permanently question my identity, question my abilities and suitability, set me up for a permanent life of self-doubt – keeping me and others like me in the place that has been constructed for us by our colonisers. This was what Scholl was writing about when he said:

There is no such thing as a neutral educational process. Education either functions as an instrument that is used to facilitate the integration of the younger generation into the logic of the present system and bring about conformity to it, or it becomes the "practice of freedom," the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world. (p. 34)

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One does not need to become a scholar to understand that Western education as it was introduced to the colonies, only functions to maintain the status quo.

My profound interest in psychology can be traced back to my exposure to psychological concepts and theories during my undergraduate studies in marketing in the 1980s. The concepts that particularly captured my attention included Maslow's (1943) hierarchy of needs and Festinger's (1957) theory of cognitive dissonance, among others. Psychology held the promise of providing answers to my inquiries into human behaviour. I wanted to understand why my colonisers thought so little of me, my culture, and my people's contribution to human civilisation, and so, many years after my encounter with psychology theories and concepts I decided to enrol in an undergraduate psychology programme at a London University. I wanted to understand human behaviour. I had so many questions: why did the Europeans hate the Igbos so much that they wanted to destroy anything good in their culture? Why was the community coherence and dialogical approach to socio-political interactions of the Igbos a challenge to the Europeans? I hoped that studying psychology at the heart of the empire would provide adequate answers to these questions. So, I opted, against all objections, to start my psychology process with an undergraduate programme.

Most of the courses I took during my undergraduate programme were very exciting and rewarding but when it came to concepts and theories that would help me understand my behaviour and those of the people around me, it was a different story. For example, the concept of the family unit and attachment theories that were presented to me were very narrow and even pathologised the family unit and attachment styles that I knew. I could not understand why psychology would present a narrow understanding of the family and attachment as universal. I knew that what I was learning did not represent any social realities I had experienced. This created a lot of psychological conflicts that made the reproduction of such theories and concepts more difficult and disturbing for me during assessments. I

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completed my psychology undergraduate studies unable to identify either myself or others whose experiences are similar to mine in the theories and concepts I had learned. I thought this experience would change if I went into psychology practice.

My studies were combined with working in different capacities – assistant psychologist, social therapist, and rehabilitation assistant within the NHS and other private healthcare institutions. Through these roles, I started to witness first-hand the disproportionate numbers of people from historically marginalised communities represented in mental health. One-to-one with some of these “patients” made explicit the damage mainstream psychology theories, concepts, and approaches are doing to historically marginalised groups. I started to understand how everyday behaviours of historically marginalised peoples are pathologised and even criminalised. An examination of NHS records will show how many diagnoses of schizophrenia were made based on factors such as ‘not making eye contact, ‘not speaking during assessment’, and ‘spending most of the day in a room reading’. The only thing that one would observe that makes these diagnoses stand out is that they are all black men. Most of these black men are African or Afro-Caribbean first-generation immigrants. Most cultures in sub-Saharan Africa frown at making eye contact with elders when one is being spoken to or addressed by an elder or persons in authority. Eye contact and speaking back is seen as rude and lacking in proper home training.

This experience was replicated in AIPT therapy and other therapeutic settings within NHS mental health services and private health institutions I worked in. I witnessed one woman’s narrative of how she is constantly being followed in supermarkets, how she is regularly bullied at work to do the job of her superiors and was never promoted after ten years. How her colleagues said to her in coffee banter that if it were in those days, she would be a domestic servant. Things have “really changed,” and she should be grateful. This comment

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and other similar “small talks” at work, made her quickly realise that she was being kept in her place. Such experiences, peculiar to historically marginalised groups are quickly reduced to coffee banter or negative automatic thoughts (NATs) and should be recognised as the mind doing what the mind usually does. The woman was told that all she needed was a full dose of CBT that all negative thoughts would be replaced with more positive ones, and that she would be healed.

I witnessed how these historically marginalised patients who have waited for months to be allowed into a place of “healing” drop off therapy after a few sessions. Like most of these patients, I could recognise their pain. I came to psychology in search of answers that could help me reconcile or start to heal some of the damage colonisation has dealt me but have been faced with disappointments. This disappointment was compounded by the victim blaming presented in the beautifully crafted National Institute for Health and Care Excellence (NICE) report on how people who look like me do not engage with services. I start to wonder if those well-intentioned authors conducted an in-depth study on the quality of service and other historical factors that could influence such reluctance to engage with services by people from historically marginalised backgrounds. Being part of a therapy team became a very traumatising experience for me. I needed all the courage in me to continue. I tried to explain to my senior colleagues that what these patients are narrating are the realities and everyday experiences of marginalised groups in society. That these are lived experiences of individuals that are marked by the consequences of their colonial past that place them in certain categories. But as most of these therapists do not share in these histories, they project their ignorance as knowledge onto these patients. This environment became one of the key motivators in my search to understand the darker side of coloniality (Mignolo, 2011).

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Developing understanding: I chose to embark on this research project to develop my understanding of the consequences of colonisation and coloniality on the identities and being of all the peoples whose identity and ways of being in the world have been altered or damaged by their colonial history. My MSc thesis focused on decolonising the psychology curriculum at the London university I attended. That thesis increased my understanding of how colonisation has distorted my identity and those of other historically marginalised individuals and groups. I realised how much colonial racism influenced every aspect of the psychology curriculum and became aware of how little the dominant group knew about their colonial history and its influence on their representation of the *Other*. In my quest for greater understanding, I decided to broaden my search to explore how colonisation has influenced psychology curricula in Westernised Universities to decolonise it.

The phrase decolonisation of knowledge was introduced to me during my master's degree programme. The phrase presented me with a lot of challenges as my understanding of colonisation was restricted to political and economic relations that still influence the exploitation of natural resources and labour in my native country Nigeria. My interest grew as I discovered and immersed myself in more literature. I found myself drawn to decolonising circles. I listened to countless number conference presentations, lectures, and debates on decolonising the curriculum and why is my curriculum white online. I realised that I needed to grow my knowledge of the topic area for the reasons I have narrated earlier and others I will explain.

During my postgraduate studies, the two decolonial scholars in our programme organised a series of lectures and readings on decolonisation. In one such setting, we were introduced to Participatory Action Research (PAR), and we discovered through various case study accounts, how everyday people, living under various forms of oppression and exploitation,

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researched their situation, took emancipatory actions, and liberated themselves and their communities. I saw how similar some of their situations were to those of my people in the Niger Delta region and the people I met through my participation in psychology practice PAR also provide an inroad into theories and concepts hidden from me during my undergraduate studies that explained the lived experiences of people who looked and lived like me. Theories such as collective trauma, numbing, structural oppression, structural violence, bystander, and community psychology approaches, helped rekindle my love for psychology.

During the weekly sessions of the decolonial research group over three months, I encountered terms like coloniality, colonisation, colonial racism, knowledge subjugation, and epistemicide. Initially, I grappled with understanding these terms and their relevance to me and my studies, leading to curiosity and deeper exploration. The discussions provided a secure space for open expression, and sharing emotional experiences with racism, racial profiling, and discrimination. These personal stories unveiled the everyday language used by the dominant group to dehumanise historically marginalised individuals. Recognising my internalisation of such descriptions, I began to comprehend the damaging effects of racism and dehumanisation in the psychology curriculum. Inspired by Prilleltensky's (2003) insights on the adverse impact of dehumanisation, I reflected on my experiences, acknowledging feelings of inferiority and internalised oppression. This negative state is associated with shame, degradation, powerlessness, and potential mental health issues, emphasising the consistent link between stress and psychological problems over time. While some individuals become resilient leaders and agents of change, it requires substantial effort to overcome self-doubts and personal adversity.

My experience working in mental health helped raise my consciousness of my vulnerabilities and how much of the negative stereotypes of myself I have internalised. The racialised

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deferential treatment of patients under my care was not obvious to me at the time as I could not make the connection. On reflection, I felt ashamed of myself. A mixture of emotions overpowered me. I realised that things would never be the same again. Something fundamental has happened to my mind. I was attaining the degree of conscientisation² necessary for any liberation struggle. I knew immediately that I must find a way to liberate myself.

To understand oppression, colonial racism, and knowledge subjugation, I joined the Empowerment and Inclusion Research Group affiliated with the decolonisation research group for my MSc project. Recognising the importance of awareness, I became a dedicated learner, benefiting from the insights of fellow students and scholars dedicated to the decolonial struggle. This experience shaped my understanding of colonialism's impact on knowledge production and the misrepresentation of marginalised groups in psychology literature. It also provided valuable connections for addressing my questions.

My experience in the Community and Clinical Psychology programme became a direct opposite of those of my undergraduate studies. Throughout my studies, I naturally gravitated towards the two principal domains of the psychology programme, these being interventions that were based on the systems, histories, and structures that affect individuals, families, and communities (systems approach) and Community psychology. Systems theory and the systems approach to psychological interventions helped me understand how structural violence, structural oppression, and historical traumas caused by colonialism and coloniality affect the mental health of both individuals and communities. This holistic approach to understanding human behaviours came as a surprise to me as I started to realise how deep-rooted colonial practices have shaped mainstream psychology's understanding and

² A level of critical consciousness that demands constant reflection and action to transform a limit situation (Freire, 2005)

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interpretation of human behaviour and suffering. As my interest grew, I started exploring those structures of colonial oppression that have persisted in my environment: racism, sexism, and classism, which place individuals and groups in categories that determine their access to resources. They helped me to bring together European colonial history, epistemicide, and the control of subjectivity and intersubjectivity that has shaped my identity and those of other historically marginalised bodies. Upon reflection, this marks the point where I first encountered Eurocentrism.

Community Psychology, the second domain, focuses on individuals or groups within their community context, employing a comprehensive, ecological analysis spanning micro to macro socio-political systems. This aligns with my Igbo and African perspective, viewing the self as an integral community member. Adelowo (2015) notes that African and Indigenous psychology see an independent person as one with the power to shoulder responsibilities within their community. Markus and Kitayama (1991) support this view, emphasising the 'recognised self' in African and Indigenous psychology as interdependent, harmonising with others for community cohesion – a worldview reflective of my upbringing.

In the community psychology programme, the emphasis was on highlighting strengths over deficiencies. The focus included early intervention, the promotion of wellbeing through self-help, and the application of systems approaches. I recognised a place for individuals with my background in psychology, particularly in areas of self-determination, social action, and collaborative resource utilisation. The programme instilled in me values, knowledge, and skills that profoundly connected with my interests, offering a solid foundation in academic skills like research, critical analysis, and a comprehensive understanding of various theories, frameworks, and concepts.

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Throughout my studies, I developed a deep appreciation for PAR approaches, laying the foundation for my research endeavours in exploring ways to decolonise the psychology curriculum. This marked the beginning of my contribution to the growing body of knowledge on decolonisation. It allowed me to shape a new identity for myself and feel a sense of belonging to a community – a community of historically marginalised researchers, thinkers, scholars, and academics in psychology who have been excluded from mainstream psychology curricula. The amalgamation of self-determination and community psychology facilitated my transition to becoming a researcher and academic.

These are part of my personal experiences that have made the pursuit of decolonised psychology an obligation. For me to explore how to decolonise the psychology curricula, I must return to that Igbo proverb that represents a part of who I am. I must stand beside the something else of the colonial view of reality (ontology) and knowledge production (epistemology) and its domination and subjugation of other worldviews to present the ecologies of knowledge that have been excluded in the study and understanding of human psychology in the Westernised universities and the absurdity of this dominance. To (re)search becomes a way of reconciling with my 'world' that has been overshadowed by the impact of colonialism. It represents an archaeological endeavour aimed at rediscovering the knowledge lost due to the effects of colonialism and coloniality. Prior to the realisation of this restitution, it is imperative to surmount the 'objectified forms' within colonialist discourse. This involves challenging the portrayal of historically marginalised individuals as mere objects within psychology curricula, subjected to Western fantasies.

Overall, I bring a combination of ideas and authentic experiences to this research project. As the research progresses, I expect to add novel frameworks for conceptualising ideas and

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experiences as well as investigate some Westernised schools of psychology programmes that have started implementing decolonial strategies in their curriculum and practice.

1.2.1 Connection to Research Question

After spending the last 7 years studying and working in a mental health setting, I came to realise the challenge of making psychology education and practice relevant and responsive to the needs of the majority world. To do this, one must start by interrogating the epistemological, ontological, and axiological basis of knowledge production in the Westernised schools of psychology. I wanted to research the ways through which coloniality dictates knowledge production and distribution in psychology curricula around the world. I seek to explore approaches that curriculum developers in psychology can adopt to create decolonised psychology curricula in diverse contexts. I also wanted to research productive decolonial approaches adopted by researchers and scholars, focusing on accommodating diverse literacies and epistemologies. Additionally, I sought to explore research methods and pedagogies with the potential to disrupt entrenched power dynamics in knowledge production. From my experience growing up in communities that are non-Western in their worldview, I am aware of the incompleteness of epistemologies and understand how complementary epistemologies can be when brought together. Therefore, I felt that it was worth researching ways to exploit the world ecologies of knowledge in the creation of a better understanding of human psychologies.

Decolonial Movements: In recent years, students and scholars within higher education and Westernised institutions have expressed a clear desire for universities to be decolonised (Senekal & Lenz, 2020; Sibanda, 2021). This call for decolonisation of both the university and the curriculum has found its strongest expression in various movements and hashtags.

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For instance, #FeesMustfall in South Africa highlighted how universities have become commodified due to a more market-driven view of education, all while perpetuating colonial inequalities. Additionally, movements such as #RhodesMustfall in South Africa and #WhyisMyCurriculumWhite? at University College London (UCL) directly critique symbols, attitudes, formal and informal cultures, and curricula that continue to influence Westernised higher education. These movements signify a global discontent with the existing state of affairs in HE (Adam, 2020).

Aims and Objectives: This thesis is, therefore, motivated by my imagination and desire for a pluriversal psychology as well as a response to the call by various decolonial movements, bodies, scholars, organisations, and Nottingham Trent University Department of Psychology for the decolonisation of higher education and other socio-economic and political structures. The overarching aim of this research is to inform decolonising the psychology curricula in Westernised universities by exploring the lived experiences of historically marginalised psychologists³ (HMPs), identifying coloniality within psychology, its reproduction in curricula, the structures that maintain it, and the transformative actions taking place to decolonise the curricula. The aims of this thesis are explored under the following key questions:

- How can coloniality in psychology curricula be identified?
- In which ways is coloniality produced in psychology curricula globally?
- Which structures and systems maintain the production of coloniality in psychology curricula?

³ For ease of reading “Psychologists” will be used in this thesis to describe all the participants in this research (academics, PhD researchers, lecturers, practitioners, researchers, and students)

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- What transformative actions can help centre the voices of the historically marginalised in psychology curricula?
- How can psychology curricula de-link from Eurocentrism?

While many Westernised universities and higher education institutions have responded to the demands from students, academics, and social movements to decolonise their curricula, most still face challenges in developing programmes to facilitate this process. Additionally, some readers and scholars may find decolonial concepts unfamiliar. The next chapter aims to clarify key arguments in the decolonisation debate, highlighting their relevance to this research and the study and practice of psychology within Westernised institutions. This research aims to contribute to the development of culturally grounded psychology curricula and professional practices that recognise the diverse ways of knowing, understanding, and interpreting human psychologies.

1.3 Thesis Outline

To outline the thesis, this thesis is divided into nine chapters. These chapters draw on different aspects of the exploration of this scholarly work.

Table 1

Summary Chapter Outline

Chapter	Summary
1. Setting The Scene	The introduction sets the scene for the research. This chapter is dedicated to the research background and the researcher's connection to it. It summarises the study's chapters.
2. Literature Review	Explores the relevant literature on the four areas considered most significant to this study:

	<ul style="list-style-type: none"> ➤ Colonisation/coloniality and Decolonisation/decoloniality ➤ Knowledge Colonisation and The Westernised Universities ➤ Coloniality and Psychology ➤ Decolonisation Frameworks within Psychology <p>This review helps to contextualise colonialism/coloniality in psychology, establishing the structures of colonialism in the academy.</p>
<p>3. Research Methods</p>	<p>Examined the ontological and epistemological principles guiding the research positioning. This section outlines the methodological steps, aiming to facilitate a thorough review for those assessing the rigour of this qualitative research.</p>
<p>4. Research Findings for Category Conscientisation</p>	<p>Chapter Four presents research findings from the category conscientisation under the subcategories: self-education; problematising Westernised psychology; making sense of contradictions; and critical consciousness, with extracts from participants. Findings are discussed with literature.</p>
<p>5. Research Finding for Category Institutional and Systemic Barriers</p>	<p>Chapter Five presents research findings from the category institutional and systemic barriers under the subcategories: knowledge translation barriers: tools for critiques; economic and political barriers; knowledge gatekeeping barriers; and funding barriers with extracts from participants. Findings are discussed with literature.</p>
<p>6. Research Findings for Category - Taking Transformative Action</p>	<p>Chapter six presents research findings from category taking transformative action under the subcategories: effecting policy change; creating ecologies of knowledge; developing decolonial framework; centring decolonial praxis; and challenging and deconstructing fallacies. Findings are discussed with literature.</p>
<p>7. Research Findings for Category Uni-versity to Pluri-versity</p>	<p>Chapter seven presents research findings from category uni-versity to pluri-versity under the subcategories: diverse ways of knowing; diverse ways of being; space for dialogue and collaboration; diverse social realities; and diverse histories. Findings are discussed with literature.</p>
<p>8. Construction of The Grounded Theory (CGT) of Decolonising Westernised Psychology Curricula</p>	<p>In Chapter Eight, the construction of the substantive theory centres on reflection and action as the central organising themes, incorporating conscientisation, institutional and systemic barriers, transformative action, and uni-versity to pluri-versity as four core categories. Additionally, the chapter analyses how the substantive theory aligns with existing decolonial theories and evaluates its strength based on</p>

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	Charmaz's (2014) criteria for a constructivist grounded theory (CGT).
9. Original Contributions and Conclusions	In Chapter Nine, the substantive theory's original contribution to knowledge is explored, emphasising its role in addressing gaps in the existing literature. The chapter analyses the implications of the substantive theory for both theory and practice. It critically evaluates the research's limitations, provides a nuanced view of the thesis, and outlines directions for future research.

Chapter 2 Literature Review

2.1 Introduction

A broad and purposeful literature review was conducted prior to the research project to enhance understanding of the research area, contextualise the study, and justify the project to key stakeholders (Dunne & Üstündağ, 2020; Ramalho et al., 2015). The researcher remained mindful of the potential influence of existing ideas and theories as recommended in the guiding principles of grounded theory (Birks & Mills, 2015).

The initial section of this literature review revolves around the concepts of decolonisation and colonisation. Consequently, it delves into literature influenced by trailblazers such as Fanon (1963 & 2008), Freire (2005), Césaire (2000), and Memmi (2003), establishing the groundwork for understanding colonisation and decolonisation frameworks. The subsequent sections will then draw upon the contributions of contemporary decolonial authors within the social sciences. These authors, building upon the works of Fanon, Freire, Memi, and Césaire, reinterpret their insights to make sense of epistemic domination, injustice, and exclusion in psychology education, practice, and higher education as a whole. The literature review offers valuable perspectives on decolonial research, theories, and practices, particularly within the area of higher education. The insights from decolonial authors shed light on the repercussions of colonisation in education, particularly affecting historically marginalised populations whose humanity is challenged, distorted, or deemed inferior by prevailing Western worldviews. Additionally, their perspectives bring to the fore patterns of colonialism manifested in mainstream psychology and higher education.

2.2 Colonisation/Coloniality and Decolonisation/Decoloniality

This section will draw attention to the distinctive meaning and use of colonisation, decolonisation, coloniality, and decoloniality rooted in specific socio-historical contexts.

Although their meanings and uses have been shaped by the political arrangements that produced them, contemporary literature often uses decolonisation and decoloniality interchangeably, though, they refer to different aspects of the decolonial struggle.

Decolonisation is frequently invoked in political discourse surrounding sovereignty and national identity (Tuck & Yang, 2012), while decoloniality is more prevalent in academic and cultural discussions focused on epistemic justice and the revaluation of Indigenous and marginalised knowledge systems (Ndlovu-Gatsheni, 2012).

Understanding these terms within their socio-historical context is crucial for comprehending the complex and ongoing efforts to address the legacies of colonialism and to promote a more equitable and inclusive knowledge, economic, and political system.

Colonisation/decolonisation may be used interchangeably in this thesis to address issues of coloniality/decoloniality in psychology curricula.

2.2.1 Colonisation and Decolonisation in Context

The settlers' town is a strongly built town, all made of stone and steel. It is a brightly lit town; the streets are covered with asphalt, and the garbage cans swallow all the leavings, unseen, unknown, and hardly thought about. The settler's feet are never visible, except perhaps in the sea; but there you're never close enough to see them. . .

...the native town, the negro village, the medina, the reservation, is a place of ill fame, peopled by men of ill repute. They are born there, it matters little where or how; they die there, it matters not where, nor how. It is a world without spaciousness; men live there on top of each other, and their huts are built one on top of the other. The native town is a hungry town, starved of bread, of meat, of shoes, of coal, of light. The native town is a crouching village, a town on its knees, a town wallowing in the mire.

(Fanon, 1963, p. 38)

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Fanon (1963) argued that the primary goal of geopolitical colonial occupation was the exploitation of the colonised and capital accumulation. According to Fanon, this era was characterised by the establishment of political outposts and the cultivation of a novel commercial and intellectual elite. This elite was trained to facilitate the extraction of raw materials from the colonised territories to the coloniser's home country in Europe. Terming it a "phase of accumulation of capital" (p. 65), Fanon underscored the colonies' role as markets for providing raw materials to industrialised Europe, with the inhabitants seen as objects for exploitation in the manufacturing and distribution of these resources.

The European factory owners' recognition of Africa as a market for raw materials led them to seek legitimacy and control over this crucial supply source. To achieve this, they relied on the government to establish a lasting system that not only legitimised their exploitative endeavours but also conferred power and control upon the colonisers (Fanon, 1963). This laid the groundwork for the establishment of capitalism and the capitalist systems prevalent today. This explains the methods and systematic approaches used in instituting the colonial enterprise and its more liberal manifestation known as capitalism: the free-market enterprise. However, questioning who benefits from this free-market enterprise, when implemented and safeguarded by the structures that initiated and sustained colonialism, raises the crucial question: a free market for whom? Fanon's assertion that challenging a colonial situation is essentially challenging capitalism encapsulates this perspective.

Memmi (2003) viewed capitalism and its subsequent counterpart, colonialism, as mechanisms for conferring privilege. He posited that the establishment of privilege is pivotal to the dynamics between the coloniser and the colonised. According to Memmi, a significant driving force for elites from colonising nations to engage in colonisation was the pursuit of financial gains (Memmi, 2003). Memmi further asserted that colonisation transcended mere

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national identity and symbolic representation; instead, it was fundamentally a mindset geared toward cultivating privilege – a mindset oriented toward exploiting the colonised. In illustrating the portrait of privilege, Memmi portrayed it as follows:

If his living standards are high, it is because those of the colonised are low; if he can benefit from plentiful and undemanding labour and servants, it is because the colonised can be exploited at will and are not protected by the laws of the colony; if he can easily obtain an administrative position, it is because they are reserved for him and the colonised are excluded from them; the more freely he breaths, the more the colonised are choked. (p 52)

The creation of privilege involves constructing a racist framework that systematically marginalises the colonised, coupled with the implementation of discriminatory laws ensuring advantages for the coloniser, all the while withholding them from the colonised. Racism Memmi argues, sums up and symbolises the fundamental relation which unites colonialist and colonised. Memmi (2003) continues, the establishment of colonial racism, a system rooted in three key ideological components - namely, a) cultural differences, b) the exploitation of these differences, and c) the utilisation of these differences as a standard for reality – results in the segregation of the colonised from the coloniser through the emphasis on dissimilarity (p. 115). By leveraging these differences, the colonialist seeks validation for degrading and rejecting the colonised (Memmi, 2003). The dehumanisation of the colonised thus affirms the humanity of the coloniser, reducing the former to an object to be utilised, rather than heard. Utilising scientific tools, the coloniser justifies assumed racial difference, particularly in purported biological difference, thereby eliminating any prospect of the colonised reclaiming power or privilege (Memmi, 2003). Memmi asserted that racism stands as the most effective weapon in preserving the social immobility of the colonised. Racism is not a mere aspect of colonialism; it is integral to it. It does not only create a fundamental divide between the coloniser and the colonised, but it also makes this divide permanent.

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Colonial racism establishes a social hierarchy, placing the colonised at society's lowest tier. When racist laws falter, science is employed to silence the oppressed, hindering their ability to challenge racism or colonisation. Racism, often disguised as academia, continues to influence knowledge transactions in Westernised psychology. The remnants of Eugenics and Eugenicist theories persist in contemporary psychology research. Fanon and Memmi offer a framework to understand the suppression of alternative cultures and the distortions and dehumanisation prevalent in a racialised knowledge production system.

Fanon (2008) pioneered a psychological analysis of racial colonial situations, asserting that racism ingrains detrimental psychological constructs in the oppressed. Drawing from personal experiences and a medical background, Fanon reveals societal structures that perpetuate racism. He illustrates the oppressor-oppressed dynamic through skin colour, associating white with the oppressor and black with the colonised. Fanon emphasises the contextual and systemic nature of 'effective alienation,' linking it to economic and internalised factors. He argues that an inferiority complex in the colonised results from internalising their socioeconomic realities – colonial social and economic alienation. Disalienation, a process of psychological and social liberation, is essential for the colonised to regain humanity, fostering agency, pride in identity, and liberated consciousness. This liberation extends beyond political independence, encompassing the reclamation of humanity and dignity.

In Fanon's (2008) psychoanalytic exploration, he unveils the dark corners of colonised minds, emphasising how European colonisers constructed racism to stifle competition. Through the analysis of native language contempt, he exposes the mechanisms of colonial acculturation, linking it to the redefinition of humanness. Fanon asserts that the colonised's proximity to being a "real human being" is tied to their mastery of the coloniser's language. Access to

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humanness is granted based on the extent of the colonised's abandonment of their culture, language, and ways of knowing and relating.

What is most relevant to this thesis is the domestication of the colonised through education which Fanon claims leads to alienation and an inferiority complex. Fanon argued that the colonised person's inferiority complex is 'particularly intensified' among the most educated (p. 14). This Fanon explains results from the constant struggle to distance the self from the self. Fanon (2008) contended that individuals facing racial oppression, as a result of colonial education, are indoctrinated into the belief that their culture and skin colour are inferior. This compels them to assume the role described by Mills (2007, p. 17) as "lay anthropologists," obliging them to acquire knowledge of the cultures, customs, and perspectives of their oppressors as a means of survival.

The psychology of racism, which Fanon termed 'Negrophobia,' is likened to the psychology of hate. Fanon (2008) contends that hatred is not inherent; it is acquired. It must be consistently nurtured and actively fostered to come into existence. Hatred requires manifestation, and those who harbour hatred must express it through appropriate actions and behaviour. This appropriate action and behaviour are demonstrated in the coloniser's cultivation of the environment creating psychological and physical separation. Fanon called this the 'colonial situation,' – an oppressive situation of exploitation that creates dependency – social, cultural, economic, and knowledge dependency. This dependency that at first glance may appear socio-political becomes psychological and gradually develops into inferiority as the colonised starts to question his being in relation to his coloniser.

Psychological inferiority Fanon (2008) posits is a result of the imposition of different acts of discrimination by the coloniser that impact the psyche of the colonised. These acts of discrimination include, amongst others the subjugation or killing of the ways of knowing and

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relating to others and the world of the colonised and replacing them with those of the coloniser. Fanon (2008) argues that this imposes a conflict that challenges the social realities of the colonised. This has led to what Mills (2007) and Chilisa (2012) called the epistemology of ignorance in psychology which denies the social realities of historically marginalised peoples and produces knowledge that pathologises and dehumanises them.

Disalienation and inferiority complex Fanon (2008) continues, starts when the colonised begin to accept the colonial situation, that is the discrimination and difference that the coloniser imposes on him. A colonial situation is a racialised situation. In the colonial world, the consciousness of the oppressed/colonised is a 'third-person consciousness' (Fanon, 2008, p. 83). The elements that he uses to construct the self, have been handed to him by the white man in "thousand detail, anecdotes, stories" (p. 84). These thousand details, anecdotes, and stories form part of the stories we tell our students about psychology. Stories with only White presence.

Fanon (2008) describes how this single story works its way through the minds of the colonised gradually fracturing it. Describing the experience of the Black schoolboy in his native Antilles Fanon highlighted the psychological damage on historically marginalised people of Westernised curricula. Fanon described the situation that compels colonised people to consume Westernised knowledge as a situation that emasculates oneself and one's ancestors. Without explicitly naming it, Fanon (2008, p119) addresses the curriculum highlighting the trauma associated with the consumption of Westernised knowledge, resulting in a "sensitising action" that severs the connection between the mind and body. This division, according to Fanon, contributes to psychological distress and the psychopathology of racism, emphasising the broader consequences of colonialism on individual and collective wellbeing. In this context, Fanon (2008) helps us understand the psychological harm that can be inflicted

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on an individual marked with 'inferiority' – someone consistently exposed to information that misrepresents, distorts, or contradicts their personal experiences and social realities.

Significantly, Fanon (2008) provides an analysis of how the division between the mind and body obstructs an individual's psychological wellbeing, explaining the psychopathology of racism. Fanon directs our attention to additional consequences of colonialism that extend beyond the accumulation of capital, which is highly relevant to the themes explored in this thesis. He demonstrates that colonialism involves other psychological constructs that act as constraints on the wellbeing of oppressed peoples, potentially leading to individual and collective trauma.

This is important for the present research as it adds to a more holistic comprehension of colonialism. It suggests that colonialism involves more than just exploiting individuals for profit or capital accumulation; it also involves actions and behaviours that carry psychological implications for the oppressed, limiting their development and self-actualisation. Additionally, it underscores that the coloniser is not immune to the effects, as the colonial situation conditions the way the coloniser perceives and interacts with others and the world.

Freire (2005) elaborates on Fanon's colonial situation which he described as oppression.

Freire describes oppression as any circumstance in which a person (the oppressor) purposefully exploits another (the oppressed) or prevents their pursuit of self-affirmation or self-determination is one of oppression. According to Freire, such a scenario amounts to violence, even if disguised by apparent generosity, as it obstructs an individual's ontological and historical imperative to realise their full humanity.

For Freire (2005) oppressors are those who always seek to transform everything or persons they come in contact with into objects of their domination. The oppressor, Freire (2005)

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posits is a product of altered consciousness shaped in a climate of violence which creates in them a strongly possessive consciousness. Freire (2005) went on to elaborate on the consciousness of the oppressor as that which allows the transformation of everything into objects of their purchasing power. For the oppressor, profit is the only goal, and money, the measure of all things.

Although Freire, like Memmi and Fanon, touched on the pursuit of material gain to the detriment of the oppressed (the psychology of oppression), what is most important for this thesis is his analysis of why the oppressed seek change (the psychology of resistance and transformation). Freire (2005) draws attention to humanisation and dehumanisation as central to why the oppressed seek change. He argued that “as an individual perceives the extent of dehumanisation, he or she may ask if humanisation is a viable possibility” (p. 43). The task for change is that of the radical who has cultivated a revolutionary culture. Radicalisation or what Freire called ‘Conscientizacau’ (p. 67) (raised consciousness) is a prerequisite for any transformative action given that the self-perception of the oppressed submerged in the reality of oppression is impaired. The radical breaks free from the reality of oppression that has imprisoned both the oppressed and their oppressors (though in different ways).

The radical, committed to human liberation, does not become the prisoner of a ‘circle of certainty’ within which reality is also imprisoned. On the contrary, the more radical the person is, the more fully he or she enters into reality so that, knowing it better, he or she can better transform it. (Freire, 2005, p. 39)

Freire asserts that the oppressed bear a historical and humanistic responsibility to free themselves and their oppressors, reclaiming humanity. He urges them to perceive oppression as transformable and emphasises their unique understanding of its profound implications. According to Freire (2005), the oppressed, facing injustice, exploitation, and violence, yearn for freedom and justice, driven by the desire to become fully human. Axiologically and onto-

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epistemologically, the quest for human completion demands radical action grounded in authentic praxis, involving reflection and action to transcend oppression. Recognising its origins, individuals must take transformative actions to reshape the current situation, striving for a more complete human experience. Despite oppression affecting both oppressors and the oppressed, it is the latter who, despite their suppressed humanity, must lead the struggle for a more complete humanity, as the oppressor lacks the capacity due to their own dehumanising actions.

Freire (2005) has demonstrated the reasons why the oppressed would seek transformation despite seemingly insurmountable challenges. To surmount these challenges, Freire advocated for individuals pursuing change to undertake actions determined through objective critical reflection. According to Freire (2005), the pursuit of change should be grounded in a comprehensive process of reflection and action, embodying an “authentic praxis” (p. 66). Freire (2005) proposed that educators should adopt a pedagogical praxis, defining it as an approach that involves the capacity for reasoning, dialogue, reflection, and communication. He introduced an educational pathway he termed “co-intentional education,” promoting dialogue founded on equitable representation. A co-intentional educational framework is crucial for any decolonisation process. It provides a guide for collaborating with marginalised groups and ensuring that their voices are included in the process of knowledge creation. Co-intentional education Freire argues allows the unveiling of reality and the recreation of knowledge through critical thinking and discovery.

Freire (2005) provided a framework for working with oppressed groups that is relevant to this thesis. A co-intentional education framework can also function as an analytic tool for uncovering pedagogical practices. Co-intentional education acknowledges intersubjectivity, creating a democratic space for dialogue, mutual recognition and respect.

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Césaire (2000) described the hypocrisy of colonisation and how colonial dehumanising practices and oppression worked to decivilize the coloniser. Through the logic of colonisation that turned a blind eye to rape, plunder, genocide, and the suspension of codes of ethics and treaties, Césaire (2000) locates the origin of fascism with colonialism itself. The colonial logic Césaire (2000) continued will mean the reinvention of the colonised through the process of “thingification” (p. 42) that destroys the histories of the colonised recreating him as a barbarian to establish a sense of superiority and justifying the civilising mission of his colonial project. Césaire (2000) argues that colonial oppression is maintained through violence, dehumanisation, social lies, genocide, and epistemicide perpetrated by the bourgeoisie and petit bourgeoisie that establishes the colonial difference and allows for exploitation. Césaire pointed out that in the process of dehumanising the colonised, the coloniser is dehumanised as well. Each time the coloniser dehumanises the Other, “a poison has been distilled into the veins of Europe, slowly but surely, the continent proceeds towards savagery” (Césaire, 2000, p. 36).

Césaire (2000) shows us that savagery and barbarism were buried instincts that were resurrected by colonialism. Europe legitimised these buried instincts (savagery and barbarism) because until it culminated in Nazism, it was only applied to non-European peoples. Using Hitler and Hitlerism to describe these buried instincts, Césaire demonstrated the narrow view of what he called European “pseudo-humanism” whose conception of humanity is limited, partial, lacking completeness, and biased, ultimately racist all things considered (Césaire, 2000, p. 37).

It is this Western, narrow, fragmentary, incomplete, biased, and racist worldview that continues to inform our curricula. Identifying Hitlerism in our curricula would require a total re-examination of the foundation of our civilisation – capitalism, philosophy, and all other

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relations that come with them. Césaire suggests removing colonial practices that do not acknowledge another civilisation. He advocates contact with other civilisations as a fertiliser for growth. Césaire (2000) argues that the world is enriched when civilisations come together; when two different worlds blend.

Césaire (2000) argues that colonisation is equal to thingification and therefore does not bring civilisations in contact. He advocates for a decolonial process that puts civilisation in dialogue with each other as equals as a way of overcoming oppression. Dialogue between epistemologies and ontologies is central to any decolonial project. Césaire's proposal for dialogue between knowledge is important to this thesis as decolonisation cannot take place without the creation of spaces for dialogue between ecologies of knowledge that present themselves in communities.

In summary, Fanon (1963) highlights the capitalist nature of colonial institutions and economic systems, emphasising the challenges in altering them. He advocates for a decolonisation approach to understand and dismantle colonisation. Additionally, Fanon (2008) elucidates the psychological effects of racism, detailing how oppressed individuals exhibit unhealthy self-worth. Memmi (2003) discusses the ideological constructs of privilege and racism, demonstrating their contribution to the dominance of the oppressed and their influence during colonisation. Freire (2005) deepens the understanding of the desire for change, asserting that the longing for humanity is the primary driving force among the oppressed. He advocates for co-intentional education with praxis at its core. Césaire (2000) directs attention to the consequences of colonial practices, hindering cognitive growth and de-civilizing the coloniser. These authors provide a framework for understanding the findings of this research.

This section centred on examining the origins of colonisation, specifically exploring the concepts of decolonisation and transformation. The following section provides a review of authors who theorise coloniality and decoloniality as a framework in the context of knowledge production.

2.2.2 Situating Coloniality and Decoloniality

Peruvian sociologist Anibal Quijano first introduced the concept of coloniality in the 1990s. Quijano (2007) contended that the arrival of colonisers in non-Western contexts from the 16th century onward marked the suppression or eradication of local knowledge systems, coupled with the imposition of Western rationality on non-white populations. He also theorised that coloniality constitutes the concealed aspect of modernity. Quijano argues that the coloniality of power, which encompasses dominance in political and economic spheres, requires the machinery or mechanism of knowledge production. In his analysis, Quijano (2007) identified four crucial levers of control in coloniality: political, economic, sexuality and gender, and knowledge and subjectivity. He further asserted that coloniality manifests as a comprehensive universality, exerting influence over the spheres of politics, social, economics, epistemology, and all other areas of human existence.

The imposition of the coloniser's culture is based on the assumption of the universality of the coloniser's way of understanding and perceiving the world, often framed as modernity.

Mignolo (2012) emphasises the need for a continual reminder that coloniality and modernity are interdependent. As a matter of fact, they are the same. Modernity, presented as a universal and all-encompassing framework conceals its inherent coloniality.

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Quijano (2007) contends that coloniality's claim to universality is based on the belief in an absolute level of objectivity that White-male Europeans hold, which purportedly enables the observer to be free from intersubjectivity and completely detached from the observed object. This Western belief is employed to legitimise the assertion of generating knowledge deemed true about the subject. This underscores how Western modernity transitioned from local histories to global frameworks, resulting in epistemic violence (Teo, 2014), epistemicide (De Sousa Santos, 2016), and, in some instances, genocide (Grosfoguel, 2012). The institutionalisation of modern social structures, including universities, in non-Western contexts during the colonial period, perpetuated the transformation of European particularities into universal knowledge. The establishment of colonial education was not incidental but a deliberate and strategic component of the colonial project.

Mignolo emphasised the 'colonial difference' – the North-South power matrix that locates knowledge production in the North -, as the primary leitmotif of coloniality (Mignolo, 2002). For Mignolo (2011, p. 2), coloniality represents the “darker side of modernity”. This, he explained is due to its embedded logic that enforces control, domination, and exploitation, cloaked in the language of salvation, progress, modernisation, and the common good for all (Mignolo, 2011).

The end of geopolitical colonisation in the 20th century signalled the persistence of dominance in a new form, termed by Mignolo (2011) as colonial difference. This concept denotes an epistemic hierarchy favouring Western knowledge over non-Western knowledge, facilitated by the colonial matrix of power. This matrix maintains Western control over knowledge production, sustaining global dominance over non-Western economies and the global discourse on subjectivity, sexuality, gender, and labour relations (Mignolo, 2011).

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From another perspective, Mignolo (2005) contended that coloniality characterises the experiences and viewpoints of the world and history of those identified by Fanon as "*Les damnés de la terre*" (the wretched of the earth - individuals subjected to the norms of Western modernity). Mignolo (2005) argue that the wretched are individuals and groups marked by the wounds of colonialism, a consequence of the prevailing racist discourse that questions the humanity of those situated beyond the boundaries of acceptance (the knowledge zone).

Maldonado-Torres (2007) builds on the works of Quijano and Mignolo by bringing into dialogue thinkers such as Heidegger, Dussel, and Lévinas in an analysis of ontology and its power link. Maldonado-Torres showed how engagement with and between philosophies and philosophers could prevent philosophy from assuming a leading role, being complicit, or fostering blindness concerning dehumanisation and suffering. Bringing Dussel and Fanon into dialogue, Maldonado-Torres demonstrated the connection between Being and the histories and experiences of the colonial enterprise. By bringing Mignolo into the conversation, he was able to demonstrate how the coloniality of Being is achieved through Scientification. Citing Mignolo, Maldonado-Torres argued that science is not detached from language. Language is both the repository for knowledge and that which human beings are. He posits that it is the coloniality of power and knowledge that leads to the coloniality of Being.

To understand the perversive nature of coloniality Maldonado-Torres (2007) developed a definition of coloniality that helps us understand its embeddedness in the curricula and knowledge production:

Coloniality,, refers to long-standing patterns of power that emerged due to colonialism, but that define culture, labour, intersubjective relations, and knowledge production well beyond the strict limits of colonial administrations. Thus, coloniality survives colonialism. It is maintained alive in books, in the criteria for academic

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performance, in cultural patterns, in common sense, in the self-image of people, in aspirations of self, and so many other aspects of our modern experience. In a way, as modern subjects, we breathe coloniality all the time and every day. (p. 243)

In psychology and the social sciences activist scholars such as Anzaldúa, Maldonado-Torres, Mignolo, Quijano, Rivera Cusicanqui, Sandoval, Wynter, and many others have defined coloniality as ways of thinking and acting that supported and extended the life of colonialism. They argue that coloniality is systemic and normalises disconnections: mind from matter, individual from their environment, valued Western knowledge from less valued subjugated Indigenous knowledge, and valued labour from dispensable labour (James & Lorenz, 2021).

Wa Thiong'o (1994) emphasised the repercussions of coloniality on the colonised, highlighting its effects on language, culture, knowledge, and psychological wellbeing. He argued that Africa's current challenges are rooted in historical context rather than willful choices. According to Wa Thiong'o, imperialism and coloniality are tangible in content and form, evident in their methods and impact. The multifaceted nature of coloniality is delineated through diverse hierarchies, such as class, geography, sex, sexuality, religion, spirituality, language, knowledge, labour, arts, and aesthetic distinctions. Decolonial theorists aim to bring these intersecting and marginalising identities into mainstream psychology discourse.

A people's culture wa Thiong'o (1994) argues, embodies their moral, ethical, and esthetic values. Culture forms images and pictures of the world of nature and nurture. This collection of images and pictures shapes our conception of ourselves as individuals and as a collective. Language, functioning as culture, serves as the collective memory repository of a community's historical experiences. The real aim of colonisation wa Thiong'o argues is the control of people's wealth: "what they produce, how they produced it, and how it was distributed; to control in other words, the entire realm of the language of real life" (p. 16).

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Colonial domination relies on the occupation of the mental world of the colonised via the manipulation of their culture, self-perception, relationships and connections. Wa Thiong'o (1994, p. 3) argues that imperialism's most potent weapon is the "cultural bomb", which erases a people's beliefs in their identity, language, heritage, unity, and capabilities. It pushes them to distance themselves from their past and embrace foreign cultures and decadent influences. Imperialism then positions itself as the solution, demanding praise from the subjects that have been rendered dependent.

The aim of coloniality, therefore, is to occupy the being, to destroy subjectivity, to alienate one from the self and their history, and to replace it with alien ways of being and histories. Cultural bomb captures the erasure of non-Euro-American histories in psychology. Culture bomb also helps us to understand the damage done by universal psychology that under the guise of objective science imposes Euro-American particularities on others thereby subjugating and destroying their ways of knowledge and wealth production.

Colonialism, wa Thiong'o (1994), argues cannot be complete without its psychological component, the colonisation of the mind. By differentiating the forceful occupation and exploitation of land and labour, wa Thiong'o (1994) creates a deeper understanding of the psychology of colonisation – the colonisation of the mental space. He argued that colonisation can never be complete without the control of the mental space.

Therefore, coloniality constitutes an inconspicuous power structure, an epochal circumstance, and an epistemological configuration that resides at the heart of the present Euro-modern world. At the core of coloniality lies the intentional degradation and devaluation of non-Euro-American elements, including culture, arts, religion, spirituality, history, geography, education, and cultural expressions such as dance and music, as well as orature and literature. Concurrently, there is a deliberate elevation of the values, language, and ways of the

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coloniser (wa Thiong'o, 1994). Race plays a pivotal role in this hierarchy of people and cultures.

According to Grosfoguel (2007), in the context of coloniality, race emerges as the exclusive organising principle. It not only categorises individuals based on racial ontological compositions but also upholds unequal global power dynamics and an exclusive European way of thinking that claims universality, objectivity, truthfulness, secularity, and more. Therefore, science is employed as a justification to permanently establish the destruction or subjugation of alternative ways of being and knowledge production. This issue lies at the core of liberation psychology and the imperative to decolonise curricula.

Decoloniality diverges from the decolonisation that characterised the 20th century. The earlier decolonisation was predominantly driven by anti-colonialism, functioning as an initiative led by the elite. In this strategy, elites enlisted peasants and workers as ground-level participants in the endeavour to replace direct colonial administrators. The decolonial movements in the 20th century did not bring about a true post-colonial era characterised by the emergence of a new humanity, as championed by figures like Fanon. Instead, what materialised was a complex situation of coloniality presented as modernity that masked the post-colonial-neo-colonised world order (Mbembe, 2001; Mignolo, 2011; Quijano, 2000; Spivak, 1990).

Decoloniality emerged as a form of resistance, thought, and action precisely during the onset of the slave trade, colonialism, and imperialism (Ndlovu-Gatsheni, 2013; 2015). Its objective is to inaugurate a new humanity liberated from racial hierarchies and the unequal power dynamics established since the era of conquest (Fanon, 1963). Maldonado-Torres offered the following definition:

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By decoloniality, it is meant here the dismantling of power and conceptions of knowledge that foment the reproduction of racial, gender, and geo-political hierarchies that came into being or found new and more powerful forms of expression in the modern/ colonial world. (Maldonado-Torres, 2007, p. 261)

Decoloniality challenges Western perspectives and promotes shifting the locus of knowledge production from the West to ex-colonised regions. Mignolo (2009) emphasised the acknowledgement of the geo-political location of the knowledge subject and the validation of subjugated knowledge systems. Decoloniality, as a process of delinking from Eurocentrism, must acknowledge that epistemology is not ahistorical. It means to interrogate what that geopolitics allows to be known and how this knowledge is to be acquired (Bhabra, 2014). Delinking constitutes a paradigm shift that makes visible the histories and conceptualisation of coloniality and the recovery and centring of histories and knowledge systems before European colonisation (Mignolo, 2009).

Decoloniality names a blend of rebellious liberation endeavours and analytical reflections originating from epistemic locations formerly subjected to colonisation, such as Latin America, the Caribbean, Asia, the Middle East, and Africa. Its purpose is to understand the position of formerly colonised communities within the Westernised hegemonic world system that has persisted since the 15th century (Mignolo, 2000). Decoloniality exposes coloniality as the darker side of modernity, existing alongside its ideals of progress and equality. It is both a critical theory and a political endeavour aimed at freeing ex-colonial subjects from coloniality. What sets it apart from other social theories is its non-European perspectives and origin. Decoloniality is a pluriversal and liberatory epistemology that aims at delinking from abstract Western universals (Ndlovu-Gatsheni, 2015).

Decoloniality arises from the acknowledgement that the contemporary global order is marked by asymmetry, perpetuated not just by the colonial power matrix but also by exclusionary

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epistemologies and pedagogical approaches that advocate for an equilibrium, leading to the alienation of individuals. These individuals are conditioned to disdain and repudiate their own cultures while embracing and adhering to Euro-American modes of existence that stigmatise and pathologise their identities (Chilisa, 2020; Ndlovu-Gatsheni, 2015; Smith, 2021).

This is relevant to the thesis as global Westernised universities perpetuate coloniality, shaping perspectives through research methodologies and knowledge rooted in equilibrium. However, these approaches often neglect to scrutinise the asymmetrical global order. In a decolonial context, research methods are not considered value-free but are seen as tools of subjugation, hindering diverse thinking and alternative worldviews. If left unquestioned, research methods and methodologies in psychology can transform into instruments for gatekeeping knowledge.

De Sousa Santos (2016) examines the destructive nature of colonialism from an epistemic perspective, highlighting that colonial domination intentionally destroys alternative cultures. He terms this destruction "Epistemicide," defined as the intentional destruction of the knowledge and cultures of historically marginalised groups, including their memories, ancestral links, and ways of relating to others and nature (p. 18). De Sousa Santos argues that unequal cultural exchanges have led to the demise of subordinated cultures and their knowledge, often resulting in the loss of entire social groups. The current crisis in confidence in modern science underscores the seriousness of epistemicides driven by Western modernity.

Epistemicide drives marginalised communities to pursue cognitive justice, seeking to reconnect with the epistemologies destroyed by colonialism. De Sousa Santos (2016) introduces the concept of "epistemologies of the South," representing perspectives rooted in the experiences of those facing systematic injustices, domination, and oppression from

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colonialism, capitalism, and patriarchy. These epistemologies enrich our understanding of the social realities of historically marginalised individuals and groups.

In summary, the literature suggests that coloniality and decoloniality offer insight into the changing nature of colonial oppression as well as the unrelenting struggle to identify, name, and dismantle those institutions and systems that reproduce and maintain colonisation. The authors reviewed advocate for a critical framework to analyse colonial and postcolonial contexts, emphasising the necessity for transformative action. Each author emphasised the significance of critical analysis and the incorporation of diverse worldviews. Furthermore, they challenge the oppressive structures established by coloniality and colonising paradigms. Decoloniality is explicitly presented as a crucial tool for undermining oppression and racism. A discernible theme across these authors is the concerted effort to decentre Eurocentrism and counter elements hindering the inclusion and prioritisation of alternative ways of knowledge and existence in academia.

The authors also emphasise and support the generation and dissemination of Indigenous knowledge, culture, and values within educational settings. This implies that decoloniality has the potential to create empowering conversations and knowledge, bringing about emancipatory effects for both individuals and communities. Crucially, they are highlighting the understanding of diverse manifestations of marginalisation as by-products of coloniality that calls for in-depth critical analysis. This stance is important to this research in ways that the motivation, content, and knowledge must mirror the lived experience of coloniality from those most affected.

Since the West and South have been cited as major determinants of sites of intelligibility or the lack thereof, in the section that follows, the West and South will be located to develop a clearer comprehension of their representation in this research.

2.2.3 The Mosaic: Locating the West and the South

The terms West/Western and South/Southern used in this thesis are not ontological terms. According to Hall (1992), the West refers to specific local histories in Europe and North America, producing developed, industrialised, urbanised, capitalised, secular, modern, and predominantly democratic societies emerging around the sixteenth century. In this thesis, West signifies hidden ideologies within intellectual traditions that disavow their temporal and spatial situatedness, claiming transcendent and universally binding knowledge production processes.

Like the West, the South connotes particular European and North American histories that produced poverty, slavery, displacement, and other forms of marginalisation and oppression (Hall, 1992). De Sousa Santos (2016) contended that the concept of the South is no longer confined to a geographical representation solely confined to countries in the Southern Hemisphere. In defining the global South, De Sousa Santos argued that it includes all those who are socially and economically excluded in our society.

De Sousa Santos (2016) cautions that when considering the West, referred to as the global North, or the South, termed the global South, it's insufficient to think inter-contextually; intra-contextually⁴ thinking is also necessary. The North and South, as metaphors for modernity and underdevelopment, signify that there are areas geographically located in the South that mirror the North and vice versa. De Sousa Santos argues that a combination of colonial histories and globalisation has fused the North and South. The global South, he contends, is present in our interactions and structures governing our processes, representing human suffering caused by global capitalism and colonialism, along with resistance and

⁴ Intra-contextual in terms of geographical location. Intra-contextual in terms of economic, class, and political location.

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struggles to overturn such conditions. Geopolitically defined nation-states are no longer homogenous spaces, embracing the concept of polyphonic contextualism, where context comprises diverse networks of epistemic agents from various socio-historical locations, echoing Fanonian analyses of the zone of being and non-being in the colony (Medina, 2006).

For Medina, it is this demarcation of spaces that determines the allocation of resources that is the nourishment for epistemic growth and development. These spaces remain fluid and as a result of unequal allocation of resources continue to develop in different directions over time through various interactions. Hence, in a specific context, certain individuals have their social identities emphasised, as the discursive environment tends to favour their visibility. To partake in the privilege, one must become knowledgeable about their ways of existence (culture, language, arts, and representations) as well as their understanding and interpretation of reality. They possess the authority to define the limits of what is intelligible.

Conversely, those who are marginalised find themselves within spaces of marginality. This includes individuals struggling to survive, such as those who have been produced as poor, ethnic minorities, differentially abled individuals, historically marginalised individuals and groups, and intellectual activists who occupy significant positions within the realms of knowledge and understanding but are denied the ability to claim it as their home. Therefore, in any single context, although 'separated' the global North and the global South occupy the same 'space'. Of importance to decolonising psychology curricula, is how our social identities, regardless of our geographical location, determine 'intelligibility' and our 'ability' to name and interpret our social realities. Thus, social location and identity defined as epistemic location becomes the only determinant of who is intelligible and therefore allowed to produce and contribute to the body of knowledge in psychology.

2.3 Knowledge Colonisation and Westernised Higher Education (HE)

Grosfoguel (2007; 2012; 2013) provided us with a wealth of literature that could serve as a starting point in our search for how knowledge is colonised. Grosfoguel (2013) contended that when Western philosophy and science disconnect the ethnic/racial/gender/sexual epistemic location from the speaking subject, they create a myth of a universally truthful knowledge. This myth obscures the identity of the speaker, along with the geopolitical and body-political epistemic position within the knowledge and power structure from which they are speaking. He stressed the importance of understanding that geopolitical location may not necessarily define the epistemic position of he/she that is speaking. The fact that a speaker may be socially, geographically or economically located in the South may not signify that he/she is epistemically thinking from the South. Grosfoguel (2013) posits that the modernity/coloniality world system's success rests on its ability to create oppressed subjects who think epistemically like their oppressors.

The history of Western knowledge is not at the centre of this decolonial project. This thesis explores the core of decolonial discourse: critiquing the European-white-male construction of knowledge and its global imposition as a universal truth. Castro-Gomez (2003, cited in Soldatenko, 2015, p. 140), termed this onto-epistemic positionality as Western philosophy's zero-point perspective – an imagined stance of neutral objectivity that presumes to see all". It represents a system of knowledge colonisation, established as the sole and legitimate form of validity and understanding.

This system is regarded as the singularly legitimate avenue for acquiring knowledge, enforcing a prevailing political truth while dismissing alternative epistemic systems that have not been recognised or validated by Western standards (Chilisa, 2012; Smith, 2021). This

logic functions to limit the knowledge diversity as well as the discrediting, subjugation, and justification for neglecting alternative or competing epistemic systems (Zibeche, 2015).

European modernism, within this framework, has delineated the other through an objectifying lens, with individuals evaluating other cultures based on a purported objective God-eye-view positionality (Grosfoguel, 2013; Nnameka, 2004), imposing Western perspectives on others, irrespective of their identity or perspectives (Mignolo, 2007). Decolonial scholars describe this as epistemological blindness (Hleta, 2016), signifying a perpetual lack of knowledge within educational systems over other cosmovision⁵ - for instance, the conceptualisation of the world from the lens of Indigenous peoples in Africa or South America (Hleta, 2016).

The debate on decolonising the curriculum, therefore, is not about the validity of this form of knowledge production but that this epistemology is a European particularity. That it is only a reflection of the social and historical experience of Europeans and therefore cannot be used to understand the social and historical experiences of peoples in other cosmologies. This leads back to the question of epistemic dominance and how the canon developed by men from five countries still dominates in all Westernised universities. The literature reviewed has touched on colonial domination and practices and the subjugation of local cultures and ways of knowing. The next section will explore the persistence of Western canon long after geopolitical colonisation has been dismantled, a central theme in this area is coloniality.

2.3.1 Decolonisation and Westernised HE

The word decolonisation has become one of the most contested words in academic spaces (Gilley, 2017; Meda et al., 2019). Although most decolonial scholars agree that decolonising

⁵ Cosmovision is the way in which individuals or societies perceive and interpret the world.

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HE seeks to centre all epistemic voices in knowledge production to ensure congruency of knowledge to the nature of those who receive it (Sibanda, 2021), many anti-anti-decolonisation have argued that decolonisation is equivalent to cultural policing and the sensor or erasure of history (Lockett et al., 2019). What these and many other academics and commentators have in common is the assumption that the university is a neutral ground that should not be corrupted by positionalities. Decolonial scholars challenge the notion that the recent calls for university decolonisation are isolated; instead, they argue that these calls are part of and preceded by intellectual critique of the university as a colonial tool, a mechanism for racialised domination, and an exclusive arena for generating "expert knowledge" that fails to recognise its regionalism, situatedness, and racialised past (Murrey, 2020, p. 323).

Like decolonisation, there is no universally accepted definition of curricula (Meda et al., 2019). A single or unifying definition of curricula is not the object of this thesis which sets out to understand how colonialism continues to shape knowledge production and dissemination in Westernised psychology. Diala (2019) described curriculum theory as the study of educational experience. Students' educational experience Diala argues is a by-product of the attitudes, values, and perceptions that are embedded in the narratives teachers convey about the past, present, and future. It is, therefore, within these stories that the curricula derive their power to liberate or subjugate. Given that the history of the university and HE is rooted in colonialism (Castells, 2017) one starts to understand the subjugation that the historically marginalised are experiencing in Westernised universities and the call for decolonisation.

Murrey (2020) argued that a starting point of any conversation on coloniality and decoloniality – which are divergent epistemological orientations, must begin with the

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acknowledgement that knowledge is not neutral. Knowledge is inherently political, and no scholarship is devoid of issues or free from a particular standpoint.

All knowledge is local or at best provincial. Schaul writing in the introduction to Freire's (2005, p. 34) work, asserts that education is never neutral. It either serves as a tool to assimilate the younger generation into the existing system, promoting conformity, or it becomes the "practice of freedom." In the latter case, education enables individuals to engage critically and creatively with reality, empowering them to participate in the transformation of their world.

At the centre of curriculum decolonisation is the exploration of the knowledge systems that shape curriculum structure, organisation, and content in Westernised psychology.

Understanding knowledge involves recognising its origins and context. Grosfoguel (2012) argues that Karl Marx identified class as the core of oppression because he was situated within a European⁶ geopolitical perspective. However, for the colonised, systemic oppression is multifaceted, encompassing race, class, gender, culture, language, and ethnicity, which intersect and collectively influence individual and collective outcomes. This highlights the need to decolonise curricula by integrating diverse knowledge systems that reflect these intersecting dimensions of oppression. By doing so, we can create a more inclusive and relevant educational environment that addresses the complex realities faced by historically marginalised groups.

Relevant to this thesis is the understanding of curricula, knowledge production, university, and higher education in general as not neutral. It is, therefore, important to recognise that colonisation and coloniality directly influence what we know, and how knowledge is

⁶ To understand class as the central organising feature of Marx's theorisation of economics, labour relations, and alienation in the 19th century, one has to understand the dominant discourse around capitalism in Europe during his lifetime (SEP, 2020).

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produced and disseminated in psychology. To make the case for decolonising the psychology curricula in Westernised universities one has to first make the connection between the Western canon – the canon of annunciation in all Westernised universities, which is predicated on the Western philosophical and political tradition that rejects any notion of epistemic diversity (Mbembe, 2015) and knowledge production and dissemination in Westernised universities.

Euro-American epistemic system/canon has maintained its dominance in HE and Westernised psychology curriculum policies and perspectives that dictate what is presented or hidden from students through the three types of curricula - the explicit, hidden, and null curriculum, that are not commonly discussed in classrooms (le Grange, 2016).

The explicit curriculum is what students are provided with such as module frameworks, prescribed readings, assessment guidelines, etc. The hidden curriculum is what students learn about the dominant culture of a university and what values it reproduces. The null curriculum is what universities leave out – what is not taught and learned in a university. (p. 7)

These distinctions aid decolonial scholars in identifying and mapping components of the Westernised psychology curriculum and imagining a decolonised future. Le Grange (2016) emphasises that at the core of decolonisation efforts is rethinking the subject. The subject should break free from Cartesian dualism, moving away from "I think therefore I am". Le Grange also reinterprets the term curriculum as *currere* - an active and dynamic force, highlighting its role in generating knowledge through dialogical epistemological relationships (Freire, 2005).

Le Grange (2016) posits that a *currere*-based curriculum does not impose a predefined image of pedagogical life but taps into its inherent potential for growth. Le Grange (2016) suggests that *currere's* strength lies in embracing novelty, unpredictability, experimentation, and diversity essential for decolonisation by valuing differences. However, when *currere*

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becomes reactive, it can lead to epistemic colonisation, stifling alternative ways of knowing and its transformative potential.

Le Grange (2016) argued for an ecological curriculum approach that moves away from Descartes's rigidity. This perspective views curriculum as lived, hidden, and null, embodying the dynamic force of currere. It offers opportunities for decolonising Western university curricula. An ecological curriculum defines curriculum as the stories told to students about their past, present, and future, prompting a critical analysis of both the content and the storytellers (Le Grange, 2016).

A decolonised curriculum Le Grange (2016) argues calls for a radical shift from an arrogant I of individualism to a humble I that is one with the community. It is underpinned by a humanistic philosophical approach. The philosophical humanistic approach Le Grange proposes centres on the oneness of self and the universe: humans and a more-than-human world in the curriculum. Le Grange proposed a four-pillar humanistic approach for decolonising the curriculum which he named the 4Rs. These 4Rs Le Grange claims are central to an emergent Indigenous paradigm. These are:

1. Relational accountability: Acknowledging interconnectedness in the curriculum; being responsible to all relationships (human and non-human)
2. Respectful representation: Recognising and providing space for local knowledge, and indigenous voices.
3. Reciprocal appropriation: Ensuring shared benefits of knowledge between universities and communities.
4. Rights and regulation: Adhering to ethical protocols, respecting ownership of knowledge, and granting copyright to Indigenous people when applicable.

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Le Grange (2016) suggests that decolonising the curriculum involves rethinking Western disciplines, which he views as decadent and disconnected from social realities. This process requires broadening empirical approaches beyond mere observation and listening to encompass diverse human expressions and emotions.

Current research in the area of curricula decolonisation has focused on four key areas, namely: decolonial activities within Universities and faculties (le Grange et al., 2020; Choat, 2021); perception, and interpretation of decolonisation within student and staff populations (Meda, 2019; Mheta et al., 2018; Winter et al., 2022;); challenges and recommendations (Senekal & Lenz, 2020; Nazar et al., 2014; Fomunyan, 2017); and Indigenisation (Kennedy et al., 2021). Although some of the current research reports reveal a lack of detailed methodological discussion and rationale which could be attributed to word count restrictions in journals, all the studies reviewed adopted qualitative approaches.

Meda et al. (2019) discussed the choice of qualitative method in their study which included: the researcher's paradigmatic position; in-depth exploration of a phenomenon; focus on uncovering participants' views; centring those most affected by the issue under study; and flexibility in terms of data type and mode of collection and analysis. Decolonisation can be said to be both practical and subjective, where it could be said to be the removal of a colonial situation such as institutions and systems that produce and maintain coloniality, and the unlearning of internalised coloniality that constitutes individual and collective limit situations (Fanon, 2008; Freire, 2005).

Meda et al.'s (2019) study was conducted in South Africa. They detailed the rationale for choosing the University and lecturers studied: the institution was one of those most affected by student protests demanding curriculum decolonisation, and lecturers in the institution have started decolonising the curriculum in their modules. An open-ended questionnaire that

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allowed participants to give a detailed description of how they are decolonising the curriculum in their modules was chosen for data collection. Of the 100 questionnaires that they sent out sixteen were completed and returned. Meda et al. (2019) concluded that lecturers decolonised their curricula by integrating African Indigenous knowledge while retaining Western knowledge in their curriculum. Meda and colleagues utilised direct quotes from their participants to substantiate the themes they developed and the conclusions they drew. These verbatim excerpts added depth and credibility to their research findings. Meda and colleagues also discussed the breakdown of law and order at the university that led to a temporary closure of the university due to student protests in 2015 and 2016. As the students vowed to continue their protest until their demand for a decolonised curriculum was met, the university management was forced to develop a framework for decolonisation. The university management encouraged all lecturing staff to find ways to decolonise their subject area. Meda et al. (2019) in light of the study findings recommended capacity development through workshops with lecturers to discuss what decolonisation entails and how it can be done in different subject areas.

Another South African study by Meda (2019) with 10 students, utilising qualitative case studies and one-to-one interviews, revealed that students sought the inclusion of African-Indigenous knowledge in the curriculum rather than eradicating Western content. This implies a clear understanding of decolonisation among South African students - they do not reject Western knowledge but advocate for centring African values, attitudes, and culture. A study by Mahabeer (2020) with trainee teachers at a South African university found that a majority had a good understanding of decolonisation and its implications for the curriculum and its role. These findings may not be transferable due to the limited number of participants and geographical spread.

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In Australia, Kennedy et al. (2021) applied Indigenous methods in evaluating *Jindaola* – an Aboriginal educational programme modelled on the Indigenous knowledge system for mainstream universities. Kennedy et al. (2021) discussed how *Jindaola* operates in complex spaces where diverse worldviews meet. They articulated the aims of *Jindaola* as the deliberate decentring of the Westernised curriculum by embedding Aboriginal knowledge and perspectives. Kennedy et al. (2021) concluded that a decolonised curriculum is a reconciled curriculum which gives space and recognition to the unique and valuable contributions of the Indigenous knowledge system, culture, and practice and collaboration with knowledge holders and community members in curriculum development. Curriculum reconciliation appears to be widely accepted and taking root in many parts of the world.

Cicek et al. (2021), employing PAR in 29 accredited Canadian engineering programs, identified active reconciliation and indigenisation efforts in research and engineering. They highlighted the integration of indigenisation into existing engineering education settings and as standalone initiatives, such as courses, activities, events, protocols, and cultural elements. The study concludes that Canadian universities are intentionally accommodating Indigenous cultures within the colonial system.

In South Africa, Mudaly's (2018) study with 224 pre-service teachers revealed widespread acceptance of the equal validity of Indigenous knowledge and the acknowledgement of Indigenous knowledge holders as legitimate educators in higher education. Mudaly (2018) concluded that increased acceptance of using Indigenous knowledge systems to decolonise the curriculum by engaging Indigenous knowledge holders has shifted previously marginalised knowledge systems to the centre.

Other studies have revealed challenges to decolonising the curriculum. In South Africa, Senekal and Lenz (2020) explored the challenges in decolonising the South African higher

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education curriculum. Fifteen academics from two South African Universities purposefully selected, participated in the study. An analysis of the interview data revealed that there is a lack of adequately developed African content to discard or supplement the Western curriculum without creating a void. This is not surprising as Du Preez et al. (2018) in an evaluation of articles published in *Indilinga* (a journal conceptualised for the development and promotion of Indigenous knowledge), between 2008 and 2017 revealed a preference for foreign authors. They found that over 60% of all citations in the journal were from foreign authors. They concluded that by giving preference to foreign authors the journal defies its sole aim which is the development, documentation, and dissemination of Indigenous knowledge. In the UK, Shain et al. (2021) completed an evaluation of decolonising work over the period of 2014 and 2021 in England. They concluded that although there appears to be an active engagement with decolonial efforts and campaigns by university management, universities employ strategic rejection of decolonising work through delay and refusal. This performative approach to decoloniality was also found in another study by Le Grange et al. (2020) where it was found that there is a high level of decolonial-washing – decolonisation used as a metaphor. They concluded that there is a mismatch between policy and practice where it was evident policy and implementation is never a serious intention. Le Grange et al. (2020) argued that universities use decolonising the curriculum as a media public relations exercise. In addition to the misalignment of decoloniality policy and practice at universities, Lockett et al. (2019) found that there was little to no consensus on the meaning of decolonisation. They conclude that lecturers presented divergent conceptualisations of what decolonising the curriculum might entail. The outcome is that theory and practice, language, academics, and pedagogy that need decolonising do not get the attention they deserve (Fomunyan, 2017).

The literature reviewed shows that curriculum decolonisation activities are taking root through the integration of Indigenous knowledge systems and practices into colonial spaces to create contextually relevant curriculum change. There are also challenges to decolonising the curriculum that have been highlighted in some of the studies such as a preference for Western knowledge which may prevent the production of Indigenous knowledge, this misalignment of policy to practice, inadequate definition and articulation of what decoloniality might mean in context, and the lack of local or Indigenous theories and documented knowledge to supplement Western knowledge system. This is relevant to this thesis which aims to develop theories from the South that support the process of producing and centring knowledge from the historically marginalised whose knowledge has been excluded in psychology. The next section will discuss coloniality and decoloniality in Westernised psychology.

2.4 Coloniality/Decoloniality and Psychology Curricula

2.4.1 Shaping Identities

To understand coloniality and psychology one must look at the lives and experiences of those most impacted by its many contradictions. Bhatia (2018) explores how Western psychology knowledge is used to suppress local knowledge and ways of being in India. Using discourse analysis, Bhatia interrogates the colonisation of the mental space of Indian youths from diverse backgrounds (class and cast) to make sense of themselves, others, and their Indianness in the context of modernity/coloniality. Through the stories of Indian youths, Bhatia explores the role Western psychology plays in the negotiation of identities.

Bhatia (2018) asserts that the call for the decolonisation of psychology is a political move aligned with the broader shift towards decolonial epistemology, aiming to spotlight the

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colonising impacts of psychology. Placing decolonial psychology within the critical psychology paradigm, Bhatia underscores its capacity to reveal the shortcomings of Western psychological science in understanding the psychologies of non-Western communities.

Bhatia (2018) argued for a critical examination of the extensive reach of neoliberalism in psychology. Bhatia suggests that neoliberalism has altered the concept of personhood, psychological wellbeing, moral and ethical responsibility, and the understanding of selfhood and identity. Neoliberal globalisation which is centred on profit maximisation through the exploitation of cheap labour has led to a constant flow of capital across geographical spaces seeking new sites for investment and new markets. Bhatia (2018) citing Upadhyaya (2008) contends that the movement of capital invokes, manipulates, appropriates, and modifies pre-existing cultural motifs and images, giving rise to and reshaping new manifestations of cultural difference and social identities. This difference is pathologised and interpreted as deficiencies in Indian culture measured by its deviation from Euro-American psychology norms.

To cure the Indian workers of their cultural deficiencies – simplifying speech, moderating the pace, reducing the influence of one's native language in their accent, and bringing them closer to Euro-American norm, workers had to absolve soft skill training programmes that relied on psychometric tools developed in the West. Bhatia (2018) contended that multinational corporations and Indian companies depend on research findings in cross-cultural psychology from the West to understand and address perceived negative aspects of Indian work culture.

Indian workers were urged to embrace professionalism by overcoming what multinational corporations perceived as the inefficiencies of Indian culture. This viewpoint, as outlined by Bhatia (2018), portrayed European culture as egalitarian, professional, assertive, and non-hierarchical, in contrast to the perceived inefficiency, feudalism, hierarchy, and indirectness

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of Indian culture. To align Indian workers with Western cultural norms, Western psychometric instruments like the Myers-Briggs Type Indicators (MBTI) and Transactional Analysis (TA) inventories were employed. Essentially, Western psychological principles, deemed universally applicable objective truths, were imposed on Indian workers to address perceived inadequacies in their thinking and behaviour.

Significant to this thesis is the influence of scientific psychology in reshaping culture and society. Bhatia (2018) emphasises how a range of Euro-American cross-cultural psychology, personality tests, diversity training, and counselling, widely employed by human resource professionals, consultants, trainers, managers, and professors in India, aims not only to transform work culture but fundamentally alters Indian culture and society. Bhatia argues that psychology concepts, promoted as scientific and thus objective and universal, are products of specific historical conceptualisations. Citing Sathaye (2008), Bhatia contends that trainers, management professionals, and professors adeptly enforced primarily Western psychological notions of self, culture, and identity without difficulty - characterised as a knowledge of self, detached from social and personal realities – within an Indian context by invoking scientific authority.

Promoting a variety of educational activities using "scientific techniques" such as graphs, statistics, numbers, psychometric tests, and key research findings was often presented in ways that portray psychological training and materials as completely objective, universal, and scientific. This approach disguises Western cultural beliefs, values, and norms as a global culture while portraying Indian culture as backward and deficient when measured against Western standards. Consequently, Indian youth are encouraged to conform to the presumed superior Western cultural norms. These discourses and practices, elevating Western ways of being to a higher status, exemplify coloniality and colonial modes of thinking.

2.4.2 Being Excluded

In the UK, Hodges and Jobanputra (2012) employed a qualitative design within a social constructivist framework to investigate the experiences of minority⁷ group students in psychology. They interviewed 32 participants (18 sexual minorities and 14 ethnic minorities) to discern how these groups are positioned in psychology teaching and learning. Hodges and Jobanputra (2012) identified individual and institutionalised homophobia, heterosexism, and racism as factors perpetuating exclusionary practices in curriculum content and university environments. They emphasised the ethnocentric and heteronormative nature of psychology curricula, revealing a bias toward knowledge derived from research with White participants and perspectives. The inclusion of direct quotes from participants, like Valerie's statement, *"It's this white supremacy kind of mentality; everything is seen from a white perspective. And the reinforcement all the time of whiteness, anything else doesn't exist or is abnormal"* (Hodges & Jobanputra, 2012, p. 144), provides a first-hand perspective on their lived experiences and deepens readers' understanding of the conclusions drawn.

Moreover, Hodges and Jobanputra (2012, p. 148) highlighted the "normalised absence and pathologised presence" of minority knowledge and bodies, indicating "a deep-rooted ethnocentricity and heterocentricity within psychology." The exclusion from the curriculum through normalised absence and pathologised presence serve as a mechanism by which psychology marginalises those outside the White, male, heterosexual norm. This institutionalised exclusion constitutes the coloniality of power and knowledge (Sonn & Steven, 2021), ensuring that Western psychology remains rooted in Euro-American

⁷ Minorities in relation to population or groups is a common term used in the UK and by extension in the West to describe individuals and groups from non-White European ethnic groups and those designated as sexual and religious minorities.

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ontological and epistemological assumptions, limiting institutional practices that acknowledge the equal validity of other ways of knowing and being in the world.

In their study, Zeineddine et al. (2021) surveyed 232 social psychologists across 64 countries to explore how modern knowledge production systems in psychology perpetuate coloniality. They investigated manifestations such as internalised Global North standards, practices, and psychologists' critical awareness. The conclusion highlighted that psychologists from the global South, Southern, and Eastern Europe adopted global North knowledge production standards due to institutional demands. Psychologists outside the Global North reported biases, underrepresentation, lack of relevance, and structural disadvantages in what international publishers allow. Zeineddine et al. (2021) argued for a critical examination of systemic biases in psychology concerning what is studied, how it is studied, how it is written, and who and where it is written, advocating for interrogation of mainstream disciplinary preferences to address coloniality.

In their analysis of psychology research in top-tier U.S. journals over the past fifty years, Roberts and Mortenson (2022) concluded that White samples are portrayed as racially neutral, reinforcing the normative standard of Whiteness. This historical dominance of White perspectives in psychology normalises Whiteness as the standard, perpetuating a colonial power structure that erases and subjugates racialised voices. According to Roberts and Mortenson, organising psychology knowledge around a White equals neutral framework makes that perspective the invisible standard for research, justifying the treatment of non-Whites as Others burdened by racial identity. This framework enables colourblindness, a systemic reproduction of White power that avoids confronting racial privilege and historically racialised epistemic domination in psychology research, hindering progress toward pluriversal psychological knowledge (Mueller, 2017).

2.4.3 Decolonising Efforts in Psychology

Few studies explore decolonial efforts in psychology education and practice. Segalo et al. (2015) conducted two community psychology projects in South Africa and Israel/Palestine, using visual methodologies to co-construct counter-narratives revealing the complexities of oppression and struggle. Viewing decolonisation as an iterative process, they explored the lived experiences of 24 participants through embroidery and counter-mapping. Segalo et al. (2015) demonstrated the power of counter-narratives in reconceptualising power relations and concluded that psychological knowledge must be accessed from the standpoint of those directly affected, emphasising the inseparability of the psychological and the political. Decolonial methodologies allow psychologists to centre the voices of historically marginalised people in research, enabling them to theorise their experiences (Segalo et al., 2015).

In a community psychology study, Ares and Lykes (2016) discussed a collaborative PAR photovoice project that amplified the voices of Guatemalan female high school students exploring gendered migration and state violence. Fourteen participants (15-19 years old) with migrant parents used photovoice to express their views on family, shaping their hopes, resistance, and perspectives on migration (Ares & Lykes, 2016). The collaborative photovoice process provided space for Maya women, often marginalised in psychology knowledge, to share their feelings and experiences, fostering creative representations and critiques of motivations to migrate and gendered violence (Ares & Lykes, 2016).

In counselling psychology, Gone (2021) drawing on vignettes from the life narratives of *Aaniiih-Gros Ventre* medicine man revealed various facets of Indigenous healing practice. Gone's (2021) study demonstrated the potential for decolonial reclamation of Indigenous therapeutic knowledge through in-depth analysis of narratives from Indigenous healers. Gone

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argued for the adoption of decolonial approaches that allow psychologists to form enduring relationships with Indigenous healers. Gone (2021) concludes that decolonisation as a research and pedagogical orientation positions the psychologist to select appropriate methods that validate Indigenous practice-based therapeutic traditions and remedies colonial expropriation and marginalisation of knowledge.

To understand the call for decolonising knowledge in Higher Education (HE), one must recognise the university as a site of societal contradictions and struggles between conservative and radical ideologies (Castells, 2017). The university, as an ideological apparatus, has colonial origins but can also serve as an agent for change and promote counter-hegemonic discourses⁸ (Castells, 2017). In decolonial contexts, this counter-hegemonic discourse involves debating the content, methods, scholars, and epistemological systems shaping psychology education. Framing the psychology curriculum as narratives instructors convey to students prompts essential questions for a decolonial discussion: How should psychology define the human? What is the understanding of human behaviour? What informs Western reality, and is it generalisable? What values underlie Western knowledge production and its influence on the representation of historically marginalised peoples? Does psychology align with the true purpose of education – humanising society (John, 2019) – in the narratives it presents to students?

The last century has witnessed a rise in calls by students, and scholars in HE and Westernised institutions for universities to decolonise (Senekal & Lenz, 2020; Sibanda, 2021). Most of these movements which have been organised under various hashtags have gained

⁸ Most anti-colonial movements in 1930 - 1970 that led to political independence for most colonised territories resulted from anti-hegemonic discourses that took place in the universities. It is, also important to include in this anti-hegemonic discourse the student protests of the 1960s and those that are ongoing under different hashtags, such as #Rhodsmustfall and #whyismycurriculumwhite (Kerrigan & Nehring, 2020). This study is part of such anti-hegemonic discourse at NTU.

international recognition as symbols of epistemic resistance (Murray, 2018) and keep both the decolonial debate and anti-hegemonic discourses alive on campuses around the globe. For instance, #FeesMustfall, in South Africa, centres the discourse on the commodification of knowledge while #RhodesMustfall, and #WhyisMyCurriculumWhite? draws attention to the Euro-American dominance of symbols, attitudes, formal and informal culture and curricula in Westernised HE, indicating a global dissatisfaction with the status quo (Adam, 2020). These movements have managed to bring back into academic and political discourse the influence of colonisation on how knowledge is produced and disseminated in our institutions of higher education.

2.5 Decolonisation Frameworks within Psychology

Medina (2013) showed how the everyday struggle for epistemic justice can become something that is both radical and unassuming. Following Medina's epistemic resistance, a decolonial framework for psychology starts with the individual knower who feels friction when confronted with a single understanding of a subject area and starts to create room for alternative voices and other ways of understanding and being in the world. For Medina, the most radical knower practices epistemic resistance unconsciously in his everyday activities – from the mundane to the most complex interactions.

Medina (2013) proposes epistemic resistance as a decolonial framework applicable to everyone, regardless of position, gender, privilege, class, sex, or race. While recognising the impact of heroic figures, Medina urges scholars to leverage their internal and external epistemic resources to challenge oppressive structures and counter the colonisation of the psychological space (Medina, 2013). These resources and abilities are accessible to all

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members of the psychology epistemic community, enabling individual and collective transformation of the epistemic world. Psychologists, using their epistemic network, can contribute by acknowledging potential involvement in sexist and racist knowledge production and practices, fostering sensitivity to the obligations inherent in their roles within knowledge communities.

Seen from this perspective, a decolonial framework is not merely a temporary toolkit for social change or a transformative stage in curricula development. Instead, it embodies ongoing processes of conscientisation and unlearning. Decolonisation, as a form of epistemic resistance, represents an essential, social, and democratic mode of relationality (Medina, 2013). In other words, psychology practitioners and the discipline itself should perceive the decolonisation framework as a way of life for coexistence and prosperity in a globalised and democratic world. Medina illustrates that knowledge democratisation is not limited to radicals; through epistemic resistance, decolonisation becomes the mechanism enabling democratic interaction. Resistance involves sensitivity to one's knowledge practices and those of others, the contestation of dominant beliefs and ideologies, and importantly, it is a collaborative effort. According to Medina (2013), psychologists must resist distortions in their collective knowledge resources and practices caused by racist and sexist ideologies.

To revive silenced collective knowledge, James and Lorenz (2021) propose a framework for a decolonial turn in psychology, advocating for a transdisciplinary, pluriversal, and integrative approach. Their model aims to critique the disintegration of traditional psychology and integrate relational ontologies and epistemologies as equally valid forms of knowledge.

A decolonial framework must critique and provide alternatives to research methodologies. It should recognise the pluriversity of methodologies, epistemologies, and ontologies,

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acknowledging that no single knowledge system can claim universal truth but is part of a local or provincial ecology of knowledge (James & Lorenz, 2021).

Liberatory psychologies offer a good alternative to Western ways of viewing psychology.

Lykes (2000) described Liberation Psychology, a term coined by late Salvadoran psychologist and Jesuit priest Ignacio Martin-Baro (1994) as a call for action, a challenge to develop a practice and theory from the basis of the lived experiences of the local communities with whom the psychologist work. For psychology to do this it must first liberate itself from the shackles of coloniality that denies the existence of psychologies. Liberatory psychologies offer opportunities to taste the beginning of how psychological theorising and practice might be reconfigured to accompany communities and address particularities within collective histories, cultures, and the context in which they find themselves (Lykes, 2000). Liberatory psychology is therefore not an emancipatory psychology that focuses on the liberation of the individual, but a call for action to transform the individual and universal psychology.

Watkins and Shulman (2008) call on psychologists to not only cross disciplinary boundaries in their search for solutions to the problems faced by their clients but to also look at the histories, economic, political, social, and cultural arrangements that could help in understanding individual and group presentations. To lay a foundation for understanding liberation psychologies Watkins and Schulman (2008) offered a broad conceptualisation that imagines Liberation Psychologies as an orientation, practices, and projects that encourage alternative thinking and acting together to foster social, economic, and ecological change, and address psychological suffering.

Liberation psychologists caution scholars about the impact of colonialism on the structuring of economic and social institutions, including universities and higher education

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establishments. They emphasise how culturally constructed racialised hierarchies, presented as if inherent in nature, have influenced these institutions. Watkins and Shulman (2008) argue that colonialism produced consequences for both the colonised and the coloniser. The historical imprint of colonial thought, they argued has resulted in a psychology marked by forgetting and denial, evident in both private and public spheres. This collective forgetting has led to a profound lack of acknowledgement of individual and community wounds stemming from the broader social context.

Reorientation can jolt Westernised psychologists out of the amnesia induced by coloniality (Watkins & Schulman, 2008), prompting a realisation of their history and the psychology shaping their perception of the Other. This psychology, they argue, underlies the dehumanisation of certain individuals, justifying practices like slavery, genocide, oppressive policing, apartheid, segregation, economic deprivation, and the suppression of diverse ways of knowing. Confronting this legacy, Western psychology can contribute by critically examining the psychological impact of 500 years of colonialism, its transformation into transnational capitalism, and its evolution into twenty-first-century globalisation.

Reorientation offers Westernised psychology a chance to explore alternative models and theories, enabling a critical examination of the past and the creation of alternative futures (Watkins & Shulman, 2008).

Watkins and Shulman (2008) advocate for psychologists to delve into the diverse theoretical areas of liberation psychologies, beginning with a commitment to acknowledging and validating various psychologies. They highlight the significance of recognising and centring the distinct cultural, historical, socioeconomic, and political dimensions of different local psychologies, thereby exposing the limitations of Western psychology's one-size-fits-all approach. Drawing on case studies such as the Association of Maya Ixil Women in

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Guatemala, the Green Belt Movement in Kenya, engaged Buddhist critiques of development, the Centre for the Theatre of the Oppressed in Rio de Janeiro, and participatory research by their students at the Pacifica Graduate Institute, Watkins and Shulman illustrate that liberation psychologies are not mere abstract proposals or future agendas; instead, they are actively unfolding worldwide. They encourage psychologists to break away from the narrow interpretation of professionalism rooted in individualistic lifeways and advocate for a shift from a psychology of adaptation to one that scrutinises the social origins of human suffering, urging psychologists to avoid theories that fail to reflect the lived experiences of those they engage with.

Watkins and Shulman (2008) emphasised the significance of dismantling the barriers enclosing the academic discipline of psychology. They argued for a connection between psychology theories, research, and practices with communities, cultures, arts and aesthetics worldwide. Additionally, Watkins and Shulman critiqued psychology's tendency to misinterpret social symptoms as purely intrapsychic. They called on psychology theorists not only to engage in dialogue but also to actively integrate theories and perspectives from around the world. This integration is deemed essential for a comprehensive understanding of social and ideological conflicts beyond the conventional Western binaries. In other words, academic decadence is a necessary tool in psychology to understand and integrate the wellspring of psychologies emanating from different corners of the globe. Academic undiscipline ceases to be the exclusive activity of activist psychologists when encouraged to undergo a process of unlearning, a consciousness-raising process that could be likened to a jailbreak (Watkins & Shulman, 2008). A process of unlearning that one can do with others, but no one can do for another. A jailbreak from the self that leads to the awakening of a new self that opens new possibilities. To unlearn, Watkins and Shuman (2008) argue that every individual educated within the dominant culture must undergo a process of conscientisation –

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a process of critical discernment that helps individuals and groups sort through ways colonial thinking binds them to the old order.

Watkins and Shulman (2008) advocate for psychologists to recognise and challenge social structures that perpetuate inequality by examining the roles of perpetrators, bystanders, and victims. They urge psychologists to transition from passive observers to active witnesses, cultivating empathy and actively acknowledging societal suffering. Encouraging engagement in liminal spaces of collective trauma, they propose fostering a new ethic of subjectivity that embraces openness to the Other. Drawing on Freire's conscientisation, they emphasise the transformative potential of relational dialogue and empathic engagement in envisioning a more just society, aligning with liberation psychologies' approaches (Watkins & Shulman, 2008).

Of importance to this research is the need for the creation of liminal spaces, and institutions in psychology that allow for equal participation in this relational dialogue that provokes the eruption of spring-well of utopic imaginings and conscious interrogation and redefines limit situations as the colonial frontiers where new opportunities begin (Watkins & Shulman, 2008). Decolonised psychology is a liberating psychology – a participatory psychology that acknowledges other psychologies. Liberation psychologies allow for equal participation that destroys all the shackles of hegemonic domination that suffocates other psychologies and those whose lives depend on them. Watkins and Shuman (2008) argued that through participatory, inclusive, and collaborative methodologies of liberation psychology, marginalised people may reflect together on their situation, see them as constructed, and start to imagine a different social reality.

A reflection on the impact coloniality has on how psychologists pursue research, knowledge production, knowledge dissemination, and the criteria for what counts as knowledge is

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important in any decolonial framework in psychology. Research methodologies in psychology can become limit situations – that impassable boundary where all possibilities end (Watkins & Shulman, 2008), or a liminal space where dialogue around social ethics, epistemic violence (Teo, 2010), and Indigenous methodologies opens spaces for a new imagining.

Decolonial and curriculum scholars have argued that one cannot interrogate the limit situation or create the space for epistemic dialogue without an adequate and elaborate definition of curriculum (Begun & Saini, 2018; Diala, 2019; Le Grange, 2016). Diala (2019, p. 3) citing Pinar (2012) described curriculum theory as “the interdisciplinary study of educational experience”. He went on to summarise the educational experience as encompassing “the attitudes, values, and perceptions that inform the stories teachers tell students about their past, the present, and the future”. It is, therefore, within these stories that the curricula derive their power to liberate or subjugate. Whose stories are made salient and whose stories are subjugated or erased becomes central in decolonising Westernised psychology curricula. The literature reviewed reveals that the psychology curriculum in Westernised universities is a conveyor of colonialism through its fundamentalist epistemology rooted in colonial racism (See 1.1.1) that suppresses other worldviews.

2.6 Summarising Decoloniality Theories Highlighted in The Literature

Review

Decolonial theorists (e.g., Mignolo & Walsh, 2018; Dastile & Ndlovu-Gatsheni, 2013; Quijano, 2000) challenge Western perspectives and methodologies, seeking to shift the focus away from Euro-American lifeways and acknowledge the enduring impact of colonisation on

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psychological knowledge and practice. Within these theories, three key concepts form the theory of colonial matrices of power: the decoloniality of power, the decoloniality of knowledge, and the decoloniality of being.

The decoloniality of power dissects the global political landscape, revealing a racially hierarchised, Western-centric, patriarchal, capitalist structure. It scrutinises the 'Zone of Being' (holders of global power) and the 'Zone of Non-Being' (origin of victims of imperialism and colonialism), employing Abyssal thinking to critique the division of the world into realms of complete and incomplete beings (De Sousa Santos, 2016; Fanon, 2008).

The decoloniality of knowledge delves into epistemic concerns, questioning knowledge generation's politics and challenging the marginalisation of Indigenous knowledge. Critiquing the coloniality of knowledge, it seeks to dismantle the hierarchy imposed by Western-centric knowledge, promoting the inclusivity of diverse epistemologies (Dastile & Ndlovu-Gatsheni, 2013).

The decoloniality of being explores the construction of modern subjectivities and confronts the ontological and epistemological subjectivisation of the colonised. It challenges colonial racist ideologies that undermined the humanity and response-ability of the colonised (Dastile & Ndlovu-Gatsheni, 2013; Maldonado-Torres, 2007; Oliver, 2015).

2.7 Limitations and Academic Opportunities

Analysing the literature in this chapter highlighted the need for constructivist grounded theory (CGT) in decolonising psychology curricula in Westernised universities. Classic decolonisation literature, rooted in struggle and social change, tends to focus on rational

processes, often situated in colonial contexts, lacking a core focus on epistemic decolonial perspectives.

In the coloniality/decoloniality literature, a critical strand exists, but it often adopts generalised perspectives, risking the universalisation of the colonial experience. It doesn't identify specific colonial institutions hindering Indigenous knowledge documentation due to its emphasis on power, neglecting support for decolonial scholars committed to centring subjugated Indigenous knowledge.

University and curriculum decolonisation literature critiques the Western education system but tends to lean towards integrating or replacing knowledge systems, rooted in Western/modern binary thinking (Mignolo, 2011). This risks undermining the potential complementarity of knowledge systems necessary for an ecology of knowledges.

Decolonising psychology literature offers a powerful critique of hegemonic systems, centring voices and experiences. However, it often lacks focus on developing knowledge translation tools and frameworks essential for dialogue between knowledge systems.

These limitations underscore the need for introducing decolonial theory from the Global South, rooted in shared epistemic experiences. While these theories have found applications in other fields, their potential in decolonising psychology curricula remains largely unexplored. Such a theory would critique Western dominance, highlighting its inadequacies and making space for diverse onto-epistemic systems within psychology.

2.8 Chapter Summary and Rationale

Engaging proactively in intensive and purposive literature review at every stage of the research process, the different authors cited have shown the depth of research in decolonising

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knowledge in higher education around the world. The continuous engagement with literature is a core tenet of grounded theory (GT) that helped the researcher to develop sensitising concepts, gain theoretical sensitivity, and avoid methodological pitfalls (Charmaz, 2014; Dunne & Üstündağ, 2020; Stauss & Corbin, 1998). One theme from the psychology literature highlighted the historical domination of White perspectives and experiences in psychology, the challenge in decolonising efforts, and the centring of counter-narratives that challenge and deconstruct colonial knowledge dominance in psychology (Bhatia & Priya, 2021; Blanche et al., 2021; Zeineddine et al., 2021; Fernandez et al., 2021; Ilyes, 2016; Roberts & Mortenson, 2022; Segalo et al., 2015; Sonn et al., 2016). Literature on decolonising the university and HE highlighted the complexities of decolonising the curriculum in the university and HE, the challenges of integrating local knowledge systems, and non-Western scholarship into a neoliberal academy (Le Grange et al., 2020; Meda et al., 2019; Senekal & Lenz, 2020; Shaik & Kahn, 2021; Winter et al., 2022). Other studies that focused on the decolonisation of specific subject areas or disciplinary modules highlighted the lack of reference to race or race-related themes, the absence of non-Western thinkers in academic reading lists, isolated successes in integrating local knowledge systems and practices, and the overall lack of consensus on the meaning and definition of decolonisation (Choat, 2020; Cicek et al., 2021; Lockett et al., 2019; Odusanya et al., 2017).

Decolonial researchers view curriculum decolonisation as having the potential for transformation and widening the knowledge horizons in psychology. This could explain the determination of decolonial scholars and their allies to challenge the limitations of colonial and predominantly Western education systems, advocating for inclusivity and the incorporation of non-Western worldviews. The literature highlights several decolonial frameworks and theories under development by prominent decolonial authors. These theories prioritise the recognition of historically marginalised peoples, their knowledge and research,

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and pedagogical approaches rooted in decolonisation. The literature revealed the emergence of novel ideas that fundamentally reshape the landscape of knowledge production. It makes bold the fact that decolonisation is not a passive process; it brings about profound changes in individuals, empowering marginalised individuals to take centre stage in history. It introduces a new language and humanity, symbolising a fresh start: the genesis of new men and women (Fanon, 2008).

It is compelling to learn that there are decolonial scholars dedicated to developing and centring pluriversal ways of knowing and being in psychology and the academy in general. The decolonised curricula centres knowledge that is relevant to the social realities of those who consume them and recognises the need for knowledge to be developed with the people they are intended to serve. The growing interest in decolonising the psychology curriculum reflects the importance of psychology in developing theories and concepts easily adopted by other disciplines, policymakers, and diverse practitioners. Most of the research reviewed has focused on specific areas of psychology such as community social psychology, or practice, such as wellbeing. There is an acknowledgement of the limit of Western epistemology's ability in understanding the psychologies of non-Western peoples. These studies, despite their extensive use of decolonial theories, have not been oriented toward the development of theories from the South despite the potential they hold in resolving some of the weaknesses in conceptualising and implementing decolonial praxis in a higher education context. To develop theories from the South, (Comaroff & Comaroff, 2012) proposed the creation of theoretical spaces to reflect, deconstruct, and reconstruct epistemological, methodological, institutional, and systemic issues, providing a people-centred theoretical frame that can act within Westernised psychology institutions as a platform for an ecology of knowledge (De Sousa Santos, 2016) that moves the field towards knowledge grounded in pluriversalism. Moreover, theory from the South which is central to this thesis draws on multiple decolonial

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lenses in educational interventions and psychological practice. Theory from the South is an area that is still under-researched in psychology and therefore, a need to explore its potential for extending knowledge horizons in the field using a CGT approach.

Chapter 3 Method and Methodology

3.1 Introduction

This thesis aims to inform decolonising the psychology curricula in Westernised universities by exploring the lived experiences of historically marginalised psychologists (HMPs), identifying coloniality within psychology, its reproduction in curricula, the structures that maintain it, and the transformative actions taking place to decolonise the curricula. Therefore, this thesis engages in liberation psychologies, aiming to explore the lived experiences of historically marginalised peoples in psychology by applying a “decolonial attitude” (Maldonado-Torres, 2007, p. 262). A decolonial attitude imposes a responsibility and willingness to question, challenge, and dismantle epistemic coloniality in psychology.

This chapter addresses methodological considerations in the ongoing research and outlines the specific procedures employed for data collection and analysis. Citing Lorde (2018), "the master's tools will never dismantle the master's house", decolonisation does not seek to dismantle the master's house, but rather to decentre the master's narratives by centring the voices of historically marginalised people and their narratives. Decolonisation urges us to critically examine the tools created by the master. Therefore, decolonial researchers are particular about the methodologies employed when working with historically marginalised individuals and groups. Smith (2021) conceptualises reasons for centring the voices of marginalised peoples in decolonial projects involving them.

At the core of colonialism is the power to define what constitutes valid knowledge.

Decolonising methodologies require researchers to navigate colonial and Indigenous knowledge concepts, decentralising the former while prioritising the latter (Smith, 2021). A

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decolonial researcher must adopt an attitude that centres the perspectives of those whose existence is questioned by colonialism/coloniality (Maldonado-Torres, 2007).

Furthermore, this chapter contextualises the pervasive presence of four concepts – ontology, axiology, epistemology, and methodology – in Westernised psychology texts regarding historically marginalised peoples. These concepts highlight how the languages, knowledge, and cultures of marginalised groups are often silenced, misrepresented, and pathologised in psychology. Mainstream psychology research tends to handle these concepts with specific biases or avoids them altogether in the pursuit of objectivity and universality (Chilisa, 2020; Smith, 2021). Knowledge decolonisation involves engaging with these concepts at various levels, encouraging researchers to critically examine underlying assumptions, motivations, and values shaping their practices (Smith, 2021).

Additionally, this chapter explores alternative research methods considered for the project and justifies the selection of Constructivist Grounded Theory (CGT) (Charmaz, 2014). The choice aligns with the thesis's overarching goals of centring the voices of historically marginalised peoples in psychology.

3.1.1 Aims, Objectives, and Research Questions

The overarching aim of this research is to inform decolonising the psychology curricula in Westernised universities by exploring the lived experiences of historically marginalised psychologists (HMPs), identifying coloniality within psychology, its reproduction in curricula, the structures that maintain it, and the transformative actions taking place to decolonise the curricula. The aims of this thesis are explored under the following key questions:

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- How can coloniality in psychology curricula be identified?
- In which ways is coloniality produced in psychology curricula globally?
- Which structures and systems maintain the production of coloniality in psychology curricula?
- What transformative actions can help centre the voices of the historically marginalised people in psychology curricula?
- How can psychology curricula de-link from Eurocentrism?

3.2 Ontology, Epistemology, and Methodology

Paradigms have historically been used in academia to standardise a stream of thoughts. Their demarcations are sometimes contested, and therefore, in constant iteration. However, paradigms provide diverse axiological, ontological, epistemological, and methodological guidance for researchers (Mertens, 2020). A thorough understanding and awareness of the prevailing philosophical and theoretical assumptions and paradigms are regarded as crucial prerequisites for conducting responsible and well-informed research. Mertens (2014, p. 7) contends that “a researcher’s philosophical orientation has implications for every decision made in the research process, including the choice of method,” emphasising that variations in research are rooted in the assumptions researchers make during knowledge construction rather than a debate about the superiority of specific methods.

As Glesne (2006) summarised

The research methods with which you feel most comfortable say something about your views on what qualifies as valuable knowledge and your perspective on the nature of reality, and you are attracted to and shape research problems that match your personal view of seeing and understanding the world. (p. 5)

It is, therefore, important to clarify the reasons for the methodology selected for this study.

3.3 The Post-positivist Paradigm

Ontology in the post-positivist paradigm is shaped by realism, advocating for an objective and independent outlook on reality (Cohen et al., 2018). Qualitative researchers within this paradigm approach research scientifically, employing a social science theoretical lens. Unlike positivists, post-positivists do not strictly adhere to cause-and-effect relationships, recognising their probabilistic nature. Post-positivist psychologists reject the positivist view limiting study to observable phenomena and the establishment of generalisable laws for human behaviour (Mertens, 2020).

The positivist paradigm believes that the social world can be studied like the natural world. The dominant belief is the existence of a reality that can be uncovered by the objective researcher (Creswell, 2013). The post-positivists, on the other hand, believe that the existing reality can be uncovered within a certain realm of probability due to the inadequacies of human nature (Birks & Mills, 2015). Post-positivists agree that theories, hypotheses, and background knowledge held by the researcher may influence what is observed. However, an objective researcher will not allow their personal bias to influence the research outcome by remaining neutral (Cohen et al., 2018).

When employed in qualitative inquiry, the post-positivist approach exhibits characteristics such as reductionism, logical reasoning, empirical focus, cause-and-effect orientation, and reliance on a priori theories (Mertens, 2020). Researchers operating within the post-positivist framework view inquiry as a series of logically connected steps, embrace multiple

perspectives from participants rather than a singular reality and emphasise rigorous qualitative data collection and analysis (Denzin & Lincoln, 2018). They employ various levels of data analysis for rigour, utilise computer programs for assistance, advocate for validity approaches, and present their qualitative studies in scientific reports, adopting a structure reminiscent of quantitative reports.

3.4 The Constructivist Paradigm

The prevailing values in psychological research often favour a positivist perspective, but constructivism challenges this by viewing knowledge as a subjective, intra-personal construct shaped by individual cognitive processes (Denzin & Lincoln, 2018). In contrast to positivism's claim of objective truth, constructivists argue that truth is a creation of the mind rather than a discovery (Schwandt, 1998). In the constructivist paradigm, research and knowledge development are seen as products influenced by researchers' values, rejecting the notion of independence from these values.

Constructivists emphasise that knowledge is socially constructed through active interactions in the research process, prioritising the complexities of lived experiences from the perspective of those who live them (Charmaz, 2006; Denzin & Lincoln, 2018). They reject nomothetic approaches and the assumption that researchers can unveil natural phenomena objectively, asserting that objective knowledge is a result of specific mental constructions (Gergen, 1999; Schwandt, 1994). Knowledge, in this perspective, emerges from the interaction between individualistic perspectives and the broader societal context.

The constructivist view requires researchers to acknowledge their role in interpreting participants' worlds, considering knowledge as situated and constructed through active

interactions (Charmaz, 2014; Schwandt, 1994). Researchers actively interpret the social world through participants' viewpoints, and constructivists prefer idiographic and qualitative methodologies to achieve a nuanced understanding of the world (Mertens, 2020).

3.5 The Transformative Paradigm

The transformative paradigm addresses the uneven distribution of power (political, economic, social, etc.) and societal injustices by acknowledging diverse interpretations of reality as equally valid. It aims to dismantle oppressive structures and policies by challenging privileged forms of knowledge. This paradigm centres the voices of marginalised groups in research and links outcomes to empowering social action (Mertens, 2020).

In psychology, transformative research approaches draw on critical, postcolonial, feminist, race-specific, and neo-Marxist theories, emphasising multiple realities, social justice, and human rights (Crotty, 1998; Mertens, 2020). These approaches use qualitative and quantitative action research, participatory research, and conscious interactions between participants and researchers to explore sociocultural and historical influences (Chilisa, 2012).

Aligned with the decolonisation of knowledge, the decolonial transformative paradigm in this thesis posits that scientific analysis must incorporate historical and cultural perspectives, recognising the multiplicity of viewpoints without undermining universal truths (Chilisa, 2020). This approach is rooted in the philosophy of epistemic pluralism, which advocates for the inclusion and validation of diverse ways of knowing and understanding the world.

Epistemic pluralism challenges the dominance of Western-centric paradigms that have historically marginalised non-Western knowledge systems. By centring the experiences of HMPs in the CGT approach to decolonising Westernised psychology curricula, I

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acknowledge that knowledge is socially and culturally situated. Applying this paradigm promotes a more inclusive and holistic understanding of psychological phenomena. It emphasises the importance of context in shaping human experience and behaviour, thus advocating for a more nuanced and comprehensive approach to psychological inquiry. See Table 3 for a summary of philosophical positions influencing the nature of knowledge.

Furthermore, this thesis draws on the principles of critical theory, which critiques power structures and seeks to address social inequalities. By integrating diverse epistemological and ontological perspectives from HMPs into the psychology curriculum, I aim to dismantle the hegemonic structures that perpetuate exclusion and create barriers to equitable education. This alignment with critical theory underscores the necessity of addressing the ethical and political dimensions of knowledge production and dissemination in psychology.

Table 2

A Summary of The Major Attributes of Four Major Paradigms (Adapted from Mertens, 2020, p. 10)

Basic Beliefs	Postpositivism	Constructivist	Transformative	Pragmatic
Axiology (nature of ethical behaviour)	Respect privacy: informed consent; minimise harm (beneficence); justice/equal opportunity	Balanced representation of views; raising participants' awareness; community rapport	Respect for cultural norms; beneficence is defined in terms of the promotion of human rights and increase in social justice; reciprocity	Gain knowledge in pursuit of desired ends as influenced by the researcher's values and politics
Ontology (nature of reality)	One reality; knowable within a specified level of probability	Multiple, socially constructed realities	Rejects cultural relativism, recognises that various versions of reality are based on social positioning; conscious recognition of	Asserts that there is a single reality all individuals have their own unique interpretation of reality

			privileging versions of reality	
Epistemology (nature of knowledge; the relationship between the knower and would-be known)	Objectivity is important: the researcher manipulates and observes in a dispassionate, objective manner	Interactive link between researcher and participants; values are made explicit; create findings	Interactive link between researcher and participants; knowledge is socially and historically situated; need to address issues of power and trust	Relationships in research are determined by what the researcher deems appropriate to that particular study
Methodology (approach to systematic inquiry)	Quantitative (primarily): interventionist; decontextualised; mixed methods with quantitative approach dominant	Qualitative (primarily): hermeneutical; dialectical; contextual factors are described; mixed methods with qualitative approaches dominant	Qualitative (dialogical), but quantitative and mixed methods can be used; contextual and historical factors are described, especially as they relate to oppression	Match methods to specific questions and purposes of research; mixed methods are typically used

3.6 The Present Study

The present thesis aims to inform decolonising the psychology curricula in Westernised universities by exploring the lived experiences of HMPs, identifying coloniality within psychology, its reproduction in curricula, the structures that maintain it, and the transformative actions taking place to decolonise the curricula.

3.6.1 Research Design

This thesis employs a qualitative study design from a constructivist grounded theory (CGT) approach with a transformative leaning to explore the lived experiences of historically marginalised individuals in Westernised psychology (Charmaz, 2006; 2012; 2014; 2020; Redman-MacLaren & Mills, 2015). The constructivist paradigm facilitates access to participants’ lifeworld, enabling an understanding of their perceptions of psychology

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curricula in Westernised universities. It recognises multiple realities and views knowledge as subjective, situated, and accessible through systematic analysis (Charmaz, 2014). Charmaz's GT method accommodates diverse ways of knowing, emphasises knowledge's situatedness, encourages self-reflection, and unveils power relations embedded in coloniality (De Eguia Huerta, 2020). By adopting a constructivist transformative stance, the thesis seeks to challenge mainstream psychology's ahistorical and universal theorisation, questioning assumptions of static social structures and fundamental similarities in personality and psychopathology across time and cultures (Watkins & Shulman, 2008, p. 24).

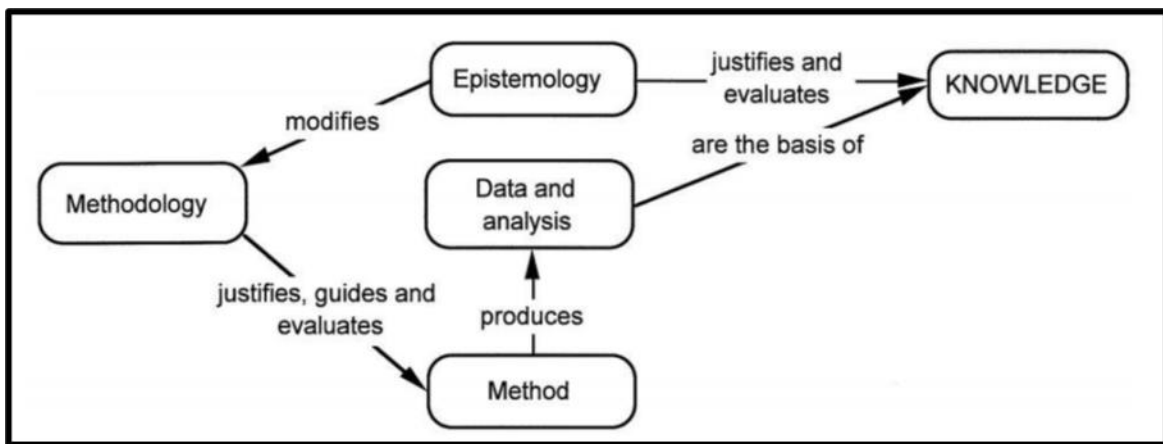
Achieving the aim of the present thesis will require an innovative approach that centres their voices in research. As seen in the chapter on literature review, Western psychology's focus on the individual and the search for the universals, has led to the damming off of the possibility of multiple psychologies. The possibility of other psychologies and other ways of knowing has been inadequately represented and excluded in policies and decisions related to curricula in schools and other institutions involved in producing, disseminating, and practising psychology knowledge. This research aims to centre the voices of historically marginalised groups and individuals in knowledge production, policies, and structures related to psychology curricula in Westernised universities. Hence, the current research incorporates elements of the transformative paradigm. The exploratory nature of GT (Glaser & Strauss, 1967), with the constructivist and transformative paradigm, makes Charmaz's (2006; 2014) CGT approach ideal for decolonial research exploring the lived experiences of coloniality amongst historically marginalised populations in psychology.

The core CGT aim to explain the phenomenon being studied from the viewpoint and in the context of those who experience it, which aligns with the objectives of this thesis. The centring of participants' voices is at the foundation of any decolonial research. The researcher

will construct the research story through the participants’ voices. Long interview extracts are used to allow the reader to understand the contexts under which coloniality and decoloniality are taking place. Participants’ voices are centred in all narratives, interpretations, and theory construction processes in this thesis. Figure 1 demonstrates the relationships between the researcher’s philosophical stand (epistemology), the research process (methodology), and the tools used in data collection and analysis (methods) in the production of knowledge. This is seen in psychology as fundamental in determining the validity of knowledge (See section on evaluation). The following section on qualitative methods aligned with the constructivist paradigm will elucidate the rationale behind choosing this methodology for the research.

Figure 1

The Simple Relationship between Epistemology, Methodology, and Method (Carter & Little, 2007)



3.7 Qualitative Research Methods

Mertens (2020) argues that the epistemological perspectives, research questions, data-gathering strategies, and data analysis methods are interconnected, and the researcher should ensure their compatibility when making decisions. Therefore, a researcher’s choice of

methods reveals their views on what qualifies as valuable knowledge (Willig, 2013).

Qualitative research methods are employed to gain insights into social phenomena from those who experienced them, generating new knowledge that contextualises issues within their socio-cultural-political context, and occasionally to bring about transformation or change in social conditions (Glesne, 2006).

Qualitative research acknowledges that intellectual work takes place in multiple ways (De Eguia Huerta, 2020) however, mainstream psychology does not acknowledge knowledge from the South viewing them as superstitions, opinions, subjectivities, or common sense (De Sousa Santos, 2016). Qualitative methodologies allow researchers to examine the lived experiences of those whose lives have been produced as inferior by the dominant psychology discourses. As this research is situated within the constructivist paradigm and incorporates principles from the transformative paradigm, it is crucial that the research design prioritises in-depth interactions with individuals most affected by and knowledgeable about the coloniality of knowledge. Qualitative methods were deemed most suitable for addressing the exploratory research questions.

3.8 Qualitative Methods Considered for the Current Research

Decolonial researchers in psychology utilise a range of methods to explore various aspects of the phenomena (Decolonial Psychology Editorial Collective, 2021) of colonialism in psychology curricula. As Smith (2021) argued:

Decolonising methodologies are about forcing us to confront the Western academic canon in its entirety, in its philosophy, pedagogy, ethics, organisational practices, paradigms, methodologies and discourses and, importantly, its self-generating arrogance, its origin mythologies and the stories that it tells to reinforce its hegemony. (p. xii)

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At the centre of decolonial discourse on research and research methodologies is epistemology. Epistemology as a study of knowledge unveils the co-existence of diverse ways of knowing that are equally valid and complementary, allowing those whose knowledge has been historically subjugated to regain control over the production of new knowledge (De Eguia Huerta, 2020). In research, interpretation is one of the ways in which coloniality is produced and maintained (Teo, 2010). Centring participants' voices in all narratives and knowledge construction in this thesis will help reduce the influence of the researcher's internalised coloniality.

3.8.1 Participatory Action Research (PAR)

Horkheimer (1972), a founder of the Frankfurt School, defined critical theory as a pursuit to overcome social injustice and establish just conditions (Kemmis et al., 2015). Unlike positivistic science, critical theory aims to alter histories and promote justice (Bronner, 2011). Participatory Action Research (PAR), rooted in critical theory, emerges as engaged research addressing undesirable consequences in social structures or practices (Le Grange, 2016).

This study considered PAR to explore psychology curricula in Westernised universities, aiming to interpret explicit and null curricula, revealing Euro-American knowledge dominance reproduction. PAR critiques both explicit and implicit curricula, involving stakeholders for transformative reflection and action (Kemmis et al., 2015).

PAR emphasises self and collective reflection, urging practitioners to research their practices and foster changes at individual and structural levels. It aligns with an African and Indigenous perspective of an interdependent self within a community (Adelowo, 2015; Markus & Kitayama, 1991).

Recognising resource constraints and a global focus, PAR's cyclical community-based approach was deemed impractical for this study, which seeks to develop theories from the Global South and align with PAR's goal of inclusive knowledge contribution (Creswell, 2013; Mertens, 2020).

3.9 Reflexivity as Method

GT is acknowledged in decolonial and transformative research (Redman-MacLaren, 2015), as a method for systematically collecting and analysing data to conceptually explicate the phenomena under study. In GT research, recognising that data does not exist in isolation underscores the paramount importance of credibility. Moreover, the evolving analysis can manifest in various forms, whether it is aligned with what the researcher deems credible or not (Engward & Davis, 2015). May and Perry (2013) contend that integrating reflective practice into qualitative inquiry allows for interrogating the foundations on which claims about understanding the real world are built and examining the advantages and drawbacks of various types of knowledge.

Reflexivity scrutinises the extent to which the interpretation of data is influenced by the researcher's assumptions. In this thesis, reflexivity started with the conceptualisation of the research topic and the evaluation of research methodology and methods. It was important for me to evaluate and understand my motivations for conducting this research. Writing about diverse paradigms and methodologies helped me critically evaluate my ontological, axiological, and epistemological stand and how they have been influenced by my socialisation. Alvesson and Skolberg's (2009) model of reflexivity in research supported me

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in critically considering levels of reflexivity to enhance the research process, particularly when reflecting on findings in chapters 4, 5, 6, and 7.

Alvesson and Skolberg's (2009) model contribute to improving the quality of GT and establishing credibility by transparently revealing the researcher's positionality, beliefs, values, experiences, and their impact on data and the research process. Throughout the research project, I cultivated an increased level of critical consciousness, acknowledging the potential influence of Westernised psychology education and practice on participants' experiences in terms of power, knowledge, and subjectivity (see Section 8.5).

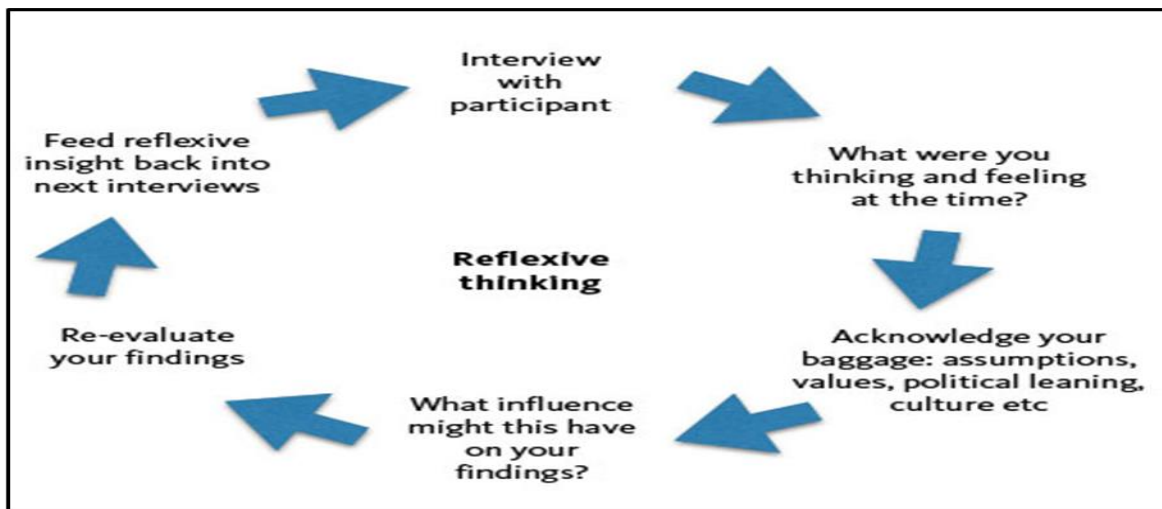
Constructivist grounded theorists position themselves actively within the research, a departure from earlier grounded theorists who aimed to maintain a neutral observer stance (Mills et al., 2006). Figure 2 underscores the reflexive thinking process that facilitates the exposure of my values and underlying assumptions, a process ongoing throughout the study. Three primary themes were explored: firstly, my concealed assumptions regarding the influence of coloniality on historically marginalised individuals in psychology; the utilisation of power and privilege; and the potential to reshape curricula in Westernised universities. Secondly, my experience working with colleagues to decolonise their Modules. This experience has increased my knowledge of key decolonial theories, concepts, and terminologies, and my awareness of some major challenges in decolonising the psychology curricula. Lastly, my values and beliefs of multiple realities and the ability of individuals and groups to construct their reality (see also Section 1.2).

Berger (2015) suggested strategies to strike a balance between the experience of the researcher and that of the participant. First, record any explanation of what was expressed in the interview sessions, reflecting on possible meanings and thoughts through a reflexivity diary. Next, re-examine the same interview allowing a few weeks between analysis, to

provide an opportunity to view the data from a fresh perspective. Lastly, seek peer review from the supervision team or colleagues to obtain valuable feedback on what has been done. Constantly writing memos and keeping diaries helped me to recollect my thoughts and to understand the contexts under which they were constructed (see Figure 2).

Figure 2

Reflective Thinking Cycle (Wilkie, 2015)



3.10 Grounded Theory Methods and The Present Study

GT as a research method originated from the dissatisfaction of two sociologists (Glaser & Strauss, 1967), with the dominance of existing theories in sociological research. They contended that there was a necessity in the social sciences for methods enabling researchers to transition from data to theory, facilitating the emergence of new theories (Glaser & Strauss, 1967). Consequently, GT was conceived to discover or generate new theory(s) from data, diverging from prevalent research methods in the social sciences that aim to expand existing theories or deduce testable hypotheses from them (Charmaz, 2006; Clark, 2005). Subsequently, GT has been advocated as a suitable research method for exploring an

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unknown topic with limited prior research (Creswell, 2013; Holton, 2008). Additionally, GT is perceived as distinct from other research approaches in its capacity to move beyond exploration and description to explain complex experiences in applied settings that are yet to be fully addressed in theory (Birks & Mills, 2015). This thesis aims to explore the under-research area of decolonising psychology curricula by exploring the lived experiences of psychology students, lecturers, researchers, and practitioners in Westernised universities or institutions who identify with historically marginalised groups (e.g., people of colour). This topic aligns with the global calls by students and scholars to decolonise universities (Murrey, 2018), with a specific focus on psychology (Bhatia, 2018). The complexity of this issue, coupled with limited research into the lived experiences of those most impacted by colonialism and colonial practices, underscores the significance of this topic. GT has established itself as a preferred method for developing social policy (Charmaz, 2012), aligning with the aspirations of this thesis to contribute to future psychology curricula policies and guidelines that recognise the equal validity of non-Euro-American knowledge and ways of knowing.

The GT methodology, initially introduced by Glaser and Strauss (1967), has evolved into various versions and models over time. Three major variations that have garnered significant attention are 'Glaserian' or 'classic' GT, Straussian GT, and Charmaz CGT. GT serves both as a method of inquiry and a product of inquiry (Charmaz, 2014). The publication of (Glaser & Strauss, 1967) marked the introduction of systematic methodological strategies that researchers could employ to develop theories grounded in qualitative data, departing from the practice of deducing testable hypotheses from established theories (Birks & Mills, 2015; Charmaz, 2014). Bryant and Charmaz (2007, p. 33) argue that GT's "key strength, and one still central to GT methods, is that it offers a foundation for rendering the processes and procedures of qualitative investigation visible, comprehensible, and replicable." This key

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strength helped GT gain popularity amongst scholars who adapted it and developed it in different directions, adapting it to fit various epistemological and ontological positions (De Eguia Huerta, 2020).

The first or “classic” GT was a response to the domination of what Charmaz (2014, p. 6) described as “mid-century positivistic conceptions of scientific methods” – that see scientific methods as neutral, systematic, and objective, that dominated research and knowledge production. Classic GT is grounded in classical realism, placing its ontological foundation within the post-positivist paradigm (Birks & Mills, 2015). The fundamental assumption is that by systematically adopting prescribed methodological procedures, the researcher will unveil an objective theory inherent in the data, and this theory will remain consistent regardless of the analyst's identity (Mills et al., 2006; Morse, 2001). Bryant and Charmaz (2007) argue that this stance is contradictory and incompatible with qualitative research, particularly the constructivist paradigm, which posits that there is no singular reality and that researchers are active participants in the data collection and analysis process. Glaser (2006), in responding to criticisms regarding GT's positionality, did not deny the contradictions but argued that GT constitutes a methodology independent of both quantitative and qualitative research methods.

An alternative version of GT was developed by Strauss and Corbin (1990; 1994; 1998), introducing a reconfigured coding procedure. They devised a step-by-step and stringent coding structure to construct a theory that closely aligns with the data (Willig, 2013). Strauss and Corbin (1990, 1998) brought in a specific coding paradigm to ensure that the researcher would actively seek the manifestation of specific patterns in the data, incorporating a deductive element into GT. The introduction of a coding paradigm undermines the original intent of GT by imposing researcher-defined categories or 'pet codes', rather than allowing

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the data itself to dictate the emergence of categories (Willig, 2008, p. 44). This approach has faced criticism for being overly prescriptive and rooted in the post-positivist paradigm (Charmaz, 2014).

The third version, constructivist grounded theory (CGT) Charmaz (2006; 2009, 2014), integrates fundamental GT guidelines with twenty-first-century methodological assumptions. Charmaz emphasises GT methods as flexible principles and practices, not rigid prescriptions, emphasising the importance of adaptable guidelines rather than methodological rules (Charmaz, 2006). Charmaz's social constructivist perspective, aligning with the researcher's epistemological stand, underscores diverse local worlds, multiple realities, and their complexities (Mills et al., 2006), recognising that discovered reality emerges from interactive processes.

The CGT approach asserts that data and theories are co-constructed collaboratively by the researcher and participants (Charmaz, 2006). This method involves an eight-stage process, including line-by-line and focus coding, memo writing, theoretical sampling, saturation, and organising memos (Charmaz, 2006). Reflexivity, crucial for decolonial research with a transformative orientation, acknowledges the interaction between the researcher and participants in understanding shared experiences (Charmaz, 2014).

The choice of CGT was driven by its capability to formulate concrete steps for decolonising psychology curricula. The approach's flexibility allowed data to influence theoretical sampling, gathering insights from participants impacted by the coloniality of knowledge in psychology curricula.

Charmaz's proposal demands adherence to Glaser and Strauss's systematic processes while staying creative and flexible (Charmaz, 2006). This aligns with the thesis, acknowledging that data and knowledge construction involve interactions, shaping what becomes. The

researcher's role is active, not merely illuminating what is, but participating in its creation (Gergen, 2014). GT, with its flexibility, enables a decolonial attitude centring participants' voices and decentring interpretative analysis that privileges the researcher's voice (De Eguia Huerta, 2020).

The relevance of GT principles for this thesis lies in the underlying research premise that problematic situations are often influenced by implicit social and psychological experiences, which remain undisclosed without thorough investigation and effective articulation (LaRossa, 2005). GT is a suitable methodological choice for exploring the objectives of this research as it does not privilege existing social theories but offers a systematic research approach that centres the data. A novel approach the researcher aims to introduce to GT is the application of a "decolonial attitude", signifying the responsibility and willingness to consider the perspective of those whose very existence is contested and produced as inconsequential (Maldonado-Torres, 2007, p. 262). By doing so, those voices who's onto-epistemological position has been questioned, excluded, or subjugated in the psychology curricula can enter and contribute to a pluriversity of knowledge in psychology.

3.11 Critique of Grounded Theory in the Context of Decolonising Psychology Curricula

Grounded Theory (GT), developed by Glaser and Strauss in 1967, has evolved to incorporate critical social theory influences addressing issues like social equality, oppression, and social transformation. Despite these advancements, GT faces critiques, especially regarding the transformation of knowledge production within academia and the dominance of Western epistemologies in Westernised psychology schools.

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GT traditionally aims to generate theories grounded in empirical data through systematic methodology, positioning itself within a framework of objectivity and neutrality. From a decolonial perspective, this framework is problematic. Scholars like Gabriel Soldatenko argue that Western philosophy and science have universalised their own perspectives, often erasing and devaluing non-Western knowledge systems (Soldatenko, 2015). In its classical form, GT risks perpetuating this epistemic violence by not sufficiently acknowledging its own positionality or the situated nature of knowledge production. Critical research approaches emphasise that all thought is mediated by power relations that are socially and historically constituted (Kincheloe, McLaren, & Steinberg, 2011). Therefore, GT's focus on neutrality and objectivity may obscure the power dynamics inherent in research contexts.

Decolonial research frameworks emphasise the importance of emancipatory imperatives, allowing historically marginalised psychologists political integrity and privileging their voices (Martin, 2003). While constructivist grounded theory in its transformative form seeks to confront dominance and exclusion, it may fall short in addressing how power relations shape data collection and interpretation. Introducing a decolonial attitude (Maldonado-Torres, 2017) in research shifts the focus from methodological rigour and theory construction to the experiences of historically marginalised psychologists and the epistemic and ontological contexts in which they operate.

A decolonial attitude as a research method involves adopting conversational data collection methods that align with non-Western cultures, allowing participants to tell their stories on their own terms and dismantling the power imbalance inherent in traditional GT (Denzin & Lincoln, 2018). This approach transforms GT into a methodology centred on decolonial principles, emphasising the broader sociopolitical contexts and power relations that shape the data itself. A decolonial attitude aligns with the transformative goals of pluriversity, which

seek to dismantle epistemic coloniality and create space for marginalized voices and knowledge systems.

By incorporating a decolonial attitude, constructivist grounded theory becomes a research methodology that is more inclusive, reflexive, and attuned to the power dynamics and historical contexts shaping knowledge production. This adaptation of GT is essential for decolonising psychology and fostering a more equitable and diverse academic environment.

3.12 Ethical Considerations

The present research obtained ethical approval (no. 2021/219) in accordance with the established procedures at Nottingham Trent University (NTU) School of Social Sciences (Refer to Appendix 1). The study adhered to the principles outlined in the Code of Research Conduct and Research Ethics published by Nottingham Trent University (2021).

Additionally, the British Psychological Society (BPS) Code of Human Research Ethics (2021) was considered, with specific attention to the following areas:

Respect for autonomy/confidentiality: Potential participants received comprehensive written information about the research, and explicit written consent was obtained from them (Appendix 9). The process included a transparent explanation of the research goals, duration, and procedures, with assurances about confidentiality, anonymity, and privacy. Participants were informed of their right to withdraw consent, data use, and dissemination plans (Silverman, 2013). Notably, no participant chose to withdraw from the research at any phase.

Scientific Value: The research project underwent rigorous evaluation during project approval, ethical approval, research supervision, and dialogues with colleagues and

participants. The Doctoral School at NTU scrutinised the research proposal for its scientific merit and potential implications.

Social responsibility and integrity: In the dual role of psychology researcher and NTU lecturer, the researcher maintained a reflexive diary to explore personal experiences, document decisions, and interpret involvement in the research. This reflexive stance directed the research, influenced interactions, and shaped the representation of participants' experiences (Charmaz, 2006; 2017; 2020).

Maximising benefits and minimising harm: This research employed a problem-posing approach (Freire, 2005), encouraging participants to openly discuss the challenges encountered in their psychology journey and the efforts undertaken to address and transform these challenges within their local communities and institutions. Such strategies, rooted in liberation psychology, aim to foster a warm and respectful atmosphere, bolstering participants' confidence (Watkins & Shulman, 2008). References to personal or sensitive issues were discouraged to ensure participants' comfort. Additional precautions were implemented to minimise risks to both participants and the involved organisations. Anonymisation or name removal was employed to safeguard the identity of institutions, organisations, and participants, and data management adhered to the Data Protection Act 2018 and the General Data Protection Regulation (2018). Participants were debriefed at the conclusion of each interview. There was an expression of positive sentiments about their experience, indicating an appreciation for the opportunity to reflect and share their encounters with coloniality in psychology curricula while contributing to the decolonial process.

Social ethics: Numerous authors have cautioned against the potential danger of establishing in the research process an atmosphere of power imbalance in which the researcher is seen as the privileged expert (Robson & McCartan, 2016; Smith, 2020). In this thesis, the researcher

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actively worked to foster an egalitarian relationship with each participant, implementing measures outlined by Birks and Mills (2015), including:

Table 3

Approaches to Social Ethics

Dedicating time to building rapport before the interview
Using a warm and respectful tone in my communication
Demonstrating respect and unconditional positive regard
Utilising consultative skills such as engaging in active listening, demonstrating empathy, reflecting, asking open-ended questions, focusing, and refocusing
Allowing Permitting to initiate laughter and jokes
Sustaining a reflective posture and heightened self-awareness
Refraining from imposing arbitrary time constraints, allowing participants to conclude their stories at their own pace and in their preferred manner
Balancing the goal of hearing participants' complete stories with the need to identify analytical properties, and
Offering participants, the chance to pose questions and share reflections on the discussed topics at the conclusion of each interview.

In this thesis, a decolonial approach to research ethics prioritised the empowerment and agency of historically marginalised psychologist research participants, challenging traditional power dynamics between researchers and participants. This ethical approach acknowledges the historical and ongoing impacts of coloniality on knowledge production and strives to confront and deconstruct these power dynamics by creating more inclusive and equitable research practices. Key to this is the integration of social ethics principles that emphasise

mutual respect, collaboration, the recognition of participants' voices as central to the research process and retaining ownership of knowledge by those who produce it (Smith, 1999).

3.13 Sampling and Recruitment Strategy

In this thesis, diverse populations were considered as potentially fitting for the research objectives, including the LGBTQ+ community, individuals with different abilities, various minoritised groups, and historically marginalised groups in psychology. Considering the exploratory nature of the research and the researcher's limited pre-existing knowledge of the research area, their exclusion in the literature, along with the anticipation of future findings, I decided to focus on collecting data from psychology academics, researchers, practitioners, and students in Westernised universities or practices who identify as members of historically marginalised⁹ communities from the former colonies.

Although this research acknowledges the need to research diverse marginalised groups in Westernised psychology, it is important to highlight a major difference between historically marginalised psychologists from the former colonies and other marginalised groups.

Historically marginalised psychologists differ in their levels of dehumanisation. Although the ways of being of all marginalised groups have been questioned, marginalised persons and communities from the former colonies constitute a unique group whose humanity is constantly questioned in psychological knowledge and practice which equates being human to being White (Tyler et al., 2022). They have historically been dehumanised and produced as inferior and therefore incapable of producing knowledge. This community of psychologists is

⁹ In this research, historically marginalised is defined as individuals or groups whose experiences and cosmologies have been discredited and buried as a result of colonial epistemic violence (Ndlovu-Gatsheni, 2015)

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chosen because they have been dehumanised by being reduced to mere objects of research (Smith, 1999) with their ways of being and knowing subjugated or erased (De Sousa Santos, 2015). They constitute a major group in psychology whose ontological and epistemological perspectives have been excluded in psychology and therefore at the centre of the decolonial debate.

By focusing on this group, the research aims to address their historical dehumanisation and the need for them to reclaim their humanity. The researcher acknowledges the potential limitations of this sample selection and provides recommendations for future research to include a broader range of marginalised groups.

The sampling strategy in qualitative research is not aimed at producing generalisable findings (Thompson, 1999). For individuals employing a CGT approach, Charmaz (2014) urges them to seek data where they are most likely to encounter them. This is supported by Palinkas, et al. (2013) who argued that what matters is depth, not breadth. For this purpose, purposive sampling methods focused on psychology academics, researchers, students, and practitioners who identify as members of a historically marginalised group who are actively engaged in psychology in Westernised institutions were adopted for this thesis. This way the identification and recruitment of study participants prioritised those with lived experiences of coloniality of knowledge and being in Westernised psychology.

Several works of literature have offered some valuable discussion on sampling in qualitative research (Birks & Mills, 2015; Creswell, 2013; Denzin, 2009; Denzin & Lincoln, 2018).

Nevertheless, within a GT study, various sampling and recruitment strategies can be emphasised prior to the application of theoretical sampling (Charmaz, 2014). Essentially, data collection in GT involves a method of purposive sampling called theoretical sampling. The

initial phase of data collection for this research necessitated commencing with purposive sampling and incorporating snowballing as the research unfolded.

Following is an outline of the strategies used in sampling and recruiting the target population; psychologists from the former colonies with lived experience of coloniality in Westernised psychology. It will also address any methodological challenges encountered.

3.13.1 Sampling Strategy

Initial recruitment started with a small purposive sample selected according to specific participant criteria the researcher had set for the study and my knowledge of the population. Charmaz (2014) urges researchers intent on using GT methods to look for data where they are likely to find them. Further participants were recruited based on emergent categories using theoretical sampling. The participant inclusion criteria for this research were that they

- where at the time of the study psychology students, lecturers, researchers, and/or practitioners.
- where at the time of the study in a Westernised university, institution, and/or organisation where they teach, learn, research, or practice Westernised psychology.
- where at the time of the study indigenous to Canada, Nigeria, South Africa, or the United States of America.
- identifies as a person of colour, belonging to a historically marginalised community resident in the United Kingdom, Canada, and the United States of America.

Those excluded from this research are individuals or groups who do not identify as members of communities from the former colonies. The rationale for recruiting only those whose ethnic origin is connected to former colonies was to represent the voices of those whose

being, and knowledge are either questioned, excluded, or subjugated as a result of their experience of geopolitical colonisation or the colonality of being and knowledge (De Sousa Santos, 2016; Maldonado-Torres, 2007; Grosfoguel, 2007) in psychology.

3.13.2 Sampling Process

The data sampling process started with the researcher identifying and approaching colleagues, students, and practitioners who have shown interest in the subject area at his university. Discussions with the supervision team yielded further recommendations: colleagues, students, and practitioners in their network who might have the potential to contribute to the research.

Participating in conferences, seminars, and workshops helped me grow familiarity with the subject area and network with like minds. Sampling and recruitment started by inviting the two recommended colleagues to participate in the research. With a focus on the research question and exploring the lived experiences of those engaged in or with Westernised psychology in five countries, invitations were extended to other prospective participants from the selected countries. For example, potential participants were mostly met at conferences, seminars, workshops, or recommended by colleagues and other participants. The purpose of inviting participants from different countries and continents with diverse colonial histories was to enhance the richness of data and capture the variation if any of the experience of colonality of knowledge and contributions to the decolonial effort in psychology. Figures 3; 4; and 5 summarise participants' country of residence and practice, country of origin, and professional role in psychology.

In total, n=22 participants were recruited for this study. Coding and comparative analysis evoked new ideas, raised questions, and hunches that led directly to theoretical sampling to

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continue the data collection process and to explicate emerging categories. Two emails were sent to individuals who fulfilled the inclusion criteria and whose details were obtained from the internal network. Both participants replied. This type of sampling is commonly known as purposeful sampling, involving the deliberate selection of individuals and sites that contribute meaningfully to the exploration of the research question and the studied phenomenon (Creswell, 2013).

This sampling strategy is encouraged in GT when setting the framework for the research at the initial stages of the study (Glaser & Strauss, 1967).

All participants were invited via email (see Appendix 2), and the research information pack (see Appendix 3) was attached to the emails. As all potential participants contacted were solicited through purposeful sampling or snowballing, most of those contacted responded and were recruited. The rigour in the sampling process ensured the representation of diversity in Westernised psychology institutions in terms of roles and demography: psychology professors, associate professors, senior lecturers in psychology, PhD researchers and lecturers in psychology, psychology practitioners, and undergraduate psychology students (See Figure 3).

To ensure confidentiality and anonymity, only a restricted set of details regarding the participant's identity are revealed (refer to Figures 4 and 5). Given the relatively limited number of individuals from diverse backgrounds in academic and psychological roles,

Figure 3

A Pie Chart Presentation of Research Participants' Job Roles

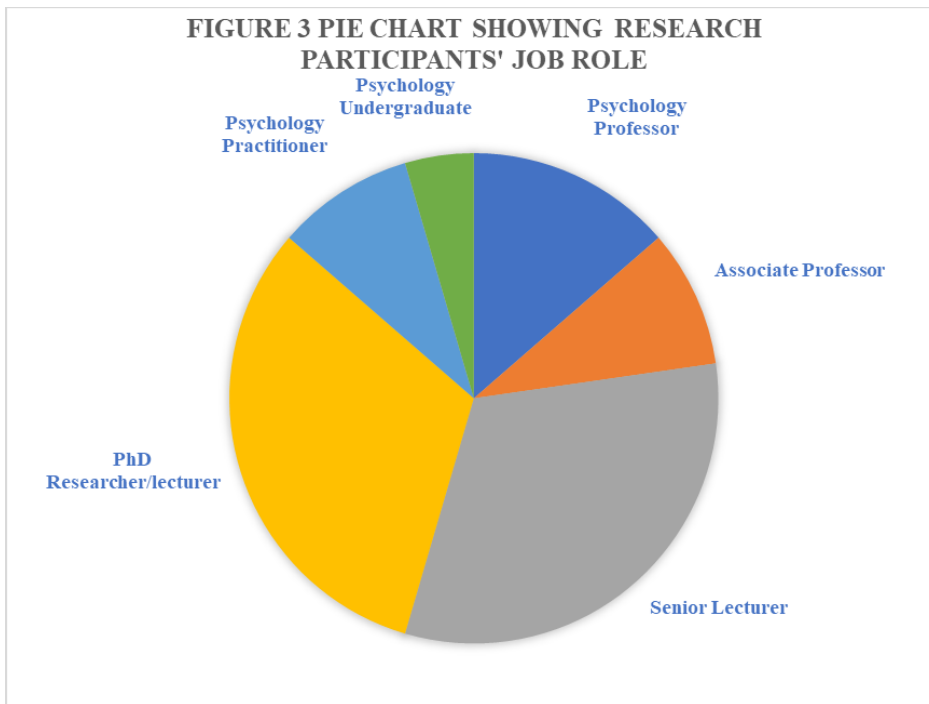


Figure 4

A Pie Chart of Participants Spread

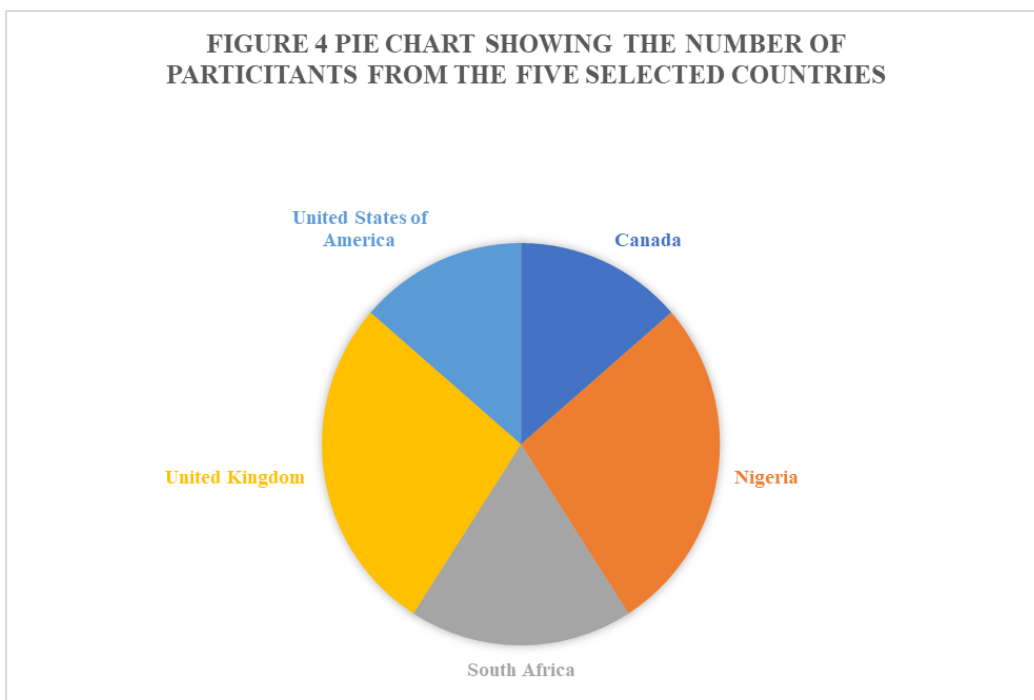
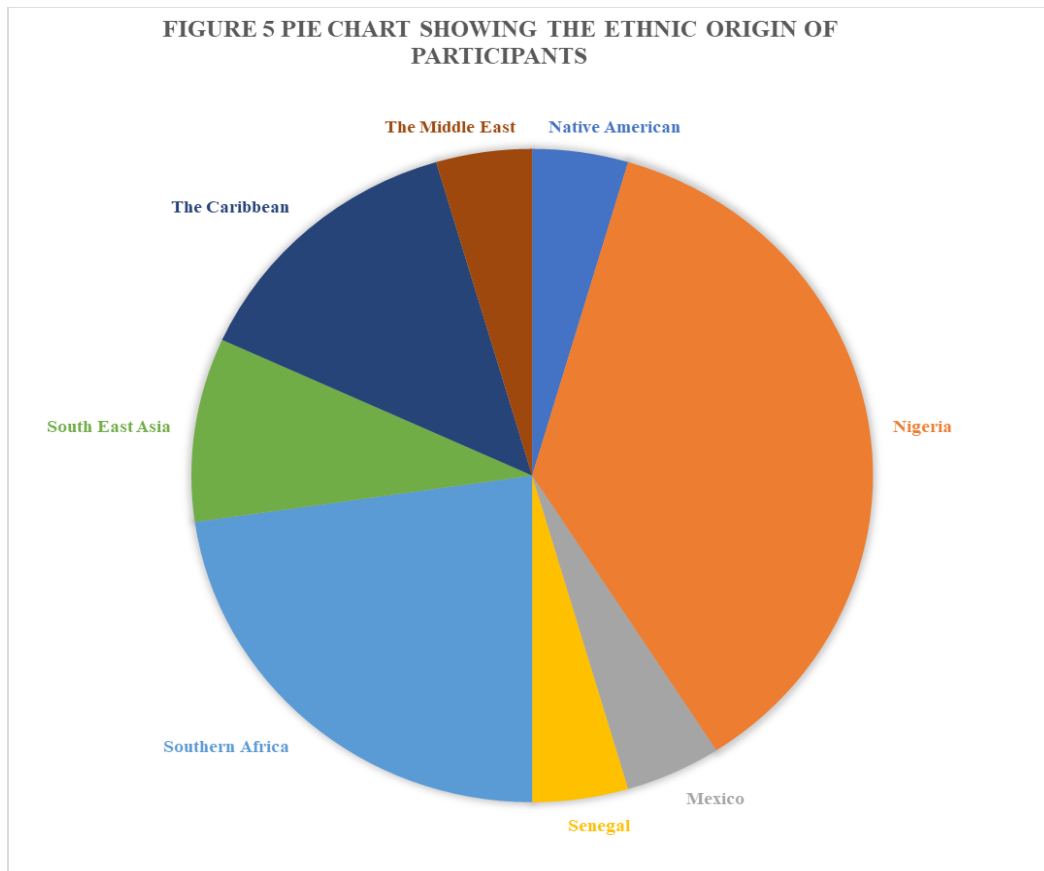


Figure 5

A Pie Chart Presentation of The Ethnic Origin of Research Participants



particularly in Canada, the United States, and the United Kingdom, it is deemed ethically sound to safeguard the identities of these participants. Disclosing details such as their gender and professional positions might potentially lead to the identification of the participants. Sections of the transcripts that could jeopardise participant confidentiality were redacted.

3.13.3 Sample Size

The questions about sample size or how many interviews in GT and qualitative research in general “pertain to the appropriateness of the sample composition and size” (Vasileiou, Barnett et al., 2018, p.2). There have been suggestions that qualitative researchers should

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collect extensive details about each site and individuals studied to gain rich insight into the phenomenon under study (Creswell, 2013). In GT research, there is no straightforward answer to the question of how many interviews a researcher should conduct. Charmaz (2014) argued that the question of how many interviews is problematic in that:

The question presupposes that the number of interviews answers a researcher's concern about performance, whether this concern is about meeting barely adequate, credible, or exemplary standards. ...it presupposes that experts can specify a concrete number of interviews. ...and that they would agree on the same number. (p. 105)

She concluded that for a GT study, the number of interviews or sample size should be dependent on the researcher's intended level of analysis. What this suggests is that both epistemological, methodological, and analytical factors combine to determine the sample size in a GT study.

Qualitative researchers agree that a small sample can produce an in-depth interview study. This is the case when the research aims to discern themes (Charmaz, 2014), when researchers aim for data saturation (Mason, 2010; Fusch & Ness, 2015), and when the research question centres on a specific area of practice in an applied field (Charmaz, 2012). For studies such as this that aim to develop a theory, the appropriate sample size or the number of interviews is reached when all theoretical categories are saturated (Charmaz, 2014; Saunder, et al., 2018).

Following the GT principle and adhering to the criteria set out for this study presented in chapters 1 and 4 as aims of this research, purposeful sampling was used to select the five countries with dominantly Westernised psychology higher education curricula and practices. Glaser (1978) suggests that GT researchers should select individuals and sites for their study that are most likely to optimise access to data and lead to more data. Purposeful sampling is, therefore, a necessary starting point in the research process.

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As the research progressed theoretical sampling strategy and an iterative cycle of induction and deduction, consisting of data collection, coding, and constant comparison between emergent categories/theory to decide further data collection and categories (Tweed & Charmaz, 2012; Birks, Hoare, & Mills, 2019). Theoretical sampling is therefore a type of purposeful sampling according to categories that emerge from the analysis (Charmaz, 2006). Data is therefore collected until saturation is reached. That is until no new or relevant data emerges that sparks theoretical insights, regarding a category and relationships between categories are established (Charmaz, 2014). This means that the sample size for GT research cannot be determined before the commencement of a study.

Although the importance of theoretical saturation is generally agreed to by all researchers who wish to develop theory using any version of GT, it is equally important for a novice researcher who works under the constraints of disciplinary norms and doctoral thesis expectations where some things may not be explicitly stated, to have some level of guidance. To this end, Creswell (2013) recommended including 20 to 30 individuals in a GT study “to develop a well-saturated theory” (p. 157). Since this research is on a small area of inquiry (i.e., Decolonising psychology curricula) in an applied field (psychology education and practice), a sample size within the range recommended by Creswell (2013) was seen as appropriate.

3.14 The Literature Review Debate

In practical terms, the timing of the literature review is influenced by one's level of theoretical sensitivity and familiarity with prior research. For researchers with substantial experience and knowledge of foundational theories, postponing a literature review may be unnecessary, as they already possess a reservoir of conceptual understanding. The rationale

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behind delaying a literature review in GT is rooted in the concern that concepts from existing literature might shape researchers' perceptions of their data. Glaser (1978, 1992, 1998, 2003), in particular, cautions researchers against preconceiving their data by drawing heavily from established theories and research literature. He expresses a concern that such an approach could 'force the data' rather than allow the theory to emerge. Glaser and Strauss (1967) articulate the role of literature within GT as follows:

An effective strategy is, at first, literally to ignore the literature of theory and fact on the area under study, in order to ensure that the emergence of categories will not be contaminated by concepts more suited to different areas. Similarities and convergences with the literature can be established after the analytic core of categories has emerged. (p. 37)

As a result, many researchers assume that GT requires them to approach their research with a 'tabula rasa' mentality, untouched by earlier ideas (Charmaz, 2011, p. 166), and thus, they aim to avoid engaging with the existing literature. This approach prioritises openness to the possibilities within the data over-reliance on pre-existing concepts. However, in cases where researchers are already deeply immersed in a particular research area, it becomes challenging to see how delaying a literature review would significantly enhance their ability to focus on the data.

Although Charmaz (2006; 2014) also emphasises the importance of minimising preconceived ideas about the research problem and data in GT research, she acknowledges that researchers bring their past experiences and preconceived knowledge to their work. She suggests that researchers should recognise and account for these preconceived ideas rather than simply ignoring them.

As a novice in this research area, the researcher explored different strategies for conducting the literature review. The chosen approach involved striking a balance among several crucial factors, such as the necessity to craft a compelling rationale for a PhD study that would meet

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approval committee criteria, formulating a well-supported research question to address identified gaps in the research literature, leveraging existing knowledge in the field, and ensuring alignment with the constructivist approach.

Following Charmaz's (2006, p. 23) advice to avoid an "in-depth" literature review before data collection and analysis. This was interpreted in this thesis to mean a discriminatory approach that allows the researcher to conduct an initial literature search before data collection, focusing on seminal theories and papers in the research area, along with review papers and recent studies, especially those employing a qualitative approach.

Charmaz's (2006; 2014) constructivist approach, as adopted in this thesis, permits an initial literature review before the research, which is subsequently set aside until the researcher begins developing categories during the analysis phase. She contends that, throughout the data collection and analysis phases, conducting a comprehensive and precisely targeted literature review fortifies your argument and your credibility (Charmaz, 2006). This secondary review of the literature serves as a foundation for engaging with ideas and research in domains pertinent to GT. This supported the researcher in this thesis in contextualising the research and clarifying its contribution to knowledge (Charmaz, 2006; 2014).

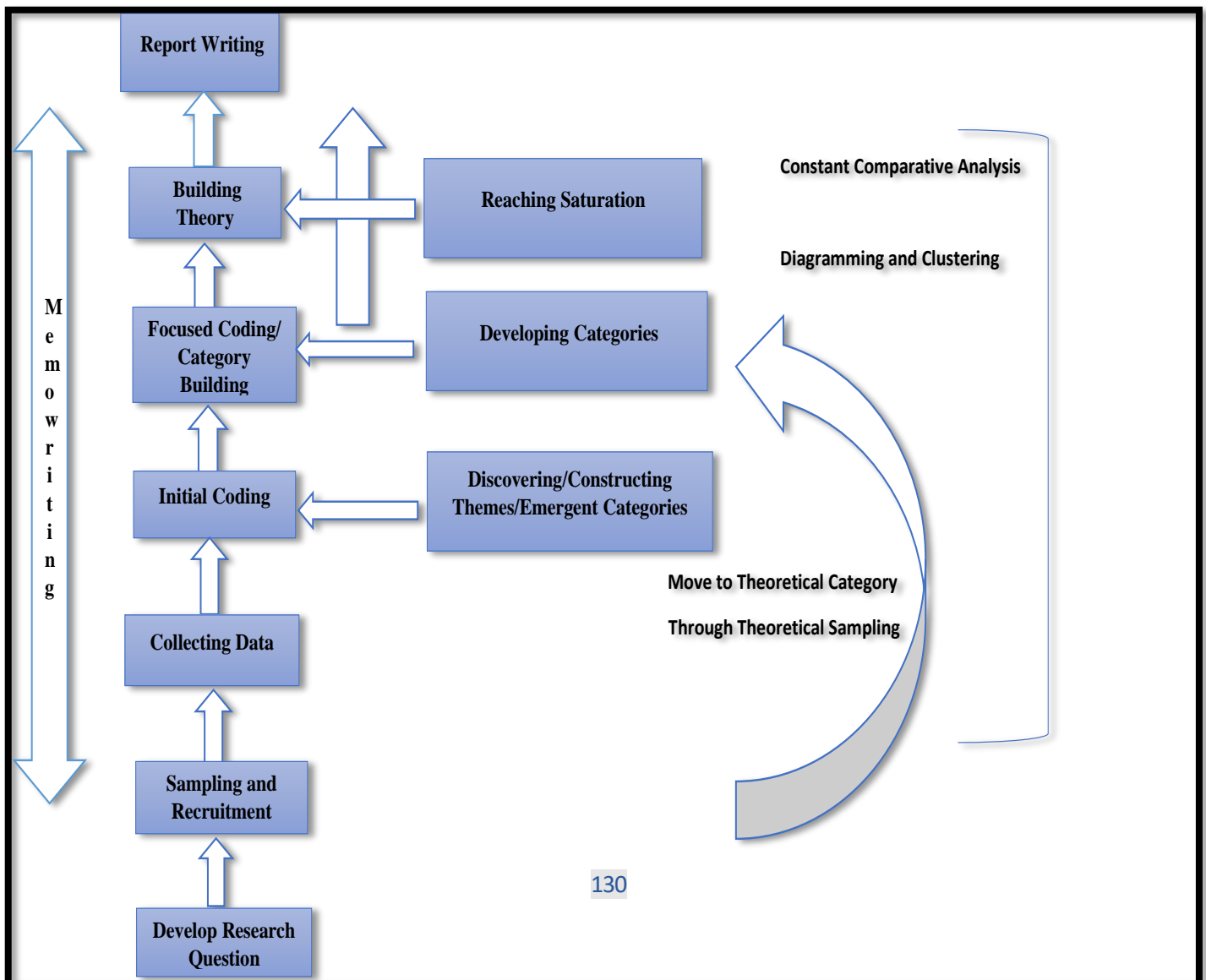
This thesis, therefore, began with an introductory literature review crafted to furnish essential background information on the research topic. Its purpose is to offer the readers a thorough understanding of the research subject and establish a framework of theoretical sensitivity to guide the researcher throughout the stages of data collection and analysis.

3.15 Data Collection Procedure

The present research is grounded in both the constructivist and transformative paradigms, adhering to the CGT model outlined by Charmaz (2014). This approach has facilitated an in-depth exploration of the colonality of knowledge within psychology curricula and enabled a thorough exploration of the lived experiences of those most affected (see Section 3.13). GT is characterised by its iterative and interactive data collection and analysis cycle. Guided by the interactive approach of CGT, the researcher adhered to key characteristics of GT research design, emphasising a systematic, inductive, and comparative approach to data collection and analysis (Bryant & Charmaz, 2007). Figure 6 shows the CGT’s systematic, yet flexible process as they were followed.

Figure 6

Constructivist Grounded Theory Procedures (Adapted from Charmaz, 2014, p. 18)



3.15.1 Data Collection: The Interview Guide

This section provides an overview of the procedures employed in crafting the interview guide for this thesis, as well as noteworthy modifications to key questions during the data collection process. Complete versions of both the original and revised interview guides are available for reference (see Appendix 7).

The interview guide was meticulously tailored for this thesis with open-ended questions that were rooted in the research questions presented in Chapter One, as well as the researcher's developing theoretical sensitivity. This was cultivated through previous research into the decolonisation of the psychology curriculum during my MSc studies and strategic literature review. Despite being a novice in the subject matter, my MSc thesis delved into the examination of coloniality in the formulation and presentation of psychology module handbooks within a single academic institution. During the application process for this PhD study and project approval, the researcher was compelled to demonstrate a nuanced grasp of the background literature and theory pertinent to the chosen field. Section 3.1.4, "The Literature Review Debate," expounds upon the ongoing debate within GT Methodology (GTM) regarding the role of background literature and its implications for theoretical sensitivity. Adopting a strategic approach to literature allowed background literature to inform the construction of the interview guide, while at the same time not to be employed as a source of predefined concepts to be applied to participants' experiences.

Glaser (2007, p. 94) contends that grounded theories should involve unstructured interviews characterised by "passive listening," while Charmaz (2006) posits that semi-structured interviews employing an interview guide can be advantageous. She argues that interview guides provide structure and enable the interviewer to remain focused on the participant and their responses, rather than becoming preoccupied with the sequence of questions.

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The initial segment of the interview guide featured a series of questions designed to facilitate a comfortable and conversational rapport with the participants. This section sought to establish a connection with participants on both personal and professional levels, allowing them the freedom to transition fluidly between the two spheres. The subsequent part of the guide encompassed inquiries concerning participants' encounters with coloniality within psychology curricula, as well as their perceptions of its manifestations in terms of culture, racism, institutions, and systems. Given the personal and sensitive nature of the subject matter, participants were reassured that they had the discretion to disclose as much or as little detail as they felt comfortable with and were encouraged to highlight potential positive developments. The final section of the guide afforded participants the opportunity to discuss transformative actions taking place within their respective spheres, articulate their aspirations for the field of psychology, and express any other matters of significance to them that might not have been covered. This section was intended to bring the interview to a conversational conclusion, aiming to minimise any potential emotional distress.

The questions were piloted and refined following the transcription and analysis of the initial two interviews. Emerging themes and potential categories served as a basis for refining and augmenting the set of questions for subsequent interviews and theoretical sampling. For instance, new questions were introduced, and others were refined to gain deeper insights into the conceptualisation of institutional and systemic barriers within diverse locations and professional roles: Participants were asked to identify the barriers they had encountered in their capacity as professional psychologists. This line of questioning allowed participants to focus on obstacles that directly impacted them, particularly as HMPs striving for career advancement or meaningful contributions to their communities.

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Iterative data collection and analysis efforts led to further refinements and the incorporation of additional questions aimed at probing and honing the emerging themes, categories, and theory construction. To uphold methodological rigour, all questions from the initial interview schedule were retained, preserving openness to potential theoretical directions, and the opportunity for a different theoretical steer (Charmaz, 2014).

3.15.2 Interviews

Qualitative research involves the exploration and examination of the participant's life world. It enables researchers to gain a deeper understanding of the lived experiences of their participants (Austin & Sutton, 2014). Interviews serve as a valuable means of acquiring data that enables researchers to delve deeply into participants' lived experiences, perceptions, opinions, feelings, and knowledge (Charmaz, 2012; Austin & Sutton, 2014). Charmaz (2014) contends that interviews create a conducive setting for researchers to engage with participants, fostering the negotiation and co-construction of meaning.

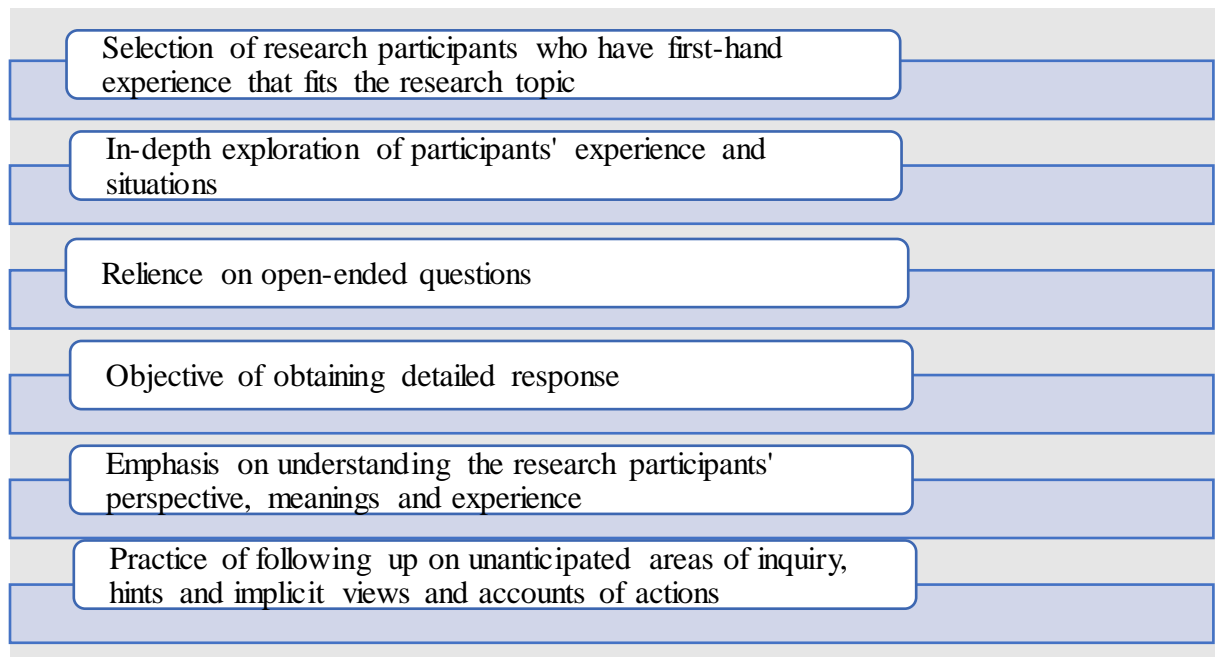
The most widely used interview strategy in qualitative and favoured by GT researchers is semi-structured interviewing (Willig, 2013; Birks & Mills, 2015). Semi-structured interviews are flexible and adaptable, making them compatible with various qualitative analysis methods including GT (Robinson, 2011). Interviews provided learning opportunities for the researcher in this thesis. During an interview, the participant speaks and acts, and the researcher listens, observes, encourages, and learns (Charmaz, 2014). The CGT interview approach allowed the researcher in this thesis to direct conversations in ways that are flexible; following emergent leads, pursuing themes, and narrowing the range of interview topics to gather specific data for identified theoretical frameworks (Charmaz, 2012).

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The current research adopted an intensive interviewing approach which Charmaz (2014) described as “a gently guided, one-sided conversation that explores research participant’s perspective on their personal experience with the research topic” (p. 56). The essential components of intensive interviewing that this study followed are summarised in Figure 7. Interviews in this thesis occurred in two major phases: initial and theoretical sample interviews (see Appendix 8). In this thesis, participants were allowed to address the interview questions in whichever way suited them without being interrupted. Leads from the participant’s responses helped determine the direction of the interview while maintaining focus on the research question.

Figure 7

Key Elements of Intensive Interviewing (Charmaz, 2014. p. 56)



3.15.2.1 Initial Interviews

The first phase involved the utilisation of a semi-structured interview schedule constructed by the researcher with the support of the supervision team. The intensive interviews delved into the participants' experience of coloniality in Westernised psychology through the use of

open-ended questions. As an example, these questions demonstrate the approach to conducting interviews adopted with additional information in the sample interview guide (Appendix 7):

The call to decolonise the curricula has been going on for the past 90 years. In the last 15 years student movements such as #whyismycurriculumwhite? have questioned both the university culture and the curricula. What comes to mind when you hear these calls to decolonise the curricula? (Q2)

A summary of participants' definition/description of decolonisation in Westernised psychology is presented in Appendix 6.

The concurrent data collection and analysis process led to the emergence of themes, categories, and leads that supported both theoretical sampling and the development of a second semi-structured interview schedule (see second and third sections in Appendix 7). This provided both structure and flexibility as it allowed the researcher to achieve depth by allowing for probing and elaboration on the interviewee's responses (Rubin & Rubin, 2005).

3.15.2.2 Theoretical Sample Interviews

Although most of the questions in the interview schedule were asked to all participants at the start of the data-gathering process, as the research progressed and theoretical samples were sought, interview questions were modified to saturate theoretical categories and emergent theory. The flexibility of intensive interviewing allows researchers to uncover discourses and explore ideas and issues as they arise during the interview process Charmaz (2014). For instance, questions were developed to probe emerging theoretical ideas (Appendix 7):

You also talked about actions that you are taking to transform your area of psychology. You spoke about the false stories told about minorities (Pathologising their Behaviour), and creating a decolonial atmosphere where students are free to

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talk about lived experiences, can you elaborate on those? (Follow-up Interview question)

The interview schedule was subjected to more modifications to accommodate leads and refine the categories, theoretical framework, substantive theory, or the theory that was constructed.

Every interview was carried out online with each participant. Twenty-four (24) interviews with twenty-two participants were conducted and recorded. Twenty-three of those interviews were conducted and recorded on Microsoft Teams. One interview was conducted on WhatsApp and was recorded on a digital voice recorder. The sample interview guide was constantly modified and utilised to address issues and develop theoretical questions. The interviews lasted between sixty and hundred and twenty minutes.

3.15.3 Transcription and Preparation for Analysis

All interviews were manually transcribed, which helped the researcher become more familiar with the data. All interview transcriptions focused solely on the participants' spoken words. The GT approach is iterative, which means that transcription and data preparation are ongoing processes. This allowed the researcher to read, listen to recordings, and simultaneously write down the participants' words. Transcription and data preparation are labour-intensive tasks, supported through memo writing, initial coding, and identifying themes/categories. These themes and categories were discussed with my supervision team and provided guidance for theoretical sampling and the interview guide.

As interview data from theoretical sampling were transcribed, and coded, comparisons were also made with data, codes, and categories from initial datasets, extant literature, and

decolonial theories. This process helped verify and strengthen the evolving GT, enhancing its credibility, originality, usefulness, and resonance (Charmaz, 2014).

Follow-up interview requests were sent to six participants, all of whom accepted. Two follow-up interviews were conducted. Following interview transcription, the coding process advanced swiftly due to familiarity with the data. Simultaneously, data collection and analysis occurred as integration took place, incorporating data, codes, and emerging theories with follow-up interview data.

However, the data obtained from the follow-up interviews did not yield any new leads or provide a new theoretical direction, indicating theoretical saturation (Charmaz, 2020). This information was discussed with the supervision team, who recommended discontinuing further data collection (see section 3.14.9).

3.15.4 Initial Coding, Identifying Significant Points, and Theoretical Sampling

The initial coding phase, as advocated by Charmaz (2014), marks the commencement of interview data analysis. It entails scrutinising data beginning with initial interviews and initiating the identification of underlying concepts. In terms of methodology, Charmaz (20214) recommends the adoption of various analytical strategies, including axial coding, as proposed by Strauss and Corbin (1998) but advised against a dogmatic adoption of their systematic coding procedure (open coding, axial coding, selective coding). However, she preserves the adaptability inherent in Glaser's method, advising researchers to improvise analysis techniques to facilitate theory development (Charmaz, 2006). Charmaz (2014) advises novice GT researchers to initiate the process with line-by-line coding to ensure that no ideas or concepts are overlooked. This initial coding approach is aimed at breaking down the data, involving both word-for-word and line-by-line coding (Glaser, 1978; Glaser &

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Strauss, 1967). While Glaser (1992) argued that line-by-line coding is not mandatory and may lead to over-conceptualised incidents, Charmaz (2014) asserted that it helps novice researchers perceive the familiar in a new light. Subsequently, transitioning to incident-by-incident coding facilitated the identification of emerging codes and themes by employing the constant comparison method through a back-and-forth examination of transcripts. Adhering to Charmaz's (2014) recommendation of careful initial coding to prevent the imposition of researcher motives, biases, and assumptions onto the data, line-by-line coding was employed for each interview transcript in this research (see example in Appendix 4).

Line-by-line coding, facilitated by Nvivo 12, generated concise gerund-based codes directly linked to the data and positioned at a moderate level of abstraction (Charmaz, 2006). This method aimed for a balanced approach, avoiding excessive abstraction while fostering theoretical sensitivity. According to Charmaz, using gerunds in coding promotes theoretical sensitivity by focusing on enacted processes, moving beyond static topics.

Advantages of Gerund Coding (Tweed & Charmaz, 2012):

- Comparative Study of Emergent Phenomena: Gerund coding enables psychologists to study emergent phenomena comparatively.
- Visibility of Implicit Meanings and Processes: It makes implicit meanings, actions, and processes more visible and tangible.
- Understanding Inner Mental Processes and External Events: Gerund coding helps define relationships between inner mental processes and external events.
- Handling and Sorting Large Amounts of Data: It provides initial conceptual handles for understanding and sorting large data sets.
- Construction of Abstract Theoretical Categories: Gerund coding supports the construction of successively more abstract theoretical categories and relationships.

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Applying gerunds to line-by-line coding (e.g., '*being strategic*'; '*getting a foot in*'; see Appendix 4 for more examples), my goal was to maintain proximity to the data while navigating swiftly through the narratives, maintaining an open mind, and adopting a critical, analytical, and objective stance, as suggested by Charmaz (2014). Not being very proficient in the use of NVivo software, when a line yielded no code, it was noted to allow me to proceed and to come back to it at a later time. This was not always possible as NVivo 12 does not allow line numbers or other ways of identifying lines. Through most of the data, I restricted myself to a single code per line but did not hesitate to apply more than one code to a line wherever that was appropriate. The flexibility encouraged by GT allowed me to combine two short lines in exceptional cases where doing so yielded better understanding allowing me to work rapidly through the data (Charmaz, 2014).

To gain a deeper understanding of participants' lived experiences, key concepts were put into themes and documented. This process was very time-consuming but essential in focusing the researcher's thoughts on the psychological cost of the coloniality of knowledge and the social realities of those most affected by the phenomena under study. Such nuanced aspects might have been overlooked in a more generalised thematic analysis of the data. It also provoked ideas about the diverse needs for decolonisation and some transformative actions that have been taken. These findings were discussed with my supervisor, constituting a form of peer review (Creswell & Miller, 2000). Figure 8 shows a sample of the initial coding after the data were fractured (see Appendix 5) to explore the concept of decolonising the psychology curricula in Westernised Universities, developing theory from the South. This supported the theoretical sampling process.

Initial sampling started purposively with historically marginalised psychology scholars and practitioners from the five countries selected for this research project, however, theoretical sensitivity was cultivated through simultaneous data analysis Charmaz (2014) described

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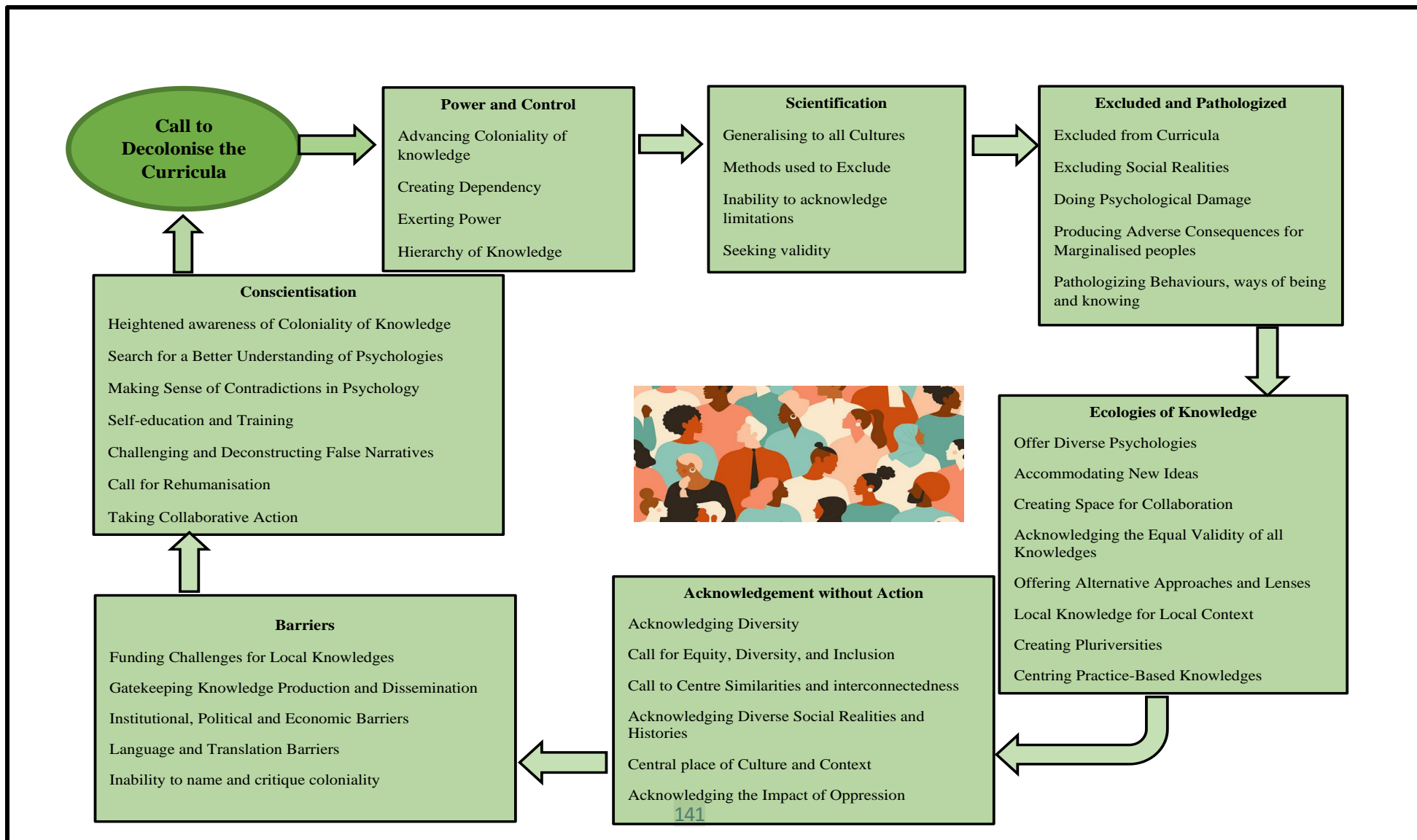
theoretical sensitivity as the recognition of what holds significance in the data, acknowledging presenting interpretations of data in abstract terms and understanding conceptual relational patterns among data elements. After five interviews and the emergence of preliminary categories, I decided to recruit participants who have experience doing decolonial work in psychology to help me refine and clarify emerging categories while being open to other theoretical possibilities. Glaser and Strauss (1967) described this stage and approach to gathering data as theoretical sampling: the method of collecting data to formulate a theory, wherein the researcher simultaneously collects, codes, and analyses the data and makes decisions on the next set of data to collect and their sources, to construct the emerging theory. This is a controlled procedure that requires that I revise my initial interview questions to focus on exploring and refining the categories.

In addition, the revision or adaptation of the interview schedule centred on emerging theoretical categories: power and control, exclusion from curricula, research methods (Scientification), criticality, barriers, culture, context, social realities, histories, and local knowledge. Heeding Charmaz's (2014) advice that researchers should always stay receptive to potential theoretical pathways, the researcher was mindful of his assumptions and remained open to taking a different theoretical direction.

Memo writing serves as a strategic and systematic tool (Charmaz, 2014, p. 199), aiding theoretical sampling in this thesis. The purpose of theoretical sampling is to generate data for refining identified categories and sub-categories. This approach involves identifying and pursuing clues emerging during data collection and analysis (Birks & Mills, 2015; Charmaz, 2014). Theoretical sampling addresses gaps, facilitates comparisons with existing literature, ensures the development of full and robust categories, and reveals connections between categories (Charmaz, 2006, p. 200).

Figure 8

Sample Initial Codes



In this research, CGT's theoretical sampling approach shaped the formation of four categories, exploring the experiences of historically marginalised peoples engaged in decolonising psychology curricula.

3.15.5 Constant Comparative Analysis

Constant comparative analysis, a foundational aspect of the GT method, organises qualitative data in an original manner (Glaser & Strauss, 1967; Birks & Mills, 2015; Tie et al., 2019).

This method involves continuous comparison between data, concepts, codes, and categories, aiming for a comprehensive understanding of the investigated process (Tweed & Charmaz, 2012; Denzin & Lincoln, 2018). Recognising the labour-intensive nature of simultaneous data collection and analysis, grounded theorists engage in a creative and interactive process, comparing individual data points, codes, or categories with each subsequent data point. The constant comparative analysis results in the categorisation of data segments, addressing emergent theoretical questions as the research progresses. The iterative process continues until the analysed categories achieve saturation, marked by the absence of new themes emerging from the data.

The iterative processes of CGT enabled a comparative analysis approach during data collection, coding, and category building. Simultaneous comparisons occurred at multiple levels and directions: data to data, codes to codes, codes to data, categories to codes, categories to data, categories to categories, categories to literature, and core categories to extant theories. The back-and-forth movement between data collection, initial codes, focused codes, diagramming, memo writing, notes, and journals facilitated theory development through constant comparative methods (Charmaz, 2006).

3.15.6 Focused Coding and Category Building

Comparative analysis of codes and data identified analytical questions, revealing gaps in data and guiding subsequent data requirements (Charmaz, 2014). Codes demonstrating higher analytical value, frequently appearing and highly relevant to the research question, were elevated to theoretical categories. The development of theoretical categories was guided by theoretical sampling, data collection, memo writing, comparative analysis, diagramming, and communication with the supervision team. Elevating certain codes to categories shifted the analysis to a conceptual plane, exploring aggregates of codes with common themes and interconnected patterns (Charmaz, 2014). Initially, the data was divided into 39 initial codes, which were refined to 17 focused codes.

Focused coding requires the researcher to make preliminary decisions regarding which codes to pursue and which data hold significance (Charmaz, 2014). In this thesis, focused coding played a crucial role in facilitating a smooth transition from data immersion to further data analysis, as emphasised by Charmaz (2014). This approach allowed for greater flexibility in data analysis, improved theoretical sensibility, and an enhanced ability to conceptualise the codes.

Diagrams were employed to visually map clusters of focused codes and associated data, effectively elevating them to the status of categories. As these diagrammatic representations of code clusters continued to evolve and became more intricate, core categories began to surface, and the interactions and relationships within and between these categories became increasingly apparent.

Core to this research is the exploration and interrogation of “fundamental assumptions about the world, ways of knowing it, or actions in it” Charmaz, 2006, p. 132) that defines and shapes what we categorise as knowledge. Unlike classic GT which treats the core category as

an objective variable in the data, hinging the validity of a GT analysis to the emergence of a core category (Charmaz, 2006; Glaser, 2004), CGT is open to multiple significant codes that “show the complexities of particular worlds, views and actions” (Charmaz, 2006, p. 132) and allows for a continues analysis of the data.

In this thesis, core categories with sub-categories were selected during focused coding: conscientisation, institutional and systemic barriers, transformative action, and uni-versity to pluri-versity. The iterative process of exploring the initial code, focused codes, memos, diagrams and comparisons with data and concepts yielded categories and sub-categories. Further data collection, coding and analysis led to further refining of some of the categories and the merging of some sub-categories. This is illustrated in Figures 9 and 10.

Figure 9

Coding for Category Uni-versity to Pluri-versity

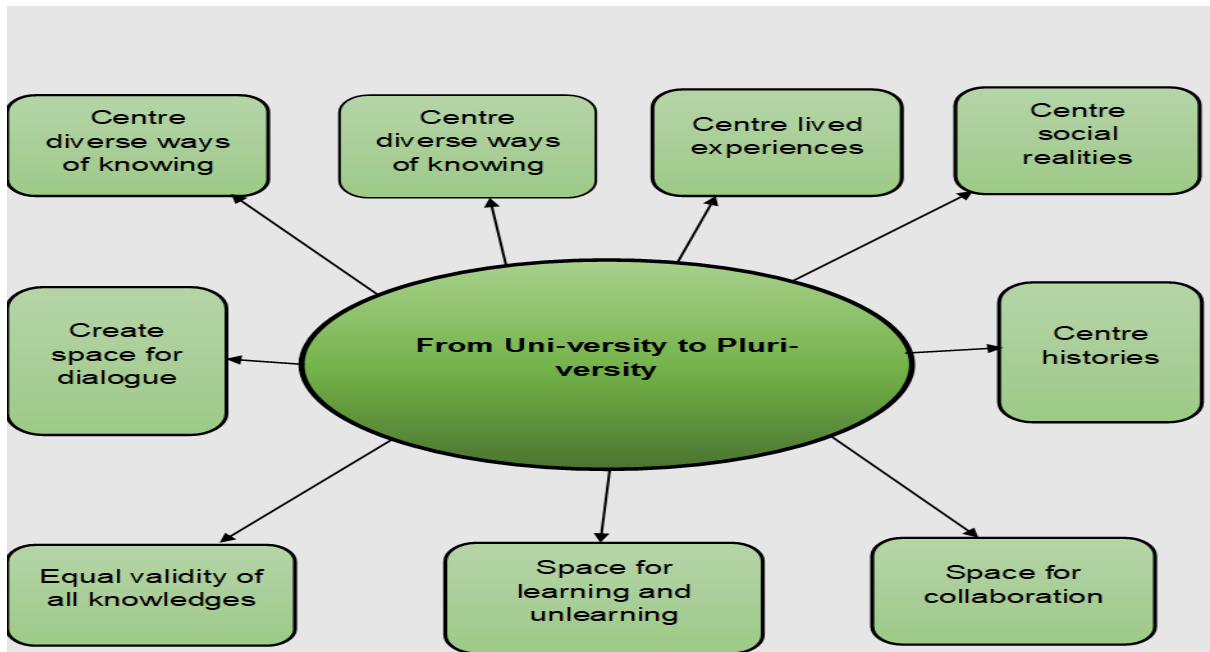
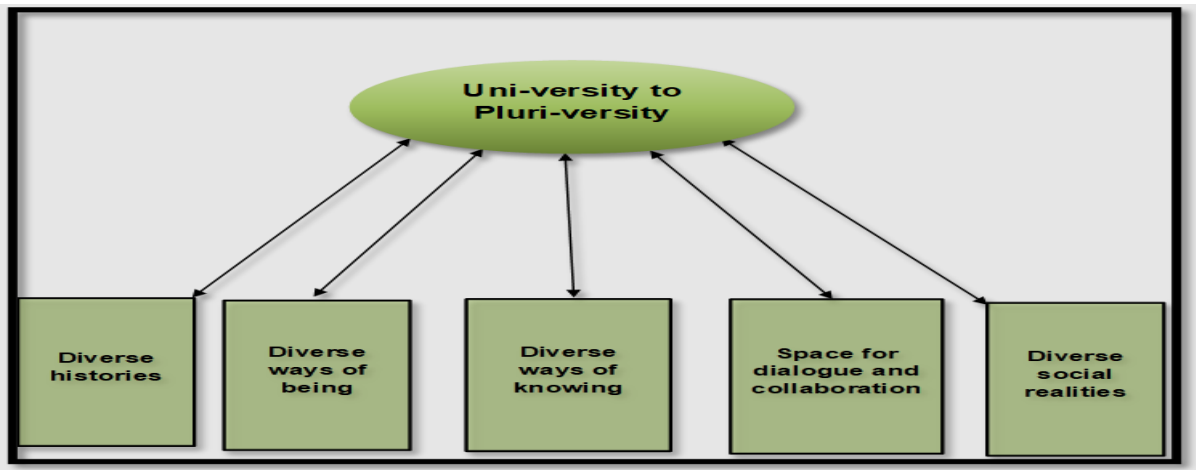


Figure 10

Theoretical Coding for Uni-versity to Pluri-versity Leading to Five Sub-categories.



3.15.7 Theoretical Coding and Category Development

The combined process of constructing theoretical codes and categories consolidated the theory by connecting initially disintegrated codes into a cohesive hypothesis that operates harmoniously within a broader framework. According to Charmaz (2014), diagrams can help visualise the comparative strength, extent, and orientation of the categories in the analysis, along with the interconnections among them. Visual representations were employed in this thesis to comprehend the codes and illustrate their potential connections.

Focused coding: a continual process of comparing the data, notes, diagrams, memos, existing theories, and concepts (Charmaz, 2014) was used in this thesis to inform the construction and formation of categories. Following (Charmaz, 2006; 20014; Chesney, 2001) theoretical coding was used to analyse the focused code and to specify the connections between the categories and concepts to locate the emerging theoretical framework within psychology and curricula decolonisation discourse.

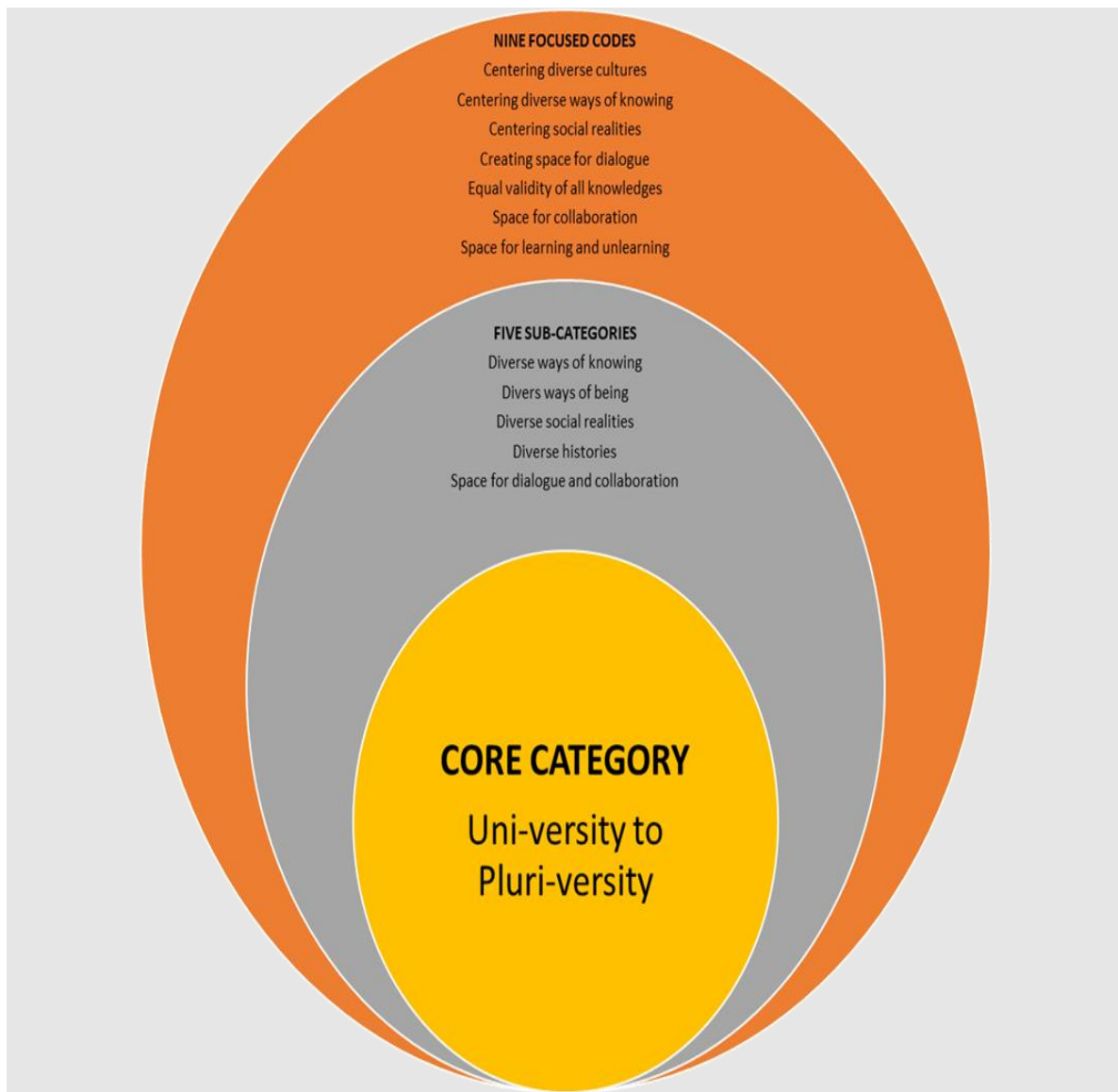
The emergence of major categories takes time, extensive coding, and analysis to establish saturation, relevance, and relationships with other categories (Holton, 2010). Theoretical codes were grouped and connected to an even higher level of abstraction that required extensive coding, memo-writing, diagramming, and comparison between data and analytical

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concepts. As depicted in Figure 11, a clear progression exists from the focused theoretical codes through the sub-categories to the core categories. The four core categories (see Figures 12 and 13) are interlinked and demonstrate how the call to decolonise the psychology curricula is experienced in the lives of participants.

Figure 11

Uni-versity to Pluri-versity Category – Example Partway to Core Categories



3.15.8 Memo Writing

Memos played a pivotal role in transitioning from coding to the final research draft, representing a strategic phase in Grounded Theory (GT) methodology. Often considered the cornerstone of quality in GT, memo writing facilitated an intellectual leap from raw data to abstract insights, shedding light on the coloniality of knowledge in psychology within Westernised higher education and professional practice (Birks & Mills, 2015; 2013).

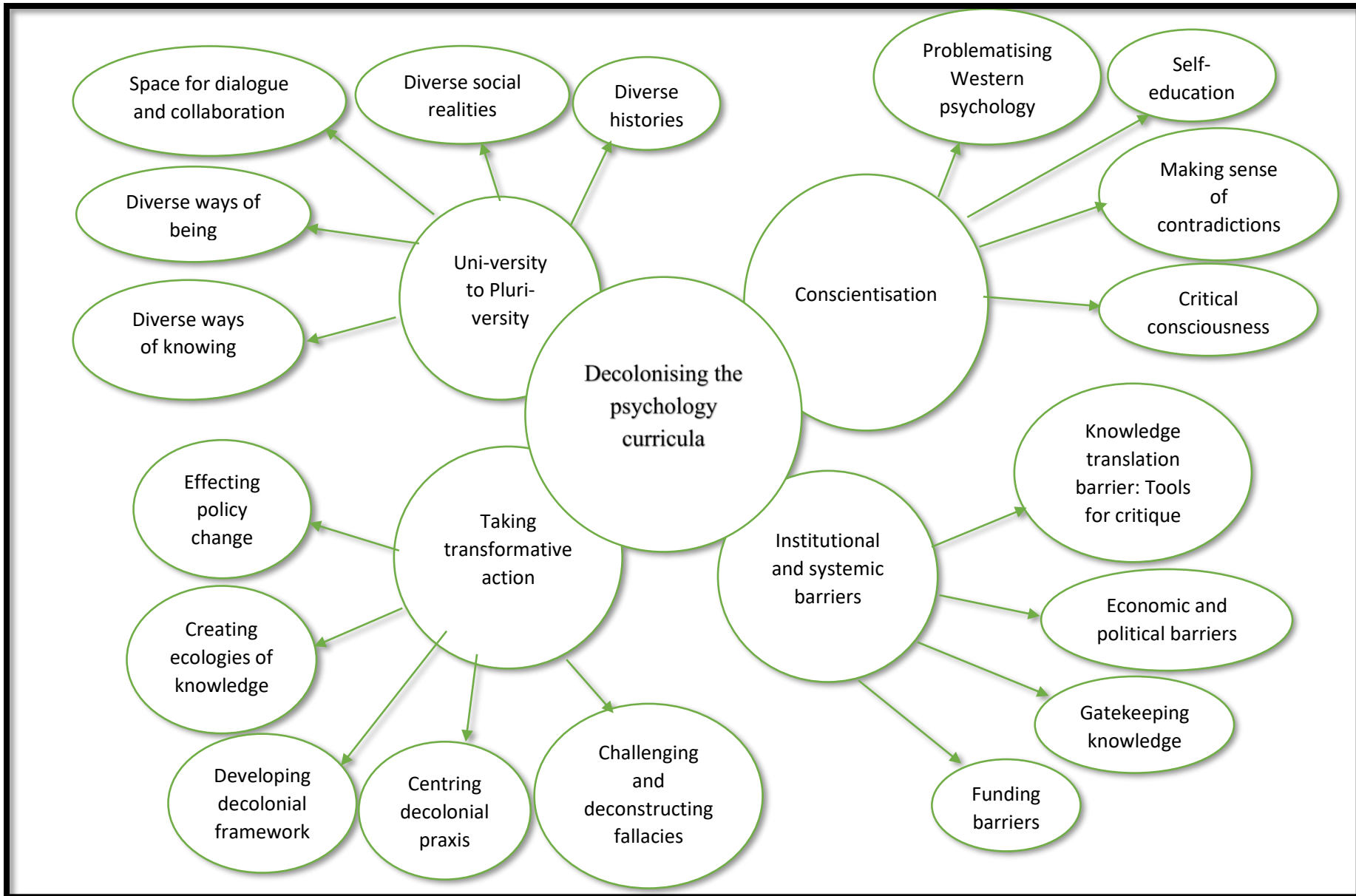
Memo writing is crucial as it enables the researcher to sustain flexibility, critical thinking, and a connection with the data, ensuring a coherent narrative from the initial stages of analysis through to the drafting of the study (Glaser & Holton, 2004). In essence, memos serve as the medium that links concepts together in a GT study as the researcher progresses through higher conceptual levels of data analysis (Glaser, 2013).

Throughout data collection and analysis, the researcher documented emerging thoughts and ideas in written form, including phrases, sentences, and diagrams. Memos played a vital role in mapping social patterns, recording evolving ideas, and integrating coding and analysis. In this research, memos were instrumental in focusing the researcher's attention on participants' experiences of coloniality of knowledge, contributing to the construction of categories (Figure 12) and a Grounded Theory (GT) (Charmaz, 1999; Glaser, 1992; 1998). Analytic notes and memos aided in defining ideas, interpreting data, identifying gaps, and guiding the search for additional data to address questions and fill potential gaps in constructed categories.

Memo writing was also used to identify, acknowledge, and subsequently set aside any preconceptions, assumptions, or presuppositions related to the research (Charmaz, 2006; Crotty, 1998; Glaser, 1992). This approach aimed to prevent the undue influence or imposition of preconceived notions on the data and the evolving theory.

Figure 12

A Representation of The Four Categories and Subcategories



3.15.9 Theoretical Saturation

Theoretical saturation occurs when fresh data no longer provides new insights, fails to enrich existing categories, or does not impact the relationship between categories (Bloor & Wood, 2006; Holton, 2008; Locke, 2001). Bowen (2008) emphasises that the quality of theoretical sampling, not sample size, determines saturation.

According to Glaser and Strauss (1967), theoretical saturation signals finalising category properties, while Strauss and Corbin (1998) see it as vital for validating a well-developed GT. Dey (1999) and Charmaz (2012) caution that saturation does not mean data exhaustion but the satisfactory construction of a category. Binder and Edward (2010) note that saturation is reached when coding captures participants' experiences without alterations. The researcher exercises professional judgment to determine the conclusion of data collection when categories achieve theoretical saturation and substantive grounding, forming a comprehensive link to a credible theory. Despite these considerations, reaching theoretical saturation, as outlined by Glaser and Strauss (1967), can remain a challenging goal (Bloor & Wood, 2006).

Demonstrating the attainment of theoretical saturation is crucial in this research, as it provides a credible method for showcasing the decision-making process and ensuring both quality and accountability. Within the context of this time-bound PhD research, saturation was accomplished through the efficient and effective application of principles of theoretical sampling that guaranteed data collection from diverse sources. Charmaz (2014) emphasised the significance of data that is substantial, rich, and relevant in contributing depth and scope to research. To achieve this richness, theoretical sampling in this research specifically targeted data from historically marginalised psychology scholars, students, researchers, and practitioners with experience in decolonising pedagogy, research, and practice. Morse (2001) proposed that assessing the frequency of codes supporting a category serves as an indicator of

theoretical saturation. Furthermore, Charmaz (2014) suggests saturation is achieved when researchers have defined, verified, and explained the connections between categories and the spectrum of variations within and among them. Theoretical saturation in this thesis is, therefore, an ongoing cumulative judgment made to claim reaching an interim endpoint in this research (Bryant, 2020) when additional data yielded no new theoretical steer.

3.16 Theory Building – Core Categories

Four categories were constructed from an exhaustive focused coding process, intricately weaving together fragmented concepts and the hypothesis into a cohesive theory. The integration of decolonial and liberatory psychology concepts with those directly derived from the data yielded a substantive grounded theory (Charmaz, 2014). This substantive theory is situated within psychology and the broader academic context (refer to Chapters 4, 5, 6, and 7). The construction of a core category is a deliberate process that guides the direction of additional collection and analysis of data (Glaser & Strauss, 1967). Glaser (1978) emphasised the central importance of a single core category, suggesting that without a central organising category, an endeavour in GT will lack relevance and practicality. This traditional focus on a single core category has faced criticism from Charmaz (1994), who described it as a "weakness in using the method [that] has become equated with a weakness inherent in the method" (1168). Charmaz (2014, p. 241) argued that:

The constructivist approach fosters renewal and revitalisation of grounded theory by integrating methodological developments with the original statement of method. This approach challenges the assumption of creating general abstract theories and leads us to situated knowledge (Haraway, 1991), while simultaneously moving grounded theory further into interpretive social science. (p. 241)

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It has been acknowledged that the construction of core categories takes time (Charmaz, 2014; Holton, 2010) but it is the focus on refining an early emergent category that forecloses “discovering more significant, particularly implicit lines of inquiries” (Charmaz, 2014, p. 107). The pursuance of additional interviews after the early emergence of a first category facilitated the iterative construction of four core categories. This process involved focused coding, memo writing, and theoretical sampling, revealing the robustness of the theory through the interrelationships among the four categories (see Figure 13).

As categories began to emerge, the emergent theoretical storyline was refined through reflection on journal entries and memos, engaging in constant comparison within and between categories. These iterative processes resulted in the formulation of four central categories and corresponding sub-categories, addressing the research questions. Charmaz (2014, p. 214) asserts that diagrams can assist researchers in visualising the comparative strength, extent, and orientation of the categories in their analysis, in addition to the relationships between them. As illustrated in Figures 9, 10, 11, 12, and 13) diagramming facilitated the integration of ideas and the establishment of logical ordering in the progression toward theory building. From the initial phases of data analysis, diagrams were utilised to make sense of codes, sub-categories, and categories. Theoretical codes provided an integrative scope and a broader perspective on potential relationships. Figure 13 highlights the interconnections among categories and their representation of the conditions that contribute to the decolonisation of psychology curricula in Westernised universities. Theoretical codes were used to weave the GT narrative together.

The initial step in refining the storyline in this thesis involved formulating and addressing the 'why,' 'how,' and 'what' questions related to the categories. The core categories that emerged depict a process-oriented journey toward decolonising the psychology curriculum. Through

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the findings and analysis, it becomes evident that as participants reflect and act on the colonial situation in the psychology curriculum, they become conscientised. They start to identify, and name institutional and systemic barriers, take transformative action, and move the curricula from Western universals to pluriversalism. Reflection and action emerged as the themes that addressed the “how”, “why”, and the “what” questions in the construction of substantive theory.

It was the participants' reflections and actions in response to the conflicts and contradictions between the psychology knowledge they had acquired and the social realities in their communities that heightened their awareness of the deficiencies in the curricula. As participants realise that “*the books that are written to educate our students of colour are written from a white perspective from a white lens*” (Wesi) and that certain “*knowledge has been deliberately hidden*” (Pauline) from them, they become undisciplined – going beyond disciplinary and academic boundaries to *Re-discover* in their culture, knowledge that has been hidden from them. The process of conscientisation that prompted participants to cross boundaries came with a responsibility to *self-educate* and develop a *critical consciousness* that allowed the *problematization of Westernised psychology to make sense of the contradictions* they encountered in their learning and practice.

With raised awareness, participants describe the limit situation that prevents the decolonisation of the psychology curricula as they identify and *have a name* (Ata) for some of the barriers they encounter. Participants describe these barriers as *Institutional and Systemic* and reflected on the psychology education that has not given them the *tools for critique*. They reflected on the challenges of knowledge translation arguing that local and Indigenous knowledge *cannot be mixed with knowledge that is drawing from a different kind of ontology* (Ata). The participants also described *political and economic barriers, funding*

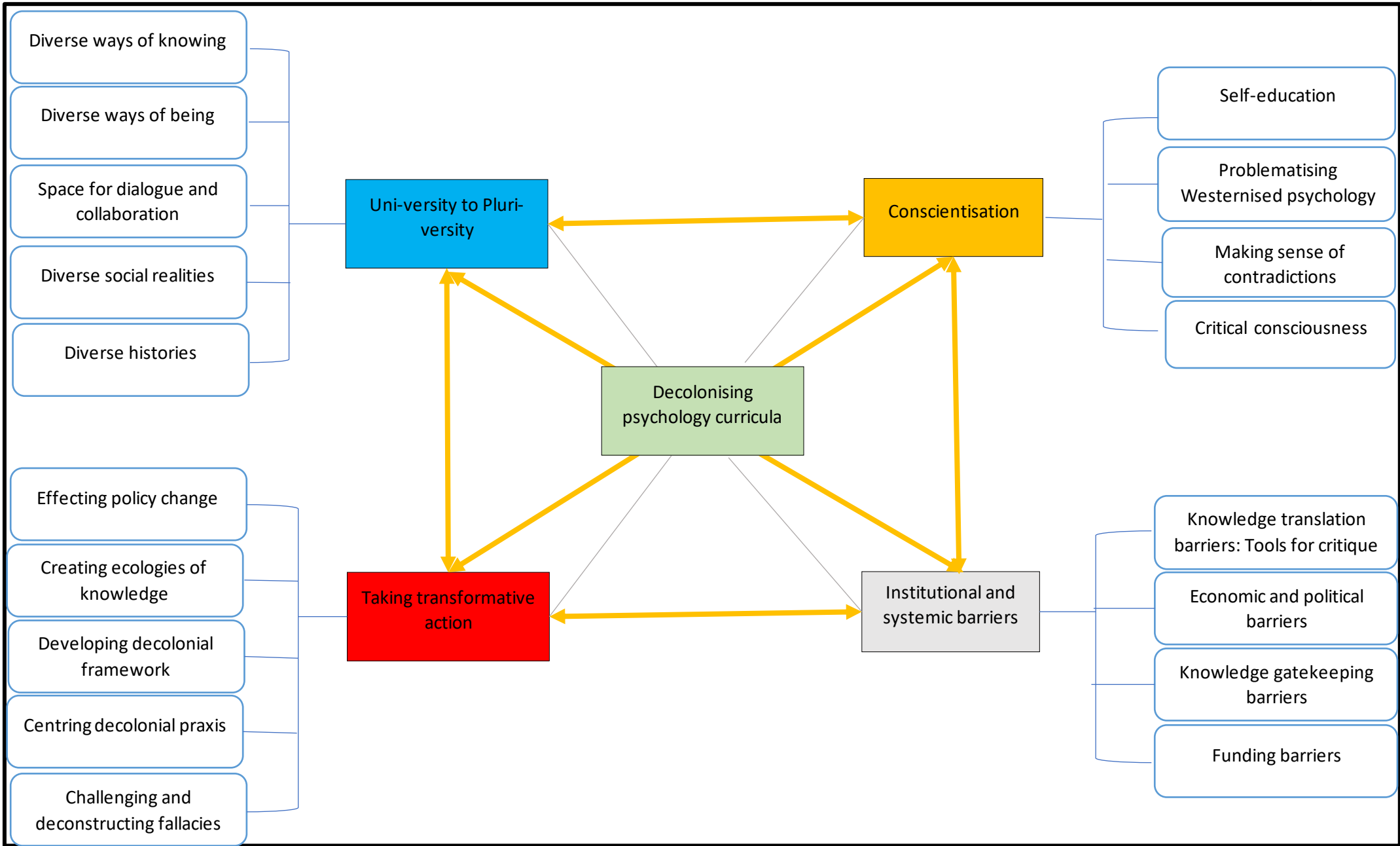
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barriers, and knowledge gatekeeping barriers, as consequences of colonial arrangements that must be transformed.

Figure 13 also highlights how participants start to *take transformative action* after reflecting on barriers to decolonising the psychology curricula. Participants describe being strategic and intentional in wanting to effect policy change, creating ecologies of knowledge, developing a decolonial framework, centring decolonial praxis, and challenging and deconstructing fallacies. Participants describe these actions as a gateway towards moving psychology from a universalist approach that is predicated on Euro-American individualistic ways of knowing and being toward a pluriverse that centres all diversities. When we move from Uni-versity to Pluri-verity, psychology knowledge, and practice will centre *diverse ways of knowing and being, and diverse social realities, diverse histories, creating space for dialogue and collaboration between knowledges that allows a shift from this idea of universal psychology but moving towards a pluriversal understanding of the world (Pauline)*, which produces new possibilities.

Figure 13

A Representation of Move to Theory



Note: *The two-way lines depicted in Figure 13 illustrate the interaction and connections among categories and subcategories. It is apparent that no individual category can exist independently; rather, the substantive theory transcends the sum of its categories. As the theory was unfolding, the ongoing process of data collection and analysis allowed for the exploration of categories and their relationships, providing an opportunity to seek clarification from participants. The substantive theory was constructed through this iterative process with participants. The complexity of the substantive theory is evident in the non-directional lines that at a single glance, represent both independence and interconnectivity of the categories as points for reflection and action in the emergence of the substantive theory.*

Figure 13 played a crucial role in shaping the constructed substantive theory by demonstrating the interconnection of the four categories, culminating in the construction of the substantive theory.

3.17 Evaluation of Research – Constructivist Grounded Theory

Researchers criticise the application of reliability and validity in qualitative research, contending that these concepts, initially developed within the realist perspective for quantitative research, cannot be seamlessly transferred to researchers employing other paradigms like constructivist, relativist, or transformative without undergoing reconstruction or reconceptualisation (Charmaz, 2006; Creswell & Miller, 2000; Noble & Smith, 2015). Qualitative research enjoys the application of diverse paradigms representing a wide range of philosophies, epistemologies, and methodologies which have prompted scepticism regarding the concept of a unified evaluation system that is inclusive (Willig, 2013). Furthermore, Charmaz (2006) argued that theoretical representations only provide an interpretative depiction of the studied world, rather than its exact portrayal. It is, therefore, important that

researchers who decide to embrace an interpretative qualitative approach must consider the specific threats of interpretation to the validity of their research. Mason (1999) clarifies that validity in every iteration of qualitative research, a substantial reliance is placed on the final outcome which must explicitly demonstrate how conclusions and interpretations were achieved. In this thesis, interpretation represents the researcher's comprehension of the participants' life world revealed through their stories and interactions during interviews. The researcher, therefore, meticulously ensured a detailed auditable trail throughout the research process to demonstrate that the interpretation presented, and the conclusions drawn are justified (Lincoln & Guba, 1989).

The choice of the CGT approach aligns with the researcher's ontological and epistemological standpoint. This method explores the complexities of the coloniality of knowledge and supports the call for the decolonising of psychology curricula in Westernised universities by those whose knowledge and ways of being have been subjugated. This decision provides an avenue to understand the subjective experiences of participants (Charmaz, 2006) through an interpretative process where a shared reality was collaboratively constructed by the researcher and participants (Mills et al., 2006). In line with the CGT approach, the researcher positioned himself within the research (Charmaz, 2014).

A constructivist-interpretative approach does not ascribe any fixed relationships or processes to data and categories; therefore, it allows for theoretical pluralism (see Thornberg, 2012) that aligns with the core decolonial principles of the non-prescriptive approach. Given this stance, it was evident that both the ontological and epistemological stance of positivists (Crotty, 1998; Denzin & Lincoln, 2018) did not align with the researcher's perspective. The use of a positivist approach would not be suitable for extracting the information essential for a genuine understanding of the experiences under investigation.

This research shows robust credibility and trustworthiness through the inclusion of abundant insightful quotes in the Findings Chapters, along with rigorous peer review involving the supervisory team, aligning with the evaluation criteria outlined by Charmaz (2014). The reflexivity aspect underscores dependability, further substantiated by an interconnected audit trail. Feedback received from conference and seminar presentations, as well as responses from delegates, indicates the potential usefulness and transferability of the findings to diverse disciplines, professions, and groups.

The CGT approach may be perceived as challenging due to the interconnections between the researcher, the research setting, and the participants, with data being co-constructed by both the researcher and participants (Thornberg, 2012). Identifying bias and acknowledging the researcher's personal values, perspectives, privileges, positionality, relationships, beliefs, and geographical locations are essential for readers to validate the research's reliability and improve its replicability (Charmaz, 2008, 2017; Lewis, 2009; Mills et al., 2006a). Earlier in this chapter, the researcher discussed their conflicting roles (see section 3.12.2) and the potential impact of the individuals the researcher approached to engage in the research. Engaging in the development and implementation of reflexivity strategies inherent in CGT to alleviate concerns of bias (Charmaz, 2020).

In quantitative research, reliability involves the standardisation of research instruments, and evaluating the tool's capacity to produce results that are consistent (Robson, 2002). The absence of a standardised measure raises concerns about the reliability of a study, as eliminating bias becomes challenging. Reliability, in this context, refers to the extent of consistency with which the applied measure generates identical results when administered under the same conditions (Parahoo, 2014). Researchers employing qualitative research design should not be overly preoccupied with issues of reliability (Robson, 2002). In CGT,

the conventional positivist standards for validity are replaced by a focus on trustworthiness and authenticity (Denzin & Lincoln, 2018).

Approaches employed to address reliability concerns include maintaining professionalism, engaging in reflexive practices, and ensuring rigour. In semi-structured interviews, the dynamics of the interaction between interviewer and interviewee vary across situations, necessitating flexibility in the researcher's approach (Parahoo, 2014). Furthermore, the personal attributes of the interviewer, such as gender, age, and years of experience, can introduce biases that may impact the validity and reliability of collected data (Davis et al., 2010). In qualitative research, reliability becomes challenging, particularly in contexts of semi-structured and unstructured interviews where each interaction is unique and not replicable, despite the presence of a predefined list of topics and areas for discussion. In this thesis, reflexivity was used to process the assumption and presupposition of the researcher to minimise their interference with data collection and analysis.

3.18 Chapter Summary

This chapter discussed prevalent epistemological paradigms in real-world research and their implication for research methodology. In the constructivist paradigm, the researcher recognises their diverse perspectives originating from personal and professional experiences, as well as their interactions with participants, as integral elements of the research process. CGT is shaped by the positionality, values, and privileges of the researcher, as well as the interactions, and geographical context of the research (Denzin & Lincoln, 2018). There was active engagement with data. The researcher incorporates their professional experiences and analytical insights into the process of data collection and analysis. Charmaz (2014, p. 13)

further emphasises that the constructivist perspective challenges the idea of a “neutral observer and value-free expert”.

This chapter illustrates the application of a systematic yet flexible CGT approach, prioritising ethical considerations for achieving research aims and objectives. Discussions underscore the rationale for a qualitative methodology within the constructivist paradigm, integrating elements of the transformative paradigm in line with research objectives. The chapter explores key features of the CGT method, encompassing simultaneous data collection and analysis, including sampling, recruitment, coding practices, memo-writing, constant comparative analysis, theoretical sorting, theoretical sampling, theoretical saturation, and theory building.

Next, in Chapters 4, 5, 6, and 7 Empirical Findings outlines the findings from this thesis that led to the theory construction starting with conscientisation that focuses on individual and collective growth which supports the identification and naming of institutional and systemic barriers that helps to reproduce and maintain coloniality in Westernised psychology curricula. Chapters 6 and 7 focus on taking transformative action and the paradigm shift that moves psychology from Uni-versity to Pluri-versity.

Chapter 4 Findings – Conscientisation

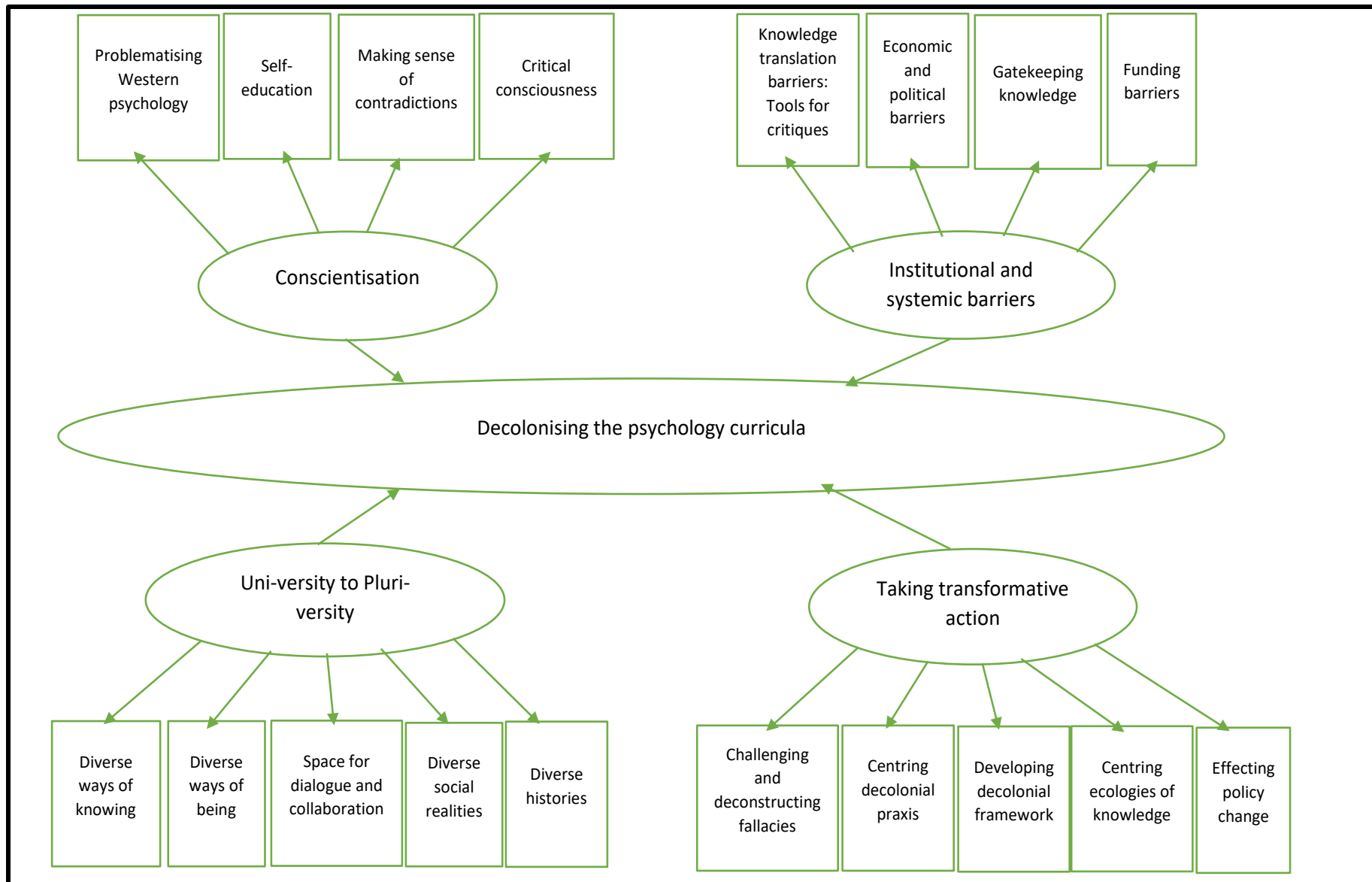
4.1 Introduction

The experience of coloniality is best described by those who live and feel the wounds that it inflicts. This psychic wound comes in the form of numbness accompanying the realisation that one's identity has been conferred on them by another who denies them “response-ability” (Oliver, 2015 p. 485). They are denied the ability to develop knowledge and therefore deemed incapable of “a response to an address from another” or “addressing itself to another” (Oliver, 2015 p. 485). This experience is individual as well as collective.

This thesis aims to identify ways to decolonise the psychology curricula in Westernised universities with those most impacted by it. As the data collection and analysis unfolded, four theoretical categories started to emerge through constant comparison and memo writing; these are *Conscientisation*; *Institutional and Systemic Barriers*; *Taking Transformative Action*; and *Uni-versity to Pluri-versity* (see Figure 14). The participants explained that it is at the point of conscientisation that triggers the calls and action to decolonise the psychology curricula in Westernised universities displayed in Figure 14, and often leads to the identification and naming of institutional and systemic barriers that prevent the decolonisation of psychology curricula and help reproduce and maintain the colonisation of knowledge in psychology. Figure 14 illustrates how the categories and sub-categories built up through the Findings Chapters.

Figure 14

A Representation of Core Categories and Subcategories



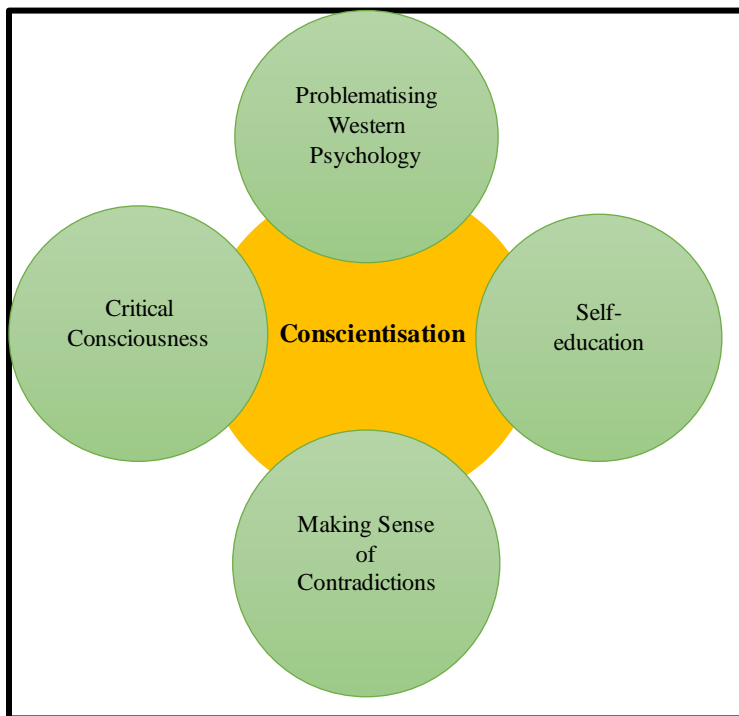
This study explores how the call to decolonise the psychology curricula in Westernised universities has triggered taking transformative action with historically marginalised psychologists (HMPs) now challenging and deconstructing fallacies, centring decolonial praxis developing decolonial frameworks, creating ecologies of knowledge, and effecting policy change. The participants reveal their experience of coloniality which necessitated an urgent call for psychology to move from uni-versity to pluri-versity.

Following the advice to engage in literature throughout all phases of the research (Charmaz, 2020; 2014; Strauss & Corbin, 1988) literature was consulted and integrated into the interpretations and discussions in chapters 4, 5, 6, and 7. Hence, discussions with the literature were incorporated in each of the findings chapters.

This section explores the participants' perspectives on conscientisation, as depicted in Figure 15. The participants shared a variety of experiences, leading to the construction of four sub-categories from the interview data that explain the core category: '*problematizing Western psychology*', '*self-education*', '*making sense of contradictions*' and '*critical consciousness*'.

Participants described conscientisation as an epiphany, an ah-ha moment that triggers the call to decolonise the Westernised psychology curricula. Participants also describe conscientisation as a process and action that HMPs undertake to transform the limit situation (coloniality) that keeps their knowledge, history, social realities, and ways of being out of psychology knowledge and environment. One such process of realisation and raised awareness was captured by a participant as follows:

One of the defining moments, I think, uh, for me in my journey, in my career within the psychology discipline was when I left ... to go to the United States ... it's almost as if I was walking and entering inside the textbooks that I've been taught for so many years because many of the theories were developed there. Many of the examples, the cases, the scenarios, I walked the streets where those Theories were developed.... and I felt like we have been robbed.... And so, you can imagine by the time I came back I was now very unapologetic about the need ... to decolonise psychology. – Pauline

Figure 15***The Core Category – Conscientisation***

Each category via the sub-categories is portrayed through the lens of participants and is supported by direct quotes from participants and memos constructed from the interview data. The lived experience of coloniality is presented through the lens of 22 participants.

4.1.1 Problematising Western Psychology

Most people come into psychology to acquire what they assume would be the necessary skills needed to contribute meaningfully to their community. However, historically marginalised psychology students and professionals quickly realise that the psychology that they have been taught excludes them and may not be relevant to their communities. This makes Westernised psychology problematic for historically marginalised people. One participant summarised why Westernised psychology as it is presently conceptualised is problematic:

Because for a long time, psychology has been taught, as this ahistorical, apolitical discipline. So, we are starting by saying, hey, actually, let's problematise and trouble the discipline and the role that it played. And how that then influenced where we find ourselves today as a people, as a wounded nation, as a traumatised nation. – Pauline

Participants described how Westernised psychology has been presented around the world. It is the realisation of the fallacy in this conceptualisation that triggers the call to problematise and trouble the discipline of psychology. Problematizing psychology exposes its complex histories and the role that it played and continues to play in the colonial project and coloniality of knowledge. One such role, in recent times, is captured in the experience as articulated by one participant:

What is the history of psychology within South Africa? and understanding that the way that psychology has been produced, theorised, and taught, is actually embedded in a very racist, oppressive system that was apartheid. And because, and also understanding the role that psychology played in enforcing and making sure that the apartheid system was entrenched. – Pauline

As Westernised psychology struggles to defend itself as ahistorical and apolitical, it starts to present histories of psychology that are centred in Europe that further alienate those who have been historically marginalised. This Western history of psychology is seen by many participants as problematic.

It introduces its history by making us study Freud. What business do I have with Freud? ...Has got no relation to where I am now. So, bring me people whom I can relate with ... Freud doesn't help me locate myself. That is the problem with the curriculum. – Wesi

The introduction to psychology in Westernised universities sets the tone for what historically marginalised psychology students would later realise to be a problematic discipline. One other participant summed up her first experience in a psychology classroom:

Entering my Intro to Psychology classroom, I remember we had a professor tell us that out of all the people in this class, only a few of you will actually be able to be in this field. And referring to the fact that it's a very like elitist field. – Irene

Problematising Westernised psychology sets off a process of heightened awareness that leads psychology students and professionals to start questioning what they have been taught. Most of the participants interviewed described how they felt invisible in the classroom. Memo 5 delves deeper into this, providing a detailed exploration of participants' encounters with the history and introduction of Westernised psychology.

Memo 5

After a couple of interviews, it became obvious that the introduction and history of psychology is one that stirred a lot of strong emotions among participants. Participants described how they felt helpless as students. I could relate to this feeling. This made me interrogate the situation in psychology that leads to this feeling of exclusion and helplessness that participants are describing.

Participants described Western psychology as delusional, bordering on mental illness. They reflect the long history of denial that has left Western psychology no choice but to continue presenting itself in particular ways:

When you're delusional, even when this is the reality you say No, it's not.... But from a Western orientation, taking from eugenics' theory of Galton, there's been a problematisation of the Western mind to say there's nothing good that can come out of Africa. – Yasa

There appears to be a system in place that allows for a delusional denial of reality in Westernised psychology. All the participants recognise that there is a deliberate effort in psychology to present certain stories in particular ways. The participants described deliberate efforts at subjugating local knowledges. *“There seems to have been a concerted effort to make sure that this knowledge remains hidden ...”* (Pauline). This is discussed in the category, ‘institutional and systemic barriers.’

In this section participants described problematising Western psychology as the first necessary step towards self-liberation or decolonising the mind. Historically marginalised

students are not different, all students will question the relevance of their learning and try to relate what they learn to their social realities. As one participant summarised: “*Students do not want to learn what insults them and what doesn't speak to them*” (Ata). It becomes apparent that historically marginalised students and professionals in psychology must embark on a journey of learning and unlearning. A journey into “self-education”.

4.1.2 Self-education

Participants reflected on their experience of crossing disciplinary boundaries to acquire knowledge about themselves that has been excluded from the psychology curricula.

Participants describe the need to unlearn some of the things they have been taught about themselves in psychology. They also reflected on learning about research and theories developed by other HMPs and scholars. Participants also reflected on how Westernised psychology knowledge alienated them from their communities:

It creates further alienation, separation and division between myself or us and our people when we assume belief systems that don't reflect our community and we become them. So now I have to kind of Exorcise. Like in exorcism what's been taught to me, and I have to relearn. And that's the journey I'm on right now. – Rachele

This process is not without discomfort.

Being able to engage in some kind of uncomfortable in terms of unlearning and asking themselves hard questions. ...the creation of spaces for unlearning and relearning. – Irene

And may also become career-defining.

Because it requires you to question a lot of what you learned over a long period of time. And it also forces you to actually go through the process of unlearning some of the things that maybe you're now a specialist in. - Pauline.

Participants described how important literature from historically marginalised scholars were deliberately hidden from them:

It was only recently that I got to know about people like Professor Bame Nsamenang who has now left us. I look at his publication going back and I'm thinking already when I was doing my undergraduate, this man was already publishing on African psychology... It was never prescribed for us. We were never even aware of his existence; it was not even available in the library. – Pauline

And how their independent search across disciplines revealed theories and concepts from historically marginalised scholars excluded from mainstream psychology curricula:

But to be honest it was more in my own learning that I learned more about intersectionality. It was sort of a word that was kind of like there, but you didn't really know what it was. – Andre

Participants also talked about gaining a better understanding and being able to name their experiences after engaging in self-education:

I feel like that's I didn't necessarily understand this before, I didn't have the words to say this before I learned about decolonial theory. – Irene

Participants also revealed the self-doubt that comes with internalised Whiteness and how one should be willing to sit with this discomfort to begin the process of self-liberation.

This idea that sometimes you don't know what to elevate because you've been hit so many times and you are just bruised and numbed, and you're told to just live with this pain, and we think to ourselves.... maybe I'm just being dramatic. And so, we end up in ways invalidating our own experiences... We need to unlearn these things. – Shereen

Engaging in self-education is not a straightforward process. It comes with a level of intentionality that only those determined to confront the limit situation of disciplinary boundaries and epistemic privileges Eurocentrism grants certain forms of knowledge. It also comes with some level of discomfort that may bring about self-doubt. Participants describe the challenges historically marginalised people face as they confront Westernised psychology

curricula that not only exclude them but also present them with contradictions, they have to make sense of.

4.1.3 Making sense of contradictions

Participants reflect on being aware of the contradictions in psychology knowledge as students. They describe the challenges they faced trying to make sense of what some psychology theories and concepts say about them.

Obviously, at the beginning you know, you're in class, you're engaging, and you have challenges grappling with some of the theories that are taught and what they say about you as a person. – Pauline

Participants also described encountering a disconnect between knowledge and practice after going into practice. Historically marginalised psychology practitioners start to realise that some of the theories and interventions they have learned do not reflect local social realities:

So that's what I'm saying that these challenges I started to meet, to meet them in practice whereby then you start to realise that there's a lot of discrepancy here. – Yasa.

And you try to make sense of these discrepancies considering the local realities.

The reality comes at, it's like, you start to be struck by this reality when you go into practice. ... then what you are being fed with in class, It's not really In Sync with [local realities]. – Yasa.

Memo 6

Some participants discussed their recruitment into psychology studies, highlighting the friendliness of the process and contrasting it with the challenges of progressing in psychology within Westernised environments. They portrayed their recruitment as a display of diversity, asserting that psychology seemed inclusive at the outset but later marginalised them. While I may not fully endorse their perspective, I aimed to understand how this experience shaped their subsequent decisions and career choices in psychology.

Participants reflected on their personal experience with making sense of contradictory messaging in Westernised psychology knowledge. They relate their experience of being excluded from psychology that openly enrolled them knowing their background, and personal characteristics.

How do you then explain them accepting me into the programme knowing I stutter and then when I'm supposed to go and practice, they tell me no you can't. In my third year, when I'm supposed to be going into the practical in my 4th year, they're telling me no. – Wase.

It was the psychology department that was excluding me and discriminating against me When I finally made sense of this, years later I was like oh no Psychology as a profession doesn't want Black people in it anyway. – Wase.

And being surrounded by coloniality.

I remember we had a professor tell us that out of all the people in this class, only a few of you would actually be able to be in this field. And referring to the fact that it's a very elitist field. Already going into the classroom, the content that you're reading, the theories that you're reading when they're only written by predominantly White scholars, white men, that's coloniality. You don't have to tell me that I don't belong here, I'm already seeing it. – Irene

Participants also reflected on the questions these contradictions raised for a career in psychology. When asked about the key area of psychology being the study of humans..., participants described it as a major contradiction.

That is the major contradiction. It could be something that got me thinking about the kind of work I'm doing because I know a different definition of human. I know in our language, we call it Umuntu. – Ata

Participants' understanding of alternative knowledge that could be used to complement or challenge Westernised psychology knowledge helped participants make sense of the inadequacies and contradictions in the psychology curricula.

Participants reflected on their experience with contradictions in psychology knowledge and practice. There is an agreement that psychology knowledge does not reflect the social realities of historically marginalised people. This may become a motivation for HMPs to

work towards centring local knowledges in psychology curricula. Making sense of contradictions may trigger a process of *critical consciousness* whereby historically marginalised psychology scholars and practitioners ask questions about their scholarship and those of others in the field.

4.1.4 Critical Consciousness

Participants discuss the creation of *critical consciousness* as the action that follows an awareness of the inadequacies, marginalisation, misrepresentation, and discrepancies in psychology theory and practice. The participants gave examples of instances where psychology theories misrepresented them. They also pointed out cases where psychology theories and interventions were not in sync with local knowledge and practice. Most participants acknowledged that they were not conscious as students that the psychology they were consuming which was “*packaged and propagated universally as the gospel of the nation*” (Yasa) was based on a particular way of knowing and being in the world. They were not conscious of the origin of the knowledge that they were made to consume and that it inferiorised and relegated them to the periphery. Participants describe critical consciousness as something that emerges when we take a second look at what we have been given and identify and name the distortions, contradictions, and misrepresentations inherent in them. Participants described how the shock they experienced in practice as a result of the disconnect between the psychology knowledge they were taught and the community they served led to the creation of critical consciousness:

Then that is where now it starts to feel as a clinician that wait, something is wrong here. Something is really wrong here with the psychology that I was taught. Then the criticalness starts right there. – Yasa

Participants describe how they encouraged their colleagues to engage in a critical analysis of their scholarship and practice. Engaging in uncomfortable conversations may encourage scholars and practitioners to reflect and self-criticise whose knowledge they centre and whose knowledge they deliberately leave out (le Grange et al., 2020) in their work. Pauline reflected on one such conversation with a colleague.

Can you really then take a pause and sayhmm, I need to rethink how I've been doing things. It's an ongoing conversation and it is a challenge that we always put to colleagues that we're working with. To say actually yes, when it's five years or 15 years if it's problematic, then you really need to take a step back and critically look at the kind of work that you've been doing and maybe just reflect honestly. And if you are a practitioner therapist in terms of how the training that you got has assisted in and enabled you to be able to help people. – Pauline

Memo 8

Initial analysis of interview data reveals that participants used awareness and critical consciousness to represent two different processes. They pointed out that most of their colleagues were aware of the inadequacies and contradictions in Westernised psychology knowledge. Their claim that only colleagues who are critically conscious acts to challenge these inadequacies and contradictions in their scholarship and those of their colleagues indicated that there may be other factors mediating action. I wanted to know more. Chatting after an interview, one participant clarified the use of critical consciousness to mean reflection and action on one's scholarship and those of others. Data comparison yielded more clarification.

Participants describe critical consciousness as a developmental process that supports self-growth.

Being able to look at problems and how these problems were defined. Being able to understand power. Being able to understand how knowledge is created. – Irene

Irene went further to share how this experience helped her in guiding her students to ask critical questions about psychology knowledge they are required to learn and reproduce to advance in their scholarship and practice.

We are required to have certain theories or certain knowledges, ...let's learn about those from a critical lens. Let's pay attention to how those were formulated. Who formulated those? What was the context...? And then let's look at...these other ways of knowing, ways of being. Let's analyse what power was like there. Why did these not make it into psychology journals?
– Irene

Participants acknowledged that as scholars and practitioners we cannot work towards decolonising the psychology curricula without critically engaging Westernised psychology knowledge. Criticality must start with questioning why some knowledge does not make it to the centre. They reflect on the need for those who are intent on transforming the Westernised psychology curricula to acknowledge that they are not the first. They encourage decolonial scholars to engage with the work of those who came before them.

We're not the first ones making noise about the need to decolonise... there are those who came before us who have been talking about this, but they were never given the platform and the opportunity for their work to be at the centre. And we have to ask ourselves, what is it that we're going to do differently to make sure that history does not repeat itself? – Pauline

Becoming critically conscious moves participant psychologists to ask some basic ontological questions about the knowledge they are presented with. Irene reflected on how asking those ontological questions helped her reflect on the usefulness of some psychology theories in helping her answer some wellbeing questions. She believes that bringing diverse ontologies into dialogue may help her develop a better understanding of some wellbeing questions.

I think about this divide that we have seen between the minds, the body, and the spirit, ...and how, like our theories reproduce that... what does that then mean when we were thinking about wellbeing? ...how have other ontologies looked at the body, the mind, and those connections? – Irene

Overall, the participants described critical consciousness as that which pushes the historically marginalised psychology scholar and practitioner to reflect on the dominant knowledge in the field, how it is produced, who produces it, and whose knowledge is excluded. Apart from the reflective action that comes with critical consciousness, participants described the need to

nurture critical thinking in the classroom by creating a space where students can “*also bring in their own knowledges and languages. We also try to create spaces where they can be safe, where they will know that it's a space to open up*” (Ata), which some have categorised as radical psychology.

4.2 Discussion of Research Findings for Conscientisation with the Literature

4.2.1 Problematising Western Psychology

The Findings from this research emphasised the significance of critically examining, questioning, and problematising Western psychology, which presents itself as value-neutral, ahistorical, apolitical, and applicable to all irrespective of their location, history, social, economic, and cultural realities. By identifying those complexities and tensions within their lived experiences and psychology disciplinary knowledge, participants describe their understanding of coloniality and the matrices (Mignolo, 2011) of power that shape knowledge production in psychology. Using a qualitative approach to explore coloniality in Westernised psychology curricula allows for a deeper understanding of why are calling for the decolonisation of their field. This has previously been suggested by other decolonial researchers such as Hall et al. (2021) who argued for the problematisation of the impact of monocultural approaches that reproduce ignorance. Ignorance of the impact of psychological knowledge and interventions that alienate, dehumanise, exclude, and/or pathologise everyday behaviours of the historically marginalised (Chilisa, 2020; Fanon, 2008; Hodges & Jobanputra, 2012) has been extensively documented. This thesis explored decolonisation

from a CGT approach emphasising reflection and action, highlighting that problematising Westernised psychology would lead to heightened awareness of the impact of coloniality.

I don't think it gets talked about enough now how damaging the curricula that are in place now are to non-white people. And I feel like the more momentum and the more involvement there is in things like this, maybe if it could be more public, I think it would be a good tactic to get the field, in general, to realise that, hey, we're supposed to be open and willing to work with anyone and do that unjudgmentally. But here is our whole curriculum unwilling to even acknowledge certain experiences of certain people. – Albertha.

The British Psychological Society (BPS) has pledged to prioritise diversity and inclusion in psychology education, training, research, and practice through a strategic plan. In addition to a commitment to diversity and inclusion, the BPS has also emphasised its dedication to collaborating with diverse groups to decolonise curricula, ensuring they cater to the needs of all the communities they serve (BPS, 2023). This commitment has not materialised into any substantial change as *“I don't think it gets talked about enough now how damaging the curricula that are in place now are to non-white people”* (Albertha). Senekal and Lenz's (2020) study reveals that without the centring of localised theories in higher education curriculum development, the educational system will continue to be dominated by Western knowledge with little relevance to the lived experience of historically marginalised students and communities. They discussed relevance based on the ability of HMPs to use the knowledge acquired from Westernised psychology to *“contribute meaningfully to their communities”*.

Although there is a growing acknowledgement within the academic circle that the Western understanding of psychology is narrow and problematic (Hall, et al., 2021; Hall & Tandon, 2017; Reedy & Amer, 2022) this has not led to an acknowledgement of the role psychology continues to play in the dehumanisation and alienation of historically marginalised groups. From the continuing reliance on the *“Eugenics' theory of Galton”* (Yasa) to the overreliance on research with samples from Western, Educated, Industrial, Rich, and Democratic

(WEIRD) settings as standards for human functioning (Henrich et al., 2010; Sonn & Steven, 2021), psychology has maintained the coloniality of knowledge that does not allow a critical analysis of its past. Participants feel that this reliance on Eugenics and WEIRD psychology is part of a long history of denial within Western psychology, particularly in its portrayal of non-Western perspectives. This research also emphasised the central importance of learning and unlearning in the journey towards dismantling colonial structures within and outside the self (Elliot-Cooper, 2018).

When historically marginalised scholars and practitioners problematise the curricula, they can identify and name the history of psychology that starts with “*Freud*” (*Wesi*) as alienating and dehumanising as it precludes that no knowledge can come from non-European settings (Mignolo, 2002). They start to problematise a psychology that is “*embedded in a very racist, oppressive system*” (*Pauline*) that ensures that local knowledges stays hidden.

4.2.2 Self-education

The colonial system of education that dominates Westernised psychology considers knowledge as a gift of salvation bestowed by those who consider themselves knowledgeable upon those whom they have dehumanised (Freire, 2005). This pre-packaged, systematic educational system creates alienation, separation from oneself, cognitive dissonance, uncomfortability, and the need to exorcise oneself of the toxicity that is the constant state of denial that comes with domestication into the colonial ways of being. This research went further to suggest that for HMPs, Westernised psychology knowledge creates alienation (Luckett et al., 2019) from one’s own community making it impossible for them to contribute meaningfully to their communities.

In order to practice psychology, it indoctrinates you first into Whiteness immediately. Because now you need to unlearn who you are before you can then learn this new thing. It is a culture shock. - Wase

As the historically marginalised start to unravel the contradictions that colonial education presents, they start to question what they learned over a “*long period of time*” (Pauline) and start to reject the curricula that offer them and their students fragmented and distorted images of themselves and learn new ways to support their students to understand Western coloniality of knowledge and its historical context (Leenen-Young, et al., 2021). They start to seek out knowledge from people who look like them that have deliberately been hidden from them so that they can educate themselves and their students “*to impart knowledge on them and to decolonise their way of thinking*” (Andre).

Historically marginalised scholars seek to be self-educated because they do not see their ethnic and cultural identities reflected in the curriculum and to deconstruct the myth that non-European cultures are not worthy of study (Choat, 2020). Findings from this thesis agree with Choat adding that HMPs find the process of learning and unlearning uncomfortable, as it may induce self-doubt, particularly when confronting disciplinary boundaries and contradictions in Westernised psychology curricula. However, this discomfort is deemed essential for achieving self-liberation.

Furthermore, a recent study of UK psychology students has highlighted that because classroom spaces are “*too white*” (White curriculum and White lecturers) for any meaningful discussion on race, epistemological violence, and epistemic injustice in psychology, students of colour are resisting these White curricula by seeking further readings from people that look like them, through creating safe spaces for meaningful conversation with their friends, and through including discussions of race and racism in their assignments (Gilborn et al., 2021).

In addition, findings from this thesis show that HMPs are advocating for an undisciplined approach to psychology knowledge. They call on their colleagues to cross disciplinary boundaries to gain knowledge about themselves excluded from psychology curricula from research and theories from HMPs and scholars (Sonn, et al., 2017). This literature supports findings from the present study which suggest that in an atmosphere of intensely White curricula, self-education has become a strategic tool in the resistance, deconstruction, and decolonisation of the dominant white stream psychology curricula in Westernised institutions.

4.2.3 Making sense of contradictions

Research has highlighted the dominant discourse in psychology that presents negative assumptions, distortions, and pathologisation of non-European cultures and ways of being (Chilisa, 2020; Hodges & Jobanputra, 2012; Reedy & Amer, 2022). Psychology through epistemological violence (Teo, 2010) – the interpretation of data that present the Other as inferior, and epistemicide (De Sousa Santos, 2016) – the decimation or killing of non-Western ways of knowing or seeing the world, has aimed to erase the knowledge of non-Europeans and those whose lives depend on them. This presents challenges and contradictions that non-Europeans in psychology start to encounter as they progress in their career. They start to notice that the theories, concepts, and interventions do not reflect their lived experiences. This is reflected by Irene who explained what she had expected from psychology:

My expectation, my idea of what I thought psychology was, was to help people. And so, I always thought that people and relationships come first. But I saw that in mainstream psychology, the methods that we use and the types of theories that we use, there's was like a disconnect and the dehumanising nature of it. – Irene

Psychology must look at what other disciplines are doing to overcome the contradiction in their knowledge and practice. Research into medical curricula which found contradictions between curriculum knowledge and practice recommended that educators must centre the lived experience of their students. They added that all engaged in the knowledge process must adopt a critical consciousness that is fostered through a reflective awareness of power, privilege and inequities embedded in social relationships (Nazar et al., 2014). This is aligned with findings from this research that highlight contradictions between Western and Indigenous knowledge.

Decolonial psychology researchers argue that the challenges historically marginalised students and practitioners encounter in grappling with the theories and interventions is a reflection of the colonial power matrix that determines what knowledge is considered psychological, what counts as valid knowledge, who determines what knowledge is valid, and most of all, whose voices are represented and who gets control of knowledge in psychology (Bhatia & Priya, 2021).

Psychology rooted in racism and colonial knowledge (Bhatia & Priya, 2021) produces historically marginalised professionals who start to realise the *discrepancy* and disconnect that exists between the knowledge they have learnt and their community. Findings from this research are aligned with studies that reveal that more difficulties are encountered as the historically marginalised try to make sense of those discrepancies and disconnect as they realise that the colonial practices that exclude non-Western knowledge from peer-reviewed journals also help keep them away from the curricula (du Preez et al., 2018). Lockett et al. (2019) found that the dominant disciplinary regulative discusses: norms, language, culture, and ontological assumptions which exclude and alienate the historically marginalised, making knowledge inaccessible and opaque to them. This may help account for and make

sense of some of the contradictions that historically marginalised experience in their discipline that participants in this research describe as the motivation to centre local knowledge in their scholarship and practice.

As more historically marginalised scholars, researchers, and practitioners grow in their consciousness, they realise that ontologies do not mix. They know that they must centre local ontologies in their research and practice to deconstruct and make sense of the contradictions that the marginalised experience in the application of Western psychology knowledge. This is reflected by Ata:

For people who are in Africa, we know our knowledges. We know how they are made practical. How they work. How they are implemented. How they are impacted. We know that they cannot be mixed with a knowledge that is drawing from a totally different kind of ontology. You cannot mix those because ontologically they are worlds apart. – Ata

Participants described the prevalence of theories and concepts that diverge from their identities and social realities, intensifying a feeling of exclusion. The exclusion of Indigenous knowledge from peer-reviewed journals which corresponds to their exclusion from the curricula may be difficult to reconcile without decentring the dominant Western knowledge that continues to account for the contradiction (du Preez et al., 2018). This is more challenging because of their systemic nature.

4.2.4 Critical Consciousness

By reflecting on one's scholarship and practice a culture of self-examination may emerge that helps to recognise attitudes, values, languages, and assumptions that have shaped one's knowledge and practice (Nazar et al., 2014). Participants emphasise that critical consciousness does not emerge from mere awareness of the inadequacies of colonial education and practice but the action that follows awareness of inadequacies in psychology

theory and practice. To gain critical consciousness, Simango and Segalo (2020, p. 75) suggest that “people need to problematise natural, cultural, and historical reality and develop theories that are rooted in historical struggles”. Participants reflect on the fact that most of their colleagues are aware of the misrepresentation, distortions, and other inadequacies in the psychology knowledge that they consume and reproduce but feel helpless to develop a critical consciousness that compels them to act in ways that will transform their situation.

Andrea reflected on this in a second interview:

Because I think within the Eurocentric academic world, there's always fear for us as scholars who are not from the dominant culture to not want to take risks. Not want to push back in a way because you know, the reality is we're scared for our jobs, promotions and so forth. – Andre

The fear of taking action that could lead to regaining the authentic self by pushing back on the psychology knowledge that produces them as inadequate is the consequence of a state of a “submerged consciousness” which is filled with a “fear of freedom”¹⁰ (Freire, 2005, p. 95).

It has been previously observed that men and women achieve critical consciousness of their status as marginalised when they recognise their reality as marginalising (Freire, 2005; Nazar et al., 2014). Results from the present research support the notion that critical consciousness emerges as a result of a recognition of one’s marginalisation. As their consciousness rises, they start to interrogate how problems in their communities are defined. The role that power plays in how those problems are named and understood. Thus, the creation or emergence of critical consciousness demands action to transform the marginalising situation.

Pauline’s call for self-reflection on one’s scholarship and practice shows that the creation of critical consciousness is a process that can only emerge through praxis: “reflection and action

¹⁰ Their fear of freedom leads them to erect defence mechanisms and rationalisations that conceal the fundamental, emphasise the fortuitous, and deny concrete reality. ...their tendency is to remain on the periphery of the discussion and resist any attempt to reach the heart of the question (Freire, 2005, p. 105)

upon the world in order to transform it” (Freire, 2005, p. 51). Taking a step back to critically examine one’s scholarship and practice and encourage others to do the same has been found to be essential in the creation of a decolonial atmosphere (Bell, 2018) necessary for a transformative praxis. Decolonial scholars have observed that only a decolonial atmosphere can encourage complicated, uncomfortable conversations, and self-criticism (Nazar et al., 2014; Le Grange et al., 2020). Words such as safe space, space to open up, own language, and critical thinking were commonly used to describe a decolonial praxis that creates critical consciousness. In this thesis, critical consciousness is seen as a developmental process supporting self-growth.

The long process of creating a critical consciousness “*as a clinician*” who realised in practice that “*something is really wrong*” with “*the psychology that I have been taught*” and that they cannot use what they have been taught to support and effectively contribute to their community was emphasised by participants. This would support studies that found that the colonial education system was conceptualised as a means to indoctrinate the historically marginalised into the dominant culture of their colonisers (Fanon, 2008; Freire, 2005) and students who are “rendered safe and ineffective, socially and politically castrated” (Hodges & Jobanputra, 2012, p. 149) subjects produced to maintain the status quo (Watkins & Shulman, 2008). Other studies have found that the internalisation and globalisation of education have produced further domestication, homogenisation, and normalisation of Western ways of being, and the regulation and control of the production of knowledge through a colonial matrix of power (du Preez et al., 2018). Participants emphasised the need to encourage each other to ask ontological questions about presented knowledge.

The colonial matrix of power establishes unequal power dynamics between educators and learners. The teacher’s duty which is to deposit knowledge onto the student who has

internalised the ignorance projected on them by their colonial situation, sees the teacher as “*an embodiment of truth*” (*Yasa*). These are some of the social lies embedded in the colonial education system that historically marginalised must start to decode and deconstruct if they are to create a critical consciousness (Watkins & Shulman, 2008) needed to respond to the growing demand to decolonise the curricula (Bhatia, 2018; le Grange, 2016; Kiguwa & Segalo, 2018; Mbembe, 2016). Participants advocate for nurturing critical thinking in the classroom and the creation of safe spaces where students can bring in their own knowledge and language is seen as essential for fostering critical thinking, aligning with the concept of liberation psychologies.

4.3 Conclusions

The insights derived from the conscientisation section have enhanced an understanding of the complete meaning of the experience. This category of conscientisation has provided clarity to the pre-existing understanding outlined at the beginning of this thesis concerning the coloniality of being, coloniality of power, coloniality of knowledge, the construction of others as defective, and critical consciousness, as discussed in the Literature Review chapter.

The findings from this research emphasise the critical importance of problematising and questioning Western psychology, which often presents itself as value-neutral, ahistorical, and applicable universally. Participants in this study described the contradictions within their lived experiences and psychology disciplinary knowledge. Their exploration of coloniality in Westernised psychology curricula led to a heightened awareness of the impact of colonial structures, both within and outside the self. This contributes to the body of work that calls for

the interrogation of the impact of monocultural, mono-epistemic approaches in psychology (Chilisa, 2020; Hall et al., 2020; Smith, 2021).

This chapter has created a better understanding of how coloniality can be identified, produced, and maintained in psychology curricula. Findings highlighted the continued reliance on research and theories from WEIRD populations and Eugenicist concepts and tools. Participants describe this practice as not innocent but aimed at indoctrinating them into Whiteness. They emphasise the importance of learning and unlearning in the journey to dismantling colonial structures, both within and outside the self. Although studies such as those by Elliot-Cooper (2018) emphasised the need to unlearn internalised coloniality, this research found that the process of learning and unlearning comes with great discomfort which is deemed essential for self-liberation (Blanche et al., 2021).

Findings also show the centrality of critical consciousness in answering the call to decolonise the psychology curricula in Westernised universities. This research advocates for the nurturing of critical thinking in the classroom and the creation of safe spaces for diverse knowledge. This is in line with studies that call for transformative praxis and the creation of an inclusive, liberating atmosphere within psychology education and practice (Bell, 2018; Hayesa et al., 2021; Roberts & Mortenson, 2022). Participants confirmed that they felt that they had a responsibility to decolonise the psychology curricula, and thereby the drive to problematise Western psychology, self-education, to try making sense of the contradictions they face in knowledge and practice, and to create a critical consciousness needed to identify and name those institutional and systemic barriers that must be overcome to decolonise the psychology curricula in Westernised institutions.

4.3.1 Key Findings for Conscientisation

- The research reveals that historically marginalised psychologists in Westernised universities and institutions are taking up the responsibility to decolonise the curricula.
- This research reveals that reflection and action are central to the curricula decolonial process.
- This research reveals that “*conscientisation*” triggers a chain of processes that support actions that contribute to decolonising the psychology curricula in Westernised universities.
- This research reveals the need for “*problematizing Westernised psychology*”. It is evident that some psychology knowledge does not operationalise to some non-Western communities.
- The research demonstrates that some psychology knowledge may be damaging. Participants raise concern over *victim-blaming* practices and *pathologisation* of the everyday behaviour of historically marginalised people.
- The research shows that HMPs must engage in “*self-education*” to fill the gaps left by Western psychology curricula. They must confront the discomfort and self-doubt associated with challenging and unlearning ingrained Westernised perspectives.
- The research highlighted that awareness is not enough. Often HMPs must weigh the cost of taking action. “*Making sense of contradictions*” in knowledge and practice about those categorised and ranked as Other in psychology can come at a high cost to individual economic and psychological wellbeing.

- The research reveals that the experience of exclusion and discrimination raises questions about the suitability of a career in psychology for historically marginalised individuals.
- Research highlights the centrality of analysis of one's scholarship and practice, emphasising the need to question whose knowledge is centred and whose is excluded.

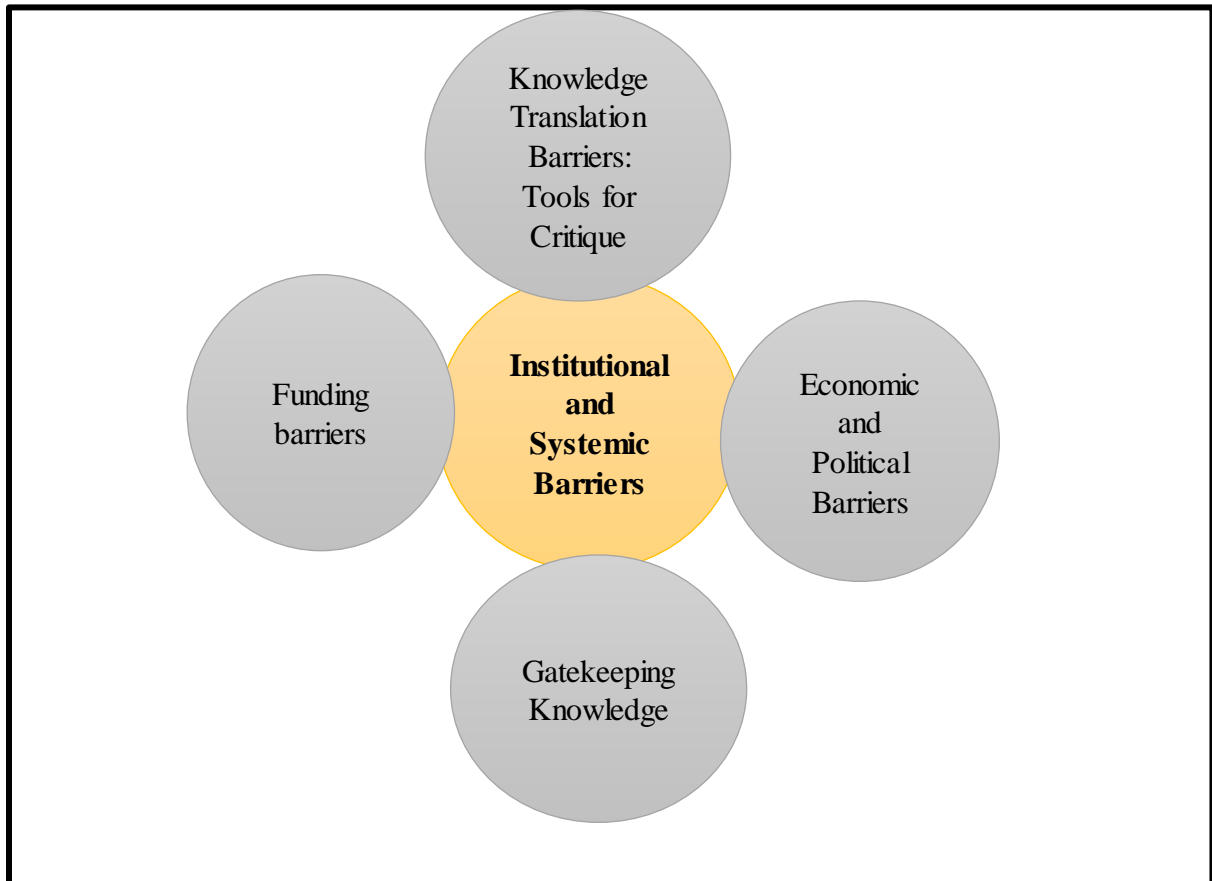
Chapter 5 Findings - Institutional and Systemic Barriers

5.1 Introduction

This chapter presents the participants' perceptions of institutional and systemic barriers that help maintain the coloniality of knowledge in Westernised psychology curricula. The participants explained that it is the engagement in reflection and action that supports the identification of institutional and systemic barriers - displayed in Figure 16 - that led to taking transformative action to decolonise psychology curricula in Westernised universities.

This section explores 'institutional and systemic barriers' that participants encounter in their quest to decolonise the Westernised psychology curricula and how findings from this study help answer some of the research questions. The participants shared a varied array of experiences, leading to the emergence of four sub-categories derived from the interviews.

The chapter commenced by exploring the participants' experiences and perspectives on barriers to knowledge translation: tools for critique that could be used to challenge the dominance of Western knowledge in psychology. It then moves on to explore 'economic and political barriers', 'knowledge gatekeeping barriers', and 'funding barriers' that are in place to maintain the status quo, illustrated in Figure 16.

Figure 16*The Core Category - Institutional and Systemic Barriers***5.1.1 Knowledge Translation Barrier: Tools for Critique**

Participants shared their experiences and frustration when trying to critique the Westernised psychology curricula. They reflect on the challenges of knowledge translation that relate to ontological and axiological differences. Coloniality establishes hierarchies, institutions, and systems that privilege some voices while subjugating others. These hierarchies produce silence and blindness that is seen as natural.

If a person doesn't see something as a problem, they are not going to deal with it. So sometimes I think from the colonial days we have this mentality of accepting whatever is given to us as a fact and truth and not really questioning. – Kate

And sometimes the lack of tools for critiques is ascribed to culture and tradition:

Sometimes I guess because of where I'm from, I don't know that I can talk about certain things, because talking about certain things is not in my culture. – Shima

Participants reflected on knowledge translation challenges they experience due to ontological and axiological differences that result in the erosion of meaning.

It can never be easy because you erode some of the meaning through translation. Because when you look at these knowledges, they don't speak the same thing. They don't draw from the same well, so you don't even have conceptual equivalence. – Ata.

Ontological difference was identified as a major challenge for knowledge translation.

For people who are in Africa, we know our knowledges. We know how they are made practical. How they work. How they are implemented. How they are impacted. We know that they cannot be mixed with a knowledge that is drawing from a totally different kind of ontology. You cannot mix those because ontologically they are worlds apart. – Ata

And the central importance of local knowledge in understanding peoples' psychology and wellbeing.

Language is at the centre of how we understand and make meaning of the world. And as we know, African cultures or African languages rather, are rich with wisdom, with knowledge that I mean, our idioms, our proverbs, those are things that one cannot really just translate simply into English. And through those, actually part of how we understand wellbeing, we understand the world is embedded in there. That is unfortunately, it's really, unfortunately, one of the huge challenges that we have. – Pauline

Participants described their experience with the dominant Western psychology that robbed them of the tools for critique. On the occasion were participants tried to offer some critique, they were labelled as problematic:

The only thing that you know is the books that are prescribed to you, is the kind of knowledge that you learned from those spaces. What tends to happen, many of us start reproducing what we've learned because, as I said, we don't have the vocabulary or the tools to critique within these spaces that are problematic. ...you are sometimes perceived as the problematic one when you question things. – Pauline

And

Wherever possible we question, we critique, and it's often not accepted. - Pauline

This presents a very frustrating situation for participants who are confronted by the double messaging from their department:

I'm just so, it just feels like everything is an uphill battle. Even when I have faculty who's supportive, it just feels like sometimes you're just yelling into an empty cave, and nothing is changing. Just all you're gonna hear is your own echo back, and it's just [frustrating]. – Shereen

Shereen expressed her frustration with the lack of change after being encouraged by her department to develop a critique of the department's multicultural course. Her critique and suggested changes were well received, but nothing changed in the curriculum.

Sometimes, offering a critique can become career-threatening. Participants described how they were threatened with termination if their critique or suggestion did not produce the desired outcome. One participant recollected being told that this would have been his last day in clinical practice had his critique not produced the desired outcome.

God saved you. Because if you had failed, I would have shown you how to deal with people that are disrespectful. – Ali

This produces some level of discomfort.

It sounded as if I was becoming rude. It sounded as if I was trying to show off. It sounded as if I wanted to prove that I know. – Ali

Participants also reflected on the challenges they face trying to develop alternative knowledge that could be used to critique Westernised psychology curricula.

When you come up with such research topics, again, that's the issue of decolonising the mind, the professors would tell you that this is not researchable, only because it does not link to previous work, which is mostly work done in the West. It has no link and so you are not encouraged. ... When you are told that you cannot do it, ...you accept what you are told. – Kate

It is, therefore, not the lack of trying but the multi-layered challenges that historically marginalised psychologists (HMPs) face that prevent the development and integration of alternatives that can challenge Western knowledge dominance in psychology.

Overall, it is evident that participants' experience of the colonality of knowledge that prevents them from developing appropriate tools for critiquing the Westernised curricula is multi-layered. The outcome is frustration which means that *“a lot of the people that study psychology, don't really practice it, and won't further in it”* (Maple), reducing the capacity to generate local critique of the discipline. Next, the participants reflected on other factors that prevent the development of local knowledge which they describe as *economic and political barriers*.

5.1.2 Economic and Political Barriers

The participants shared their experiences on the effect of economic and political barriers that make access to infrastructure and resources challenging for students and researchers from newly independent low-income countries. In this study, participants described how political decisions and economic resources influence the documentation and dissemination of local knowledge. They also reflected on how economic and political barriers create dependency. Participants describe economic and political barriers as a set of multi-layered intersecting systems and institutions that prevent historically marginalised scholars from documenting and disseminating local knowledge.

The decisions are all interwoven. What is stopping us? It's large. It is economic, political, and not just educational. – Karl

Yasa describes politics as that which prescribes the mode of knowledge production: “*There's a politics. “The essence of it is the enterprise of knowledge production”*”. He went on to describe how any attempt at transforming the curricula is treated as an act of war.

We don't talk about curriculum transformation, it's war. People fight. ...Is it not our responsibility as psychologists to heal the minds? But what if our own ways of doing and teaching are the ones that are actually causing the problems? ...The problem is politics. You can't talk knowledge and not talk politics. – Yasa

This posture of a politics of resistance towards transformation is described by Ata as “very aggressive” and “in your face”. She went on to describe the fear behind this political posturing:

They're always in a fighter mode. they believe that nobody else should speak. They should speak for everyone and whatever it is that we're trying to redress, the colonial situation, they feel that it's reverse oppression. – Ata

Politics does not only determine what type of knowledge that gets produced, it also, determines what resources are made available to education and research. It is the attitude of politicians towards education and research that determines the value they hold in that society. Nana describes the attitude of politicians in her country that allow many months of university shutdowns while they (the political class) send their children to study abroad.

It is unfortunate. Look at the situation in the education sector. For six months or five months now, federal universities have been closed. Shut down because of workers' strike. All these people in authority where are their kids Schooling? They don't believe in this system, so they cannot use us for their kids. They believe the better hands are out there (Oversee universities). – Nana

This view is also echoed by Kate:

Strikes for almost a year and so on. I mean, this shouldn't be if the government considered education and research as important. – Kate

Government attitude towards education in many countries appears to take a neo-liberal approach which views students as consumers. Most participants argue that students are now treated as consumers. Ata called for a rethink of the economic system.

I believe that without rethinking the economic system, we will always fail. Because capitalism actually even requires the very education to be consumer-based. It's [education] being turned into a system where students come to buy something and they are customers, they are clients.
– Ata

Memo 11

Participants describe an overall negative attitude towards Indigenous or local knowledge. They related a long history of reliance on knowledge and policies from former colonial powers a major factor influencing the will to invest in local knowledge and institutions. One participant claimed that most politicians do not use public schools for their children and therefore do not have the will to provide basic infrastructure. Others described similar experiences in their country relating it to an internalised colonial mentality that creates dependency on all things foreign. This is the first time a direct connection has been made between disinvestment in local education infrastructure and colonial mentality. One participant told me after the interview that it appears that politicians in developing countries do not understand that knowledge is political. This is a very important point to explore.

Participants described education as not being a top priority for most developing countries and how this made them dependent on their former colonisers.

When you think about it; when you look at realistically where the priorities are for small island developing states and developing countries generally and how and where money is deployed and why. – Cass

The attitude of many economic, political, and knowledge leaders in developing countries has been described by participants as a product of a colonial mentality that created dependency.

Research is like; the backbone of a lot of the developments that take place in any country. And so, it seems like a lot of our governments are just content with, relying on research from abroad to base their own developments on rather than from their local researchers. And that's why they don't give any support to it or very little. – Kate

Evidence for this dependency can be seen in how the Nigerian government approached the psychological response to the Chibok girls' kidnapping.

When these Boko Haram Chibok girls were released and they [the government] said they needed psychologists to treat them of trauma, they went abroad to bring psychologists. – Nana

Dependency on colonial knowledge produces other far-reaching consequences. It encourages the colonised to turn from the self (wa Thiong'o, 1994). Turning away that which belongs to them and preferring that which is foreign. The colonial situation produces an alienated self (Fanon, 2008).

Overall, competing interests and political will have been identified by participants as contributing to economic and political barriers that bedevil local research and knowledge production in most Westernised universities. The outcome of economic and political barriers is the lack of funding for local research to support the development and dissemination of indigenous knowledge. A combination of economic and political will, and colonial mindset has contributed to a continuing dependence on Western knowledge. It is only when the mind is liberated from coloniality that institutions can embrace local and indigenous knowledge systems (Mheta et al., 2018). In the next section, participants describe how *gatekeeping knowledge* constitutes a major barrier to the development and dissemination of local and indigenous knowledge.

5.1.3 Knowledge Gatekeeping Barrier

Participants describe their experience with institutional and systemic barriers that they interpreted as a form of knowledge gatekeeping that disadvantages historically marginalised scholars and students in psychology. Participants also reflected on the unequal power matrix existing in academia and the publishing industry that privileges some knowledge over others.

For Andre knowledge gatekeeping appears to be an effective mechanism for maintaining power:

Because it is all about holding on to that power and maintaining their power. Without effective policymaking being put in place in government, in institutions, in the health care system, and in the school curriculum, nothing is going to change. – Andre

Andre went on to elaborate on the issue of power and what she described as the *multi-layered* nature of barriers to developing and disseminating non-Western knowledge.

I think it is so multi-layered in terms of what needs to be transformed in academia institutionally and systemically. I think a key one, I would say would centre around research and empirical knowledge and what does that look like? Who determines what that looks like? – Andre

Power is manifested in diverse ways in the knowledge production and dissemination process.

Power is used to control the language of knowledge production in ways that disadvantage indigenous researchers who operate in environments where local languages are different and therefore difficult to translate into dominant colonial languages.

You might be, it might be misread, and you will be asked to change it. So, if you don't have resolve, you might end up publishing something you didn't conceptualise because it was misread by reviewers, and you were made to change it to make it sound as something you are totally not saying. – Ata

Student participants described similar experiences when asked to write about their lived experiences.

When I mentioned that some of the Muslim women were facing racism, I was told that I wasn't sure that there was racism. So, I should write perceived racism. And this wasn't from secondary data, it's written, and published [peer reviewed]. ...language is used as a tool of power and a tool of control within psychology. – Tina

The policing of language then becomes a tool for determining who and what gets published or not. Participants describe knowledge gatekeeping as structural.

I think it's a bigger issue. It's a structural issue. ...We are confined within academic spaces that require us to publish in order to progress in our professions, but also the kinds of spaces

that they accept, and acknowledge, are spaces that limit in terms of how you engage and how you communicate. – Pauline

Ata sees publishing as subsumed in the unequal power matrix.

I will say that the key barrier is that the publishing industry is still in the hands that are not African or do not support this kind of thought. All the journals and our published books and the like, they're all in the language of Europe. They're all in support of the knowledge of Europe. So, it becomes very difficult to publish a work. – Ata

Memo 22

Participants express diverse ways active gatekeeping suppresses the production of local, marginalised, or indigenous knowledge. Participants from non-Westernised societies highlight how language is used against them. A participant described her experience as a student when she presented her lived experience in an assessment and how she was marked down because her White lecturer could not identify with such experience. As I try to make sense of participants' stories, the consistency of these narratives makes it appear as if a common saying in psychology that people are experts in their own experience only applies to a certain group. Although this study is not focused on the attainment gap, this may indicate a need for a decolonial lens to the award gap in the UK HE, for instance.

Participants' experiences reveal that institutional and systemic barriers together help to maintain the dominance of Western knowledge. Knowledge gatekeeping barriers directly influence and determine what knowledge is produced and disseminated. Participants also describe career consequences that may come from challenging the status quo, especially if they are not members of the dominant group.

So, who's able to take that initiative to push back and to be OK with that if there are any kind of repercussions or anything of that nature which is a challenge as well? Because I think within the Eurocentric academic world, there's always fear for us as scholars who are not from the dominant culture to not want to take risks. Not want to push back in a way because you know, the reality is we're scared for our jobs, promotions and so forth. – Andre

Participants describe their individual and collective efforts to document, recover, and disseminate local knowledge and the challenges they face in their various institutions. It

appears many scholars of colour are willing and capable of challenging the status quo but are encountering multiple barriers as they are less likely than their peers from the dominant culture to have permanent contracts or hold senior positions (Choat, 2020). As one participant explained:

I know right now there are a lot of people who are already doing this type of research. But getting it through the editor's board of the journals is really difficult. Because who's sitting on that board? They are people who are gatekeeping the knowledge and they're doing that very intentionally. Because they want to maintain their own status quo. – Shereen

Overall, knowledge gatekeeping serves to maintain the colonial power imbalance in the production and dissemination of knowledge. This links to the other sections (5.1 and 5.2) where we saw that the presence of colonial mindset contributed to dependence on colonial knowledge and may serve as a form of knowledge gatekeeping. Participants described how publishing plays a key role in preventing or suppressing local or indigenous knowledge and how institutional practices and policies help in this regard. The standardisation of what could pass as knowledge in academia has meant that knowledge who do not fit “the standard” is not accepted. As Kate explained, knowledge from indigenous “*research may not fit into whatever exists... It may not even pass through the acceptance and approval process because that's already standardized*” (Kate). Another factor in the multi-layered barriers that help to maintain the unequal matrix of power in knowledge production and dissemination that most participants highlighted is the lack of access to funding for research that deviates from Western norms or standards.

5.1.4 Funding Barriers

Participants reflected on their experience with research funding. They describe funding barriers as a major challenge to developing and disseminating local knowledge. Some

participants described personal experiences with funding bodies. They described how they faced numerous rejections at the hands of funders due to the nature and focus of their research. This research has revealed that there are various barriers that researchers face if their interests are not in alignment with those of the dominant culture. Participants recall their experience with language policing, manuscript rejection without feedback, lack of funding for academic infrastructure, and being denied funding for their decolonial research.

I think financial support, you know, would be number one. There are challenges for students doing this type of research getting scholarships. I've been applying. I applied last year before I came here. I applied this year, and I was denied. If I wasn't worrying so much about how things were going to be paid, I could spend more time on things in psychology that were really important to me, but I can't. That's just my reality. – Albertha

Albertha believes that her application was rejected because of her area and population of interest. She described how the research boards directly influence who and what gets funded.

I mean, studies now, studies that are being accepted by the IRB, approved to go ahead, ongoing ones are more centred around White people. – Albertha

This experience is shared by many other participants. Ali, a professor in the psychological sciences in a developing country described the challenges he and his colleagues face trying to secure funding for local measurements for local products and presentations.

There are hardly research grants that are interested in our settings and bringing up our own [knowledge]. – Ali

He went on to describe in detail the frustration researchers like him face when they choose to develop local knowledge.

You find out that your research work either ends up with you because you don't even have money to publish it, or when you publish it, you have to publish it in a local magazine where you just have to pay a little. [...]. A lot of us have good works that we want the world to see. Now when they tell you that an article processing fee is \$900, and you convert it to [local currency in a developing country] ..., you probably know that it will take about two to three years to save that money. – Ali

Participants describe research as central to the development of local and alternative knowledge. There is, therefore, a need to deploy resources in knowledge production. Some of these resources are denied to researchers focused on non-Western knowledge and research methodologies.

And of course, this [research] sometimes requires resources, it requires funding and I think part of how the West has managed to succeed and be able to move across and be so dominant, is because of the resources that they have. It is an issue. – Pauline

Participants added that it is not the lack of capacity or willingness on the part of historically marginalised scholars to develop local knowledge, but it is “*an issue of access, for me, and that of equality*” (Cass) that denies them the resources and opportunity. Cass went on to elaborate:

It’s all well and good, we can you know, we need to begin to do research, more intelligently focused research. Specifically looking at these issues. But how easy would it be to find funding? If you were driving up this kind of research from our continent, Africa, any one country within the continent. How, to what extent do you think there would be relative ease comparable to what you see in the central dominant countries? – Cass

What participants are describing is the hypocrisy and the politics of funding that privileges some geo-political and epistemic locations (Grosfoguel, 2013) over others. Participants claim that although they have seen increased calls for the development of local and Indigenous knowledge, those who heed these calls are constantly denied funding. Yasa, an associate professor, researcher, and practitioner described his experience:

Funding, for instance, is denied for most of the projects that I worked on. The study that I worked on largely speaks to African ways of doing things which embraces issues of spirituality, issues of living in harmony with the environment that if you come and think of it again goes to issues of ecology and issues of preservation. – Yasa

This type of research although it might provide viable alternative knowledge, may be perceived as a threat to the dominant colonial knowledge. Researchers have argued that colonialism and its practices were constructed to prevent competition (Fanon, 2008;

Grosfoguel, 2013) and the affordance of privilege (Memmi. 1990). Participants warned about conditions that are attached to certain funding.

We're looking at funding that's coming from Norway, funding that's coming from the UK and all of that. But we don't really think deeply about what that funding comes with and what are the implications of that funding. [...]. We need to think deeper than that and think about what is it that we are losing by not being the principal investigator in a project. – Pauline

Participants describe funding conditionalities as another method used by the powerful to mine data. Andre summarises one of the major implications of such funding and collaboration.

Because oftentimes the findings are skewed, or it is used to further marginalise our lived experiences and our lived realities. So, taking ownership of our voices in the research sphere and ensuring that we are putting out knowledge that is going to be empowering and not devaluing. – Andre

Funding is a major barrier to the development and dissemination of local and Indigenous knowledge. Participants from newly independent nations described their struggle to source funding for their research and how publication fees discourage them from continuing with research work. The next section will discuss findings from the category *Institutional and Systemic Barriers* with existing literature in the field.

5.2 Discussion of Research Findings for Institutional and Systemic Barriers to the Literature

Knowledge Translation Barrier: Tools for Critique have been highlighted by participants as key to any decolonial and transformative process. Although there has been a renewed interest in decolonial scholarship (for example critiquing institutional cultures, curricula, and pedagogical practices (du Preez, Ramathan, & le Grange, 2018; Hayesa et al., 2021; Reedy & Amer, 2022), very little research has focused on the challenges decolonial scholars face when they attempt to develop tools for critiquing coloniality within the present colonial

educational framework. Thus, the institutional and systemic barriers that prevent the development of tools for critiquing the curricula that are not validated by the dominant knowledge system highlight challenges decolonial scholars must overcome if they are to achieve the decolonisation of the psychology curricula.

There appears to be little research in this area as this thesis attributes the challenges to knowledge translation to ontological and axiological differences that do not fit into Western logic. The increasing call to decolonise the psychology curricula may be due to the increased frustration among HMPs, scholars and practitioners who cannot use their present psychology to contribute effectively to their communities. Thus, it is necessary to look outside of the psychology discipline for theories that would support a robust critique of the discipline.

A recent study in community psychology using a mixed method approach suggests that “coloniality lives on because the epistemologies borne from colonial conditions have not allowed us to trace our roots and routes toward a process of delinking from colonial perspectives in theory, research, and practice” (Fernández et al., 2021, p. 354). This corresponds to some of the issues discussed by participants in this study, for example not being allowed to conduct research not linked to previous Western scholarship or knowledge or the ability to draw from diverse ontologies and cosmovision (Fernandez et al., 2021).

These are limit situations¹¹ (Freire, 2005) created by colonial knowledge practices in psychology. These limit-situations include an institutional and systemic culture that labels those who offer critique as “the problem”, lack “the vocabulary” to critique, believe that the “system cannot be changed” and threats to their career for “offering a critique”. The impact of limit-situations is supported by findings from a study by Mahabeer (2020) who suggested

¹¹ “Limit-situations” are not “the impassable boundaries where possibilities end, but the real boundaries where all possibilities begin**”; they are not “the frontier which separates being from nothingness, but the frontier which separates being from being more.”

that colonial/modern curriculum policies are means of disciplinary power which aims at making scholars and practitioners docile, controllable, and more effective in reproducing the status quo. Participants in Mahabeer's study attributed "the curriculum [that] is heavily influenced by colonisation..." to limit-situations that domesticate as well as indoctrinate the historically marginalised into Western ways of being.

Results from the present research align findings from Mahabeer (2020). Participants describe in depth how the coloniality of knowledge as a limit-situation produces institutions and systems that help reproduce and maintain the coloniality of knowledge in psychology, for example by using science "*as a barrier for other types of knowledges*" (Pauline) and in other cases the assertion of power, such as in the case of "*science used for political reasons or the advancement of a certain ideology*" (Yasa). The limit situation therefore constitutes the new frontier for the struggle to decolonise the curricula as participants described, it establishes hierarchies, privileging certain voices and silencing others.

Difficulty in integrating change discussed by participants in this study includes the impact of excluding other ways of knowing. Previous studies have highlighted exclusionary practices evident in areas such as curriculum content, departmental, and the broader university and institutional environment that deny historically marginalised access to their history, culture, and ways of knowing (e.g., Bhatia & Priya, 2021; du Preez, Ramrathan, & le Grange, 2018; Hayesa et al., 2021; Hodges & Jobanputra, 2012; Zondi et al., 2021). Bhatia and Priya (2021) highlighted the importance of paying attention to the unequal power matrix that determines who is included in the field, what is considered and accepted as valid knowledge, and whose history, experience, and culture are centred. That is to say, "who gets to control the knowledge production of psychology" (Bhatia & Priya, 2021, p. 433). This research highlights that the establishment of colonial racial, ontological, and epistemic hierarchies

does not only determine whose voices are privileged but also whose bodies are allowed into certain spaces. For example, the Westernised psychology profession. This was reflected by

Irene:

It's not that we have been just disenfranchised, but we have we have been systematically excluded from these institutions, from this field. And even when we're in it like there's always this othering that happens. [...] I've experienced that even literally in all the physical and psychological space of psychology. So, it happens on multiple levels. I think that especially now going into it like a teaching position, that's been my push to try to really like let it be known that this is not just for white middle class [...]. All of our experiences are valid and can contribute to this field whether or not we look like them or not. – Irene

The BPS and the American Psychological Association (APA) are committed to diversity and inclusion. The question that participants in the study are asking is: Who defines diversity and who determines who and what should be included? What the participants are saying is:

Now that we know that there are different ways of seeing the world and being in the world, we should bring in different voices that for centuries have been excluded and seen as inferior. – Andre

To create authentic tools for critiquing the discipline and move beyond performative change, participants advocate for a paradigm shift that dismantles colonial disciplinary boundaries and onto-epistemic control in Westernised higher education, which currently centres on Euro-American thought in the social sciences (Grosfoguel, 2013). They highlight ontological differences as a significant challenge to knowledge translation. Fernández et al. (2021) propose a decolonial turn – a purposeful and dynamic process of delinking and dismantling colonial power and knowledge within and beyond the discipline. This involves centring decolonial epistemologies that honour the scholarship of the majority world. Santos (2016) characterised this as an epistemological matter, urging for an ecology of knowledge and the prioritisation of epistemologies of the South. These epistemologies focus on generating and validating knowledge grounded in the resistance experiences of social groups that have been

historically and systematically impacted by injustice, oppression, and the harms induced by capitalism, colonialism, and patriarchy.

Participants agree that “epistemology frames ontology” (Ndlovu-Gatsheni, 2021, para. 1) as they reconcile the fact the ontologies do not mix (see chapter 4) and recognise that “the master’s tools will never dismantle the master’s house” (Lorde, 2018). Andre’s call for “*A Paradigm Shift, that incorporates all voices, all people irrespective of their cultural dimensions and intersectionality*” is a recognition of the fact that we cannot solve a problem using the same line of thinking that produced it in the first place. There is a need to look beyond the dominant Western epistemic conceptualisations to escape the circle of *frustration* that has followed the search for tools for critique.

Economic and political barriers draw attention to the role of power in knowledge production. This research has revealed the significant role power plays in knowledge production: *Being able to understand power. Being able to understand how knowledge is created*. Previous studies have mostly explored power in knowledge production and dissemination in relation to the curricula (du Preez et al., 2018; Mheta et al., 2018; Mudaly, 2018; Senekal & Lenz, 2020). Lockett et al. (2019) following Bernstein’s (2000) analysis of knowledge-as-curriculum, offered insight into how power shapes the curriculum. It is through a critical analysis of knowledge-as-curriculum that we gain a clearer understanding of how the powerful – those with resources (economic, political, and cultural) set the rules for what constitutes legitimate curriculum knowledge (Lockett et al., 2019). Analysing the lack of curriculum change despite increasing Black presence in formerly predominant White institutions in South Africa, Lockett et al. (2019) argued that coloniality asserts itself through regulatory discourse: sets of rules and regulations that govern academic and practice norms and linguistics, cultural and ontological assumptions in the field. The inability to enact change in the curricula despite over twenty years of the transformative agenda and increased

Black presence in both academia and practice Lockett et al. (2019) concluded is a result of the control of the regulatory discourse by the powerful. Findings from this study extend those of Lockett et al. (2019) whose results focused on South African higher education, suggesting that this *top-down approach* is constitutive of an unequal colonial power matrix *where people who have the power, control, dictate and determine how knowledge is translated* was reported by participants across the five countries in three continents who participated in this research as a major barrier to decolonising the curricula. Tina reflected: *“Language is used as a tool of power and a tool of control within psychology”*. Here language refers to both the spoken word and the transmission of culture. These tools of control cannot be effectively challenged by the historically marginalised who lack the economic resources and political will to fight for change.

Dwindling political and economic resources in the newly independent and developing countries means that most of them are rendered helpless against the hegemonic interest of Western powers who impose their rationality as a global hegemonic model that denies the validity of all other forms of knowledge that did not conform to its epistemic principles and methodological rules (Chilisa, 2020; Mbembe, 2016; Smith, 2021). Participants emphasise the crucial role of local knowledge in understanding people’s psychology and wellbeing. Their experience with funding for research and higher education in their native countries reveals useful insight into the precarious situation in low-income countries that prevents meaningful curricula change. Cass reflects:

But it's where the impetus will come from, where the political will to do it will come from, and where will the money that will follow that will come from to get us further. – Cass

Findings from this thesis show economic and political barriers as factors preventing the development of local and alternative knowledge to challenge and critique Western-centric psychology. This is supported by studies that highlighted economic resources and political

will as barriers to decolonising the curricula. In their study, Seneka and Lenz (2020) suggested that South Africa, like most other countries that attained political independence in the past decade, lacks the political will to tackle and deconstruct the epistemic violence and hegemonic Eurocentrism that impede curriculum decolonisation. Seneka and Lenz (2020) went on to argue that due to their lack of political will, third-world countries continue to reinforce Western epistemic dominance through their research and scholarship. Findings from the study reveal that most people in the former colonies still feel as if they are under domination decades after the dismantling of political colonial control due to the lack of economic and political power and will to dismantle those colonial institutional structures and rules that detected and controlled knowledge production, dissemination, and practice. Yasa reflected on the lack of progress in curriculum transformation in his country:

But it's politics. The problem is politics. You cannot talk knowledge and not talk politics. That's why you always get defeated if you don't have political will, if you don't conscientize our politicians, those guys will continue to allow themselves to be used as tools. – Yasa

Studies have also highlighted how the colonial power matrix that relates to the regulation of the economy, control of institutions, knowledge, and identity is still maintained (du Preez et al., 2018). Participants describe how regulatory powers are still in the hands of those institutions and how those institutions are still directly under the control of those with power or those domesticated to help maintain the status quo. Wesi reflects on the insidious nature of the colonial power matrix:

At [the regulatory institutions] the faces whom we see are black women. But who's the governing body? How often do we see them? Who sits there? Who has the actual power? – Wase

Participants highlight that most countries justify their lack of political will to dismantle colonial institutions with the desire to retain global relevance by participating in ranking and recognition that presents their higher educational institutions as international schools (du

Preez et al., 2018). Findings also stress that by retaining and maintaining these colonial institutions, countries are not only maintaining the colonial power matrix but also *gatekeeping knowledge* production that disenfranchises local knowledge and promotes the dominant narrative that people of colour have had little or nothing to contribute to knowledge (Choat, 2020; du Preez et al., 2018; Mbembe, 2016). Studies in post-apartheid South African universities and Pacific early career academics (PECA) suggest that academics who are committed to decolonising the curriculum decolonisation and the implementation of Pacific decolonial pedagogies are finding themselves in spaces where they lack institutional support as their countries retain and maintain colonial institutions and systems post geopolitical colonisation (Leenen-Young et al., 2021; Lockett et al., 2019).

Knowledge Gatekeeping Barriers are some of the effective ways that have been used to maintain Western epistemic dominance and to exclude other ways of knowing. Findings from this study have highlighted how agents of power and control use accreditation boards, journal editors, and review boards to gatekeep knowledge production in psychology. Previous studies have revealed the concentration of academic publishing powers in the hands of large companies (du Preez et al., 2018) most of whom are extensions of the former colonial enterprise. These global academic publishing companies remotely control knowledge production in what has become part of the global knowledge economy (du Preez et al., 2018). Findings from the present study extend the conclusions highlighted in (du Preez et al., 2018) by exploring in depth the role journal editors play in knowledge gatekeeping, for example by policing language: suggesting changes that make you say “*something you are totally not saying*” (Ata), and claims about maintaining standards. The question participants are asking is, who’s standard?

The impact of institutional claims around standards as an instrument of gatekeeping used to prevent the production and dissemination of local or Indigenous knowledge has not been extensively explored in many studies to date. Most previous research has focused on research methodologies (Chilisa, 2020; Smith, 2021), representation, and the preference for the English language (Zeineddine et al., 2022; du Preez et al., 2018). Findings from this study have revealed that institutions may use adherence to “established standards” which are mostly Western (Global Northern) standards (Zeineddine et al., 2022) to “block other ways of knowing” or to refuse the production and dissemination of research that are “non-Western”. Participants highlighted the barriers placed on local knowledge production when institutions focused on internationalisation compel academics to publish in specified international journals. du Preez et al. (2018) concluded that global recognition features in the promotion criteria for most Westernised institutions that demand that academics publish in international high-ranking and high-impact journals. These journals have been described by participants as using “*fees*” and “*standards*” to deny them access. Pauline reflected on the conflicting messaging from her department that demanded that she produce local knowledge and at the same time publish in top tier international journal:

If I write a paper focusing on the rituals of naming or the ceremonies of bereavement in my community, will the psychological association somewhere in the United States offer space for such a publication? – Pauline

This experience is shared by Cass who works in the West but chose to focus her research on a non-Western population of her native country. She shared the experience of being rejected by a top-tier journal in her area of specialisation in psychology because of “*the fact that my population was non-Western*”.

This is in line with a growing qualitative literature base which considers the impact of neoliberal policies in higher education on the decolonising effort in a more nuanced way (e.g., Shain et al., 2021).

Funding barriers appear to be a major challenge as more institutions of higher education adopt neoliberal policies that structure personnel rating grades, scholarship funding, and individual research funding around national and international rating frameworks that are tied to funding opportunities. In particular, the circle of frustration faced by Indigenous researchers who are tasked with developing alternative measures and centring Indigenous knowledge and the lack of funding they encounter when trying to do so. This experience highlights the social reality as well as the limit situation that historically marginalised academics and practitioners must overcome. These findings are supported by studies that call for the interrogation of funding politics in the neoliberal academy that ties funding to complex ranking systems of the colonial hierarchy of knowledge which privilege particular epistemologies and ontologies in research (Zeineddine et al., 2022; Hall, et al., 2021; Peters, 2015).

Funding has been suggested to be an effective policy component to steer the education system in particular directions (Lockett et al., 2019). There is a paucity of qualitative studies exploring how funding policies of major/international funding agencies negatively impact the development of local or Indigenous knowledge. In this thesis, participants highlighted how funding barriers denied them the opportunity to publish in international journals and how scholarship grant policies that privilege particular epistemologies and sample populations may force historically marginalised scholars and PhD research students to either drop out or reconsider their research along Western ways of thinking and being (Readsura Decolonial Editorial Collective, 2022).

Funding has also been implicated in epistemic extractivism that helps to maintain unequal power relations (see Decolonial Psychology Editorial Collective, 2021). In this thesis, participants describe how research grants are used to mine data from historically marginalised sites and how such practices deny researchers in such sites the opportunity to produce

knowledge and control over what knowledge is produced from the data they collect.

Participants described how data collected for foreign collaborators using international grants has been used to further marginalise and pathologise local communities. Asha reflected on her experience with an international funder: “*All you want me to do is, you are giving me a grant, to give you data*”. She went on to describe how her data were misused; “*to take it to Europe to go and analyse and get your result outside mine*”. Milner (2007) suggested that racialised systems of knowing such as the Euro-American epistemic system may make it difficult to interpret or conceptualise the lived experience in communities of colour as normal. Participants in this study are therefore reminding their colleagues to be mindful of how the politics of funding could be used to undermine their ability to build and rebuild the world (Readsura Decolonial Editorial Collective, 2022) by using data mined from them to further marginalise them.

The politics of research funding helps to maintain the colonisation of the cognitive space and creates domination (du Preez et al., 2018) which if unquestioned helps to reproduce and maintain the coloniality of knowledge in Westernised psychology institutions. Findings from this study suggest that the colonial mindset is the biggest challenge in decentring the dominance of Western knowledge which they see as colonial. Participants reflect on the lack of support in developing knowledge that centres on Indigenous ways of knowing due to their supervisors’ colonial mentality. The process of domestication into colonial mentality – attitudes that are self- and group-defeating and reflect internalised inferiority (Rivera Pichardo et al., 2022; wa Thiong’o, 1994) was an integral part of the colonial education project (Freire, 1985; Watkins & Shulman, 2008) and system that persists today. The neo-colonial relationships that have continued since the attainment of political independence by most former colonies cannot be easily understood through the application of any dependency theory. Here dependency is a product of an alienated self that produces a hatred for one’s

own culture and an embrace of all that is foreign (Fanon, 2008; Rivera Pichardo et al., 2022; wa Thiong'o, 1994). Findings from this research highlight the impact of reliance on foreign knowledge in resolving local psychological challenges. Participants describe a lack of trust in all that is local. This is supported by studies that ascribed such behaviour to an internalised inferiority complex characterised by a perception of self, culture, ethnicity, and ways of being as inferior and an unquestioning acceptance of the cultures and ways of the coloniser (Fanon, 2008; Rivera Pichardo et al., 2022).

Findings from this thesis suggest that Indigenous scholars understand local knowledge and are aware of the fact that the underlying ontologies that produce that knowledge cannot be translated or interpreted using Western epistemic logic. Studies have suggested that scholars in the global South still rely on international scholars for their scholarly work (du Preez et al., 2018). This form of dependency makes it difficult for such scholars to develop a critical consciousness: the ability to decode the social lies that naturalise the Western ways of knowing and to centre local ways of knowing (see Watkins & Shulman, 2008). They have internalised these social lies that they start to believe that Eurocentrism is natural and has “*made things very easy*”.

5.3 Conclusion

This chapter has provided a grounded understanding of the institutionalised and systemic nature of coloniality that presents a barrier to the production and dissemination of Indigenous and local knowledge. Despite a growing interest in decolonial scholarship, particularly in critiquing institutional cultures, curricula, and pedagogical practices, there has been limited research on the challenges faced by decolonial scholars in developing tools to critique coloniality within existing educational frameworks. The institutional and systemic barriers

identified by participants hinder the creation of effective tools for critiquing curricula not aligned with dominant knowledge systems, posing challenges for the decolonisation of psychology curricula.

It has also clarified the pre-understandings identified in the literature review in relation to the impact of colonisation on the cognitive space. The embeddedness of coloniality in the institutions and systems operating at different levels in the knowledge industry was identified and named. Participants in this research emphasise the impact of limit-situations, such as being labelled "problematic" for offering critique, lack of vocabulary, resistance to change, and career-threatening consequences for questioning the status quo. These limit-situations, deeply rooted in colonial knowledge practices, perpetuate hierarchies, silencing certain voices and reinforcing the coloniality of knowledge. This thesis contributes to decolonial knowledge by advocating for the interrogation of the role power plays in knowledge production emphasising the role of funding policies, often tied to international rankings and standards as a barrier to the production and dissemination of non-Western knowledge.

Findings from this research add to a growing body of work that sheds light on knowledge gatekeeping through accreditation boards, journal editors, and review boards. The imposition of Western standards, coupled with funding politics, contributes to the marginalisation of local knowledge. The participants highlight the need for a shift in the definition of diversity and inclusion in psychology, challenging who controls knowledge production and whose voices are privileged.

In the next chapter: Taking Transformative Action, participants reflect on actions being taken in their different sites to transform the barriers that have been identified and named in this chapter. This involved *challenging and deconstructing fallacies, centring decolonial praxis,*

developing decolonial framework, creating ecologies of knowledge, and effecting policy change.

5.3.1 Key Findings for Institutional and Systemic Barriers

- The research revealed the impact of cognitive colonisation that prevents “colonised minds” from seeing mono-epistemic Westernised psychology as problematic.
- The research demonstrates the implication of neoliberal policies that compel academics to publish in top-tier journals and the challenges of imposed “standards” and “fees” that prevent scholars from marginalised sites from producing and disseminating local knowledge.
- Participants reveal that gatekeeping knowledge starts at the supervision level in institutions when supervisors discourage their students from researching areas or subject matters that cannot be linked to pre-existing European knowledge.
- The present research highlights how financial support is denied to researchers who show interest in developing alternative knowledge with non-Western populations and how institutional bodies gatekeep knowledge by approving only research that is in line with particular ways of knowing and being.
- Participants also revealed how epistemicide (the killing or subjugation of cultures, languages, and ways of knowing), has been used to prevent the production of knowledge in local languages. They are also discouraged from producing knowledge that is not framed by Western epistemic logic. They are misread and rejected when they present knowledge based on local or Indigenous ontologies.

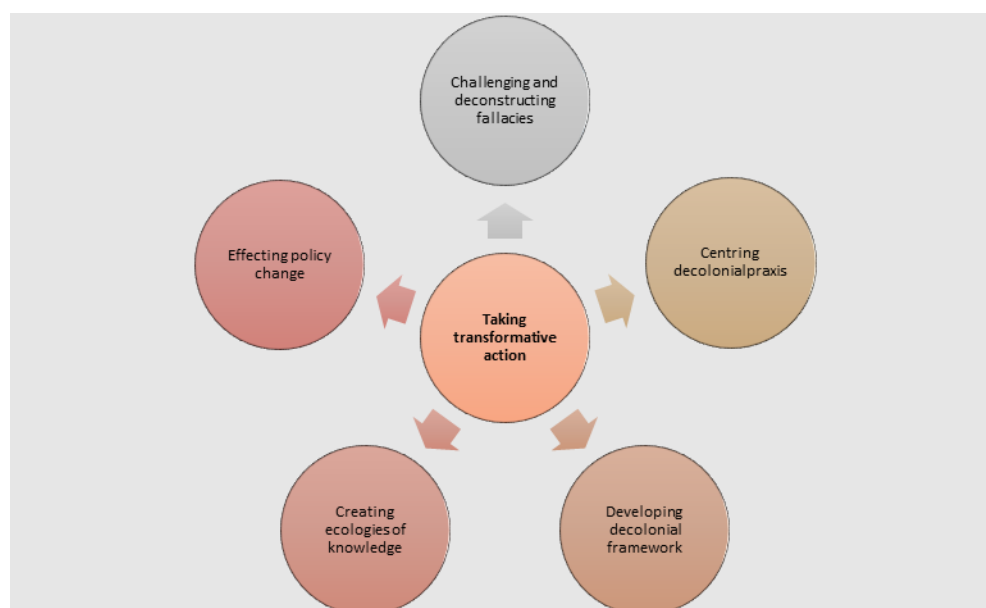
Chapter 6 Findings – Taking Transformative Action

6.1 Introduction

This chapter explores the participants' experience in taking transformative action after being conscientised and able to identify and name various institutional and systemic barriers that help keep coloniality in place in psychology in Westernised universities. The chapter will present the interpretation of the findings, emphasising the researcher's immersion in the data, active dialogue with the text, and the development of an understanding of participants' lived experiences. This category is further dissected into five subcategories, as illustrated in Figure 17. These subcategories will take the reader through different transformative actions that are taken to decolonise psychology in their various institutions and practices: (a) “*challenging and deconstructing fallacies*” that have been written about historically marginalised people and their communities; (b) “*centring decolonial praxis*” in teaching and practice; (c) “*developing decolonial framework*” to support the teaching and practice of decoloniality; (d) “*creating ecologies of knowledge*” to help tap into diverse knowledges students and academics from diverse backgrounds bring; (e) “*effecting policy change*” to make transformation permanent.

The subcategories explain a series of actions undertaken by psychologists from historically marginalised groups in Westernised institutions and practices to challenge and transform the colonial situation. There is no suggestion from participants that these transformative actions should be undertaken in any particular order. The chain of actions individual participants take is dependent on their location and context.

Figure 17

The Core Category Taking Transformative Action Figure**6.1.1 Challenging and Deconstructing Fallacies**

Participants share their stories and experiences with misrepresentation, fallacies, and pathologising of their everyday lived experiences. They share their effort in trying to correct the false narratives, misrepresentation, and dehumanisation of their people by telling their stories and centring local stories. Participants were passionate about the need to tell their own stories:

We must tell our own stories Emeka. We have to tell our own stories and we have to find ways of saying you shut up. You shut up because you don't know what my experience is. I'm gonna tell you what my experience is. – Wesi

Participants challenge the psychology curriculum in Westernised universities that is dominated by racist, sexist, and hegemonic stories and measures that help produce people from non-dominant cultures as inferior and unintelligent. Yasa described the psychology curriculum as an instrument that suffocates the spirit and calls the need to address the fallacies in the psychology curriculum an *emergency* that needs to be addressed with urgency.

Anything or any experience Emeka that suffocates the spirit of a human being, it must be addressed with urgency. Because if you fail to address that which is suffocating the spirit of its being, in essence, you are saying that that being is not worth living. That being, there's a better being than that being. [...] The issue of decoloniality as imperative. It has been from the day colonialism; the day slavery was pronounced as a policy or as an act which another human being wanted to subject another human being to. That very same day there was an urgency that should have immediately been activated to say here we have a traumatic situation. – Yasa

Participants reflected on this traumatic situation from an epistemological and pedagogical angle. They described why the historically marginalised must resist the oppressive curricula that the West has constructed to pathologise and dehumanise them. Wesi shared her view:

In my view, the curriculum particularly is not for our benefit at all. It's not there to serve us. It's there to serve the so-called master. And for as long as we are dancing to it, we shall remain captured, we shall remain, sick, we shall remain incomplete and all of these things that they make us look like. And it is people like me, and you who will resist it, who will speak back, or will not flinch, who will show up holistically. – Wesi

Participants challenge the disembodied stories told in psychology that are used to dehumanise individual and group behaviours. These stories about historically marginalised peoples' have been described by participants as devoid of history and context. Wesi reflected on her encounter with disembodied mainstream psychology narratives about young girls in her community:

Because there's this narrative about [Kusa girls] being promiscuous and loose and all they wanna do is make babies. But these Western scholars that write this don't go into history. To interrogate why there is this norm for teenage pregnancy. It came from somewhere. It came from slavery. And sexual violence was used to [dehumanise and subjugate]. Sexual violence is very much ingrained in slavery. And that slavery was used as a capitalist system to derive the so-called masters. So, they made children, and have babies that will work on their plantations. And just like any culture, norms are passed on to generations without anybody explaining. Without knowing where it comes from people do it because this is what they have been seen happening. [...] Obviously at that point in time, I didn't know about research, did not know about, you know, patterns and scientific data and all of that. I just knew my story, and I knew that that was not true. Because in my environment as a Kusa girl, you do not have a baby outside of marriage. – Wesi

Participants also describe their experience with psychology interventions and measurement tools. They describe measurement tools in psychology as “*science used for political reasons or to advance a certain ideology*” (Yasa):

Because the tools and measurements that have been used to dehumanize certain groups, certain people, have robbed people of their nuance. Have robbed people of accounting for forces like oppression and injustice. And there has been no questioning of those tools and methods. – Irene

Irene went on to describe her experience with psychology literature that presented only a pathological and deficit image of her people's lived experiences.

I remember when I was first coming into psychology and reading the literature on Chicanos and Latinos in psychology, particularly in the area of like depression, and mental health studies. They were all like deficit-based. They were all like victim blaming. Like there was something about this group that's wrong with them and we're going to try to do all these studies to create generalizations about these groups. I remember a lot of the research in this area was about like, teen pregnancy and there was other research on like postpartum, but it was more, again like very deficit-based and contributing to this image that paints certain groups in a in a particular way and that Otherises. I feel like that's definitely still going on in psychology. – Irene

After sharing some of their negative experiences with the stories told by psychology of historically marginalised people, participants also describe how this has challenged them to deconstruct these fallacies. These psychologists knew that they had to take action: *“I know I had to tell my own story that is why I became a researcher”* (Wesi).

Irene started using decolonial theories to encourage herself and her students to become more critical and interrogate the knowledge they are consuming (this is discussed in detail in the section on *centring decolonial praxis*). She encourages her students to question:

Whose history is prioritised? Whose research gets published and why? Who are the dominant theorists? Whose voices are prioritised in certain areas? What roles have psychology played in the past? Whose knowledge has been othered? Bring this into the classroom to support the deconstruction of fallacies and to open the space for other worldviews. – Irene

For Rachele when *“I started to realize some of the tools didn't quite fit”* she started to study, create, and use alternative tools which she claims come from her African ancestors.

I decided to just be creative, to use storytelling as a method. Which is what I have been using; embodied storytelling to teach the students how to use their own lived experiences to create ways of socializing or ways of practicing positive friendship skills. So, they got to create their own stories from their own lived experience, share them with each other and then create positive endings. – Rachele

Other participants describe how psychology tools superintend the disproportionate incarceration in their community. Psychology's complicity in injustices meted out on historically marginalised communities and individuals was cited as a motion for acting to transform the curricula. Karl reflects on his commitment to the transformation and deconstruction of psychology tools that construct immigrants from historically marginalised countries as less intelligent and therefore, defective in the corrective institutions of his adopted country.

I've been battling with intelligent measures. What we see now is that most prisons and jails are populated by immigrants and minorities. They are of lesser intelligence, right? They're not assumed to be smart, smart enough. Take on that and then offer alternative measures, and alternative solutions to those false research findings. – Karl

Overall, participants shared their experience with the psychology curriculum that continues to pathologise, dehumanise and Other them. They describe the need to resist these narratives and the need for the historically marginalised to tell their own stories. They reflected on distorted stories told about their communities and how they are acting to challenge and deconstruct them. Participants described the curriculum as something that “*is there still to indoctrinate, to colonise*” (Wesi). They call on the marginalised to challenge and deconstruct the psychology tools used in their dehumanisation. The next section will discuss centring *decolonial praxis* which encourages students, scholars, researchers, and practitioners to engage with dialogue, critical thinking, and reflexivity in all their processes.

6.1.2 Centring Decolonial Praxis

In this section, participants describe their approach to creating an atmosphere that allows for the development of knowledge that comes from critical reflection, dialogue, the evaluation of diverse theories, and lived experience. Participants reflected on the work they do, asking themselves critical questions about their values and how those were aligned with the work they do. Where their priorities lie: “*in producing scholarship or to rethink what research is, and to produce work with folks*” (Irene). A decolonial praxis creates “*a movement for*

change” (Andre) that transforms the colonial situation in our psychology classroom and practice. By centring decolonial praxis, participants describe how they are able to create spaces that are:

Conducive to students being able to engage in some kind of uncomfortable in terms of unlearning and asking themselves hard questions, [...] bring into that space their subjective selves, all of their full selves, their emotions, working in groups with each other and in that relational aspect. – Irene

A space where human emotions are centred:

That's where it's more space for passion and anger to come out. I think anger in this space is justified and it's useful. – Shereen

And, knowledge is constructed in the context of people’s history and social realities:

Merge psychology with political discourse. I think what is psychological, and what is personal is inherently political. We are social beings. We are experts on the social experience, on the human experience. We study this. We're researchers and we're gatherers of knowledge of the human experience and the social experience and understanding, especially in the research that we do. How the systems of oppression and privilege and power influence the human experience and human existence. – Shereen

Participants describe decolonial praxis as a transformative action that re-establishes the interconnectedness of knowledge that was broken by colonialism. They work to deconstruct the disconnect between home, community and education that constructed the classroom as a space for depositing instead of co-constructing knowledge.

Colonialism created that split. It was a total split between school and home. We're going to slowly and gradually try to breach that split. That home and community actually are places that give birth to knowledge because our knowledge comes from home. – Ata

Participants described some of the actions they are implementing to split created by the coloniality of knowledge that does not allow the integration of local knowledge holders in the community in the academic curriculum. They are bringing traditional knowledge holders in the community *to learn from and learn alongside* and to bring local knowledge into the *academic space to theorise them*.

Andy, a final year undergraduate psychology student, described the impact a decolonised classroom space created by some lecturers in his last year of study had on him and his academic outcome.

I would say if I was taught using the co-learning model from the start of year one continuously to my third year, I personally think I would have done better. That style of teaching that are more inclusive and interactive ways of teaching and learning. [...] It made me understand the course way better, understand what I'm doing, and what exactly I'm learning about, and my grades improved. – Andy

Participants also described decolonial praxis as a reflective practice that breaks the limit situation that prevents them from expressing their full humanity. They describe the impact on the personal wellbeing of any decision to resist or take transformative action and why they act regardless.

If I continue doing this [backtracking] I am literally part of the system in which they keep us limited and within the system in which we continue to produce knowledge that they want me to produce as opposed to questioning it. And I know that anytime anyone had to struggle for something it has come with its hardships. So, then I think actually it's worth doing because it's worth understanding social realities. Worth delving into. I have mixed emotions. I have anxiousness and apprehension, I already suffer from anxiety anyway, so if anything, sometimes it can magnify it but at the same time it provides me with the motivation to continue and just actually you know what? Go for it. – Roone

Participants also reflected on why they believe it enact decolonial praxis in their teaching and practice. They describe decolonial praxis as a tool they used in supporting the creation of critical consciousness to challenge the dominant knowledge and practice in psychology.

It is a way of challenging the colonial practice so that we can have a diverse form of practice. With respect to education, so that more of what we practice should be from our local perspective, the political, cultural, social, and political perspective for the environment so that it will be diverse and of course effective. – Omega

Overall, participants share their engagement with decolonial praxis. They described how decolonial praxis facilitated the creation of spaces for reflection and action to understand and transform the colonial situation that they faced. It provided the space for emotions and un-comfortability. It allowed for a process of learning and unlearning in solidarity with others

and the environment – co-construction of knowledge. A major part of a decolonial praxis is to be in solidarity with like-minded individuals and groups – *“finding appropriate allyship”* (Andre) in the struggle for epistemic liberation in psychology. The next section will focus on the *“developing decolonial framework”* for action.

6.1.3 Developing Decolonial Framework

Participants who operate within Western spaces acknowledge the need for allyship with members of the dominant culture who are in solidarity with the struggle for an epistemic pluriverse. They proposed the development of a decolonial framework that creates an understanding of the colonial situation for those who, through their history, do not share in that experience. Cass, a senior lecturer at a UK university, described the decolonial framework as:

A way to enable a European person, groups who have that kind of background to see what it looks like, recognise what life and experience is through the eyes of, the life and experience of an Asian colleague, of Pakistani heritage or Indian heritage or Afro Caribbean heritage. What that experience is like. The wounds that we carry. The ways in which colonisation has damaged us. – Cass

Participants agree that a decolonial framework must contain people's *“lived experience”* to support the learner: *“better analyse and see what's going on in the world”* (Irene).

Participants also highlighted that a decolonial framework should not be prescriptive but should evolve through a reiterative dialogical process that is both empowering and emancipatory. At the same time, it should encourage those who created the colonial situation:

To take responsibility, to take ownership, to apologise, and to move forward, and to create some kind of healing. – Andre

Participants also described decolonial framework tools for reflection that encourage us to

interrogate our role in reproducing and maintaining coloniality through our scholarship and practice.

First bit is putting myself in context. Who am I? What are my lived experiences that informed how I view the world right now? Why is this important to me? And that is a part of the research process. – Shereen

And

If we're thinking about creating a model or framework that is going to be inclusive, we need to make sure that the data we're collecting is really ethnicity-based. It's based on all the ethnicity and culture that we're trying to represent, and we are trying to work with. It's really important to create models for that culture by that culture, which means that the voices and experiences of those cultures will be taken into consideration. – Andre

Broadly speaking, participants agree that decolonial frameworks should be context-based. It does not aim at developing a general formula for decolonisation that applies to all people and spaces. It moves from the local to the global.

I think what's important to put forward is that the decolonisation project does not aim to nullify or eradicate, but what the decolonisation project does is that it affords us the opportunity to realise and understand the multiplicity of knowledges, epistemologies, multiplicities of the ways in which we can understand the world. We need to understand that at the fundamental level, that this is what this project aims to do. And here we are then talking about multiple ways or pluriversal ways of understanding the world and that we cannot speak of, just knowledge, but ecologies of knowledge, where depending on the context, depending on the experience, depending on the history, you might require different tools than someone who's had different experience, history and all that. – Pauline

A decolonial framework allows teachers and practitioners to be able to say:

OK, you don't have lived experience similar to mine, you can draw from your own experience. Then you need to centre books and research from people of various backgrounds. – Shereen

Participants acknowledge the need for developing a decolonial framework which is centred on local context and history. They describe a decolonial framework as a tool that supports an understanding of the colonial situation. A decolonial framework supports psychologists in interrogating their role in the coloniality of knowledge, preparing them to adopt a decolonial attitude (Maldonado-Torres, 2007) and to take transformative action.

6.1.4 Creating Ecologies of Knowledge

Participants describe knowledge as that which emerges or is constructed as a result of interactions. Participants affirm that *“all knowledges are valid and all forms of knowing those knowledges are valid”* (Wesi). Participants highlight the importance of creating spaces for equal interaction of knowledges from the lived experiences of individuals and groups brought together as a result of their collective colonial history, experiences, and globalisation that have triggered waves of mass migration in the past few decades. Participants described ecologies of knowledge as that which facilitate:

Having exposure to knowledges of folks from different lived experiences, of the global South, but also of marginalised identities. Of trans folks, of folks who are BIPOC, black, indigenous, and people of colour. All of those knowledges, prioritising those knowledges. But also prioritising the experience in the classroom. – Irene

Participants explained that ecologies of knowledge allow for the interaction between

“different peoples’ ontological perspectives, epistemological perspectives” (Irene). It:

...affords us the opportunity, to realise and understand the multiplicity of knowledges, epistemologies, and multiplicities of the ways in which we can understand the world. – Pauline

Participants explained ecologies of knowledge *“opens a door for a lot of different levels of understanding”* (Andy). And that:

And we can only learn if we are in conversation with one another. We can only learn if we open up spaces where we engage with one another. – Pauline

Participants described their experience with diverse knowledges in their practice claiming that *“just because I’m not located in it doesn’t mean that I must dismiss it”* (Wesi).

We’re gonna respond to things in different ways because of our culture and because of our backgrounds, because of our different kinds of knowledges. That’s OK. Here’s space for all of the ways in which we can understand what’s happening because we’re all gonna have different perspectives and viewpoints. Mine is not better than yours. Yours is not better than

mine. They're just different. And how can we acknowledge that they're different and equally valuable? – Shereen

Participants explained that there is a growing call to integrate other voices in the production of psychology knowledge.

I think there's a way for all methods [knowledges] to coexist. I think how we go about it, is going to be interesting. Because I think it's creating a safe space so we can actually have this conversation and see how we can use one knowledge to inform another knowledge and to sort of create equitability regarding all ways of knowing and all ways of being. If we're able to do that and to see commonalities, and to see our differences as strengths, not as hindrances, I think that will be really important as well. So really creating space for the integration of knowledge and ways of knowing across all different cultures is a step in the right direction as opposed to placing one knowledge over another knowledge. – Andre

Participants reflected on the non-prescriptive principle that underpinned decolonial practice. They describe ways spaces could be created for ecologies of knowledge to emerge that take into consideration local particularities. Participants also reflected on the need to document and disseminate co-constructed knowledge in diverse ecologies of knowledge to ease cross-referencing and the evolution of new ecologies of knowledge:

We need to create such spaces of conversation and at the same time or following that we need to then write about these things [emerging knowledges] so that I can be able to prescribe work that's written by a scholar in Ethiopia and they also vice versa. That way I think we can then be in a position to build these ecologies of knowledges where there's a pluriversal way of understanding, that we cannot speak about psychology, but we can speak about psychologies and how wellbeing is understood and manifest differently based also on people's context as well and the kinds of resources that they have from the spaces that they occupy. – Pauline

Participants acknowledge that ecologies of knowledge create spaces for equitable dialogue between knowledges in the construction of psychology knowledge. Participants describe ecologies of knowledge as supporting Westernised psychology and “arrive at a point where we say we're able to see different contours of psychology in different regions” (Yasa). The next section will discuss the role of “effecting policy change” as an important part of the transformative actions needed to decolonise the curricula in Westernised universities.

6.1.5 Effecting Policy Change

Policies directly impact curricula development and implementation, and the way practitioners behave, and knowledge produced in higher education stings inform social policy and public understanding (Gilborn et al., 2021). Participants describe the epistemic dominance of Eurocentrism in psychology and higher education in general as an act of policy. Participants described the education policies in their countries as a continuation of colonial policies that helped produce and maintain unequal labour relations. It is the insight into what has shaped the present educational policies that have generated a heightened call for policy change. Yasa reflects on what needs to happen for an effective educational policy change:

There must be a promulgation, there must be a policy which goes on to say guys, we now recognise that much of our education systems or universities are premised on the Western culture and philosophies. – Yasa

Participants described an education policy that acknowledges the disadvantages and harm inflicted on historically marginalised bodies under academic curricula policies that produce them as “*labour reserves*” (Ata) that are made use-able to the master. Participants describe effective policy change as the most efficient way of enforcing the transformative action required to deconstruct and reconstruct the psychology curricula that historically marginalised people accuse of oppressing and disenfranchising them.

We need to deal away with these systems and come up with systems that help us to solve problems locally. That advances the minds locally. – Yasa

Although most participants agree that they have recorded success in changing individual minds and conscientising groups and communities who are all contributing to the growing decolonisation “project” taking hold across the globe, they describe national education as an act of policy. Participants described the challenge of decolonising psychology curricula as an issue that cannot be resolved by decolonising individual minds as “*it's systemic. It sits in the*

policies that we've created" (Andre), and Shereen shared a reflection on why policy change is needed:

I don't know if this is naïve or not at this point, but I just want policy change. I used to think let's change the mentalities of people, connect one-to-one or in a classroom and so on. Not that I don't think that that's not possible or that that's not important. I think that if you change the policies, we change the structure and people will have to fall in line with it in the ways that we've had to fall in line with racist policies and racist structures. – Shereen

There is a constant reference to recent happening in the West regarding debate and legislation challenging the freedom of educators to teach or incorporate certain knowledges into the curricula.

And there's even in this state, [...] they introduce legislation to ban critical race theory not even understanding what critical race theory is. – Shereen

Participants described this as very informative because it has helped to expose education as a political tool used to domesticate into predetermined ways and understanding. Participants described the professional bodies in psychology as an Act of policy. That historically marginalised students, practitioners, researchers, and scholars in Westernised psychology institutions are constrained by the activities and decisions of these accreditation and regulatory bodies. Participants reflected on the need to be strategic and to have representation at the policy level.

We are very strategic in that we also understand the importance of some of us being part of the registration or professional bodies so that we can be able to have these conversations at that level as well. – Pauline

Participants describe the move to have members who are conscientised and committed to decolonising the curricula in different positions at the institutions and bodies that govern and regulate psychology curricula and practice to ensure that:

...there are policies in place that support this idea, that support transformation, especially of the curricula. When it's legislated, you have something to stand on. – Ata

Participants described their push for policy change as a necessity to consolidate the gains of transformation and to compel those with power to conform to transformative changes to the curricula. Participants describe transformation as a collective task that should be backed by government and institutional policy. They call on those intending to decolonise psychology curricula to ensure that:

We're also going a bit further to change policy, change institutions, to change how we approach things that clearly are not working. – Andre

Participants also reiterated the need for reflection and action in all decolonisation processes and approaches.

To ask ourselves, what is it that we're going to do differently to make sure that history does not repeat itself, that it's not only talking about it or just theorising about it, but it actually becomes part of the practice of teaching and expectations in terms of students going out into the field and into the world to work. – Pauline

Participants ascribed the lack of progress in decolonising the curricula despite the long history of the decolonial struggle to an unwillingness to effect policy change. They reflected on some of the performative changes such as multicultural and diversity programmes that have not resulted in real change since the initial documented curricula decolonisation struggle in the Westernised universities in the 1930s. Participants describe policy change as a way of instituting curricula decolonisation programmes that are not performative but are measurable.

We need to see concrete ways that things are changing, and actions are being taken not only lip service. Not only [saying this] sort of public stunt or we're all about diversity. – Andre

Participants also described policy change as key in ensuring a level playing ground for the future generation. Describing the curricula as problematic, they stress the need:

To make policy changes. To make things better for the incoming cohorts. To not have these same issues be repeated every single year. – Albertha

The participants described a need for a collective effort to effect policy change following diverse transformative actions. Policy change is important to compel operatives at different levels to implement decolonial action that historically marginalised psychology students, scholars, and practitioners have been calling for. Participants believe that effecting policy change is something that can be done with concerted effort and firm decisions by all stakeholders in the curricula decolonisation struggle.

6.2 Discussion of Research Findings Taking Transformative Action with the Literature

Challenging and deconstructing fallacies, discussed here in the context of telling one's own story, suggested the need for the historically marginalised to take charge of defining, constructing, and reconstructing their identities, histories, cultures, and ways of knowing. Findings from this study reveal that telling one's own story is effective in challenging and deconstructing the dominant psychology stories that *suffocate the spirit* of historically marginalised people. Participants are challenging disembodied stories in psychology that lack historical and contextual understanding, highlighting the need to resist oppressive curricula that contribute to the dehumanisation of historically marginalised groups. This is supported by Zondi, Hlabangane, and Cakata (2021) who suggested that an effective tool of coloniality is to disconnect a people from their story by distorting and erasing their truths and replacing them with new stories (memory and heritage) that does not only keep them dismembered from their system of life but also indoctrinates and enslaves them into colonial ways of being. Another study (Segalo et al., 2015) suggested that decolonial scholars should first create multiple avenues that are not confined to mainstream psychology methods for people to tell

their stories. They highlighted the need to produce, document, and account for multiple losses resulting from encounters with colonisation and coloniality before moving forward with undoing. Using embroidery as a method, they were able to provide women who were denied formal education under apartheid an avenue to tell their story “*in an artistic and visual way that allows for multiple interpretations of their experience*” (Segalo et al., 2015, p. 345) and offer a counter-narrative that challenges those produced by people with power.

By telling our own stories, participants document how dominant stories distort their history and lived experiences through decontextualised literature and theories in psychology that deny the fact that behaviours “*came from somewhere*” (Wesi). Participants related how scientific research is used as a cover for presenting research interpretations that produce their communities as defective. Teo (2010) described this practice as epistemological violence¹². Teo described epistemological violence as a common practice in psychology.

Findings from this research reveal the persistence of epistemological violence. Participants share experiences of misrepresentation, fallacies, and pathologising in psychology, emphasising the importance of telling their own stories to counter false narratives. A study by Senekal and Lenz (2020) suggested that the historically marginalised must find ways to deconstruct the prevailing epistemic violence¹³ and hegemony that colonial ways of knowing predicated on a racial hierarchy that has normalised diverse and multi-level unequal relations. The present research extends and adds to the body of work by calling on HMPs to not only identify epistemic and epistemological violence but to challenge disembodied stories in psychology that lack historical and contextual understanding, highlighting the need to resist

¹² Epistemological violence is a practice that is presented in empirical research articles, chapters, and books in psychology (and the social sciences), when theoretical interpretations of empirical results implicitly or explicitly construct the Other as inferior or problematic, even though alternative interpretations, equally viable, based on the data, are available (Teo, 2010).

¹³ Epistemic violence is the production in the academic literature of colonial racialised categorising and ranking that produces the colonial subjects as “Other” (Spivak, 1988).

oppressive curricula that contribute to the dehumanisation of historically marginalised groups.

Findings from this thesis also highlight the need to move beyond the telling and documenting of one's own stories to the need for academics and students to bring these stories into the classroom spaces to support the deconstruction of fallacies and to open the space for other worldviews. Participants described the need to theorise the knowledge (stories and narratives) from our local communities to offer viable alternatives to dominant narratives. Mahabeer (2020) highlighted the need in a recent study with South African women teachers to deconstruct the prevailing distorted Western knowledge and to reconstruct it for the benefit of all involved in the learning space. Participants (the historically marginalised) are calling for the creation of spaces to resist, challenge, and deconstruct the narratives and tools used in their dehumanisation within the psychology discipline.

Centring decolonial praxis, discussed here in the context of reflection and action towards knowledge otherwise that accounts for social realities and unsettles power and privilege.

Decolonial praxis is fundamental to decoloniality – a way of being in the world that allows us to interrogate the structures of knowledge and ways of knowing (Mignolo & Walsh, 2018) in our scholarship and practice. Participants not only reflected on their scholarship and practice but also on how decolonial praxis is being used to start a decolonial movement. These experiences give insight into what could be achieved through centring decolonial praxis in all areas of psychology.

Findings from this study revealed the diverse possibilities that can emerge when decolonial praxis is enacted. Participants describe decolonial praxis as a movement for change that transforms the colonial situation in psychology classrooms and practices. Mignolo and Walsh (2018, p. 81) described decoloniality as a “movement toward possibilities of other modes of

being, thinking, knowing, sensing, and living”. This is the first time decolonial praxis has emerged as a transformative action that aims to re-establish the interconnectedness of knowledge, addressing the split created by colonialism between home, community, and education in psychology research. Participants highlight the ongoing process of creating spaces in which those knowledges hitherto excluded are advanced as a standpoint from which the unequal power matrix that exists in psychology knowledge production can be challenged and dismantled. Knowledge from home (which includes sociohistorical experience, intersectionality, etc.) and language (the conveyor of a people’s way of knowing and being) are brought into the classroom and advanced as the standpoint for theorising. They acknowledge the systems of signification that are dependent on language and ways of being (Luckett et al., 2019).

Decolonial praxis therefore is reflection and action that negates abstract theorising (Freire, 2005) and the dominance of a single story devoid of multiple perspectives and contexts (Segalo et al., 2015). The centring of hitherto excluded knowledges as a standpoint for the theorisation of new knowledge and disruption of the unequal power matrix deviates from studies that focus on the inclusion of Indigenous knowledge into mainstream colonial psychology curricula (Gone, 2021; Luckett et al., 2019).

Previous research by Bhatia and Priya (2021) suggested that decoloniality focuses attention on uncovering how psychology training that is rooted in racist and colonial knowledge is exported to former colonised countries such as India and how this knowledge helps to reproduce and maintain cultural and psychological imperialism. Participants call for the need to merge psychology with political discourse to allow for a critical analysis of systems and processes that influence knowledge production in psychology. A study by Hall, et al. (2021) highlights the importance of focusing on Eurocentrism if those intent on decolonising the curricula are to reveal the perceived superiority implicit in the structures, cultures, and

practices of Westernised institutions. Merging psychology with political discourse is central to what Fernández et al. (2021) described as unsettling subjectivities of power and privilege that are often invisible. They argued that decoloniality – the disruption of oppression, must begin with unsettling, and interrogation of subjectivities that reproduce and maintain unequal power asymmetry. Findings from this research emphasise the political and personal nature of psychology knowledge and advocate for a transformative action aimed at bringing knowledge from the community into the classroom.

Participants also described the need for reflexivity. They highlight the need for scholars and practitioners to interrogate the concepts, theories, methods, and methodologies that dominate their research and practice. Findings from this research reveal the need for a continuous reflexivity practice that focuses attention on the dominant knowledge in their scholarship and practice: whose knowledge is privileged and whose knowledge is excluded. Hayesa, Luckette and Misiaszek (2021) suggest the centrality of reflexivity in decolonial praxis. They concluded that coloniality in higher education is reproduced and maintained due to a lack of decolonial reflexivity among higher education managers, academics, and teachers of their epistemological situatedness¹⁴. Rooney shared her feelings about the place of reflexivity in decolonial praxis:

I feel like every concept and not just concept and I am talking about theories, I'm talking about research methods. You know it doesn't just encompass methods. It encompasses methodologies as well. Yeah, and like understanding them, the epistemology where they come from, what they mean, critiquing them to then form analysis in which we can then take it forward. – Rooney

¹⁴ Epistemological situatedness in this context is informed by standpoint theorists and decolonial scholarship, who share the common belief that we are all embodied social beings. In a post-colonial context, this embodiment is typically entwined in multiple systems of signification upon which we rely for languages and ways of being. According to this perspective, learning relies on specific social contexts that facilitate semiotic and linguistic interaction, ultimately leading to shared meaning-making. (Luckett et al., 2019)

Grosfoguel (2007) argued that the success of modernity/coloniality lies in its success in making subjects who are geographically located within the zone of the non-being think epistemically like their coloniser. A decolonial praxis demands that all engaged in the transformative process of decoloniality interrogate their epistemological standpoint (for extensive discussion on standpoint see Grosfoguel et al., 2016; Medina, 2013; Tool, 2021) to avoid reproducing the colonial power difference they set out to dismantle.

Findings from this research are also supported by existing studies which found that in a decolonial space teachers (and others involved in knowledge production and dissemination) must through the process of conscientisation be positioned as autonomous thinkers, capable of critical reflection and action on their knowledge, beliefs, values, and practices that are based on the dominant ideologies and epistemology (Mahabeer, 2020).

Developing Decolonial Framework from a set of reflections and analysis of participants' description of decolonial actions that foster meaningful allyship and conscientisation within Western spaces. Participants working within Western spaces describe the decolonial framework as a set of tools that start those uncomfortable discussions about how colonialism and *coloniality have damaged us*. Colonialism and in today's world, modernity/coloniality, damage everyone and everything that it touches, although not equally (Césaire, 1972; Fanon, 2008; Memmi, 2003). Findings from this research suggest that a decolonial framework would provide those from the dominant group with tools to reflect on how their scholarship, research activities, and practice are contributing towards the colonial cultural, economic, political, and knowledge oppression -coloniality. Participants domiciled in Western spaces recognise the importance of allyship with members of the dominant culture who support the struggle for an epistemic pluriverse. Decolonial scholars have suggested that a focus on decolonial theories and perspectives will provide a solid framework for potential allies to understand the racialised psychological violence inherent in today's psychology knowledge

and practice that perpetuates the coloniality of knowledge and being imposed by hegemonic powers (Adams et al., 2018; Rivera Pichardo et al., 2022). A decolonial framework participants suggest would help individuals from dominant backgrounds understand the colonial situation and the experiences of others.

Participants also emphasise that a decolonial framework would draw attention to the “*need to also in psychology focus on the meaning construction. How human beings created their meaning in a social and cultural space*” (Yasa) and refocuses attention to an assumption in Western psychology that:

Everybody's going to conceptualise humanity and human nature from one perspective, and that perspective is English-speaking and Westernised, either European or American. – Shereen

Embedding decolonial reflexivity in all conceptualisations of a decolonial framework, irrespective of context and location would serve as a superordinate frame for a constructive dialogue about ontology, epistemology, and axiology challenges of Westernised psychology (Montiel & Uyheng, 2021). In addition, a decolonial framework will offer a basis for interrogating and understanding the situatedness of the universal ontological claim of Western science (Soldatenko, 2015), the role of colonisation and coloniality in epistemicide (De Sousa Santos, 2016), and the ‘White equals neutral’ framework in psychology research and knowledge production (Roberts & Mortenson, 2022) (see Robert & Mortenson, 2022 for details of their recommendations that could be incorporated into a decolonial framework).

Findings highlight the need for a decolonial framework to go beyond knowledge production and incorporate decolonial pedagogical approaches. It should include decolonial theories, perspectives, and approaches that facilitate the creation of a decolonial atmosphere that decentres the unequal power dynamics that have created the teacher as the “expert”. Choat (2020) suggested finding innovative teaching methods, one that deemphasises the expertise of

the lecturer and conceptualises teaching as a dialogue between the teacher and the learner. These innovative pedagogical and research methods participants suggest would allow the centring of lived experiences of historically marginalised individuals and groups in the production of a psychology knowledge that offers both teachers and learners the tools for their world (Freire & Macedo, 1987). By providing them with the tools to read the world (a psychology world of racialised knowledge hierarchies) decolonial framework should prompt individuals to interrogate their role in reproducing and maintaining coloniality through scholarship and practice. The potential of a decolonial framework to trigger reflection and action in allies from the dominant culture has not been previously explored. This provides opportunities for future research.

Findings from this research also highlight the need to define what decolonisation is by stating clearly what it is not. Decolonisation does not aim at diminishing or nullifying the achievement of Western epistemology but works towards the centring of pluriversal epistemologies, ontologies, and axiology in the research, and knowledge production in psychology. Recent studies suggest that all those who are intent on embarking on a decolonial journey must adopt a decolonial attitude (Maldonado-Torres, 2007) which engages a new form of criticality that acknowledges the limit of Western knowledge and recognises epistemological perspectives that unsettle hegemonic matrices of power in psychology knowledge production and dissemination (Fernández et al., 2021; Khoo et al., 2020; Mahabeer, 2020; Montiel & Uyheng, 2021). Any decolonial framework needs to orient psychology scholars, students, and practitioners to adopt a decolonial attitude that allows them to become undisciplined in the exploration of new horizons for pursuing non-colonial knowledge.

Creating ecologies of knowledge becomes a necessary action that decolonial scholars and practitioners must take if they are to speak about pluriversal ways of understanding in psychology that centre diverse ontologies, epistemologies, and axiology. Participants reflect on the inexhaustible diversity of social experiences that exceed disciplinary, ontological, epistemological, class, sex, sexuality, economic, and geopolitical boundaries (De Sousa Santos, 2009). They describe the ecology of knowledge *as knowledge of folk from different lived experiences* (Feminists, LGBTQ+, BIPOC, Environmental movements, Activist scholars, diverse minoritised groups etc.) that should be brought into decolonised psychology spaces to create an ecology of knowledge that allows for more possibilities. Findings from this research highlight the possibilities ecologies of knowledge offer in recognising the limits of our ways of knowing and acknowledging our ignorance about other ways of knowing and being in the world (De Sousa Santos, 2009). Participants suggest that ecologies of knowledge offer opportunities to open doors for diverse levels of understanding, emphasising the necessity of conversation and engagement with one another for effective learning. Recent studies in psychology suggest that we create ecologies of knowledge when we build knowledge through a ground-up process that is characterised by pluriversal ontologies and cosmologies and grounded in people's lived experiences, histories, beliefs, ways of being and knowing (Fernández et al., 2021). Research findings show that exposure to diverse ontological and epistemological perspectives in an ecology of knowledge widens our understanding of psychologies.

Findings suggest that ecologies of knowledge generate the potential for interaction between people and knowledges in contexts in which pluriversity and difference are seen as holding potential for transformation (Coultas, 2021) as *we can only learn when we engage with one*

another in dialogue¹⁵. This aligns with present findings that describe ecologies of knowledge as spaces that allow for equal interaction of diverse knowledge from various lived experiences, prioritising voices from the global South and marginalised identities.

Participants also describe mutual acknowledgement of equal validity of knowledge and knowledge systems as a condition for any meaningful dialogue within and between ecologies of knowledge. This calls for allyship and innovative pedagogical approaches that promote mutual respect and deconstruct the myth of universality propagated by Western epistemology (Coultas, 2021; Hall, et al., 2021; Winter, Webb & Turner, 2022), opening up spaces for the identification of alternative ways of knowing and being to enrich our psychology knowledge. The findings of this thesis contribute to the existing body of work by underscoring the crucial role of documenting and disseminating co-constructed knowledge within diverse ecologies. This process is essential for cross-referencing and the development of novel knowledge systems, fostering a transformative shift in Westernised psychology towards embracing pluriversal perspectives in understanding psychology (Fernández et al., 2021).

Effective policy change is discussed here in the context of using the coercive force of government and institutions to bring about curricula decolonisation in Westernised universities. Findings from this thesis highlight the bi-directional effect of policy on knowledge production and public opinion and behaviour. Participants cite recent debates and legislation in the West that attempt to ban critical race theory and literature that interrogate slavery, dehumanisation, and other forms of racial oppression as illustrations of policies that influence educational practices, knowledge production and dissemination, and social behaviour. This is supported by studies that found that educational and curriculum policies

¹⁵ Freire (2005) described dialogue as that which takes place between equals. One can only dialogue from a position of openness and hunger for knowledge. Freire (2005, p. 90) writes: How can I dialogue if I am closed to – and even offended by – the contribution of others? How can I dialogue if I am afraid of being displaced, the mere possibility causing me torment and weakness? Self-sufficiency is incompatible with dialogue.”

make controllable, passive, yet productive in conforming to prescribed norms (Mahabeer, 2020). Participants highlight the effectiveness of colonial curriculum policies in producing subjects that are ineffective in challenging the status quo. Participants emphasised the importance of developing strategies to challenge the status quo such as placing their members in policy-making bodies. They are acting to ensure that decolonisation *becomes part of the practice of teaching* in order to produce the next generation of psychology scholars and practitioners who will *make sure that history does not repeat itself*. They are rejecting to produce subjects who are trained to reproduce and maintain coloniality.

Findings from this research highlight the need for concrete, measurable changes resulting from policy change rather than performative gestures, like multicultural and diversity programmes. Studies such as those by (Luckett et al., 2019) argue that curriculum transformation policies and practices are framed by a modernist developmentalist episteme that fails to understand that modernity and coloniality are two sides of the same coin (Mignolo, 2011). Milner (2007) added that those with power will support transformative policies so long as they are aligned with their interest. He argued that those in power will not give up their interest to fight against injustice or hegemony. This shows that those in power will not freely give up the privilege the present racist epistemic hierarchy affords them.

Findings from this thesis reveal that policy change is seen as essential to create a level playing ground for future generations and address recurring issues in curricula. Participants describe the present education system and the curricula as an act of government and institutional policy. This is against the backdrop of the increasing development of racist and exclusionary education policies in Western countries such as the UK and the USA that operate under the veneer of professed diversity and inclusion, especially in the context of neoliberal political economy (Peters, 2015). Cicek et al. (2021) agreed, adding that those in

the administration do not always understand what it means to decolonise or indigenise the curricula. They equate decolonisation to matters of inclusion and access and believe that by including more people of colour universities can decolonise without substantial structural change. Participants describe curriculum change that professes multiculturalism, social justice, diversity, and inclusion as performative. They demand curricula policies that are not public stunts, describing performative policy change as a way of retaining and maintaining power. They demand curricula policies that are measurable.

6.3 Conclusions

This chapter has provided a greater understanding of transformative actions participants are taking to decolonise the psychology curricula. Findings from this research emphasise the urgency for historically marginalised individuals and groups to reclaim their narratives, challenge dominant fallacies, and actively participate in reshaping the discipline's identity, history, and ways of knowing. The findings reveal that telling one's own story serves as a powerful tool in dismantling prevailing narratives that contribute to the dehumanisation of marginalised groups within psychology. Participants advocate for a shift from the mere documentation of stories to actively integrating them into educational spaces, challenging fallacies, and opening avenues for alternative worldviews. This emphasis on theorising knowledge from local communities underscores the importance of resisting oppressive curricula and bringing diverse perspectives into mainstream educational settings.

Decolonial praxis emerged as fundamental in any transformative action, encouraging reflection and action towards knowledge that accounts for social realities and disrupts existing power dynamics. Participants recognise the transformative potential of decolonial praxis, envisioning it as a movement that challenges the colonial situation in psychology

classrooms and practices. Findings provide valuable insights into the diverse possibilities that emerge when decolonial praxis is actively enacted, shifting the focus from abstract theorising to the lived experiences and histories of marginalised individuals.

The chapter deepens our understanding of the effectiveness of decolonial framework and policy change in gaining allies and consolidating decolonial gains. Findings highlight the bi-directional relationship between policy and knowledge production, emphasising the need for concrete, measurable changes resulting from policy change, rejecting performative gestures in favour of substantive transformation. Participants suggest that creating ecologies of knowledge widens their horizons and allows them to become epistemic border crossers.

6.3.1 Key Findings for Taking Transformative Action

- Participants highlighted the importance of telling their own stories as an effective way of challenging and deconstructing the fallacies of coloniality that present historically marginalised peoples as defective.
- This study revealed that participants expect the centring of decolonial praxis if psychologists are to engage in the reflection and action needed to decolonise the curricula.
- Participants explain the importance of advancing historically marginalised epistemologies as a standpoint for challenging and dismantling unequal colonial power matrices in psychology knowledge production.
- This study revealed the importance of developing a decolonial framework to support credible allies who due to their history have not suffered the damage of colonisation and coloniality.

- Participants explain the importance of creating space for ecologies of knowledge to interact and dialogue for alternatives that will enrich our understanding of psychology.
- Participants explain the importance of coercive force in persuading those in power to give up some of the privileges they are enjoying as a result of the unequal power matrix in knowledge production.

Chapter 7 Findings – Uni-versity to Pluri-versity

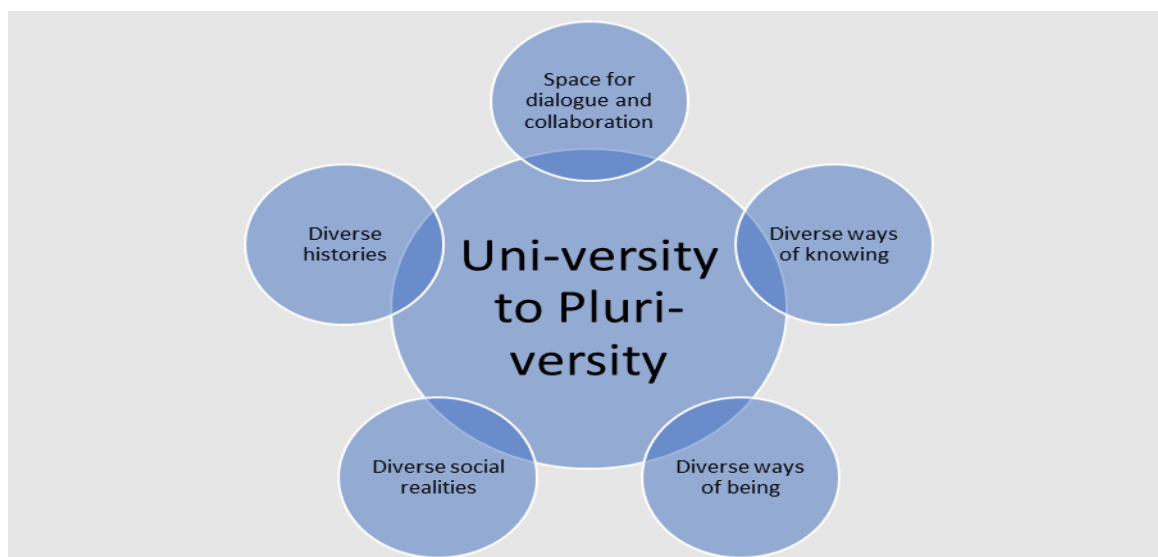
7.1 Introduction

This chapter presents the views and opinions of the participants about the factors that are necessary for a move from the uni-versity to pluri-versity of knowledge. The chapter is presented in sections that capture the five subcategories of Uni-versity to Pluri-versity (see Figure 18). The first section explores participants' descriptions of a decolonial atmosphere that creates space for dialogue and collaboration. This is followed by an exploration of the four conditions that must be centred in the decolonised psychology curricula: “diverse ways of being”; “diverse ways of knowing”; “diverse social realities”; and “diverse histories”. The subcategories are discussed from the participants' perspectives and supported by individual quotes extracted from the interview data. Figure 18 illustrates how the category and sub-categories built up through this findings chapter.

This chapter offers an insight into participants' experiences, demonstrating how the research question has been addressed in line with the research aims and objectives.

Figure 18

The Core Category Uni-versity to Pluri-versity



7.1.1 Space for Dialogue and Collaboration

Participants reflected on their experience engaging with diverse stakeholders in psychology. Participants explore efforts being made by their institution to create space for multi-level dialogue and collaboration to integrate diverse ecologies of knowledge in the communities in which they operate. They describe ongoing dialogue and collaboration taking place in the spaces they occupy.

There are a number of universities where this is now an integral part of the curriculum, where actually even traditional healers, and elders from the community form part of the education journey. So, as we are training clinical students the traditional healers also form part of that learning experience. – Pauline

Breaking down the split between Westernised psychology institutions and communities instituted by colonialism and maintained through coloniality has helped in diminishing the unequal power hierarchy that has hitherto existed. Participants describe the benefits to their institutions, students, practitioners, and community members when spaces are open for equitable collaboration.

The idea of working with traditional healers as part of the clinical training for the student, for me, is an example of the pluriversal way of understanding phenomena. [...] But what is it that we could be missing if we don't understand people holistically? And so, there's a moment

of learning and teaching when we also then centre the knowledges that the traditional healers are bringing in. And when we do that, then we are looking at these multiple ways of understanding behaviour and understanding psychological issues. – Pauline

The realisation that dialogue and collaboration with knowledge holders that were traditionally excluded from Western institutions is a win-win for the local community which participants describe as a pluriversal way of understanding phenomena contributed to a better understanding of local problems. The bridging of the split between Westernised psychology and the community they serve also creates trust. Participants reflect on how such dialogue and collaboration help to create a better understanding of local ethics.

Naturally, there wouldn't be a split between the community and the university. We need to work towards that. By doing that we learn the ethics of the people. [...] I also like that aspect of being ethical. To understand the ethics of the people around the knowledge. Because some of the knowledge you can't even write down. You have no permission to do so. – Ata

Participants stressed the importance of understanding the ethics of the people around knowledge creation and ownership. They describe Indigenous knowledge as a public good.

Like you can't say Ubuntu was conceptualised by this man or this woman. We know Ubuntu as something that belongs to us or that our forebearers conceptualised it. – Ata

Participants also describe situations where there is a longstanding collaboration with traditional knowledge holders in the communities which have not evolved into equal power relations.

What we are doing is, we are not discarding them, what we do is just encourage them to identify some symptoms, identify symptoms that they can now refer to as alien so that we can take care of those. Otherwise, a lot of them will suffer, and they will not have access to modern mental health. We are working hand in hand training some of them so that they can help those that they can help. – Omega

Here traditional healers and knowledge holders are seen as inferior to Western-trained psychologists who should train them to provide a subordinate support system. Dialogue and collaboration do not flourish in situations of unequal power relations (Freire, 2005) and therefore, the opportunity for bi-directional learning needed to decolonise psychology knowledge is lost.

Other participants describe their institution's unwillingness to share power as a major barrier to creating spaces for equitable collaboration between them and other knowledge holders in their community. They describe the challenge of integrating practice-based knowledges because of their institutions holding onto "good science".

One way power and privilege show up in psychology is by centring and perpetuating the notion of what good science is. That by nature further marginalises scientists who are there centring the narratives of those who are systemically oppressed, or they themselves are systemically oppressed. Oftentimes those two go hand in hand. Because you don't find a lot of people who are benefiting from whiteness or who themselves are white or are dominant identities who are going into marginalised communities and actually building the coalitions and actually doing the work in a way that honours those communities. They tend to go in with that very like sterile perspective and maybe even a white saviour perspective. I think that's for me the biggest way that power and privilege show up in psychology. – Shereen

Memo 28

Dialogue and collaboration between knowledges have become a recurring theme in overall data. Participants from developing countries point to the rise in collaborations and dialogue between their researchers. They say that most collaborations are between them and researchers from rich countries. They see this as problematic. One participant pointed to the unequal relationship that comes with such collaboration. She cited data misappropriation and misinterpretation of findings that occurred in a couple of such collaborations she has been involved in. I now knew that I needed to gain a deeper understanding of what researchers are doing to encourage dialogue and collaboration at the local level and at the same time what they are doing to overcome the unequal power balance that leads to data mining, misappropriation, and misinterpretation when they work with Western funders.

Participants reflect on creating spaces for dialogue and collaboration that allow students and colleagues to work together to integrate the ecologies of knowledge students and scholars from diverse backgrounds bring into the classroom and research space. A decolonial

atmosphere creates a problem-posing environment that allows all involved to centre their lived experiences on knowledge creation.

How do your people conceive issues of health and ill health as a psychologist? [...] Culturally when we say somebody is sick and we give them a ritual of this nature, what is the essence of this ritual? If you give them this medicine or herb, what is the essence of this herb? When we say there is cultural counselling, whereby you sit with old men around you who are going to impart wisdom and knowledge based on their experience and worldview, what is the essence of that method of healing? Then from there, you go on now to say, with these philosophical, cultural ways, how can we package this knowledge of local people into the curriculum? – Yasa

Participants describe funding as one of the barriers to equal collaboration and dialogue ecologies of knowledge. Foreign funders come with conditionalities that create an unequal power balance that scholars and researchers from poorer nations have to overcome in order to create meaningful dialogue and collaborations. There is a need to create allyship, but it must be built on the ground of mutual respect and equity.

Because we are looking at similar end goals in terms of what we'd like to achieve, we can come in as equal partners in terms of the work that we're doing, even though I may be bringing the bulk of the funding. [...] We can only learn if we are in conversation with one another. We can only learn if we open up spaces where we engage with one another. – Pauline

This research has revealed that psychology scholars and practitioners in psychology are creating space for dialogue and collaboration despite numerous challenges that they face as a result of entrenched colonial ways that persist in their institutions. Participants discussed breaking down the power imbalance that allows them to harness the ecologies of knowledge that exist within their student and local community. In the next section, participants explore “diverse ways of knowing” that create the potential for a broader understanding of psychology.

7.1.2 Diverse Ways of Knowing

The participants explore the need to centre diverse ways of knowing in psychology. The participants gave examples of how local knowledges has been used to complement mainstream psychology knowledge in the effective resolution of local psychological issues. In this study, participants call for the recovery and centring of local knowledges. Participants call for psychology institutions to be embedded in the community they serve to start the process of recovering the knowledges that has been excluded in psychology as a result of our collective colonial experience. Zondi et al. (2021) argue that the recovery of, and control over, a people's history is central to any intellectual revolution. Participants reflect on the steps they are taking with others in their institutions to recover and recentre local knowledge.

We start from the very basic level of saying students should go on a walkabout and getting to know their community and getting to know what's in their community. Because the idea is that we need to shift from this idea of universal psychology and move towards a pluriversal understanding of the world. Understanding that our African communities have got knowledges embedded in them. There are certain worldviews that assist people to understand the world and assist people to make sense of what they're going through in the world. We need to bring this into the classroom and then theorise that and engage with that. – Pauline

Participants describe the multi-level benefits of recovering local knowledges. Participants describe recovery as essential in bringing back agency among historically marginalised groups whose ways of knowing have been subjugated and inferiorised for a very long time.

I believe that the starting point will be to tell our children that there is value in where they come from so that they begin to listen. Because some of the things are already there. They are already interacting with most of the psychology. They are already interacting with and then like Steve Biko said when you come to school that is demonised you look at your background with disdain. – Ata

In a space that is already dominated by a single worldview that has for a long time presented itself as neutral and universal, participants reiterated the need to remind psychologists that all psychologies result from particularities and are located in time and context.

What I would say is all psychology is culture. That's what I believe. Even Western psychology is culture. What you call Euro-American psychology is culture. But this is always presented as if it's universal knowledge that must be used by everybody, and I disagree with that. It is culture and it must be used to respond to the problems of that particular society so that all societies will be able to use their own cultures to respond to their own problems. – Ata

There is also the acceptance among participants that knowledge is subjective and can be coproduced with a diverse mix of people. Participants agree that there are holders of rich psychology knowledge outside academia and Westernised psychology practice that need to be centred. The duty of a psychology practitioner, scholar, or researcher is to engage in decolonial praxis, which is reflection and action on the work that they do. Interrogate whose knowledge dominates the area and whose knowledge is left out. Participants reflect on the possibilities for knowledges to coexist and the importance of looking beyond the dominant knowledge.

I think it's acknowledging how knowledges can coexist. Even though we still draw from the DSM, for example, a diagnostic tool that was developed elsewhere but finding that there are aspects of it that are actually useful to assist us in understanding various pathologies and being able to assist people. But also acknowledging that we need to look beyond the diagnostic tool. And, that idea of working with traditional healers as part of the clinical training for the student, for me that is an example of the pluriversal way of understanding phenomena. – Pauline

Participants described their experience of exclusion from psychology knowledge. It is clear that psychology students, scholars, and practitioners come from communities with long-standing practices that have helped people cope with diverse psychological and relational problems that have not been researched using Western tools. They lament the exclusion of these knowledges that are practice-based in mainstream psychology knowledge as they have not been validated using standardised (Western) measures.

I've had one class so far that talks about therapy interventions. I asked about practice-based interventions and was told basically that we wouldn't cover any of them because clinical psychology should be about empirically supported methods. Even though you can clearly see that something is clearly working for a certain group of people if it doesn't have the numbers and it's not [proven to work through European methods] it's not good enough. – Albertha

Participants reflected on examples of practices and instruments that local people have used in communities to resolve psychological issues, and communal conflicts, cope with or resolve traumatic experiences and create harmony. Participants describe how some local tools have been misappropriated and reduced to commercial and decoration objects. They also describe some of the efforts they are making in their communities to recover and apply these tools to complement or replace Westernised knowledge in resolving local issues.

The women in Rwanda, in addition to the traditional courts that the government came up with as a way to deal with reconciliation and forgiveness programmes, what they did to also deal with the trauma that they were facing was to start the process of drumming. And through drumming, they brought women from those who were perpetrated against and those who were from the perpetrators and brought people together. [...] But then bringing women from these different sides together through drumming and using drumming as a form of healing... – Pauline

Memo 30

Participants reflect on their decision to engage with decolonial work. They point to the high cost of the exclusion of local and Indigenous knowledge to wellbeing in the communities they work with. They emphasise the need to acknowledge what colonisation did and how it continues to affect knowledge in psychology. Participants in this research are articulating exclusion as something that affects their ability to work effectively and a cost to the communities they work with. This appears to be a more holistic way of thinking about the effect of colonisation that needs to be explored.

Participants explore how psychology has not been open to the rich knowledge held by elders in communities whom students and practitioners could learn from. They reflect on their experience with traditional healers and how they were taken aback by the level of sophistication and integration of Western knowledge taking place in their practice.

Participants say that Westernised psychology is losing an immense amount of valuable knowledge by excluding these ways of knowing and that some practitioners secretly patronise local healers.

I was shocked because I did not know that they had a specialisation. I got to one, what he does was just sexual dysfunctions. The other one was just the treatment of bones. The other one has to do with mental illness, you know, different, different specialization. But they just use traditional methods. And for the other one, he was telling me that at times what he does to be sure is, he would send his patients to a lab. After the investigation in the lab, they will bring results for him to see what the outcome of the lab test is. Then he will now apply his traditional medicine to cure that particular illness. It is unfortunate that psychology is not interested in traditional alternatives. – Nana

Participants describe the centring diverse ways of knowing in psychology as holding broader opportunities for healing. Centring all knowledges will offer psychologists and communities more opportunities to resolve challenges quickly. Centring all knowledges will discourage competition amongst diverse ways of knowing. Participants suggest that knowledges should not see themselves as competitors. “It's not a competition, but we need the bigger picture” (Kate). The incompleteness of all knowledges precludes that knowledges should complement each other (De Sousa Santos, 2016) if we are to effectively resolve all psychological problems wherever they present themselves in the world. Participants also reflected on the aims of decolonisation in calling for the centring of all ways of knowing. Decolonisation:

Does not aim to nullify or eradicate Western knowledge, but what the decolonisation project does is that it affords us the opportunity to realise and understand the multiplicity of knowledges, epistemologies, and multiplicities of the ways in which we can understand the world. We need to understand that at the fundamental level, this is what the project aims to do. – Wesi

Participants agree that when:

We're able to share knowledge in a way that is holistic, share knowledge in a way that is respectful, that acknowledges our similarities and really celebrates our differences. – Andre

We are able to create harmony between and within all ethnocultural, racial-cultural, and other multi-layered intersecting groups. Participants described a state of harmony as the way Indigenous peoples conceptualise total well-being.

Overall, it is evident that participants are conscious of diverse ways of knowing that exist in their communities and are willing to bring them into their classroom space. Participants

describe how communities outside of psychology are centring diverse ways of knowing in the resolution of challenges they face in their communities and how psychology has been slow in embracing this call. Participants describe the outcome of the colonised psychology curricula: “We are poorer with this education. We die much earlier with this education than we did before it was imposed” (Ata). This is what Mignolo (2011) described as the darker side of Western modernity. The next section is closely related. The participants reflect on their experience with centring diverse ways of being.

7.1.3 Diverse Ways of Being

Participants relate their experience of exclusion, misrepresentation, and pathologisation of everyday behaviour and presentation of themselves and people who look like them. They reflected on the need to centre diverse ways of being in Westernised psychology curricula. Participants also explored diverse ways used in Westernised psychology to normalise particular ways of being as a standard. Participants described universalised/standardised psychology knowledge as creating disharmony in the application of psychology in the communities they serve. Participants present the centring of diverse ways of being in Westernised psychology curricula as a restoration of harmony. Andre described what psychology knowledge would represent when diverse ways of being are centred on knowledge production.

[It] would look like Inclusivity. It would look like diversity. It would look like creativity. It would look like intersectionality. It would look like harmony and balance. – Andre

Participants describe the Psychology environment they operate in as one that disenfranchises them in many ways. They describe a constant denial of oneself to function as a psychologist in the Western spaces. Participants reflect on how they constantly second-guess themselves

most of the time when applying psychology tools in their community. Maple describes her experience working as a psychologist on a psychiatric ward in Nigeria:

People come to the hospital with their beliefs, with their belief systems and so many things about mental illness. But you are looking at it from the scientific point of view. If you are not taught about all these belief systems, their point of view and what it means to them, it's difficult for you to even communicate with them because they just feel you don't understand. – Maple

When people present themselves, they come with their cultural understanding of whatever the issues are. Our ability to support them in resolving their issues will depend on our ability to understand how they view and interpret their world. Participants describe psychology as unwilling to incorporate diverse ways of being in the curricula. And that psychology curricula and practice that cocoon itself in “scientific empiricism” denies non-White practitioners the chance to accept the truths in the knowledge and ways of being in their communities.

Psychology as a profession is White-centric. It has a culture, and its culture is white. So, for psychology to help anybody, it must transform them into Whiteness. And if that human being can't adopt the white Western culture, psychology can then not help them. Then they pathologise you and call you all kinds of things. [...] In order to practice psychology, it indoctrinates you first into Whiteness immediately. Because now you need to unlearn who you are before you can then learn this new thing. It is a culture shock and that is why the majority, in my understanding of psychologists, are white. It's their culture. It's who they are. – Wesi

Participants describe instances in which everyday cultural presentations of historically marginalised peoples have been used as bases for diagnosis of mental disorders or low intelligence. Such behaviours could range from the tone of voice to eye contact. Participants reflect on their inability to question these diagnoses because of hierarchies that exist in the spaces they operate in. They relate instances when they tried to question but were shut down by senior colleagues who demanded they provide empirical evidence that contradicts their Western views. Participants cited everyday behaviour such as eye contact and aspects of spirituality as one of those well-documented everyday ways of being and presenting in the world that is used to pathologise historically marginalised people and communities.

In the African setting, it is not proper to look at an elder eyeball to eyeball when he's talking to you. And then in psychological testing, it would mean that either the person is depressed, or the person is avoiding eye contact which will count negatively against the person. But in Africa, if we should interpret it as Africans, it should count positively, and the person is psychologically minded to know that you are older than me and you are asking the question.
– Ali

Historically marginalised people risk being pathologised if they present their psychological issues through their cultural and spiritual lens. For instance, in an African cultural lens, age is not counted as a number but an epoch. In this interpretation, being an “older” person is seen in terms of the rank of responsibility and contribution to their family and community (see Markus & Kitayama, 1992; Nsamenang, 1995 for a detailed analysis of African personhood). For most Indigenous people of Africa, spirituality is a way of life (Asare & Danquah, 2017; Markus & Kitayama, 1991). From a Western perspective, the way they see the world (ontology), their meaning-making process (epistemology), and the rules that govern all their interaction and relationships (axiology) are all embedded in their spirituality. Spirituality is another important element of certain cultures that helps define how individuals and groups present themselves and the challenges they are experiencing. The individualist nature of Westernised psychology means that when individuals present the psychological issue through a spiritual lens, they are dismissed as being in denial. Participants have described this practice of imposing a Western lens on Indigenous ways of being as a chief source of most misdiagnoses in psychology and psychiatry.

In Africa, you find out that people will interpret their symptoms to mean that they are caused by spiritual causes. This is well accepted and well understood because an African believes in the external causation of all events. It is not from me. It's not from my people. It must be from an enemy. And that could mean if interpreted using a Eurocentric lens, oh no, this man is lacking insight into his situation. Why is he saying it is witches and Wizards that are causing it? But it is still a way of telling you that, yes, I know I am sick, but I don't really understand what is wrong with me. It has to be somebody with a higher sense. Somebody with a higher spiritual level can interpret it. Which could mean a medical doctor. Which could mean a psychologist. – Ali

Participants describe how they are incorporating local beliefs into their practice and scholarship and how efforts have been made in the current versions of the DSM and ICD to recognise cultural differences in diagnosis. Participants reflect on the challenges they face as they navigate between their cultural knowledge and mainstream psychology knowledge.

There are attempts in this current version of the DSM 5 to include some [...] or addressing some of these cultural assumptions, recognising the impact of cultures and experiences on disorders. Itemisation of disorders like depression, anxiety, schizophrenia personality disorders, all have cultural expressions which are being ignored by the ICD and DSM. It's quite a challenge working with this tool when I realised that Something is not right. – Karl

Participants describe how they use decolonial praxis to centre diverse ways of being in their scholarship and practice. They reflected on how they critically examine what they do (their research, scholarship, pedagogy, practice, etc.), interrogate the dominant ways of being in the area (e.g., WEIRD sample), and identify whose ways of being has been excluded (Indigenous, feminist, LGBTQ+, etc.), and acting to transform the situation. Participants describe centring diverse ways of being as creating:

That bridge where you understand things from the perspective of the people. What their culture means to them. What this illness is through the lens of their culture. It makes it easier to understand and relate to people when it comes to mental health. And it even helps in applying the psychological tools and knowledge in helping the people. – Maple

Psychologists need to know the community they work with. Participants reflect on the challenges that can come with cultural representation in psychology that fix certain characteristics of individuals and groups. Participants described their process of unlearning the Western conceptualisation of human nature that forces people and behaviours into categories. They reflected on their experience within diverse communities and described ways of being as fluid and not a set of fixed and unchangeable characteristics of individuals or groups. To centre diverse ways of being in psychology curricula and practice, participants describe:

How important it is to know the community that you work in. To have to do the research yourself and to understand some of the overarching themes of the culture, while at the same

time consistently maintaining that, however, a person is going to relate to their culture, that their cultural identity or their racial identity or ethnic identity is different from their race or their ethnicity. – Shereen

Participants highlighted the importance of discarding those colonial categorisations along the lines of race, sex, gender, or ability that fix characteristics on individuals and communities if we are to effectively understand and support those we work with.

The participant described their experience in centring diverse ways of being in Westernised psychology and the challenges that they encounter in psychology that present Western ways of being as universal and as empirical evidence for the way all people should present in the world. Participants reflected on the cost to psychology when scholars and practitioners are unable to have effective conversations and communications due to cultural ignorance that could be avoided if knowledge about cultures and ways of being in psychology does not allocate categories and fixed characteristics on individuals and groups. In the next section, participants explore the role “diverse social realities” play in understanding psychologies.

7.1.4 Diverse Social Realities

Social realities as a key factor in determining individual outcomes were how participants described their lived experiences. Participants reflected on socio-economic and political determinants of wellbeing that are always absent in Westernised psychology knowledge and approaches to intervention. Participants describe how they and their students try to make sense of the wide differential health outcomes that people of colour experience.

Right now, there are so many different factors that impact people’s health, and we can see that with the pandemic as one example. The different contributors to wellbeing in the midst of the pandemic, and what would that look like for us to understand that? We could not understand that without all of the factors; the socio-political, the people’s economic status, their access to housing, food to adequate schooling. To erase that is a disservice to the folks that we work with. That’s yeah, that’s we’re not. We are part of, creating the problem when we erase those things. – Irene

Participants shared their experiences living under the White gaze that produced them as deficient. They explore the role psychology has played in othering them and members of their communities. Irene described her experience living under the fear of diverse psychometric testing that produces her community members with Defiant Disorder which is then used to justify the disproportionate incarceration rates they experience.

I think of folks that I grew up with. Even in my own upbringing, the kinds of things I've experienced and it's normal to have, like very strong reactions that could technically fall into you having some kind of disorder. But why are we calling it a disorder? So, we're almost like victimising the people instead of actually turning our gaze into the society, in the structures and the institutions that are really creating these environments that are not viable to humans.
– Irene

Shereen shared her experience as an Arab American after 9/11.

In my experiences in that space growing up, we were the only Arabic family and the only Muslim family in the town where we grew up in. It's a very white town, a very segregated area. Faced a lot of discrimination ourselves after 9/11 to the point where my parents took us out of the country for a few months. When we came back, we had to switch schools because of the discrimination that we faced at our previous schools. I think just having those life experiences of being othered and facing discrimination and at the same time like that was what was happening to me as a child, but then as an adult being in psychology. – Shereen

There appears to be some aspect of the social realities of historically marginalised people that is easily overlooked. Participants reflect on the experience of historically marginalised people who try to or manage to gain entry into White spaces. Albertha shared her experience as an ambitious young student.

Because, on paper, my name seems very Western. But when you see me, I'm not. And when you meet me, I'm not. And it's sad because I have heard of mothers giving their children more white-sounding names to make them look better on paper. I think my own experience from high school. I've been told that education was not for me, even like a vocational school. I remember in, maybe sophomore year in high school, I wanted to go to a vocational school for a graphic design program. And I met with my school counsellor about it, and I let her know and she told me that that school was not for people like me. And when she said that I didn't even really think of anything. – Albertha

One might expect that this experience is unique and does not have a place in the Psychology

Department: however, it is clear that this is not an isolated occurrence. Participants shared their lived experiences as people of colour in psychology graduate schools. One participant sent me a recording of herself in an interview where she recounted her experience of being made to re-write coursework during her PG programme because her White professor believed that she as a Black person could not have written that. Albertha described her social reality trying to study for a PhD in psychology in a Westernised university.

I came into this program with a cohort of eight people. And four were white. Four were native. But two of the other native students are white person. And me and the other visibly native student, have noticed. Even just during our first year how all of the white person students, they get favouritism. Faculty are more willing to be flexible and go out of their way to help them, whereas, for us, it just feels like things are so hard to even just ask for the smallest thing. We are always hit with that, well! – Albertha

For participants who have managed to secure tenured or untenured positions, the experience is not different. Participants share their experiences of misuse and abuse. They describe their employment as being misused to present the institution as diversifying. They are appointed into various positions as a poster person for their institution without a voice on the table.

Andre described such experience and how it impacts the health and wellbeing of historically marginalised persons who enter such spaces and want to be part of the transformation process.

I don't want to see one person. I don't want to be the token person on a board and have no voice. Whatever they say, you just sit and say Oh yeah, yeah. When you speak. Yeah, sure we will consider it. But nothing changes. At some point, we get exhausted and say well, what's the point? We put our hands up and say, well, what is it point? Either we will leave that institution and then nothing really changes or we just, sit there and say, OK, well, passive-aggressive, I'm not going to do anything because it doesn't make any sense. It's exhausting. It's emotionally, draining. It's taxing on our health. Then we feed into the stereotype when we do take a stand. They say, you know we're angry black women or aggressive black men or whatever the case might be. – Andre

There is also this extra burden of being expected to prove being othered or discriminated against that makes it difficult for psychologists to openly discuss these social realities.

Like in this unique position, it's such a strange thing to say out loud, like having to prove one's sense of Otheredness. Having to prove I've been marginalised, and I deserve to be seen and acknowledged in this space. That's not something people want to have to fight to be proven. I don't want to fight to show that I've been Othered, and I've been discriminated against, I've been marginalised. – Shereen

Participants describe the social reality of people of colour in White institutions as oppressive, if you take a stand or want to have a voice, you are labelled and dismissed. Historically marginalised people in psychology have to see their position as a privilege. They are to be seen but not heard and to carry the burden of their oppression with dignity and pride. Any show of vulnerability is used against you.

It creates this whole idea if we have to be strong, we can't be vulnerable and then we can't have mental illness and then we carry this burden of pretending like we are not hurt and harmed by historical 200 years. 200 years or more of rape and pillage. – Rachele

Participants describe how psychology overlooks the diverse social realities that produce individual and group behaviour in the communities we work. Research revealed that Westernised psychology institutions are a mirror of the wider society. The unequal power matrix that produces historically marginalised people as deficient and poor in the wider society does not disappear when one is allowed into Westernised psychology spaces that were predominantly occupied by White bodies. The next section adds to the live experience by focusing on the diverse histories that shape the way historically marginalised peoples present.

7.1.5 Diverse Histories

Participants explore how their colonial histories shape both the identity and the psychology discipline. How historical issues of dislocation and assimilation produced lingering economic and political disenfranchisement, psychic wounds that make it challenging to understand one's epistemic stand.

It's hard to figure out like how much of whatever I'm thinking as an action plan is influenced by being raised and living in a colonised space my entire life. Like what other options can I think of? I don't know. – Shereen

Participants described how colonisation permanently changed their community and shaped who they have become. One cannot lose one's history, culture, ways of knowing, ways of being, their spirituality for over 600 years without being messed up (Yasa). Yasa described colonialism as a historical politics of subjugation.

Unfortunately, there was this thing called politics that historically groups wanted to subjugate, control, dominate each other, and to the extent with which they started to traumatise each other mentally in the name of survival or we want to prove that we are the best, the perfect, or the superpowers or superior ones. Then, as a result, those who felt they have won locations they took all that which was their characters, psychology, and everything and started to make other people internalize in that manner. They started to force it down their throat, which unfortunately because if you are being raped if you are powerless, helpless, and hopeless, can I say no if I'm under duress? Say your name is Joseph. Say your name is Wilson. Say your name is? Under duress, you are going to do it until you believe that indeed you are Joseph. Until you believe that you are a Christian. Until you believe that your grandmother who was a traditional healer is a witch. – Yasa

The history of colonialism did not only produce brainwashed subordinates, it also produced a history of categorisation that determined access to resources.

Because of the very same thinking of better or inferior, superior human beings, then the classification you'd have the Whites, you would have the coloureds, you would have the Indians, and then those who are said to be of low intellect and otherwise then at the bottom of the strata. Then when you distribute educational resources, you give 90% [to the upper segment], and then 10% is distributed. Perfect piece of pieces of land you give 90% to those and then you see what I mean. – Yasa

Participants describe ongoing experiences of colonial oppression in their institutions and how this has helped to maintain the superiority-inferiority narrative of the dominant group.

The only people who are on academic probation, are the indigenous students. Indigenous students have had to face several barriers to even getting to where they are now. It's been immense sacrifices for them in various ways; growing up on reservations, being financially insecure, having your humanity and your land, and yourself rejected consistently. They are already coming to this program with their own lived experiences that have impacted them in various ways. Their own experience of colonialism impacts them in various ways. That's necessarily going to impact their coursework, especially when things are happening outside of their programme that are impacting them as a community. [...] They have faculty that is specifically targeting them and essentially telling them that they are not good enough to be

here because they are failing, you failed this one course or you're performing poorly in this one course. – Shereen

It is the same colonial history that produced people in reservations that also produced others as migrant workers in their own country. Participants narrate how this experience shaped how they view themselves and their relationship to their language and culture.

Because my parents were migrant workers. I ended up staying in the boarding school because our parents thought that that was the best thing to do. Send them to a boarding school where they can learn English. Because they were colonised to think that our languages were inferior. Look what it did. It turned everything upside down. Now we are detached from our cultures. – Wesi

Participants also reflected on how a country's colonial history continues to influence its national history. Cass described how she had to research her national history to gain a better understanding of certain behaviours that may be seen as a dominant characteristic of certain groups in her country of birth.

I have to drill down into the strands of culture. But that had more to do with sort of national features of [country] society and history that inform individual identity and behaviour, and one of them, of course, a transatlantic experiment, which we call the slave trade. As descendants of slaves, it has left inevitably an imprint on those of us that are from the diaspora, from that particular group. As a result, I think, for us, for me, anyway, as a researcher at the time it was very important for me, to at least spend some time better understanding some of the thinking around how that might influence thought, affect, and behaviour. – Cass

Psychology was not an innocent bystander in all these colonial histories. Participants reflect on the need to problematise the history and study of psychology if we are to transform and decolonise the discipline. Colonialism has directly influenced where we are today and has produced us as marginalised, traumatised, and wounded people. And:

So, when we are talking about understanding societal challenges, behaviour, and the ways in which people engage with one another, we need to understand this context. – Pauline

We have to also look beyond the category boxes that colonisation and coloniality have constructed for us and acknowledge that our lived experiences and histories are diverse.

We all sort of are interconnected and then picking out of that our differences, but not so much imposing a sort of definition of what those differences should look like but really learning from the individuals themselves about their experience. So, you have two people who, for example, ethnically are Chinese, but one barely speaks Mandarin or Cantonese. They are very British in their whole sense of self. And another one, obviously that is from mainland China or from another part of Asia that is of Chinese ethnicity, you know what I mean. And so, their cultural experience and their identity are very different, or their values are, could be fundamentally different. So, it is very important for a psychologist like myself to recognise that. – Cass

Research revealed that our diverse colonial histories have directly influenced how we present ourselves in the world. Participants described how colonial dislocation and access to resources continue to shape and define individual and group identity. Participants acknowledged that a good understanding of the role that psychology played and continues to play in the maintenance of coloniality is central to any decolonial effort.

7.2 Discussion of Research Findings for Uni-versity to Pluri-versity with the Literature

Space for dialogue and collaboration is discussed as a bridge that breaks the split between Indigenous cultures and Westernised education. In the former colonies, the harmony between education and the community was broken by the introduction of colonial schools. The knowledge held in the community can no longer be brought into the education space to help shape the next generation. Wa Thiong'o (1994, p. 11) described his experience: "The language of my education was no longer the language of my culture". The colonial/Westernised schools became an important tool in the domination of the mental universe of the colonised making the coloniality of being complete (Maldonado-Torre, 2007; Wa Thiong'o, 1994).

The research findings indicate that creating a platform for dialogue and collaboration, exemplified by forging partnerships between South African universities and Indigenous knowledge holders in clinical psychology training, can significantly improve our capacity to comprehend and effectively tackle local psychological challenges. At the time of completing this research, no previous study was found that has investigated the impact of such dialogue and collaboration. Participants emphasised that the increasing recognition of the value of enhanced dialogue and collaboration between the university and Indigenous knowledge holders within the local community arises from a heightened awareness that Western knowledge has not sufficiently addressed a wide range of local psychological challenges. Participants also describe decolonisation as making way for local and Indigenous knowledge as valid knowledge in psychology education and practice (Bhatia & Priya, 2021). In a recent study with communities in Bolivia De Eguia Huerta (2020) concluded that an unconditional acknowledgement of the incompleteness of all knowledges is a precondition for any meaningful dialogue between knowledges. This is a challenge for decolonial scholars and practitioners in Westernised spaces intent on collaborating with local knowledge holders as the West is incapable of acknowledging the limit of her own knowledge (De Sousa Santos, 2016). Decolonial scholars and practitioners understand that through dialogue and collaboration, reflecting together on things that are known and the unknown, they can act critically to transform reality (Shor & Freire, 1987).

Previous studies have mostly considered power in terms of the affordance of privilege and control (e.g., Bhatia & Priya, 2021; Milner, 2007). None of the research has looked at the benefits and opportunities for bi-directional learning when issues of power imbalance are addressed in collaborating with local and Indigenous knowledge holders. Findings from this research highlight the need to confront power-related challenges in collaboration with local knowledge holders. Power dynamics can manifest across various areas of knowledge

production, including research and intervention. Participants disclosed that difficulties emerge when traditional knowledge holders are perceived as inferior and in need of training to offer subordinate support to Westernised experts. These imbalances in power relations impede the reciprocal learning essential for the decolonisation of psychology knowledge.

Another area that has been overlooked is the potential power imbalance that may exist between researchers with grants from the West who wish to collaborate with their colleagues in the South. Participants emphasise the challenge they face when colleagues with international grants impose conditionalities that deny them control over the analyses and conclusions drawn from the data they collect. Asha gives insight into the impact of funding politics on equitable collaboration in knowledge production.

Because they have grants from these high-profile international countries and they are doing something for them, and they don't want something contrary to come out so that they continue to get their grants and to do what others want. – Asha

This is an issue that has not attracted much attention in the literature. Participants in this research suggest that this is how collaboration helps to reproduce and maintain fallacies about local knowledge making it difficult for any constructive dialogue between Western and local knowledge to take place reinforcing Mignolo's (2005) where it was argued that no meaningful dialogue and collaboration can take place without decentring the Western monologue of one civilisation. The dominant epistemic structures deny any possibility of authentic dialogue and collaboration (Hall, et al., 2021). Other research in this area has focused on the exploitation of Indigenous peoples through the appropriation and misappropriation of their resources including land and knowledge (see Smith, 1999, 2021 and Tuck & Yang, 2012 for reference).

Decolonial scholars are increasingly emphasising the need to create space for dialogue and collaboration in pedagogy and practice. Participants describe creating classroom spaces where power is decentred. The findings from this research illustrate the power of such spaces

in fostering dialogue and collaboration between ecologies of knowledge emanating from the lived experiences teachers and students from diverse backgrounds bring into the classroom. Freire (2005) argued that dialogue should never be used as a tactic to bring students to participate in a particular task but should go deeper to decentre the colonial learner-teacher power matrix that prevents the acknowledgement of dialogue as an indispensable component of the process of learning and knowing.

A change in pedagogy style that places less emphasis on the role of the teacher as an expert was also suggested by Choat (2020) in a recent study on decolonising political theory curricula in the UK. He added that teaching should be framed as a dialogue between students and their teachers. Choat's (2020) findings align with the current research, highlighting the multiple levels of dialogue and collaboration within the classroom setting, influenced by the perspectives and experiences of both teachers and students. Findings from this research emphasise the intricate interactions between diverse knowledge systems within a specific context, illustrating how these interactions contribute to the generation of new knowledge. This focus on the dialogical and collaborative process views plurality and difference as holding generative potentials that can be transformative (Coultras, 2021).

Diverse ways of knowing. There is enormous potential that could be unleashed to resolve the world's psychological challenges when diverse ways of knowing are centred on the production of knowledge in psychology. Recent studies in psychology evidence the centrality of culture in understanding individual and group behaviour (Zeineddine et al., 2022; De Eguia Huerta, 2020; White, 2015). These studies highlight the importance of culture in both the understanding and interpretation of psychological issues and health-seeking behaviour and are aligned with findings from the present research that emphasise the need for

psychologists to recognise that all psychologies are culturally situated and located in time and context.

Decolonial scholars have called on psychology to create an inclusive and conducive environment for learning (Bell, 2018; Carolissen et al., 2017; Hodges & Jobanputra, 2012; Nouri & Sajjadi, 2014; Peters, 2015). To create effective learning environments psychologists must value and utilise these cultural differences. Pine and Hilliard III (1990) urge educators to understand that:

When education takes place, every individual – teacher, student, or administrator – brings his or her cultural background to that process. Unless we educators learn to prize and value differences and to view them as resources for learning, neither Whites nor minority groups will experience the teaching and learning situations best suited to prepare them to live effectively in a world whose population is characterised by diversity. (p. 594)

Findings from this thesis reveal that HMPs are asking for psychology curricula that would support them in contributing effectively to their communities. Participants emphasise that decolonisation does not seek to nullify Western knowledge but acknowledges diverse ways of understanding the world. Decolonisation aims to understand the multiplicity of knowledge and epistemologies by recovering and rediscovering local knowledges that were discredited, distorted, subjugated, and excluded in psychology (Chilisa, 2017, 2020; Le Grange, 2016; Smith, 1999, 2021; Zondi et al., 2021). Participants highlight how psychology scholars operating in Westernised spaces in formerly colonised countries are encouraging their students to bring knowledge from their communities into the classroom space for theorisation and the co-creation of new knowledge.

Studies show that HMPs are developing and adapting methods that support Indigenous peoples to tell their own stories in their effort to recover and rediscover subjugated knowledge (Segalo et al., 2015). In a recent study, Gone (2021) suggested that the core to

reclaiming Indigenous knowledge traditions is the recovery of historical memory and local knowledge systems that were suppressed and inferiorised by colonial violence. Gone (2021) emphasised the need to rediscover and centre Indigenous therapy practices in resolving psychological challenges involving Indigenous people. Participants emphasised the need for psychologists to constantly reflect on their epistemological stand, highlighting that the beliefs and assumptions they hold determine what they accept as knowledge and that diverse ways of knowing (diverse epistemologies) offer wider opportunities for healing and reconciliation.

Because if we always see Eurocentric knowledge as the way of being or being more dominant, then other voices are going to be excluded from the conversation. I think we can all find a way to coexist because we all have something to learn from each other. Be beginning to see alternative ways of seeing, and being and how knowledge is co-constructed together. – Andre

The literature is sparse on the influence of the epistemic standpoint on the production and interpretation of psychology knowledge and presentations. Readsura Decolonial Editorial Collective (2022) noted that it is from its privileged standpoint that the Western epistemic North produces the South as peripheral in knowledge production. In the field of psychology, Knowledge Otherwise (Escobar, 2007) places a central emphasis on decolonial perspectives as an epistemic foundation. This standpoint provides scientists and practitioners with a framework to reflect upon, critically evaluate, and take action to transform the inherent coloniality within modern individualist ways of being, which are integral to Western modes of knowledge.

Findings from this research reveal the centrality of culture in knowledge production. It is individual cultures that determine how people perceive, respond, and interpret problems. Wa Thiong'o (1994) argued that culture is a repository for a people's means of production. Participants are calling on psychologists to centre culture in understanding, interpretation, and the construction of knowledge around psychological presentations. Participants suggest

that psychologists who endorse Western knowledge and rationality at the expense of Indigenous ways of knowing do that consciously because of their belief in the superiority of Western culture (Senekal & Lenz, 2020). Participants emphasise that the belief in the superiority of Western cultures has nothing to do with the geographical location of the psychologist, endorsing Grosfoguel (2007) who argues that the greatest success of colonisation is the production of subjects who are located in the zone of the non-being who think like their colonisers. Wa Thiong'o (1994) added that the greatest weapon of the coloniser is the mental universe of the colonised. Findings from this thesis are aligned with other decolonial scholars who suggested that colonisation and coloniality have produced subjects in the global South who have been conditioned to hate whatever is local to them (Mignolo, 2013; Wa Thiong'o, 1994), and that includes their ways of knowing.

We are looking through another lens. Sometimes we don't even know that we have our own lens to look at things through. – Maple

To centre diverse ways of knowing it is important to understand the damage colonisation and coloniality have done and to encourage historically marginalised peoples to recover and re-establish value in local epistemic systems that have been subjugated or distorted in what De Sousa Santos (2016) described as epistemicide. Following (Milner, 2007), epistemicide may make it impossible for psychology researchers to conceptualise diverse ways of interpreting or conceptualising psychological phenomena in communities of colour. This is more so as epistemicide has denied us alternative ways of knowing that could be used to challenge the Western system of knowing the world.

Acknowledging diverse ways of knowing in psychology may require a paradigm shift that acknowledges that practice-based knowledge is held within communities that have served in conflict and trauma resolution. According to Fernández (2021), this shift entails recognising that knowledge is attainable within communities and certain boundaries. This recognition

challenges the coloniality of power that prioritises Western ways of knowing, which are oriented towards binary logics that contrast with pluriversal epistemologies. Participants emphasise that Indigenous therapy practices have been effective in healing and resolving social conflicts in communities. They cite the recent example of Rwandan victims and perpetrators of genocide being brought together “*through drumming*” to create an atmosphere that allows for healing and reconciliation. This is one of the infinite ways of knowing that participants in this research are calling to be centred in pluriversal psychology.

Decolonising psychology will therefore involve not just acknowledging but centring Indigenous and other alternative ways of knowing in the production of psychological knowledge that affects those communities (Leenen-Young, et al., 2021). Findings from this thesis emphasise that decolonisation does not aim to nullify Western knowledge but to restore the tools for self-definition and determination to those whom coloniality has forced to abandon their ways of knowing. This is an important step towards epistemic pluriversity. This aligns with (Cicek et al., 2021) who argued that epistemic pluriversity acknowledges the equal validities of all ways of knowing allowing knowledges to interact as equals in the co-construction of knowledge.

Diverse ways of being are discussed here in the context of participants' reflections on their experience of exclusion, misinterpretation, distortion, and pathologisation of them, and their community's everyday behaviours and practices. In their study, Henrich, Heine and Norenzayan (2010) argued that knowledge and research in psychology are dominated by individuals and populations located in WEIRD settings and that this knowledge is interpreted as universal and the default standard for all individuals and communities irrespective of their history, culture, and social realities. In a study conducted in Ghana, White (2015) found that there are several ways Africans understand and interpret the causes of psychological

problems including misfortune sent by angry ancestors, among others. White (2015) concluded that cultural interpretation of mental health determines health-seeking behaviour among traditional African people. Participants share experiences of exclusion, misrepresentation, and pathologisation in psychology based on cultural backgrounds. They describe the over-dependence on WEIRD samples as one way in which those whose ways of being are conceptualised through their spirituality are excluded from psychological knowledge. Maple's experience illustrates the importance of understanding diverse cultural beliefs when applying psychology.

I feel like the contexts of bringing our spirituality into our profession are excluded from psychology. Can't even do that. It's hard to do that. They tell you that it's wrong and the ethics that are created within the systems are promoting that. – Rachele

Findings from this thesis reveal that exclusion from psychology curriculum and practice is institutional as well as systemic. Recent studies reported in Readsura Decolonial Editorial Collective (2022) highlighted that when general psychology deploys these particularities derived from WEIRD settings as universal standards of human nature, they are lending scientific authority to these ways of being that legitimises it as universal. Participants in this research emphasise that dominance and imposition of WEIRD knowledge as standards create “barriers that make it harder for people of colour to come in and bring their ways of being” to the construction of knowledge in general psychology with far-reaching consequences such as the interpretation of “lack of eye contact” as evidence for mental illness among people with African heritage. This has far-reaching consequences for both patients and practitioners with African heritage whose everyday behaviour is pathologised and made to deny their cultural identity to be accepted in psychology.

In their study of female BME clinical psychologists working in the National Health Services (NHS) in the UK, Odusanya et al. (2017) highlighted the challenges Black and Minority

Ethnic (BME) psychologists in the UK face in trying to reconcile their cultural identities (their ways of being in the world) with the theories and ways of being in psychology practice that are not compatible with their cultural identity. They found that psychologists of colour must hide their cultural identities to be acceptable in Whiteman psychology that makes them feel as though their difference was located within them. They concluded that BME psychologists in the UK are compelled to perpetuate whiteness and its associated inequitable outcomes. This phenomenon, normalised and largely unchallenged in Westernised psychology education and practice, underscores the challenges faced by BME psychologists in navigating and reshaping established norms. Transformation within the UK psychology profession has been addressed through a political equality and diversity agenda. While this may enhance the representation of Black and ethnic minorities, a critical examination of the field must extend beyond recruitment. It is essential to scrutinise prevailing theories, methods, and practices, as well as training institutions and curricula, for unreflective, unreconstructed Whiteness and its detrimental effects on the public, trainees, and trainers (Wood & Patel, 2017). This comprehensive approach ensures that diversity initiatives are accompanied by a commitment to challenging systemic biases and fostering a more inclusive, reflective, and equitable professional environment.

Participants emphasise the benefits of centring diverse ways of being in Westernised psychology curricula and are calling for a move away from the present Western universalising particular to more pluriversal ways of being that are better adapted to human realities (Adams et al., 2018; Readsura Decolonial Editorial Collective, 2022). Findings from this thesis reveal that the more knowledge psychologists have in terms of diverse cultures and ways of being the more grounded in human realities they become in their practice and scholarship.

Diverse social realities are discussed in terms of participants' reflections on their experience of Whiteness, race-based discrimination, being Othered, and being labelled. Although some of these issues have been considered in isolation for example, Whiteness (Elliot-Cooper, 2018; Gilborn et al., 2021; Mills, 2007), race (Ladson-Billings & Tate IV, 1995; Milner, 2007), Othering (Hodges & Jobanputra, 2012; Peters, 2015), and labelling (Odusanya et al., 2017), very rarely have all these factors been combined in a single study. Participants underscore the pivotal influence of social realities in shaping individual and community outcomes. They highlight that an individual's experiences, especially those stemming from race-based discrimination within specific social and political contexts, intricately affect psychological, academic, and professional outcomes. This acknowledgement emphasises the nuanced role that broader societal factors play in shaping diverse life outcomes (Hall, et al., 2021).

The increasing voices of psychologists who are calling for the acknowledgement and incorporation of lived experiences and context in the construction of knowledge in psychology may account for the rise in literature in the area (Bhatia & Priya, 2021; Højholt & Schraube, 2019). Participants describe social realities as a major factor in understanding individual and group outcomes. In their recent work Hall et al. (2021) highlighted the culture of Whiteness in UK higher education as the biggest obstacle to decolonisation. They suggested that decolonial efforts should shine the light on those causes of Whiteness “which reproduce a sense that some bodies are in-deficit because they do not measure up” (Hall, et al., 2021, pp. 908-9). In such a social and cultural environment, Whiteness which excludes them becomes the social reality of HMPs.

Results from the present research describe Whiteness as a racialised culture which shapes both the identity and position of '*White people*' in psychology. Frankenberg (1993)

characterised Whiteness in line with Memmi's racialised culture of dominance, stating that it is "the production and reproduction of dominance rather than subordination, normativity rather than marginality, and privilege rather than disadvantage" (p. 236). Participants emphasise that the dominance of a culture centred on Whiteness in psychology becomes evident through preferential treatment towards White individuals. This manifests in their placement in authoritative roles, including tenured lecturers and administrators, a privilege historically denied to marginalised psychologists. Furthermore, this influence permeates reading lists and institutional curricula, reinforcing the systemic disparities within the field. Participants highlight that White lecturers and students receive undue advantages, including access to grants and *scholarships and support* from both lecturers and peers. Importantly, these positions of dominance and associated privileges may go unnoticed by White individuals (Peters, 2015).

This invisibility of dominance and privilege to White people has been described as "colour blindness" – a strategy of refusal to acknowledge a long history of systemic and structural discrimination that has privileged White people in access to resources and opportunity (Mills, 2007, p. 28). This purported ignorance of dominance and privileges of Whiteness was found to be willful and constitutes a major barrier to decolonisation in psychology. As Wesi reflected *I quickly discovered that White people make money through studying and writing distorted stories about Black people. It is like a hobby to them. It's how they advance in life.* Findings from this research do not endorse the concept of colour blindness emphasising that it is the affordance of privilege, not ignorance that makes dominance and privilege invisible to White psychologists.

Previous studies have documented the negative effects of race-based discrimination. A recent study in the UK (Odusanya et al., 2017) documented the challenges female BME

psychologist face within the NHS when they attempt to challenge the culture of Whiteness in their profession. They risk being isolated and labelled as problematic by peers and superiors if they speak out. Coultas (2021) added that historically marginalised are excluded by some social codes through which Whiteness operates. As if that is not damaging enough, poster diversity is applied as a feel-good politics that adds spice and colour to the dull dish that is Whiteman psychology culture (Ahmed, 2012; Bhopal & Henderson, 2021). Findings from this research suggest that diversity is used *as public stunt in psychology* placing the burden of proving *one's otheredness* and exclusion on the shoulders of those most affected. This conceptualisation of how discrimination and exclusion operate in psychology has not been adequately documented.

Although covert racism such as micro-aggression, prejudice, and implicit bias may be difficult to prove (Bhopal & Henderson, 2021), the experience of Andre, Albertha, and Shereen give insight into the psychological impact of racism on those who have to prove that they have been excluded and discriminated against. They support a diverse psychology literature base that considers the impact of racism in a more nuanced way.

Diverse histories, are discussed here in terms of the racialised category boxes that colonisation constructed, how colonial histories may shape or misshape identity and behaviour, and the role of psychology in constructing and maintaining histories of colonisation and coloniality. Although Grosfoguel (2011) suggested that one of the greatest achievements of colonisation and coloniality is the production of subjects located in the global South who think epistemologically from the North, results from the study show that this may have come at a high psychological cost to historically marginalised subjects irrespective of their present geographical location. Participants reflect on the long history of dismemberment from their system of life (history, culture, and spirituality) (Zondi et al.,

2021) that produces constant cognitive dissonance reminiscent of colonial mentality – doubting their ability and those of people who look like you to produce knowledge and the adoption of self- and group-defeating attitudes that reflect internalised inferiority (Rivera Pichardo et al., 2022; Wa Thiong'o, 1994).

Although participants highlighted the importance of being acquainted with the history of psychology and the role it played in the colonisation and oppression of historically marginalised peoples, they emphasised more the role diverse colonial histories and experiences play in how we see ourselves and the world.

Because if understanding you does not take into consideration where you come from and how you got to be where you are, you cannot be helped. So, psychology for it to be transformed needs to actually take account of who Africans are and what makes us African. Because the way that the curriculum is constructed now is that it understands whiteness, it understands Western culture, and everything. – Wesi

Participants reflect on their experience with people who look like themselves and who have been put in the same racialised box by colonialism and colonality but whose self-identity diverges because of their different colonial histories. The result highlights how colonial history determined access to resources (e.g., education, politics, economics, language, and culture), and shaped individual and group outcomes and sense of self. Recent studies such as those by Mheta et al. (2018) suggest that our conscious engagement with the world is influenced by our history and geographical context. They emphasise that the way we make meaning is contingent on context and that we need to be conscious of how our context might be different from those of others. This aligns with findings from this research which emphasise the importance of history (social, cultural, economic, and political) in understanding individual and group psychology. Participants argue that behaviours *come from somewhere* and that to fully understand behaviour psychologists must first explore where such behaviour came from.

In a recent study, Hayesa et al. (2021) highlighted the importance of applying reflexive literacy to fully understand how coloniality (history, power, culture, and identity) influence the institutional spaces we occupy. They argue that history and culture may be major determinants of who is accepted and supported to self-actualise in certain spaces. Both our institutions of higher education and other professional institutions we occupy have been mostly shaped by colonial racist philosophies that we have to work through and help our students to identify if we are to find ways to transform them (Leenen-Young, et al., 2021; Peters, 2015). Others cite the challenges of being accepted in psychology and supported to advance in the psychology profession as a result of a long history of Whiteness (Odusanya et al., 2017). Participants describe how coloniality has historically shaped access to resources and possibilities that are available to HMPs and students. They reflect on the impact of being made to reproduce colonial marginalisation that is embedded in the professional, institutional and academic culture in the spaces they occupy may have on their wellbeing and professional outcome. This is new. Being made to reproduce one's own marginalisation in psychology as a result of a long history of colonial policies and practices embedded in institutions and professional bodies found in this research has not been previously explored in psychology literature.

7.3 Conclusions

This chapter has provided a better understanding of the transformation from uni-versity to pluri-versity. It followed from the previous chapters that highlighted conscientisation as that which triggers the identification, naming, and acting on the limit situations that prevent the decolonisation of psychology curricula in Westernised universities. The transition from uni-versity to pluri-versity signifies emerging knowledge that questions the constrained

comprehension of the world identified at the beginning of this study. This relates to the narrow Western/Euro-American/Global North worldview discussed in the first two chapters.

The centrality of culture in understanding and addressing psychological challenges was also emphasised. There is a strong advocacy for a paradigm shift in psychology that acknowledges and values diverse ways of being and knowing, moving away from the dominance of Western perspectives. The significance of recognising diverse histories, and social realities, including experiences of exclusion, discrimination, and labelling, is highlighted as crucial in understanding individual and group outcomes. The cost to wellbeing of being made to reproduce one's own marginalisation was also highlighted.

This research revealed that psychologists have an obligation to interrogate and dismantle the colonial power inequalities that persist in general psychology and to work towards a dialogical and collaborative mode of knowledge production that centres various intersecting diversities that produce and shape individual and group psychological, educational, and professional outcomes. This research confirms the importance for psychologists to dismantle the colonially constructed racialised categories that fix unchanging characteristics on individuals and groups and to centre contexts (histories, social realities, etc.) to fully understand psychologies.

7.3.1 Key Findings for Uni-versity to Pluri-versity

- This research highlights the importance of dialogue and collaboration that is centred on mutual respect in the co-construction of psychology knowledge.
- It is evident that there are diverse ways of knowing that have produced immense practice-based knowledge that can enrich our understanding of psychology.

- The participants explained their experience with the barriers and the over-reliance on Western particularities that are used as the normative in the production of knowledge that is generalised to all.
- This revealed the importance of understanding the social realities that may determine individual or group outcomes. They call on psychologists to pay more attention to the culture of Whiteness in their institutions.
- The participants explain their experience of epistemic violence in psychology that does not acknowledge histories in their understanding of individuals or groups.
- It is evident that psychology should dismantle the unequal power relations that allow for the dominance of Western knowledge and particularities.

Chapter 8 Construction of Substantive Grounded Theory of Decolonising Westernised Psychology Curricula

8.1 Introduction

In this thesis, theory becomes the search for why and how historically marginalised psychologists imagine decolonised psychology curricula in Westernised universities.

This chapter presents the constructed substantive theory derived from the core categories that emerged through the data collection and analysis of twenty-four (24) in-depth interviews. The concurrent data collection and analysis are detailed in section 3.11. It is important to describe the process by which the substantive theory of decolonising psychology curricula in Westernised universities was formulated. This clarification is also essential in clearly grounding this representation of the substantive theory to empirical evidence and research findings. Additionally, given the intricate nature of this construct, it is imperative to emphasise particular aspects without diminishing the substantive theory or fragmenting it into isolated components.

A substantive theory establishes connections between abstract concepts and may be oriented towards explanation or understanding (Charmaz, 2014). It offers a description of what is happening within a specific social arrangement as opposed to formal theory which proposes a hypothesis about relationships which explains a specific area of study (Nel & Govender, 2018). A constructed substantive theory is, therefore, the outcome of a search for the “why” and “how” participants construct meaning and action about coloniality in Westernised psychology (Charmaz, 2014, p. 239). In this thesis, substantive theory becomes the

explanation to why and how historically marginalised psychologists¹⁶ imagine decolonised psychology curricula in Westernised universities. It does not offer a logical or mechanistic-static model for decolonising Westernised psychology curricula.

Theorising started early in this research through the iterative cycle of data collection and analysis. This involved the exploration of possibilities, the establishment of relationships, and moving beyond the mere description of data to analyse processes and clarify actions. The substantive theory is therefore situated within the context of historically marginalised psychologists' experiences of coloniality in Westernised psychology. It is an attempt at presenting a systematic understanding or explanation of the substantive phenomenon of coloniality in Westernised psychology curricula through the lens of those most affected (HMPs).

As a methodology, CGT extends beyond individual experiences, yet it reflects individual perspectives. The substantive theory serves as a lens through which participants' experiences and actions can be interpreted. This thesis is a representation of the reflection and action of historically marginalised psychologists (HMPs) in their imagining of decolonised psychology curricula in the spaces they occupy. It cuts to the core of coloniality in psychology curricula and poses new questions about it demanding an analytical process that is both inductive (data-driven) as well as deductive (interpretation and abstraction) (Charmaz, 2014). The constructed substantive theory was therefore a response to data, analysis, and reflexivity to account for taken-for-granted values and beliefs that may influence the research process. CGT does not aim at developing a single core organising category but instead seeks to identify themes that represent participants' construction of their meaning and actions. The

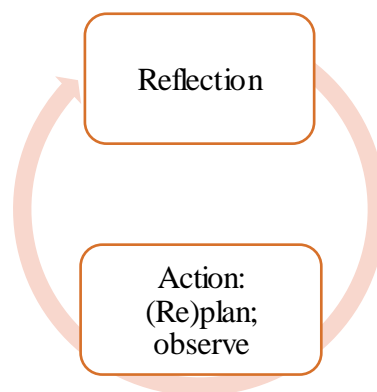
¹⁶ Defined in this thesis as those whose experiences and cosmologies have been discredited and buried as a result of colonial epistemic violence (Ndlovu-Gatsheni, 2015)

construction of substantive theory discusses the two central themes underlying participants' call to decolonise the psychology curricula in Westernised universities: reflection and action. As HMPs reflect individually or in collectives on how the limit situations of coloniality in their field came to be, they begin to see them as constructed and therefore, can be deconstructed. Through critical thinking and action, they begin to imagine the possibility of a decolonised psychology as they take transformative actions to undo coloniality in their field. The iterative process of reflection and action (planning, acting upon the world, observing, and reflecting on the outcomes and then acting again), is represented in Figure 19. This cycle of reflection and action is similar to those developed by Lewin (1948) to effect social change. Lewin stressed the significance of iterative cycles of reflection and action as a catalyst for social change.

The categories that emerged from the data indicate interrelated multi-layered processes that lead to the decolonisation of psychology curricula in Westernised universities. This chapter is divided into six sections for ease of reading (the two emergent themes: reflection and action; the substantive CGT theory of decolonising psychology curricula; evaluation and utility; reflexivity; and chapter summary).

Figure 19

The Iterative Process of Reflection and Action

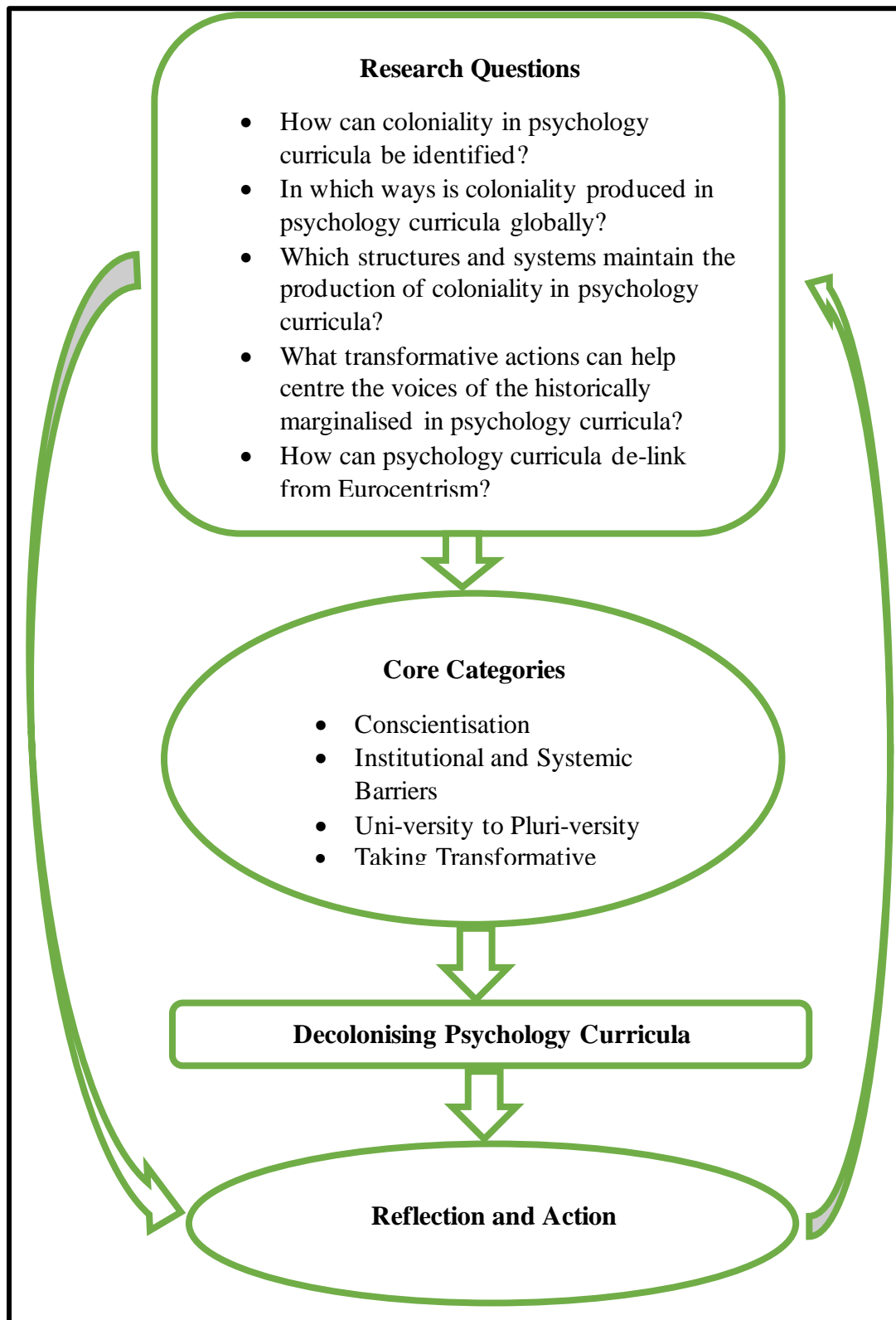


Throughout this thesis it is clear how the call to decolonise the psychology curricula in Westernised universities emerged with participants “reflecting on what it (Coloniality in psychology curricula) means at a personal” (Cass) and collective level, and “action taking” (Andre) as they “problematise and trouble the discipline” (Pauline).

The themes demonstrate that the call to decolonise psychology curricula is based on the inadequacies of the Western epistemic system in producing knowledge that supports a holistic understanding of the psychologies of historically marginalised peoples: They start to reflect on the limitations the Western epistemic system imposes on them and act to transform it. A CGT for decolonising psychology curricula does not follow any linear approach to knowledge as it acknowledges that coloniality manifests itself differently according to context. What is reflected and acted upon would therefore be contextual. In this thesis, the researcher constructed a pathway to decolonising Westernised psychology curricula (see Figure 20) through the core categories that emerged through participants’ reflection and action on the research questions:

- Conscientisation which triggers the search for new knowledge to deconstruct the colonial situation they are under.
- Institutional and Systemic Barriers which must be identified, named, and dismantled.
- Uni-versity to Pluri-versity de-links psychology from Western universal lifeways that do not acknowledge other knowledge systems.
- Taking Transformative Action that puts the structure and policies in place for decolonisation to take root in psychology.

Figure 20

Pathway to Decolonisation through Reflection and Action

8.2 Reflection and Action – Individual and Collective

As Historical Marginalised Psychologists (HMPs) reflect on the limit situation coloniality imposes on their field, they realise that all scholarship is political and that the presumed neutrality of the dominant Western epistemology is political. Realising that “*you cannot talk about knowledge and not talk about politics*” (Yasa), HMPs individually or in collectives come to understand that their identity as psychologists is not distinct from their identity as citizens. Their duty as citizens imposes a responsibility to act towards overcoming the injustice (Clare, 2009) of coloniality in their field with all their talents – scholarship, practice, and how they show up professionally.

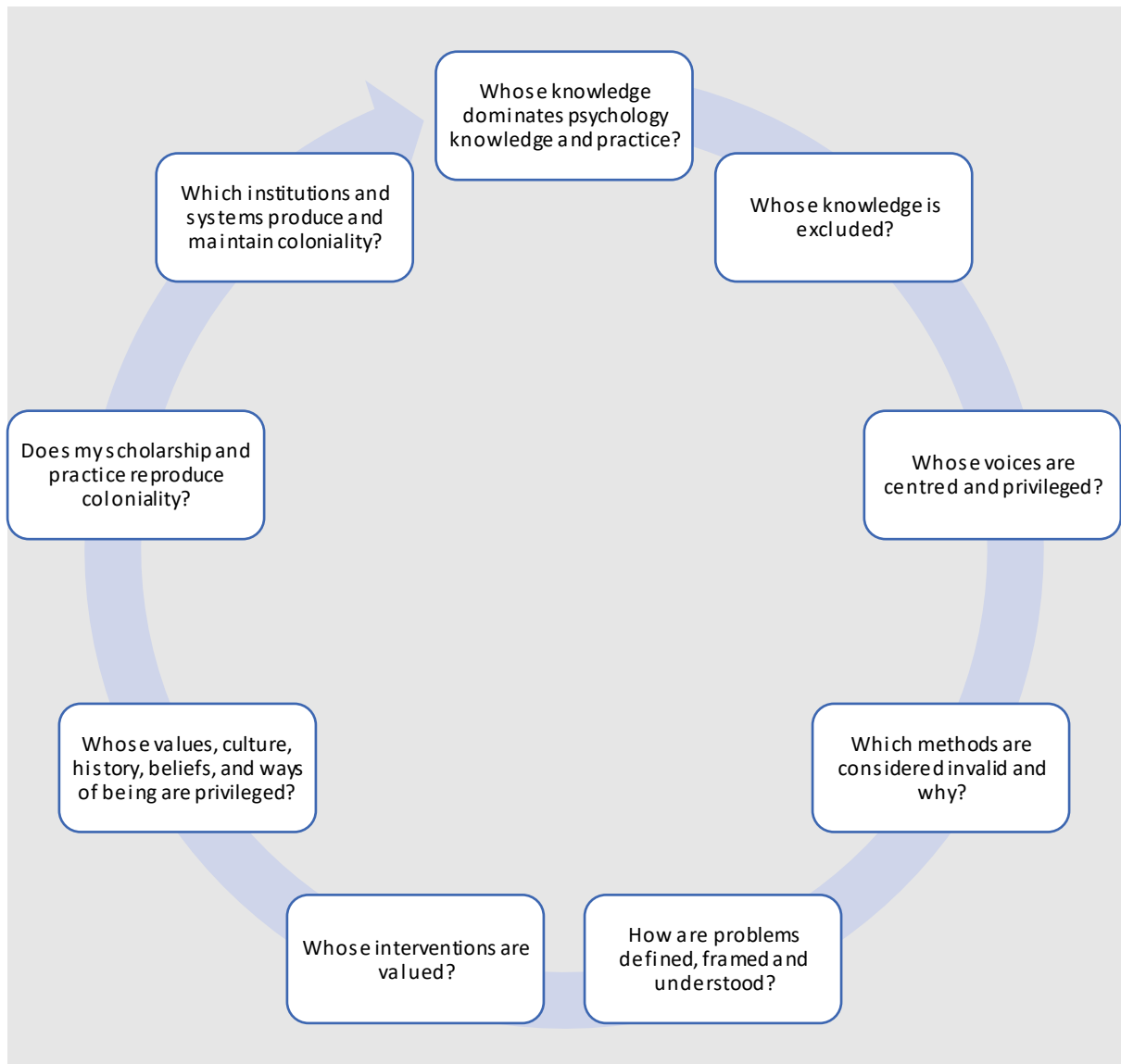
At the individual level, HMPs start to interrogate what coloniality means in their context. They start to realise how psychology has been shaped by colonialism; how scholarship and practice – including their own, reproduce, support, and maintain coloniality; and how their values, and beliefs have been influenced by the dominant ideology in the field. This reflection is mirrored in collectives as HMPs interrogate how scientific racism has shaped their scholarship and practice: what knowledge is deemed valid; what methods for developing knowledge are deemed valuable; and whose knowledge matters. They start to understand how the dominant methods, instruments, theories, concepts, and institutions came to be. They realised that they are constructed to keep out knowledge from marginalised groups and can be deconstructed. Reflecting on the field broadly prepares individuals and collectives to consider how coloniality shows up in their scholarship and practice. As citizens, the realisation of the presence of injustice – coloniality, demands action.

Decolonisation is a process. Individual or collective actions to overcome epistemic coloniality depend on how coloniality presents itself in the given context. Participants agree that such action must begin at the individual level. Decolonisation means “*us reflecting on*

what it means at a personal level and being more intentional” (Cass). Decoloniality demands reflexivity from citizen psychologists: on their beliefs, assumptions, values, and interpretations. This first line of action in the decolonial process demands that psychologists turn inwards to examine and take responsibility for how the dominant culture, experience, identity, location, and positionality influence how they engage and produce knowledge in their role. They must act to decentre Whiteness in their scholarship and practice by engaging with the works of critical scholars, and decolonial scholars, and citing each other. Decolonial action calls for the deconstruction of disciplinary power (Foucault, 1982). Disciplinary boundaries which mean the construction of structures and systems that silence and exclude scholarship from diverse epistemic systems have rendered the field decadent.

Our discipline has not been as open to that [Indigenous knowledge] as it could be, and by so doing we're actually missing out on a lot in terms of how we could understand some of the psychological challenges that are confronting us as communities. – Pauline

HMPs must therefore become undisciplined in their quest for knowledge and tools to deconstruct coloniality in their field. They act to exorcise themselves of internalised coloniality that has been ingrained in them by their training and participation in the field. As individuals or collectives, they cross disciplinary boundaries to engage with knowledges that is necessary for individual or system-level change. Action to decolonised Westernised psychology curricula, therefore, involves a continuous search to learn and unlearn, identify, name, and deconstruct deep-rooted colonial systems within us and at the institutional and systems level within the field. Figure 21 is the wheel of reflection and action in the context of decolonising psychology curricula in Westernised universities constructed from participants’ interview data.

Figure 21*A Visual Representation of The Wheel of Reflection and Action for CGT*

This wheel represents an ongoing and iterative process of reflection and action aimed at decolonising psychology curricula in Westernised universities. It involves self-awareness, critical thinking, dialogue, collaboration, (re)strategising, implementation, and continuous evaluation to foster a more inclusive and equitable (pluriversal) field of psychology.

(Re)cognise, Learn, and Unlearn: HMPs begin with reiterative processes of raising critical consciousness needed to decolonise psychology curricula. They engage in continuous

learning and unlearning the tools of coloniality: questioning dominant knowledge practice; privilege; and power.

Being able to engage in some kind of uncomfortable in terms of unlearning and asking themselves hard questions. ...the creation of spaces for unlearning and relearning... – Irene

Become Undisciplined: Challenging disciplinary boundaries and norms that uphold colonial perspectives. Embrace interdisciplinary approaches to expand perspectives.

And for me, what that then says is that we need to look beyond the discipline and understand that the discipline cannot be understood or looked at or challenged in isolation. – Pauline

Learn and Work with Like-minded Individuals and Groups: Collaborate and dialogue with individuals and groups who share the commitment to decolonise psychology.

And so, for me, we should use that as an opportunity for us to look at how we can now start collaborating with each other. – Pauline

Identify and Name Barriers to Decolonisation: Identify institutional, systemic, and ideological barriers to decolonisation within psychology. Name these barriers and create awareness.

I will say that the key barrier is that the publishing industry is still in their [the coloniser's] hands. – Ata

Develop Decolonial Strategy(s): Develop plans and strategies to challenge and deconstruct the identified barriers. Strategise on ways to dismantle colonial influence in psychology.

We have to start with, strategise and rethink. Are we able to approach these systemic issues? And more importantly, do be patient and be diligent in finding appropriate allyship. – Andre

Implement Decolonial Strategy(s): Take concrete steps to challenge and transform the status quo.

But we're also going a bit further to change policy, change institutions, to change how we approach things that clearly are not working. – Andre

Observe Progress Made: Continuously monitor and assess the impact of decolonisation efforts. Gather data and feedback to gauge progress.

There are a number of universities where this is now an integral part of the curriculum, where actually even traditional healers, and elders from the community form part of the education journey. – Pauline.

Revise Strategy: Based on feedback a new iterative process to revise and adapt the decolonial strategy begins.

It's hard to figure out like how much of whatever I'm thinking as an action plan is influenced by being raised and lived in a colonised space my entire life. Like what other options can I think of? I don't know. – Shereen

The substantive CGT theory of decolonising Westernised psychology curricula (Figure 23) suggests that through reflection and action, HMPs become conscientised, identify and name barriers to local knowledge, and take transformative actions to move their field from Western uni-versality to a decolonised pluri-versality that centres all ways of knowing and being.

8.2.1 CGT Framework of decolonising psychology curricula in Westernised universities

Decolonising the psychology curricula requires a theory that serves as both a process and framework (Figure 22). The theoretical framework which supports and offers an explanation of the substantive CG theory for decolonising psychology curricula conceptualises decolonisation as an iterative process: As HMPs reflect as individuals or collectives on how the limit situation in psychology curricula came to be, they see it as constructed and can be

deconstructed. Deconstructing coloniality in psychology curricula participants acknowledge, is a process (Gone, 2021). Findings from this research align with other studies that describe decolonisation as a process which may involve among others; the interrogation of power expressed through disciplinary control (Foucault, 1982; Gordon, 2016); the reclamation of subjugated/ Indigenous knowledge (Chilisa, 2020; Smith, 1999, 2021); centring of knowledge that resonate with local realities (Fomunyan, 2017); and dismantling and transformation of standard regimes, systems and institutions of coloniality that produce and universalise Western individualistic lifeways (du Preez et al., 2018; Held, 2019). These are both independent as well as interdependent processes that dovetail into an overarching substantive CGT theory for decolonising psychology curricula in Westernised universities (Figure 23). As a process, the substantive CGT theory for decolonising Western psychology curricula can be adapted into a decolonial framework. A decolonial framework will support HMPs and their allies intent on decolonising their field by providing them with a tool that is flexible and can be used to measure progress.

Table 4

Key to The Constructed Grounded Substantive Theory of Decolonising Westernised Psychology Curricula Framework

Categories (conscientisation, institutional and systemic barriers, taking transformative action, and uni-versity to pluri-versity), are rendered in white text on black shapes.

Subcategories are shown in black text on grey shapes linked to each other with one directional line.

Inter-relationships: The interconnections among the categories are depicted by blue lines moving in both directions.

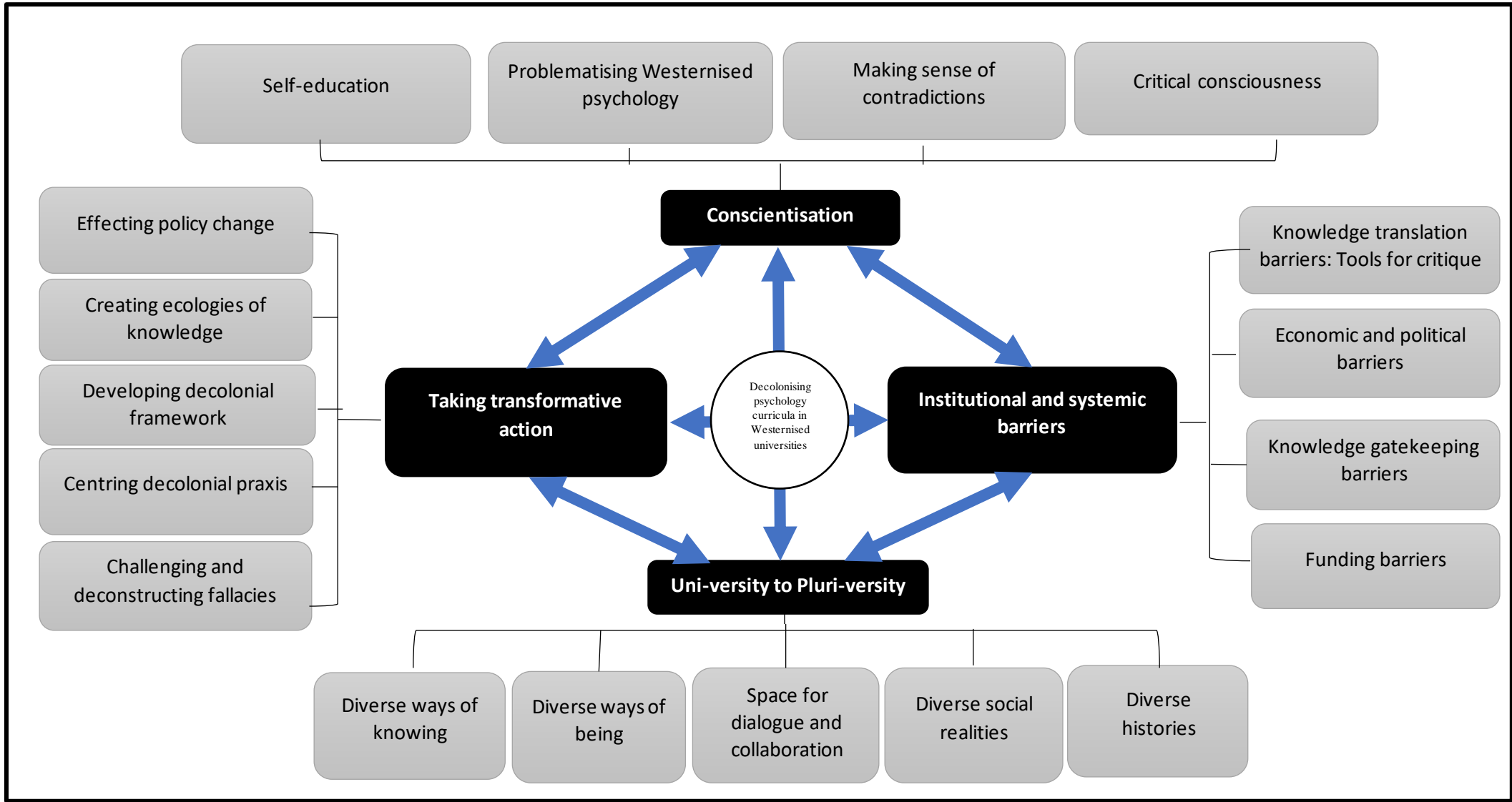
8.2.2 Intersections Between Categories

The two-way lines in Figure 22 illustrate the connections and interactions among categories and subcategories, highlighting the dynamic nature of the emerging substantive theory. It is evident, that there is a reciprocal dependence between categories, emphasising that the substantive theory (Figure 23) goes beyond the sum of its individual components. Figure 22 illustrates independence and interdependence between categories in decolonising psychology curricula demonstrating an interplay between substantive theory, theoretical framework, and the phenomena under research. The substantive theory transcends the sum of its categories. In line with CGT guidelines, as the substantive theory was emerging, continued data collection and analyses enabled the researcher to examine the categories and their relationships, seeking clarification from participants. The theory was collaboratively constructed through this iterative exchange between myself and the participants.

Researchers using CGT are encouraged to present their final drafts to participants for critique and confirmation. After various presentations, feedback, and suggestions, it yielded a co-constructed substantive theory of decolonising the Westernised psychology curricula that represent the voices of HMPs who participated in this study.

Figure 22

CGT Framework for Decolonising Psychology Curricula in Westernised Universities



8.3 The Constructed Grounded Substantive Theory (CGT) of Decolonising Westernised Psychology Curricula

Firstly, it provides a comprehensive framework for decolonising psychology curricula in Westernised universities. The substantive theory, co-constructed with participants (Figure 23), explicates four interrelated categories crucial to this process: *Conscientisation*, *Institutional and Systemic Barriers*, *Taking Transformative Action*, and *Uni-versity to Pluri-versity*. This structured model offers a clear understanding of the multifaceted challenges and strategies involved in decolonisation.

Secondly, the substantive theory emphasises the significance of Conscientisation, highlighting it as a core category. Conscientisation involves a process of heightened awareness, reflection, and action that allows HMPs to navigate and transcend the imposed boundaries of Westernised knowledge. The emphasis on critical consciousness and self-education enables practitioners to make sense of the contradictions between acquired psychology knowledge and social realities, promoting a deeper understanding.

Thirdly, the identification and naming of Institutional and Systemic Barriers, another core category, provide insight into the challenges encountered in the decolonisation process. The substantive theory recognises knowledge translation barriers, economic and political obstacles, as well as factors like knowledge gatekeeping and funding challenges. By acknowledging these barriers, the substantive theory becomes a practical guide for practitioners to anticipate and address the challenges of coloniality in Westernised psychology effectively.

Moreover, the core category Taking Transformative Action offers specific contexts and practices undertaken by participants to enact decolonial approaches. Effecting policy change,

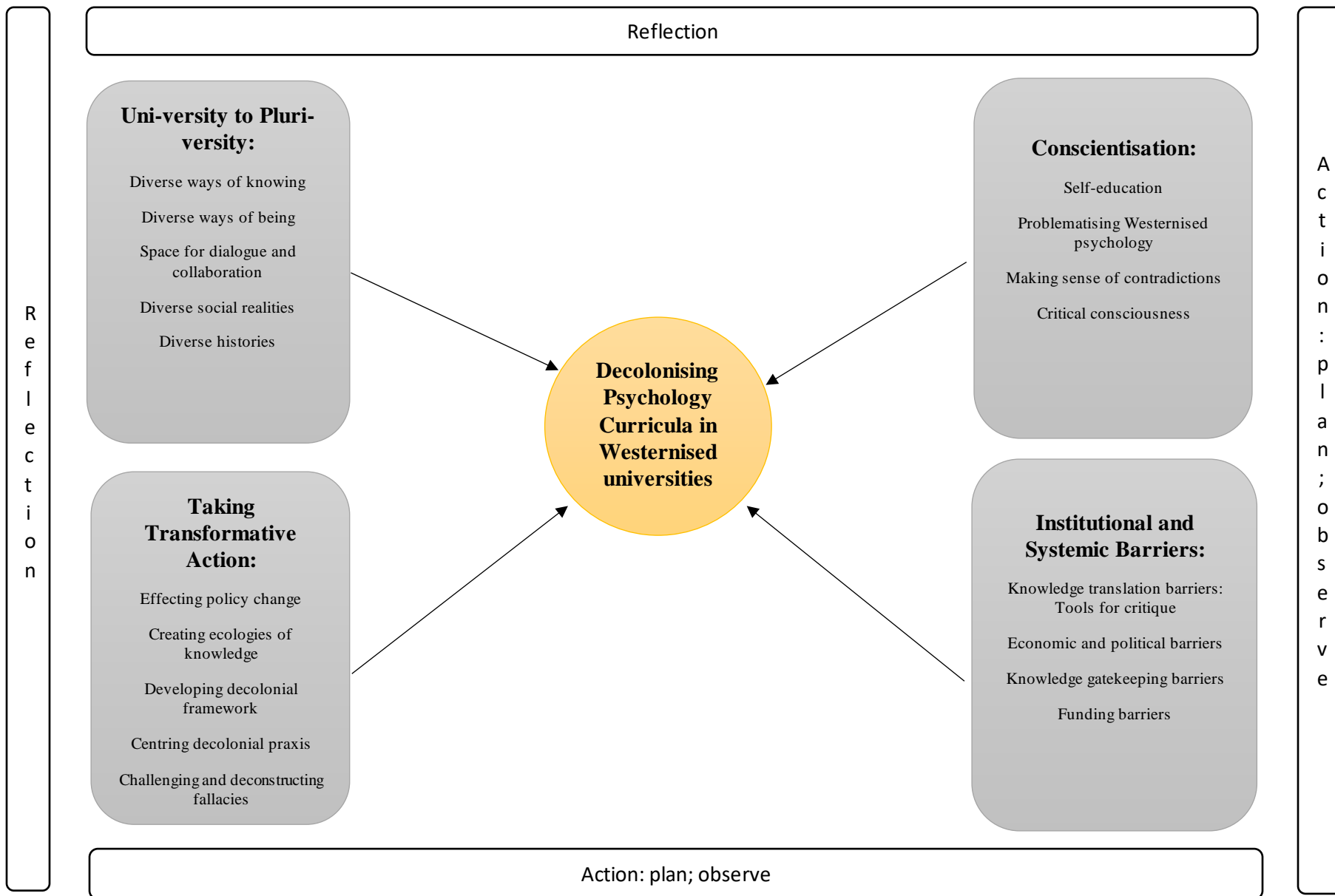
creating ecologies of knowledge, centring decolonial praxis, developing decolonial frameworks, and challenging fallacies represent actionable steps that contribute to a transformative educational and practice landscape.

Finally, the core category Uni-versity to Pluri-versity encapsulates participants' aspirations for a new psychology education and practice. This vision reflects a commitment to universalising diverse ways of knowing, being, histories, and social realities. The emphasis on creating spaces for dialogue and collaboration between different knowledge holders resonates with the broader goal of fostering inclusivity and embracing diversity in psychology education.

This substantive CGT theory of decolonising psychology curricula is valuable for its practical insights, actionable strategies, and visionary perspective, making it an essential guide for those actively engaged in the ongoing work of decolonising psychology curricula.

Figure 23

Substantive Theory of Decolonising Psychology Curricula in Westernised Universities



Note: The substantive constructivist grounded theory of decolonising psychology curricula in Westernised universities is an attempt at offering a systematic understanding and/or explanation of the substantive phenomena of coloniality as experienced by historically marginalised psychologists. Figure 23 illustrates a dime glans into the complex world of decolonising psychology curricula in Westernised universities. It centres reflection and action at the heart of historically marginalised psychologists' attempt at decolonising psychology in Westernised universities. The substantive constructivist grounded theory of decolonising psychology curricula in Westernised universities creates an understanding of the process of reflection and action that may mediate historically marginalised psychologists' call and action to decolonise the curricula in the spaces they occupy. It posits that historically marginalised psychologists reflect individually or in collectives on how the limit situations of coloniality in their field came to be, they begin to see them as constructed and therefore, can be deconstructed. Through reflection and action, they begin to imagine the possibility of a decolonised psychology as they take transformative actions to undo coloniality in their field. This iterative process of reflection and action involves planning, acting upon the world, observing and reflecting on the outcomes, and then acting again.

8.3.1 Alignment of Existing Decolonial Theories to the Substantive CGT of Decolonising Psychology Curricula in Westernised Universities.

The literature review in Chapter 2 revealed some of the key emerging decolonial theories that could be applied in psychology: decolonisation as conscientisation, praxis, and co-intentional education (Freire, 2005); decolonisation as disalienation (Fanon, 2008); decolonisation as decoloniality (Quijano, 2000); decoloniality as delinking (Mignolo, 2009); and a call for collective action Martin-Baro (1994). This compilation of research has enriched our comprehension of epistemic decolonisation by aligning with diverse disciplines and theoretical frameworks, encompassing, but not limited to, postcolonial studies (see for example Mbembe, 2016; Bhabra, 2014), liberation psychology (Lykes, 2000; Watkins & Shuman, 2008), Indigenisation and race (Chilisa, 2020; Hall et al., 2021; Smith, 2021), African psychology (Nwoye, 2021; Ratele et al., 2018), education and pedagogy (Feire, 2005; Mahabeer, 2020), medicine, counselling and wellbeing (Dura et al., 2008), and curriculum studies (le Grange, 2016). These theories harmonise with each other within the distinctive context of decolonising curricula, and this marks the first integration of these theories in the construction of a substantive decolonial theory of psychology curricula using a CGT theory method.

Mignolo (2009) emphasises de-linking; the theoretical foundation for delinking (acknowledging histories, cultures, recovery, and centring subjugated knowledges). Freire (2005) emphasises conscientisation and praxis; consciousness-raising, reflection, and action. These are examples of theories that emerged from the extension of decoloniality theory (decoloniality of power, knowledge, and being) (Maldonado-Torres, 2007; Mignolo, 2001, 2007, 2011; Ndlovu-Gatsheni, 2015; Quijano, 2000). The CGT of decolonising psychology curricula in Westernised universities links de-linking and pedagogical practices (Freire, 2005; Mignolo, 2009), research, and knowledge practices that constitute a decolonial epistemic

shift. These are emerging concepts and theories that demonstrate a growing interest in epistemic diversity and inclusive pedagogy. This research bolsters the concepts of curriculum decolonisation, and, conversely, is reinforced by these concepts, as evidenced by the data showcasing sub-categories such as creating ecologies of knowledge, centring decolonial praxis, challenging and deconstructing fallacies, fostering space for dialogue and collaboration, and embracing diverse ways of knowing. These perspectives contrast with mainstream psychology research which is dominated by disembodied knowledge produced with samples from WEIRD settings (Henrich et al., 2010; Grosfoguel, 2013) which is interpreted as universal and the default standard for all individuals and communities irrespective of their history, culture, and social realities (see for example Bhatia & Priya, 2021; Milner, 2007; Roberts & Mortenson, 2022).

With an increasing number of psychology scholars, practitioners, and academics problematising mainstream psychology knowledge and demanding the centring of local knowledges and traditions in psychology education and practice (Peters, 2015; Segalo & Cakata, 2017; Simango & Segalo, 2020, and many others), decolonising psychology has become the norm in many Westernised higher education sites. These decolonial efforts are evident in the data from this research, providing a more expansive perspective on decolonisation, especially concerning Westernised psychology curricula. This is pertinent to the research question focusing on the generation and sustenance of coloniality in psychology curricula globally. This study provides rich data on categories related to decolonising psychology, with a particular focus on conscientisation, institutional and systemic barriers, transformative action, and pluriversal knowledge practices. Theoretical frameworks such as de-linking which focuses on centring diverse histories, ways of knowing and being, diverse social realities, and decolonial praxis, further support the substantive CGT theory of decolonising psychology curricula in Westernised universities.

8.4 Evaluation and Utility of the Substantive CGT of Decolonising Westernised Psychology Curricula

The methodological rigour of the research process has been extensively discussed in Chapter 3, where integrating factors of trustworthiness and authenticity (Denzin & Lincoln, 2018) was highlighted. The evaluation and utility of the CGT of decolonising Westernised psychology curricula as the outcome of a robust CGT process are now considered in Table 6 based on Charmaz's (2014) criteria for a GT, which include credibility, originality, resonance, and usefulness. These are the principal criterion through which the relevance and authenticity of a CGT can be measured (Charmaz, 2014) and provides a practical and robust framework for measuring a substantive CGT theory. Table 6 is aligned with the thesis chapters, illustrating key evidence that fulfils the criteria.

Table 5

Evaluation of the CGT of Decolonising Westernised Psychology Curricula (Adapted from Charmaz (2014, pp. 336-338).

Criteria for substantive CGT theory	Application and Evidence in this Thesis
	<ul style="list-style-type: none"> • The methodology and methods remained consistent, ensuring rigorous conduct of GT research – Chapter 3. • The amount, range, and depth of relevant data were adequate. The approach to achieving theoretical saturation and the organic emergence of the theory from the data were transparent and not forced – Chapters 3, 4, 5, 6, 7, and 8.

<p>Credibility</p>	<ul style="list-style-type: none"> • Systematic comparison between data sets and between categories were conducted – Chapter 3 • There is compelling evidence to demonstrate that the categories emerged from data and are supported by a wide range of empirical evidence grounded in the data – Chapters 3, 4, 5, 6, and 7. • Robust logical connections were established among the collected data, analysis, and rationale supporting the constructed grounded substantive theory – Chapters 3, 4, 5, 6, 7, 8. • Enough detail was presented of methods, data, and analysis, allowing the thesis reader to independently evaluate the claims and concepts that culminated in the development of the substantive theory – Chapters 3, 4, 5, 6, and 7. <p>Summary: methodological rigour with critical evaluation was presented, the importance of memo writing, journaling, and the application of reflexivity was also highlighted (Chapter 3); theoretical sufficiency was apparent in the findings (Chapters 3, 4, 5, 6, and 7); clear emergence of core categories in the substantive theory (Chapter 3 and 4).</p>
<p>Originality</p>	<ul style="list-style-type: none"> • Categories were fresh and present novel multidirectional relationships that offer new insight into decolonising Westernised psychology curricula – Chapter 3. • The emergent categories and subcategories represent a conceptual and credible data rendering – Chapters 3, and 8. • The theoretical and social significance of the substantive theory was explained – Chapter 9. • The CGT was situated within the existing literature to illustrate how it extended, refined, and diverged from prevailing concepts, ideas, practices, and theories – Chapters 4, 5, 6, and 7. <p>Summary: The topic for the study emerged from ongoing social and academic movements that culminated in the 2015 #Rhodesmustfall,</p>

	<p>#whyismycurriculumwhite, and many other such movements and addressed the established knowledge gap in the literature (Chapters 1 and 2); literature search and review confirmed the paucity of substantive theory in decolonising psychology curricula and confirmed that the substantive theory did not exist before; the substantive CGT of decolonising Westernised psychology curricula original contribution to know knowledge is demonstrated in chapter 9.</p>
<p>Resonance</p>	<ul style="list-style-type: none"> • The categories represented the fullness of the studied experience. Analysis and data display presented a deeper insight into participants' experience of coloniality in the psychology curricula – Chapters 4, 5, 6, and 7. • Analysis and findings revealed both liminal and taken-for-granted meaning of decolonisation and decoloniality as it applies to knowledge production and dissemination in psychology – Chapters 4, 5, 6, 7, and Appendix 6. • Links were made between larger collectives of HMPs, institutions and systems, and individual lives when data analysis indicated potential connections – Chapter 3. • The CGT of decolonising Westernised psychology curricula was co-constructed and resonated with the participants who shared their experiences. The analysis and constructed substantive theory offered them a deeper insight into the processes, actions, and challenges they must overcome to decolonise the psychology curricula – Chapters 4, 5, 6, 7, and 8. <p>Summary: The collaborative construction of meaning was evident in all stages of data analysis (interview transcript, memos, and findings reporting) (Chapters 4, 5, 6, and 7); theoretical sampling and iterative cycles of inductive-deductive reasoning guided additional data collection and analysis (Chapter 3); member checking confirmed that the substantive</p>

	theory aligned with the perspectives and experiences of the participants (Chapter 8).
Usefulness	<ul style="list-style-type: none"> • Categories were abstract and represented generic social processes with functional application across decolonial, critical, and liberation psychology education and practice – Chapter 3. • The co-constructed CGT of decolonising Westernised psychology curricula offers psychologists and students a practical interpretation of data that they can use in their decolonial practice – Chapters 4, 5, 6, and 7. • The substantive theory provided a deeper insight into the multi-layered process of contestation in decolonial practice in psychology – Chapters 3, and 8 • Although substantive CGT theory does not aim for generalisability, the substantive theory could be tried and evaluated for applicability to other substantive areas – Chapter 9. <p>Summary: Memo'ing (examples provided throughout the Findings Chapters), member checking (Chapter 8), and peer review (Chapter 3) confirmed the potential for the substantive theory to have practical and pragmatic utility; the iterative processes of data collection and analysis revealed the practical processes and action involved in decolonising the Westernised psychology curricula (Chapter 3); reflections on the implications for substantive theory and practice highlighted potential areas for the substantive theory to be further developed (Chapter 9).</p>

8.5 Reflexivity: Reflection on my Role as a Researcher

The successful completion of my MSc programme and thesis has positioned me as knowledgeable, if not an expert, in the field of psychology curriculum decolonisation.

Throughout my research, I critically analysed the historical impacts of colonisation,

globalisation, and internationalisation on the development and content of psychology curricula in Westernised universities. Internationalisation, as a contemporary form of coloniality of knowledge, facilitates the global distribution of Western psychology in a uniformly structured manner, emphasising specific knowledge and the tools that validate it. This process underscores the role of institutions and accreditation bodies in perpetuating and maintaining coloniality within psychology curricula worldwide, aiming to impart scientific knowledge and uphold evidence-based practice. However, the scientific methods promoted are products of historical and cultural specificities, lacking true epistemic and ontological diversity and failing to distinguish science from other forms of knowing (Santos, 2008). The quest for epistemic diversity and plurality at the centre of the decolonial debate became my motivation to focus on the institutions and structures that maintain the mono-onto-epistemic dominance of science (Western knowledge system), dictating what is good science and excluding other epistemic systems in psychology.

Considering my role as a researcher, I acquired additional skills and insights during the course of this research. Foremost among these is the valuable experience gained in writing about other HMPs who are differentially located in terms of the dominant intersecting factors that mitigate and dictate outcomes and approaches in these different spaces. Despite my background as a Black African male psychologist and lecturer with first-hand experience in teaching and developing decolonial pedagogy in a mainstream Western setting, I quickly realised that to accurately represent the diverse perspectives within the historically marginalised psychology community, I had to invest time in extensive literature review, engage in thoughtful conversations with friends and colleagues, and approach learning with an open mind. This was essential to ensure a comprehensive representation of the experiences of the entire group to the best of my ability in this thesis. It was beneficial to have the opportunity to validate my ideas and thoughts on the interpretation of concepts, expressions,

and language choices with participants and colleagues. This validation was crucial, as their feedback confirmed that my attempts accurately reflected their intended meaning and actions. Undoubtedly, my three years of teaching Psychology of Social Realities, along with the recent inclusion of Black and Cultural Psychology in my teaching responsibilities, has provided me with a deeper insight and understanding of decolonial theories and the influence of coloniality on knowledge production and dissemination in psychology. By adopting authentic learning approaches in designing and planning activities for these modules I was able to create an environment for a community of learners who openly talked about their personal experiences, enabling tacit knowledge to become explicit (Lucu & Marin, 2014).

As a lecturer and researcher, I am aware of the extensive literature and institutional policies surrounding the award gap debate. Listening to my students and participants share how their experiences have been invalidated by their White lecturers, I have gained valuable insights into how mono-epistemic psychology negatively impacts the learning outcomes of minority students. These students are often compelled to accept and reproduce colonial-racial epistemic representations of themselves as inferior in order to succeed. This enforced reproduction of the dominant worldview in assessments and research alienates historically marginalised psychologists, compelling them to become experts in a racialised epistemology (Mills, 2007) in which they are only to be seen but not heard. Completing this research, I have come to realise that a frequently overlooked aspect of the award gap debate is the congruency between epistemological and ontological access, which mediates curriculum relevance for those who engage with it. This highlights the critical need to centre diverse ways of knowing and being in psychology curricula to ensure that they are truly inclusive and relevant. Therefore, a need to identify and transform systems and institutions that constitute barriers to integrating diverse epistemological and ontological perspectives into the

psychology curriculum that may help address outcome disparities, bridge the award gap, and foster a more equitable educational environment.

Facilitating dialogue between the diverse knowledge and lived experiences student brings into the classroom space, theorising those experiences, and allowing for the co-construction of new knowledge allowed me to gain deeper insight into knowledges and experiences in my community that have been excluded in the psychology curricula and why centring these voices and experiences are important to better understand my students, their cultures, and values. This was important in understanding and analysing participants' reflections on their Westernised psychology experience. I also gained a better understanding of decolonial scholars who advocate for the creation of spaces that allow the co-construction of knowledge in an atmosphere of dialogue and mutual respect (Bell, 2018; Freire, 2005; Hooks, 2010). These ideas are useful in grounding my understanding of my role in both the construction of the research environment and the emergent knowledge.

Conducting this research prompted me to contemplate and assess my role as a psychology lecturer and an immigrant originating from a former British colony. My involvement in this research drew on my lived experiences, having resided and worked in diverse roles across three countries spanning two continents. My engagement with various diaspora groups proved valuable for establishing connections with key informants and participants, providing me with a heightened understanding of the diversity within this community. Being both a lecturer and an integral part of the diaspora community facilitated the initial establishment of trust with the different historically marginalised psychology communities selected for this research. It was up to me thereafter, to maintain that trust. For instance, in the process of adhering to the GT practice of simultaneous data collection and analysis, as outlined by Charmaz (2014), when sharing certain initial findings with participants, I took precautions to safeguard names and locations. This precaution was particularly important for locations with

a limited number of people of colour. I shared this concern with participants playing out scenarios in which anonymity might be compromised. I am grateful that they granted me permission to incorporate their comments in this research, underscoring the ethical responsibility associated with preserving confidentiality.

I have grown to value the application of CGT in decolonial and transformative research (Redman-MacLaren, 2015). CGT enabled me to explore various yet pertinent pieces of information, facilitating an understanding of the impacts, rationale, and motivation for decolonising psychology curricula. This proved beneficial for setting the background and directing data collection and analyses with those directly impacted by the experience of coloniality of knowledge in psychology. When I listened to, transcribed, and wrote about participants' reflections on racism, exclusion, internalised inferiority, and diverse colonially produced intersecting variables that constitute and produce negative outcomes for them and members of their community, this information impacted me emotionally. I halted my writing on numerous occasions, needing to navigate my emotions and share my feelings with others. Upon reflection, I have come to recognise the significance of having a support system when addressing or writing about challenging topics. On the other hand, when writing this thesis, I felt elation and pride when finding various individual and collective decolonial efforts and strategies that HMPs employed in different locations and spaces. As emphasised in the methodology section, ensuring the credibility of GT research involves the researcher acknowledging that data does not exist in isolation. Additionally, it is crucial to be mindful of how one's beliefs, values, and past experiences influence both the data and analyses. Therefore, qualitative researchers must apply reflexivity to strengthen their research process (Charmaz, 2014; May & Perry, 2013).

8.6 Chapter Summary

This chapter introduced an innovative substantive theory for decolonising psychology curricula in Westernised universities, constructed from the data in alignment with the research questions, thereby embodying the aims and objectives of the research. Additionally, it engaged in a critical reflection on existing decolonial theories within the context of decolonising psychology curricula, making a valuable contribution to the reviewed literature. The core categories of conscientisation, institutional and systemic barriers, taking transformative action, and uni-versity to pluri-versity, along with the connections between categories and subcategories, were explored. A visual depiction of the substantive theory was provided to illustrate the intricacies of the paradigm shift advocated by decoloniality. The utility of the substantive theory was evaluated to illustrate the methodological rigour employed in the research process, which culminated in the development of a substantive theory. Reflection on my role as a researcher underscored the process of learning and unlearning inherent in undertaking a complex and emotionally charged research project. The ensuing chapter will present the research findings and the implications of this substantive theory on decolonising psychology curricula in Westernised universities, offering insights into both knowledge and practice.

Chapter 9 Original Contributions and Conclusions

Decolonisation never takes place unnoticed, for it influences individuals and modifies them fundamentally. It transforms spectators crushed with their inessentiality into privileged actors, with the grandiose glare of history's floodlights upon them. It brings a natural rhythm into existence, introduced by new men, and with it a new language and a new humanity. Decolonisation is the veritable creation of new men. (Fanon, 1963, p. 36)

9.1 Introduction

This research details the application of CGT to the study of decolonising psychology curricula in Westernised universities. To the best of my knowledge, this is the first to utilise CGT to research decolonising psychology curricula in Westernised universities in five different countries. The CGT method allows for the consideration of social and political contexts and multiple perspectives, making it ideal for an in-depth study into decolonising psychology (Bhatia, 2018; Bhatia & Priya, 2021; Blanche et al., 2021) curricula in Westernised universities. The substantive theory developed from this study is one of moving from university to pluriversity. The decolonisation of psychology curricula in Westernised universities was found to involve a complex multi-layered interacting and sometimes, intersecting historical, social, institutional, political, economic, personal, and interpersonal factors that determine what is considered to be valid knowledge, how they are known, and who can know and produce them. The process of decolonising the psychology curricula in Westernised universities is both personal and collective. It starts with the individual or collective realisation of the limit situation that Eurocentrism has created in psychology knowledge which leads to a raised consciousness that motivates those whose knowledge

systems and ways of being have been excluded in Westernised psychology to engage in transformative action at multiple levels.

The originality part of this thesis comes from the lack of psychology literature that evidence the voices of historically marginalised psychologists (HMPs) in Westernised universities and institutions of practice. Originality and contribution involved the depth and insightful perspectives of HMPs on decolonising Westernised psychology curricula. The research contributes significantly by enhancing the understanding of decolonisation efforts in psychology, identifying, and labelling the institutions and systems contributing to the production and perpetuation of coloniality in psychology, and constructing a multi-dimensional and interactive substantive theory on decolonising psychology curricula within Westernised universities. This thesis also contributed to the broader intellectual discourse on decolonising psychology knowledge and practice and decolonising the university in general. Findings from this research can also serve as a framework for decolonising the psychology curriculum.

In this chapter, an overview of the aims and objectives of the research are presented. Key findings and their implications for both theory and practice are reviewed. The chapter also addresses research limitations and outlines future directions. The thesis will conclude by summarising the original contribution of this study to the expanding body of decolonial knowledge in psychology.

9.2 Summary of Aims and Objectives

This research aimed to identify ways to inform decolonising the psychology curricula in Westernised universities by exploring the lived experiences of historically marginalised psychologists (HMPs), identifying coloniality within psychology, its reproduction in

curricula, the structures that maintain it, and the transformative actions taking place to decolonise the curricula. The objectives were: to identify coloniality in psychology; how coloniality is produced and reproduced in psychology curricula in Westernised universities; the structures and systems that help maintain the production of coloniality in psychology; actions that will bring about transformations that are inclusive of the voices of historically marginalised; and ways to de-link psychology knowledge from Eurocentrism. The aims and objectives were met using CGT methods, and the resulting substantive theory has transformed the understanding of decolonising psychology curricula in Westernised universities. The substantive theory offers innovative insights into the intricacies involved in decolonising the phenomenon of coloniality in Westernised psychology curricula. It is grounded in the experience of HMPs in their roles and scholarship in Westernised universities and institutions.

9.3 Review of Findings

The findings from this research provide enhanced insights into how Historically Marginalised Psychologists (HMPs), within their roles in Westernised universities and institutions, perceive and engage in the process of decolonising curricula.

9.3.1 Question one: How can we identify coloniality in psychology?

This question is answered in chapters Four and Five. Chapter Four detailed one main category of GT in this thesis, setting the scene for what follows and detailing a process by which HMPs better understand the limited situation created by the dominant Western epistemic system. It also considered how consciousness-raising activities take root as

psychologists become undisciplined in their quest to transcend the limited situation they encounter as they realise that what they have been taught does not reflect their social realities: they cross disciplinary borders to seek self-education, to learn and unlearn internalised coloniality. Furthermore, conscientisation can develop through making sense of the contradictions they experience. Additionally, as HMPs unlearn internalised coloniality, they develop a critical consciousness and start problematising Westernised psychology.

Chapter Five answers how coloniality can be identified in psychology by considering the role of institutions and systems in the production and maintenance of coloniality in Westernised psychology. These could be through the knowledge translation barriers that deny HMPs the tools to critique and challenge Western epistemic privilege in psychology education and practice. Furthermore, the unequal matrices of power that dictate both economic and political resources that are available to developing countries that constitute the majority world constitute economic and political barriers, and funding barriers to the recovery and centring of alternative knowledges that were subjugated and denied access to mainstream psychology knowledge. Also, the concept of gatekeeping explains how colonial education was used to create an educated elite, education, and knowledge production and dissemination systems, conditioned to maintain colonial epistemic domination.

9.3.2 Question Two: How is coloniality produced and reproduced in psychology curricula in Westernised universities?

The question is also answered in Chapter Five. In Chapter Four it was noted how coloniality is produced, reproduced, and maintained through colonial institutional and systemic barriers: knowledge translation barriers, economic and political barriers, gatekeeping barriers, and funding barriers. Institutional and systemic barriers are constitutive of coloniality of power

that leads to the lack of political will to develop and enforce transformative educational policies that decentre the dominant colonial epistemic arrangements in psychology. It also explains the lack of resources available to developing countries who suffer the effect of knowledge subjugation and epistemicide to recover endogenous and Indigenous knowledge. Furthermore, the coloniality of power guarantees that the control of funding resources resides in the hands of former colonisers whose interest may not be served by the development of alternative knowledges that may challenge their dominance. The concept of knowledge translation explains how the dominant epistemology denies HMPs scholars the tools to critique Western knowledge and centre local knowledges in the understanding of psychologies. Finally, diverse methods of knowledge gatekeeping – academic journals, and colonial mindset among supervisors, constitute ways in which knowledge that is not linked to existing dominant Western knowledge is rejected and denied production and dissemination in psychology. Denying access to alternative knowledges guarantees the continuous production and reproduction of coloniality in psychology curricula.

9.3.3 Question Three: How can we identify the structures and systems that help to maintain the production of coloniality in psychology?

This question is answered in Chapters Four and Five. Chapter Four details a major category in the GT in this study, setting the scene for what follows and detailing the process by which conscientisation necessary for identifying the structures and systems that help to maintain the production of coloniality in psychology can be understood. Chapter Five outlined barriers to decolonisation systems and structures that help maintain the production of coloniality in psychology: funding barriers, economic and political barriers, knowledge gatekeeping barriers, and knowledge translation barriers. Furthermore, institutions such as the university,

accreditation bodies, and educational journals were named. Political and economic systems that do not support allocating resources needed for transformative policies and action were also identified. Finally, funding institutions and systems that privilege certain forms of knowledge over others was also identified.

9.3.4 Question Four: What actions are needed to bring about transformations that are inclusive of the voices of the historically marginalised?

The question of transformative action needed to centre the historically marginalised in psychology curricula is answered in chapter Six and Chapter Seven. Historically marginalised scholars in psychology and their allies are taking transformative actions to decolonise and centre diverse voices in psychology: centring decolonial praxis, developing decolonial frameworks, challenging and deconstructing fallacies, creating ecologies of knowledge, and effecting policy change. The latter is seen as key to ensuring the enforcement of transformative action. In chapter Seven a move from uni-versity to pluri-versity is the effective implementation of transformations that are inclusive of the voices of the historically marginalised.

9.3.5 Question Five: How can psychology de-link from Eurocentrism?

Chapter Seven answers how psychology can de-link from Eurocentrism by detailing the paradigm shift needed to move psychology from uni-versity to pluri-versity. It detailed the centring of diverse ways of knowing and being that have been excluded in psychology by the coloniality of knowledge and being that ensured the dominance of Eurocentrism in psychology. Also, the centring of diverse social realities and histories explains how context is

relevant to understanding the psychology of individuals or groups. Furthermore, the creation of space for dialogue details how dismantling unequal power matrices created by colonialism can lead to knowledge exchange and collaboration necessary to construct new knowledge that centres diverse voices. Chapter Six also details effective transformative action that supports de-linking from Eurocentrism. Effective policy change explains how political will is needed to implement transformative changes needed in psychology to delink from Eurocentrism. Creating ecologies of knowledge along with centring decolonial praxis in psychology details the environment necessary for the co-construction of knowledge from the lived experiences students and others bring.

9.4 Implication for Theory and Practice

As a starting point, it is important to define the function of GT. Charmaz and Thornberg (2020) contend that the GT method's objective is to formulate a theory that provides a conceptual comprehension of one or more fundamental issues in the studied world. This corroborates an earlier claim they made about the nature of theory (Thornberg & Charmaz, 2012 cited in Charmaz, 2014, p. 228) where they stated that “a theory states relationships between abstract concepts and may aim for either explanation or understanding”. The substantive theory of decolonising psychology curricula in Westernised universities, developed through simultaneous data collection and analysis, fulfils the standards for a GT study in terms of its novelty, credibility, resonance, and utility (Charmaz, 2014; Charmaz & Thornberg, 2020) (see also section 8. 4 for more on evaluation criteria). The credibility of the theory starts with methodological rigour that guarantees the collection of sufficient relevant data, and adherence to CGT flexible methodological guidelines (see Chapter 3) that allow the

researcher to constantly reflect on his epistemological stand, views, and beliefs and how they may influence the interpretation of data.

9.4.1 Novelty

The novelty of the substantive theory lies in the formulation of four core categories – conscientisation, institutional and systemic barriers, uni-versity to pluri-versity, and taking transformative action – along with various sub-categories, all derived from data and analysis. The substantive theory provides clarity and insight into the relationships within and between categories, addressing the how and why aspects of the theory. The constructed substantive theory demonstrates action as well as meaning and how they are connected (Charmaz & Thornberg, 2020) in the context of decolonising psychology curricula in Westernised universities with knowledge from HMPs in Westernised institutions. The interrelationships and multiple pathways offered by the constructed theory demonstrate the flexibility inherent in the substantive theory. Psychology curricula decolonisation can occur even if one or more categories are absent, as alternative pathways to decolonisation are facilitated by the relationships between and among the remaining categories.

9.4.2 Significance

The theoretical and social importance of the substantive theory lies in its confrontation of Western epistemologies, disrupting the marginalisation of knowledge not generated by or with WEIRD (Henrich et al., 2010) researchers and participants. This substantive theory is unique in that it centres the voices of those most affected by the phenomenon of coloniality and supports the call for pluriversity and non-prescriptiveness (flexibility) (Biodin et al., 2012; Mignolo & Walsh, 2018; Mignolo, 2018) in decolonial approach or the development of

decolonial theory and frameworks. The complexity, flexibility, and coherence of the constructed substantive theory as a core strength inform the understanding of curricula decoloniality in higher education as a multi-layered, multidimensional construct that is constantly shifting (Shain et al., 2021) and lends credence to the call for a paradigm shift and the deconstruction of disciplinary boundaries (Fernández et al., 2021; Fomunyan, 2017; Held, 2019; Mudaly, 2018).

This research programme reinforces the complexities of decoloniality (Mignolo & Walsh, 2018). It acknowledges that curricula decolonisation is not a condition to be achieved in a linear sense given the ever-changing nature of coloniality. HMPs' presentation of a positive outlook for decolonisation in their field as individuals and within the context of their professional roles demonstrates an acceptance of the responsibility and a willingness to take transformative action towards decolonising the curricula. The interview questions focus on the experience of decolonisation and coloniality in psychology curricula providing room for participants to frame their experience in both personal and professional contexts giving a deeper meaning to praxis (Freire, 2005) in the decolonial project.

There is a deeper understanding of the context (coloniality) that creates exclusion and subjugation of knowledge and ways of being of those who have been historically marginalised in psychology. There is also the coming together of those most affected by the context of coloniality in the co-creation of knowledge in the development of a novel substantive theory of decolonising psychology curricula. This research enhances the understanding and conceptualisation of curriculum decolonisation by offering a substantive theory within the context of HMPs, thereby contributing to the worldwide initiative to decolonise curricula.

An important contribution of this substantive theory is that practitioners, educators, and researchers at all levels can adapt the substantive theory to help de-link from the universalisation, generalisation, cognitive bias, and over-subjectification that characterise Western psychology knowledge by creating spaces that centre the voices of those they work with (Schraube & Højholt, 2019) in the development of home-grown knowledge and practice (Tuck & McKenzie, 2015). The alignment of this substantive theory to other decolonial theories such as those that focus on Indigenisation and Africanisation (Smith, 1999; Nwoye, 2015), liberation and emancipation (Martin-Baro, 1994; Lykes, 2000; Watkins & Schulman, 2008), decolonising the curriculum (Le Grange, 2016) and epistemic decolonial turn, decentring, decolonisation and decoloniality (Fernández et al., 2021; Grosfoguel, 2012; Maldonado-Torres, 2007; Mignolo, 2007) lends to its transdisciplinary applicability. Although decolonial research does not tend toward the development of concepts, frameworks, or theories that are generalisable, researchers and scholars engaged in decolonial work are advised to cross disciplinary boundaries in the search for solutions to the challenges they and their communities face (Fernández et al., 2021; Watkins & Shulman, 2008). Although this research is located in psychology, the constructed substantive theory may be adapted by decolonial scholars and researchers in other areas who choose to become undisciplined.

9.5 Limitations and Directions for Future Research

CGT employs both inductive and deductive approaches to investigate and comprehend individuals' words and actions. This methodology is especially crucial in decolonial research, offering the researcher the chance to formulate a meaningful explanation of the phenomenon under scrutiny. Utilising a CGT approach can lead to transformative research outcomes and

the generation of theories that challenge not only the systems, structures, and institutions of oppression but also epistemic coloniality (Redman-MacLearen & Mills, 2015).

As expected, various challenges emerged during the course of this research programme (see section 8.5). However, these challenges have contributed to a deeper understanding of the context within which this thesis is situated. In the following section, we will explore some of the challenges that may constitute the limitations of this research.

The overarching aim of this research is to inform the decolonisation of psychology curricula in Westernised universities by exploring the lived experiences of historically marginalised psychologists (HMPs), seeking to identify coloniality within psychology, its reproduction in curricula, the structures that maintain it, and the transformative actions being taken to decolonise these curricula. This research shifts the focus from traditional curriculum development theory and practice (Diala, 2019), which typically provides insight into curriculum content and organisation at institutional or national levels, to the ontological and epistemological challenges at the centre of the decolonial debate. It emphasises decolonial efforts towards epistemic and ontological plurality, aiming to decentre Western epistemic and ontological dominance in psychology curricula.

By concentrating on the experiences and transformative actions of HMPs, this research uncovers new perspectives that can be integrated into future curriculum development and theorising. However, this thesis did not explore the nuances of individual curriculum structure, organisation, content, or underpinning curriculum development theories. Despite this limitation, the findings offer a unique angle that enriches our understanding of how psychology curricula can evolve in different contexts, promoting a more inclusive and socially just approach to education.

While a growing body of decolonial literature underscores the central role of race in decolonial debates, this research did not directly explore the contributions of race and racism to coloniality. There is emerging evidence suggesting that race and racism mediate the formation and organisation of educational policies, institutions, systems, and methods of knowledge production in Westernised higher education (for instance, see Castell, 2017; Guthrie, 1998; Mills, 2007; Henrich et al., 2010; Stevens, 2002; Winston, 2020). Recently, Roberts and Rizzo (2020) highlighted key factors that produce and perpetuate racism. They conducted a multidisciplinary review of the literature, aiming to provide a comprehensive knowledge base rather than a narrow perspective from psychology alone. They present race and racism as central organising principles that perpetuate and sustain coloniality. Notably, well into the twentieth century, eugenicist perspectives and methodologies can be directly traced back to psychology. Eugenicist goals rooted in social Darwinism and Malthusian beliefs in overpopulation, conceptually tied to scientific racism, were found to have a direct influence on educational and social policies that shape the organisation of societies. The intersections of race, racism, and knowledge production in psychology are promising areas for further research.

Secondly, since this research primarily focused on capturing the perspectives of HMPs regarding coloniality, its qualitative nature provides depth and richness in the exploration and analysis of their experiences. However, it is important to note that the research utilised a purposive sample of 22 HMPs from five specific locations. While this approach yielded rich interview data, totalling over 44 hours of interviews, it may have limited the breadth of understanding about coloniality and decoloniality. Although the sample encompassed a variety of professional roles, genders, ranks, and years of experience, a limitation of purposive sampling is the exclusion of other perspectives, such as those of faith-based and Indigenous-based psychology practitioners who operate outside Westernised institutions.

Exploring coloniality in these alternative psychology settings could potentially reveal how these institutions have managed to remain free from colonial influences or have successfully overcome coloniality.

Thirdly, as is the case with all CGT, it is important to note that generalisations are not possible. However, this research has led to the development of a substantive theory for decolonising psychology curricula within Westernised universities, and the collected data aligns with this theory. Once the substantive theory was constructed, it was presented to decolonial research collaboratives and at a postgraduate interdisciplinary conference. In these external contexts, the substantive theory has demonstrated credibility and originality, resonating with other disciplines and proving to be of practical value. This CGT for decolonising psychology curricula in Westernised universities can now undergo testing in other disciplines such as sociology, medicine, education, and the arts. The substantive theory of decolonisation may serve as a foundation for future research.

Fourthly, the research proposal and ethical approval processes mandated by school boards for a PhD research programme have been criticised for being designed in a way that perpetuates the values and practices entrenched in the dominant culture of academia. Committing to a rigid or predetermined structure can potentially restrict the flexibility essential for CGT research, as it may hinder the researcher's ability to pursue emerging leads during data collection and analysis (Birks & Mills, 2015).

However, despite initially appearing as a limitation, this situation also presented a unique opportunity. By anchoring the research focus, it allowed for a thorough exploration of the phenomena, aligning with the academic requirements of a PhD programme. For instance, the ability to concentrate on participants from a pre-selected group and specific locations facilitated a deeper investigation into how these participants comprehended coloniality. This

level of exploration might not have been achievable if every lead and intuition derived from the data and analysis had to be pursued. Future research should look at the adoption of participatory approaches that allow inclusive decision making at all stages of the research process.

Several distinct paths for future research can be identified based on the questions that emerged during the data analysis. One intriguing finding is the conceptualisation of decolonisation as both a personal and institutional process. There is much to explore regarding how individuals in various social, political, and organisational contexts experience colonisation. Furthermore, there is a need to delve into the nuances of coloniality within higher education institutions, recognising that it can vary based on location and the unique social and political histories of these institutions.

To advance the cause of epistemic decolonisation, particularly in terms of centring ecology of knowledges in Westernised psychology curricula, it is essential to create spaces where all forms of knowledge are equally valued. Achieving this requires a profound and critical understanding of the politics of knowledge and the production of academic knowledge. This presents significant challenges demanding further research, especially considering the entrenched colonial structures within modern academia (Castells, 2017). In this research project, participants brought their own distinct ideas and beliefs, shaped by their diverse social backgrounds and histories. Future research should embrace these differences to gain a deeper understanding of how coloniality operates within diverse social arrangements and institutions.

Also, CGT for decolonising psychology curricula in Westernised universities includes categories of conscientisation, knowledge translation barriers: tools for critique, taking transformative action, and uni-versity to pluri-versity, but numerous other questions have

emerged. How does conscientisation impact decolonisation? Is conscientisation a prerequisite for decolonisation? How does conscientisation vary across roles and locations? What of those who are aware of the colonial situation in their role and location but choose not to take any transformative action? – are they similar to those colonial subjects who think that to be is to become like their colonisers (Fanon, 2008)? These are some of the questions that could direct future research.

Furthermore, there is a broad consensus in data on the need to decolonise psychology curricula. The literature suggests that colonisation impacts both the coloniser and the colonised, albeit in different ways (De Sousa Santos, 2016; Fanon, 2008; Freire, 2005; Memmi, 2003). Recognising the inherent incompleteness of all knowledge systems can serve as the foundation for fostering new relationships among the various ecologies of knowledge present in psychology classrooms and practice. As Freire (2005) emphasises, dialogue can only take place among equals. Consequently, the process of decolonisation, which entails bringing ecologies of psychology knowledge into dialogue, necessitates moving beyond acknowledging the equal validity of all knowledges to investing in the recovery, documentation, and centring of all subjugated knowledge systems. Future research should focus on documenting and centring those knowledge systems that coloniality has marginalised and relegated to the realm of superstition and folk knowledge (De Sousa Santos, 2015).

9.6 Original Contribution to Knowledge

The primary contribution this research makes to the field is the development of a framework and a substantive theory for decolonising psychology curricula in Westernised universities (see Figures 22 and 23). This substantive theory, grounded in the lived experiences of

historically marginalised psychologists (HMPs), identifies four core categories: conscientisation, institutional and systemic barriers, uni-versity to pluri-versity, and taking transformative action. These categories, along with their sub-categories, provide a comprehensive framework for understanding and addressing the coloniality embedded within psychology curricula. The substantive constructivist grounded theory of decolonising psychology curricula in Westernised universities explains the processes of reflection and action that mediates the calls and transformative actions by historically marginalised psychologists to decolonise the curricula in the spaces they occupy. This iterative process of reflection and action on coloniality in psychology curricula, grounded in the experiences of HMPs contributes to a growing body of knowledge in the field. Positioning reflection and action on coloniality in psychology curricula as individual or collective, the substantive theory demonstrates its non-prescriptive nature. Therefore, the location, experience, and role of individuals or groups of HMPs may influence the preference HMPs give to the combination of processes and actions needed to decolonise psychology curricula.

Taken together, it is location, experience, and role that inform what is reflected and acted upon in the decolonial processes. The need to decolonise psychology curricula could arise because of the challenges in applying Westernised psychology knowledge to local contexts, and the feeling of exclusion – when knowledge does not reflect the lived experiences and social realities of those who consume it. The call and action to decolonise psychology may also be informed by the realisation of the wealth of knowledge held by Indigenous knowledge holders in their communities and how those knowledges could enrich our understanding of psychology. The substantive theory of decolonising psychology curricula in Westernised universities explains diverse pathways to decoloniality grounded in the lived experiences of HMPs.

The focus of the substantive theory is thus on what the experiences of HMPs are and how they have responded in terms of the processes that inform decoloniality in the space they occupy in the Westernised psychology institution. By centring the voices of those most affected by coloniality, the substantive theory disrupts the marginalisation of non-Western knowledge systems and promotes inclusivity and relevance in psychological curricula. It asks about their experience in Westernised psychology, rather than assuming they are colonised psychology curricula victims. It highlights how the intersecting factors of race, class, gender, culture, language, and ethnicity shape individual and collective experiences within the academic environment. Locating the HMPs gives a framework to understand some key questions regarding the combination of processes and action to decolonise psychology, for example:

- What is problematic about the psychology curricula? What is most troubling about Westernised psychology knowledge (racist theories, pathologising everyday behaviours, excluding non-Western contexts and experiences)?
- When and how does coloniality manifest in psychology?
- What makes transformation challenging? What are the barriers to decolonising psychology curricula?
- What needs to be done to decolonise psychology curricula?

These questions and the insights to decolonise the psychology curricula can provide practical benefits for scholars and practitioners who wish to apply substantive theory for decolonising Westernised psychology curricula in their research and pedagogy. Substantive theory for decolonising psychology curricula's focus on the history, social, political, and economic context and what those affected are doing to transform their situation, grounds it with the principle of theories from the South (Comaroff & Comaroff, 2012). Instead of applying abstract knowledge and interventions to address local problems, CGT of decolonising

psychology curricula in Westernised universities draws on local experiences to develop a substantive theory to understand and transform coloniality in the field. CGT for decolonising psychology curricula in Westernised universities has applicability in diverse Westernised psychology sites, with the possibility that it can find relevance across disciplinary boundaries.

An additional and significant contribution the thesis provides is the importance of exploring the experience of a participant group that previously may not have been considered. This provided insight into how HMPs in different locations experience coloniality in Westernised psychology and the transformative action they are taking. Previous research, e.g., Bhatia (2018) has focused on the hegemonic domination of Western psychology knowledge exported to ex-colonies and how they are changing local ways of being. Findings from the present research suggest that HMPs are not passive consumers of Westernised psychology knowledge, they are aware of the incompleteness of all knowledge systems (De Sousa Santos, 2016), and are taking action to centre pluriversal ways (Biodin et al., 2012) of knowing in psychology that allow knowledges to complement each other. Findings also extend the results from Bhatia and Priya (2021) by detailing how participants are working to recover, document and disseminate local knowledges that has hitherto been excluded from psychology curricula.

The knowledge translation barrier is a novel finding, as this has not yet been considered in any studies of which I am aware. This finding explains how the challenges of knowledge translation may lead to a loss of meaning that impacts the effective documentation of local knowledge in colonial languages. The implication is that HMPs in Westernised universities who must publish their studies in colonial languages may not be able to provide viable alternative knowledge to challenge or critique existing Western knowledge in the field. Decolonial studies such as Cakata (2020) have highlighted the importance of language in transporting culture and communicating meaning. She points out how both a people's culture

and its meaning may be lost in translation. It may thus be important to consider the challenges knowledge translation presents to provide HMPs with the tools for critiquing the dominant Western knowledge.

The university as a site for decoloniality is another novel finding from this thesis. Participants explain how they create spaces in classrooms, seminars, and conferences for dialogue and collaboration between ecologies of knowledge. They describe the university as sites where students and lecturers with diverse lived experiences and histories bring a pull of knowledge which through decolonial praxis are encouraged to interact in a dialogical atmosphere in the process of knowledge construction. Previous studies such as (Hall et al., 2021) suggest that the university is a site for hegemonic transmission of dominant Western knowledge. Findings from this research suggest that the university can become a space for change and the promotion of counter-hegemonic discourse (Castells, 2017).

9.7 Summary of Research Rigour in this Thesis

In this thesis, rigour is upheld through a transparent and coherent account of research methods in Chapter Three. This includes a clear articulation of the foundational principles of the constructivist grounded theory method, careful consideration and critique of various methodological approaches, and an emphasis on the rationale for choosing the constructivist grounded theory approach. The chapter also outlines research aims and objectives, along with the selection of sites and populations possessing in-depth knowledge of the phenomena under research.

A participant-centred approach reinforces rigour by employing a semi-structured, one-sided conversational interview method. This approach fostered an interactive and honest atmosphere, enabling participants to authentically articulate their experiences of coloniality

and decoloniality of the psychology curricula. The participants' profiles, characterised by range and depth, significantly contribute to the research's credibility, ensuring a comprehensive exploration of diverse perspectives and enriching the overall depth of the research. Practices such as recording interview sessions and the researcher's commitment to reflexivity, guided by Alvesson and Skolberg's (2009) model, added depth to the research's credibility. This ongoing reflexive thinking process critically assesses ontological, axiological, and epistemological standpoints, ensuring transparency in the researcher's positionality, beliefs, values, and experiences. This commitment enhances the overall quality of the substantive constructivist grounded theory of decolonising psychology curricula in Westernised universities. It addresses potential biases and influences, particularly in the crucial chapters four to seven.

Chapters three through seven provide a detailed analytic procedure and examples of coding practices, including line-by-line coding, data fracturing, theoretical coding, comparative analysis, diagramming, memo writing, journaling, and category construction. This meticulous approach anchors the research findings with verbatim quotes, establishing a robust connection between the results and the collected data.

The research also demonstrates rigour through an in-depth literature review at all stages of data analysis. This integration helps align findings with existing knowledge and identify gaps in research on decolonising psychology curricula in Westernised universities, ensuring a comprehensive understanding of the research context.

Internal audit by supervision, feedback from conference presentations, peer-reviewed articles associated with this thesis and member checking provide multiple layers of academic scrutiny and validation. These processes contribute to the thesis' credibility, fidelity, and

dependability of the research findings, reflecting a steadfast commitment to rigorous research practices.

9.8 Conclusions

This thesis has achieved its aims of identifying ways to decolonise psychology curricula in Westernised universities by exploring the lived experiences of historically marginalised people in psychology. The research has produced a constructivist GT of decolonising psychology curricula in Westernised universities, enhancing our understanding of the intersection between decolonisation and psychology. Findings from this research reveal the development of a framework and a substantive theory for decolonising psychology curricula in Westernised universities. This substantive theory, grounded in the lived experiences of historically marginalised psychologists (HMPs), identifies four core categories: conscientisation, institutional and systemic barriers, uni-versity to pluri-versity, and taking transformative action. These categories, along with their sub-categories, provide a comprehensive framework for understanding and addressing the coloniality embedded within psychology curricula.

This research is significant in its novel approach to curriculum decolonisation, challenging Western epistemologies and advocating for epistemic pluralism. By centring the voices of those most affected by coloniality, the theory disrupts the marginalisation of non-Western knowledge systems and promotes inclusivity and relevance in psychological education. The constructed theory underscores the importance of context, highlighting how the intersecting factors of race, class, gender, culture, language, and ethnicity shape individual and collective experiences within the academic environment.

The limitation of this research is that it did not explore the specific details of curriculum structure, organisation, or content, nor does it engage with traditional curriculum development theories. Instead, it focuses on the broader ontological and epistemological critiques necessary for decolonising psychology curricula. The study's relevance lies in its potential to inform and transform educational practices, contributing to a more equitable and diverse academic landscape. By offering alternative pathways to decolonisation, the research encourages a paradigm shift that transcends disciplinary boundaries and fosters a more inclusive understanding of psychological phenomena.

The framework and substantive CGT proposed in this thesis contributes unique knowledge and additional perspectives to the conceptualisation of decolonisation within the psychology discipline. As a result, the thesis imparts several key messages:

- Intentional deconstruction of disciplinary boundaries is essential. Psychology should incorporate insights from other disciplines to better understand and interpret the lived experiences and social realities of historically marginalised people.
- Emphasis on the creation of spaces for ecologies of knowledge to interact and dialogue is essential. Decolonisation can only occur in an environment that equally values all knowledge systems.
- There is a need to invest in the recovery, documentation, and centring of local and Indigenous knowledges that has been excluded from psychology curricula.
- Measurable strategies should be put in place to formulate and implement policies for transforming identified institutions and systems that perpetuate coloniality within psychology curricula.

- Research is required to develop a decolonial framework that supports credible allies in various contexts.
- Psychology must acknowledge and critically examine the unequal power relations that enable the subjugation of local knowledge, the misappropriation of knowledge, and data mining from disadvantaged locations.
- Psychology must also scrutinise its pedagogical approaches that privilege particular histories and social realities. It should engage in self-examination of its own history and complicity in colonialism, apartheid, slavery, sexism, torture, and even genocide to create space for healing and reconciliation.

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Appendix

Appendix 1 Ethical Approval

Message sent on behalf of the Chair of the Schools of Business, Law and Social Sciences Research Ethics Committee

Dear Stephen

Thank you for the revised submission of your ethical application no. 2021/347 (amendment to 2021/219) to the Schools of Business, Law and Social Sciences Research Ethics Committee (BLSS REC) on 19 October 2021 requesting an ethics opinion for the project entitled: *Decolonising Psychology Curricula in The Westernised Universities: Developing Theories from The South*.

Following resubmission, we are pleased to inform you that the Chair was happy to verify that in their judgement, there were no outstanding ethical concerns and as a result, your revised application has meet with a favourable ethics opinion* through Chair's Action, with one minor recommendation:

Please amend the date on your application signature, which is currently 07/07/2012, to the date you resubmitted your application, i.e., 19/10/2021.

The favourable ethics opinion of your application is valid until **04/01/2025**. Should your project extend beyond this time then an application for an extension would need to be submitted to the BLSS REC.

Receipt of a favourable ethics opinion does not constitute permission to proceed with the research. A 'breach of integrity' would technically occur if the researcher goes ahead with the project without the correct governance approvals being in place first, which could be considered to be Research Misconduct.

REC documentation should require an explicit commitment from research teams to consider the possible impact that any changes to their research project, but in particular changes to research design and methods of data collection, have on research ethics; and, therefore, whether a follow-up ethics review of a substantial amendment is required. If researchers are unsure, they should discuss the matter with their REC Chair in the first instance.

Examples of substantial changes that would require a research ethics application for review of a substantial amendment include:

- (i) the safety or physical or mental integrity of the research participants (normally requiring amendments to information sheets, consent forms and other participant facing documents);
- (ii) the scientific value of the study (normally requiring changes to the study methods);
- (iii) the conduct or management of the study, (this might include changes in recruitment strategies, data management, or changes that might affect risk assessment);
- (iv) the quality or safety of any equipment used in the study.

We would like to wish you well in the completion of your project.

Sent on behalf of

Chair BLSS REC

Appendix 2 Research Invitation Email

Dear XXXXX,

The psychology department and the doctoral school at NTU are working to decolonise the academy.

As part of the drive to decolonise the curricula, I am conducting PhD research titled "Decolonising Psychology Curricula in Westernised Universities: Developing Theories from The South". I am attaching a recruitment notice for your information and as an invitation to participate in this study. I am also attaching a participant information sheet and consent form for further information if you choose to participate.

If you want to contribute to what we know about colonialism and coloniality in psychology curricula and how we can dismantle them, please reach out to Emeka at emeka.okoli@ntu.ac.uk.

Best Wishes

Emeka

Emeka Okoli, MSc, BSc (Hons.), MPBsS., AFHEA

Academic Associate in Psychology | PhD Researcher on Decolonising Psychology Curriculum

Nottingham Trent University | **Room 4213 | Chaucer Building** | 50 Shakespeare Street | Nottingham | NG1 4FQ.

Email: emeka.okoli@ntu.ac.uk | **Tel:** 0115 848 4757

Student visiting hours & appointments: Tuesdays and Thursdays

The banner features the NTU logo (a red shield with 'NTU' in white) on the left. To its right, the text reads 'Nottingham Trent University' in a large, dark font, with 'Psychology' in a smaller, red font below it. A thick red horizontal line separates this header from the main content. Below the line, the text 'Ranked in the top 200 in the world for psychology' is written in a large, bold, red font, with 'QS World University Ranking 2021' in a smaller, dark font underneath. At the bottom of the banner, there are three award logos: 'THE AWARDS 2020' (with '2020' in a large font), 'Outstanding Support for Students Winner' (with 'Winner' in a large font), 'University of the Year 2019' (with '2019' in a large font), and 'The Guardian University Awards'. On the far right, there is a partial logo for 'QS S RA' with a star below it.

Appendix 3 Research Information Pack

[Decolonising Psychology Curricula in Westernised Universities: Developing Theories from The South](#)

Thank you for agreeing to consider participating in this research project. Please take the time to read the information sheet carefully and discuss it with anyone you wish. If you have any questions or require any further information about the project, please do not hesitate to contact me using the details below.

What is the purpose of the study?

Recent student movements around the world - #Whyismycurriculumwhite? #Rhodesmustfall and many similar movements have drawn renewed attention to the need to delink from the Eurocentric thinking that has dominated knowledge production in the Westernised academe. This way of thinking and making sense of the world has been linked to colonialism and is extremely limited and restricted to the extent that it has been developed predominantly from a Western and Eurocentric perspective.

The consequence of this is that students and scholars in all Westernised schools of psychology are made to view themselves and others through a narrow Eurocentric worldview. This may be damaging to all and therefore, the call to decolonise the curriculum and the academy by all the student movements around the world.

The purpose of this study is to explore the lived experiences of those most affected by a colonised psychology curriculum to develop theories and frameworks that will support the decolonisation of psychology curricula in Westernised universities globally.

Who is running the study?

This study is being conducted by myself, Stephen Emeka Okoli an academic associate at Nottingham Trent University and will form part of my doctoral thesis. My project supervisors are Dr Deanne Bell, Dr Sally Andrews, and Dr Gayle Dillon (Please see the contact details below).

Why have I been chosen to take part?

You have been invited to participate in this study as I believe that your lived experience as a member of a historically marginalised group in psychology and/or psychological sciences will contribute immensely to the development of the theory(s) and frameworks that would help in decolonising the psychology curricula in Westernised universities.

Do I have to take part?

Your participation in this study is entirely voluntary.

If you do decide to take part, you will be given this information sheet to keep, and you will also be asked to sign a consent form. You only need to answer questions you feel comfortable with and you are free to pause or stop the interview at any time.

If you decide to take part, please read all the information on this sheet.

If I take part, can I withdraw later on?

You can withdraw from the study and have your data removed and destroyed up to two weeks after the interview without explanation. After two weeks of data collection, all data collected will be anonymised and used in further analysis. At this point, your contribution may not be easy to identify and remove.

If you decide to withdraw at any stage, you will not be asked to give any reason. You may withdraw by contacting me: Stephen Okoli at emeka.okoli@ntu.ac.uk, or my Director of Studies Dr Dung Jidong at dung.jidong@ntu.ac.uk

What do I need to do?

I would like you to take part in a face-to-face or online interview. An interview session is expected to last approximately an hour.

This research project will begin during the COVID-19 pandemic. This means that all government and local social distancing guidelines will be adhered to. So long as government and local social distancing measures are in place, all data will be collected electronically. During the periods of lockdowns and social distancing, all interviews will take place online, via Microsoft Teams. If lockdown and social distancing measures are lifted, interviews with local participants will take place at Nottingham Trent University or a mutually agreed upon location. Most interviews with international participants and participants from other UK universities may still take place online even after lockdown and social distancing measures are no longer in place.

Interviews will be arranged at a time convenient to you. The interview will take the format of a semi-structured interview that encourages you to talk freely about your experience as a member of a historically marginalised group in psychology or psychological services in a Westernised institution/organisation. The attached interview schedule contains a list of questions that may serve as a guide for the interview. The interview will include questions about experiences of being a historically marginalised person and experiences of being included, excluded, and/or pathologised in the theories that you studied and reproduced. For example, I will ask you questions about what it is like to be a historically marginalised student/lecturer/practitioner/researcher and your experience of the curricula and the need for it to be decolonised. I would also ask about your experience of the structures and systems that help maintain and reproduce a colonised psychology curriculum and how these barriers could be dismantled. I will also ask about decolonising the psychology curricula and your vision for the decolonised psychology curricula. The interview will be carried out by me with questions similar to the ones on the interview schedule. There will also be time to discuss issues that you feel are related that I have not asked you about.

It is also important to note that due to the nature of this study, you may be asked for a follow-up interview. This may be to help gain a deeper insight into what was discussed in the first interview or to explore new areas that have emerged as a result of the data analysis. Your further participation in a follow-up interview(s) is voluntary. You reserve the right to decline any request for further participation.

I will ask for your written permission to audio record and/or video record the interview to ensure that the information you give me is accurately recorded. If you have access to a printer, you may print, complete and sign the consent form I send to you, scan or photograph it and send it back to me via email. If you do not have access to a printer or do not wish to print off the consent form, you may complete and print your name on the electronic copy and send it back to me via my email address before the interview.

Please note that in this study, I will not ask you about experiences that may constitute neglect or a criminal or civil breach which may be a disciplinary matter. If you were to disclose any experience that constitutes neglect or breaches to criminal or civil law, I would have to report the breach to my supervisor and other relevant authorities. If you were to disclose any conduct of academic irregularity, I would have to report to my supervisor and other responsible authorities.

For more information and materials related to this research project, please visit the Decolonising Psychology Curricula in The Westernised Universities: Developing Theories from The South PhD research Teams page:

https://teams.microsoft.com/l/team/19%3aku3CH3TJYjtO0vrSfzA4zYsGem_MbQE6-

t6zJpvu7j1%40thread.tacv2/conversations?groupId=45089a1b-faa3-45b1-b056-e2c849e6e4f0&tenantId=8acbc2c5-c8ed-42c7-8169-ba438a0dbe2f

What will happen to the information I provide in this study?

The interview recording will be transcribed and analysed. This information will be used in the write-up of the research. Quotations from your interview may be used in the research write-up, publications, presentations, and/or publications. I will choose quotes that do not lead to individual identification. If any direct quotation would lead to identification, I will discuss its use beforehand with you and seek your permission to use it, indicating where it would be used.

All transcripts and audio recordings will be stored on the NTU Datastore. At the end of the study, all anonymised transcripts will be saved for ten years on NTU Datastore. All person and place-identifying features would be removed before data storage. This data will be destroyed securely after ten years unless you consent to open-access data publication (see open access option below).

All your contact information (email and telephone number) will be deleted once the project has been submitted and approved. In the case that you decide to withdraw after data collection (two weeks after data collection), both the interview data and your contact details will be removed and destroyed immediately.

Open Access Option

Psychology is moving towards open access. "By 'open access' we mean its free availability on the public internet, where ANY users can read, download, copy, distribute, print, search, or link to the full texts of articles. They can also use them for any other legal purpose, without financial, legal, or technical barriers (other than those inseparable from gaining access to the internet itself). In the consent form, you can choose whether you are letting me use your data for open access publications. This means that when the research gets published in scientific journals, anonymised transcripts of the study will be available for anyone having access to any articles on the topic published in open access journals. **Only the anonymised transcripts will be available through open access.**

How will the research team deal with confidentiality and protect my anonymity?

All interview recordings and transcripts will be uploaded and stored on a password-protected file on NTU Datastore accessible to me and my supervisors. All contact information, notes and memos relating to your interview will be stored on password-protected files that will be accessible to only me. Hard copies of research notes and memos will be kept in locked filing cabinets that are not accessible to any other persons. All audio recordings will be deleted from the recorders once the interview is over and uploaded to NTU Datastore.

Due to the possibility that you may be contacted for a follow-up interview, your contact information will be kept in a password-protected file on NTU Datastore and will be deleted after the project has been completed. Once the anonymised transcripts have been saved, the audio and/or video recordings of your interview will be destroyed.

Your name, person or place identifying information from your interview will not be used in any publication and/or presentation that may arise from this project without your permission. No unpublished opinions or information will be attributed to you unless you permit me to do so.

All data protection principles and approved research protocols will be followed in managing all aspects of the data collection and analysis process to protect all the information you provide. I will

also exercise maximum care to ensure that you cannot be identified by the way I write up my findings.

What happens to my contribution post the study?

Your anonymised transcripts will be stored on NTU Datastore for ten years. After ten years your data will be removed and destroyed unless you have consented to open access.

Are there potential risks/harm?

There are no anticipated risks or harm to your person or organisation due to your participation in this study. Your name and those of your institution will not be used in any publications without your permission.

If you experience any distress through any part of the process of conducting this study, please see the attached **debriefing letter** for sources of support.

What will happen with the results of the research?

The result will be used for my doctoral thesis. The information you have provided may be used in write-ups for academic articles for publication in journals. It may also contribute to presentations in conferences and lectures.

What are the potential benefits and how can I find out more about this project?

I hope that you find the interview and the study interesting. Your contribution will go a long way in helping develop new empirical knowledge in psychology. The information you have provided will contribute to the development of theory(s), concepts and frameworks for decolonising the psychology curricula in Westernised universities globally. Your contribution will also form part of any future publications and presentations that may arise from this research.

I will send you an electronic copy of the final report upon request. I will also be happy to share any future publications related to this study with you.

Has the study been reviewed by anyone?

The research has been reviewed and approved by the Nottingham Trent University Business, Law and Social Sciences College Research Ethics Committee. It has been designed with reference to the British Psychological Society's code of ethics.

Contacts and further information

Feel free to contact me or my supervisors:

Stephen Emeka Okoli: emeka.okoli@ntu.ac.uk

Dr. Dung Jidong: dung.jidong@ntu.ac.uk

Telephone: +44 (0) 115 84 86478

Dr Sally Andrews: sally.andrews@ntu.ac.uk

Telephone: +44 (0) 115 848 5581

Dr Gayle Dillon: gayle.dillon@ntu.ac.uk

Telephone: +44 (0) 115 848 5560

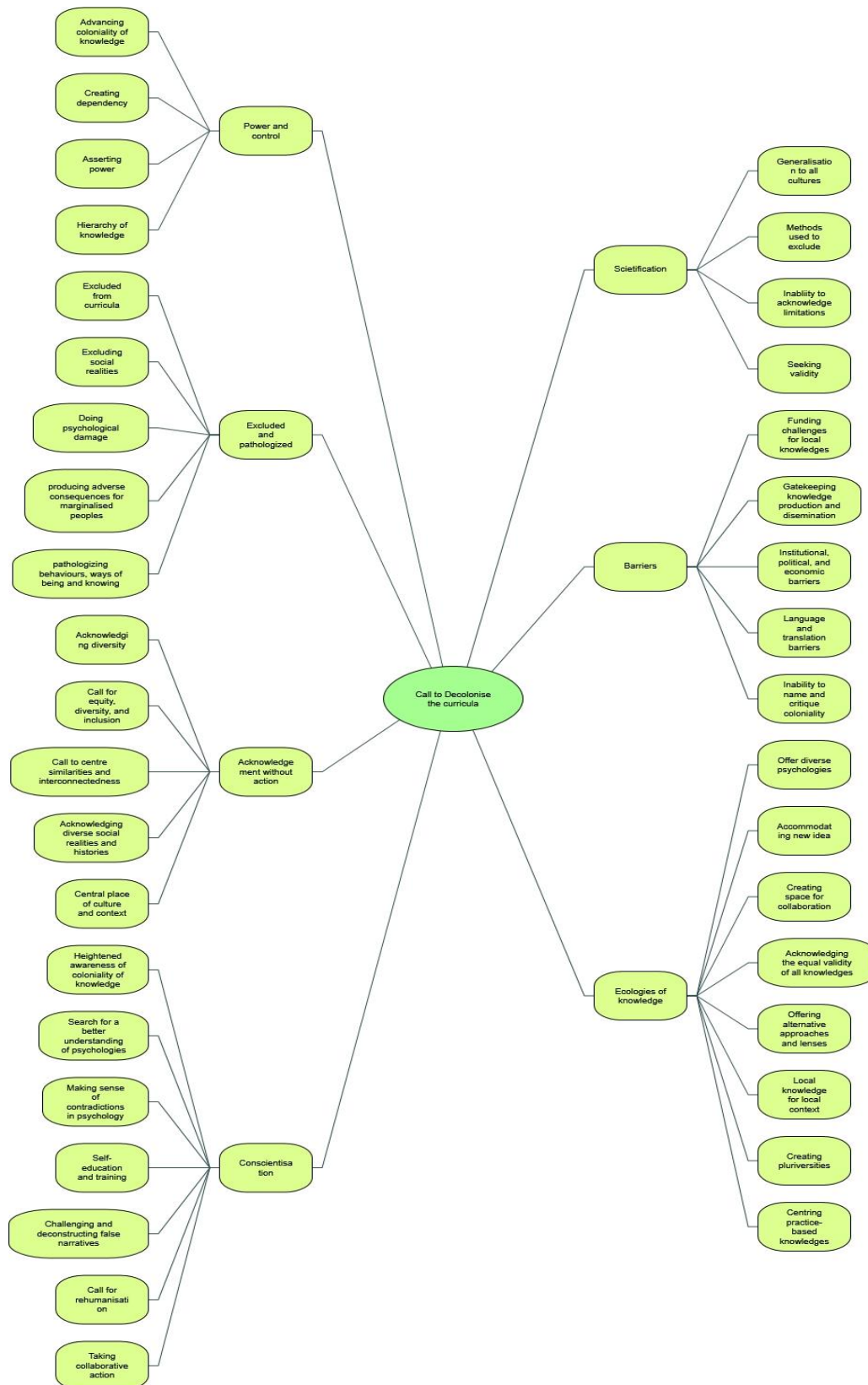
School of Social Sciences
Department of Psychology Nottingham Trent University
50 Shakespeare Street
Nottingham
NG1 4QF

If you are unsure about any part of the process, please contact me to discuss it further before the interview.

Appendix 4 Sample Transcript with Line-by-Line Coding

Passage to adulthood	happens when you're 15, but the rights of passage and what that means in one's development, in one's life, and
Right of passage and meaning	responsibility within the family and within the community. We are bringing this into the classroom, and we are
Role in family and community	teaching this to our students. This is how we are trying to disrupt the norm and how we are decolonising. But
Decolonial pedagogy	specifically, Africanising by centring African cultures and African ways of knowing and being in the world. It's
Disrupting the status quo	having to do the work in line with the institutional expectations and curriculum, but also at the same time having
Centring African cultures	navigate around like you have the professional bodies as well. We are very strategic in that we also understand the
Centring local knowledge	importance of some of us being part of the registration or professional bodies so that we can be able to have these
Ground work	conversations at that level as well. Because the students study psychology when they're done, they have to go out
Navigating expectations	work as consultants or work as practitioners of psychology and they have to be registered, they have to be licensed
Working through coloniality	So, all these things are hand in hand, if you will. It's important to look at all of them wholistically and not look at
Institutional barriers	aspect like, for example, getting registered as a hindrance for us to do the kind of work that we're doing. Say DSM
Being strategic	five yes, DSM 5 but can we really blindly apply it? Can we look at some of the diagnoses and look at some of the
Getting a foot in	ways in which some of these manifests within African cultures? And sometimes just sometimes you find that act
Starting a conversation	a person does not have a psychological disorder, but it's actually something that's linked to some African ritual a
Understanding the structures	ceremonies that people have to go through for them to be able to come to a point where they are well again. So,
Taking a holistic approach	work very closely also with traditional healers in some of the institutions like my institution at Unisa and SAFA
Critical approach	Mahato with Professor Baloye, in Limpopo Doctor Mpsanyana, Professor Saudi at Kwazulu Natal. So, some of the
Making comparisons	universities, but not all the universities. It also means we also need to make sure that we have capacity when it co
Local manifestations	to supervising students as well. And I could tell you from some of the applications or outlines that students are
Meaning making	submitting and wanting to be supervised on, we can already see, we can already see the shift happening. Student
Local rituals	being interested in African epistemology, students being interested in understanding the challenges that are happen
Creating harmony	in their communities, in society more broadly from an African perspective and saying how can we apply a psych
Traditional healers	that is relevant for African people? So yeah, that's how we are doing it in terms of practically doing it in the class
Collaborative work	but also in how we supervise students as well. And like I said, also in the beginning it's an ongoing journey, not
Creating capacity	everybody is on board. I mean you get colleagues who are like, this is how I was trained, and this is all I know, I
Shift in orientation	really interested or willing to start relearning. Because it requires you to question a lot of what you learned over
African epistemology	period of time. And it also forces you to actually go through the process of unlearning some of the things that ma
Understanding community	you're now a specialist in a particular theory and this is what you've been doing for the past 15 years. Can you re
challenges	then take a pause and say hmm, I need to rethink how I've been doing things. But yeah, but it's an ongoing
Applying African perspectives	conversation and it is a challenge that we always put to colleagues that we're working with. To say actually yes,
Questioning relevance	it's five years or 15 years if it's problematic, then you really need to take a step back and critically look at the kin
Decolonial pedagogy	work that you've been doing and maybe just reflect honestly. And if you are a practitioner therapist in terms of h
Ongoing journey	the training that you got has assisted in and enabled you to be able to help people. You know, so yeah.
Facing resistance	
Unwilling to unlearn	
Critical engagement	
Self-reflection process	
Questioning own knowledge	
production	
Taking a critical look	
Rethinking own processes	
Ongoing conversation	
Critical dialogue	
Critical self-reflection	
Learning and practice	
Enabled healing	

Appendix 5 Initial Coding and Fracturing of the Data Using NViVo12



Appendix 6 Participants' Definition/Description of Decolonisation

Decolonising psychology curricula	<p>Findings:</p> <ul style="list-style-type: none"> -A radical way of dealing with an emergency that has existed for so long -A realisation that the dominant approach is wrong, traumatising, and ineffective for historically marginalised people. -Actions to accommodate other ways of knowing, doing, and healing in psychology. -Critical analysis of power and dominance: whose knowledge is prioritised and whose knowledge is excluded. -Centring multiplicity of knowledge: acknowledging different contours of psychology -Understanding and deconstructing colonial hierarchies and power that present themselves as the normative: standards in psychology. -A reclaiming of knowledge - A critical analysis of what you teach, how you teach it, and who you are teaching. -Reclaiming how we know, how we come to know, and who we are. -Looking at ourselves from our own viewpoint, looking at ourselves through our own lens. -Acknowledging that others have their lens through which they view the world. -Equipping learners with information and knowledge that can be applied relatively easily to their lived experience -An acknowledgement that humans are inherently diverse and looking at people through their definition of self. -Going beyond psychology knowledge to institutional and systemic structures -Recognising what we are losing -Bringing fort knowledges that has been deliberately hidden -Creating space for individuals and groups to articulate themselves in their own language -Unlearning internalised coloniality -To remove boundaries that limit us from developing or adapting local solutions to resolving problems. -Creating space for the co-construction of knowledge that accounts for diverse ways of being, history, and lived experience.
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	<ul style="list-style-type: none"> -A critical analysis of the notion of neutrality and standards in psychology knowledge production and practice. -Deconstructing power relations in research and pedagogy. -Creating space for diverse ontologies, epistemologies, lived experiences, and histories to interact and collaborate in the co-construction of knowledge. -Creating spaces for unlearning and relearning in line with decolonial praxis -Living the practice -Resistance and transformative action. Supporting others to do the same.
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Appendix 7 Sample Interview Schedule

SAMPLE SEMI-STRUCTURED INTERVIEW

General conversation to make the participant comfortable:

- Thank you for taking the time to contribute to this research.
- Small talk: How has your day been?
- Introduce myself

Participant Background

General questions to encourage the participants to locate themselves in whichever way they feel comfortable.

- i. I would like to start by asking you to tell me a bit about yourself.

Prompt:

- racial or ethnic origin
- gender
- occupation - area and year of study (if a student) Role/position (if an academic/researcher/practitioner)

About decolonisation

- ii. The call to decolonise the curricula has been going on for the past 90 years. In the last 15 years student movements such as #whyismycurriculumwhite? have questioned both the university culture and the curricula. What comes to mind when you hear these calls to decolonise the curricula?

Prompt:

- Can you tell me more?
- You talked about ... why is that important to you?

About Exclusion and Domination

- iii. Historically marginalised students in psychology talked about their feeling of exclusion from the curricula and that knowledge in psychology does not reflect their social realities and lived experiences. As someone presently studying or working in psychology, how well does this statement represent your experience?

Prompt:

- Can you describe your experience?
 - You mentioned ... can you tell me more?
- iv. Culture, social, and political context are relevant to psychology, yet are not routinely considered during the development of theories, concepts, and interventions. What do you think about these issues as a lecturer/ researcher/ practitioner?

Prompt:

- Can you tell me about your culture?
- How well is your culture represented in psychology?

- v. One of the visible legacies of colonisation is scientific racism designed to advance Eugenicist ideologies. What do you think about this issue?
- vi. Psychology as a science has been dominated by Euro-American ways of producing and validating knowledge. How has this impacted the way you view yourself and others?

Prompt:

- You talked about other ways of knowing; can you tell me more?
- Are there things being done in your institution to centre other ways of knowing?

About Barriers

- vii. How can we identify the systems and structures that help produce and maintain coloniality in psychology curricula?

Prompts:

- Can you give me some names?
- Can you describe some of these systems?

Transformative Action

- viii. What actions can be taken to transform the systems and institutions/structures that help produce and maintain coloniality in the psychology curriculum?

Prompt:

- Transformative actions in your institution
- Transformative action as an individual
- ix. Psychology is critiqued as producing deficient theories and research interpretations that pathologised historically marginalised people. What is your view on this critique?

Prompt:

- Do you share in this critique and why?
- Are there specific theories and concepts you want to talk about?
- x. A decolonised psychology curriculum would mean a coming together of diverse ways of knowing (pluriversalism e.g., Ubuntu vs. Individualism). Thinking about psychology, what, in your opinion would the coming together of different ways of knowing (pluriversalism) bring to our understanding of psychologies?

Prompt:

- Can you tell me more?
- xi. What would the development of theories from the South contribute to decolonising the psychology curriculum?
- xii. Many decolonial scholars have talked about the need for a decolonial framework as a tool or reference for any decolonial work. What will a decolonial framework for psychology curricula involve?

Prompt:

- Content
- Design
- Who should produce it?
- xiii. What approaches – procedures and actions – do you believe would help psychology to delink from Eurocentrism?

Prompt:

- Local knowledge: what is stopping the documentation of local knowledge?
- xiv. What would the psychology curricula of your dreams look like?
- xv. Is there anything that we have not talked about that you think is important and relevant?

Lecturer/ practitioner Specific Questions

- xvi. Epistemic racism/ epistemicide is not an event but a system that reproduces and maintains itself. As a lecturer/ practitioner, are there systems and/or institutions that prevent the inclusion of non-white-stream knowledge in psychology?
- xvii. In your opinion, how is coloniality experienced in psychology curricula?

Example Follow-up and Focused Interview Questions

1. Participants have talked about bringing local context and culture into the classroom and their practice. Are there policies and guidelines that support the integration of local contexts, cultures, and social realities in the curriculum or practice?
2. There is this talk about transforming pedagogy and practice in psychology as participants describe their inability to use the knowledge they have acquired to support their communities. How are you now working towards ensuring that students are living and studying psychology within their social, political, and cultural contexts?
 - Indoctrination into Eurocentric ways of being.
 - Pathologising local ways of being.
 - Made to deny social realities.
3. Let us talk about resistance to decolonising the curriculum. Most institutions, especially in the former colonies, are now in the hands of Indigenous people and yet there appears to be resistance to decolonising the educational spaces and institutions in those countries. As a native of one of those former colonies (and working in such spaces) what is your experience of resistance to decolonising the curricula?
4. Participants talk about professors and administrators who want things to remain unchanged. What was your experience?

- Now that you are a professor/lecturer/supervisor, has anything changed?
 - What are you doing differently?
5. Participants have talked about problematising psychology and institutions.
- Coloniality presents itself differently in diverse spaces, and we are talking about decolonising institutions and systems, are there institutions and systems in psychology in the space that you occupy that you believe are problematic and are in need of decolonisation? Can you name those?
6. Participants have talked about psychology knowledge from historically marginalised scholars that is hidden from students. What are you doing to ensure that your students are exposed to diverse psychologies?
7. There is also this talk about barriers to documenting local knowledge. Can you tell me about your experience in documenting and disseminating local knowledge?
- Publishing
 - Funding
 - Accreditation bodies
8. Participants have also talked about ontological and epistemological challenges: Some say that it is impossible to translate certain local knowledges and retain their meaning. What is your experience with knowledge translation?
- Costs to time.
 - Ethical challenges

Follow-up Theoretical Questions

1. You talked about enacting local psychologies in the classroom. You also talked about ontological and epistemological challenges that impede knowledge translation. Could

you say more about how you have managed to overcome these barriers? Translating local cultures and practices using colonial tools.

2. Let us go back to what you just said about culture and living in the culture. That's bringing local context to psychology. Can you tell me more?
3. You talked about becoming conscious of some inadequacies in the psychology curricula and having to self-educate yourself. What made you think that you had to start taking action to educate yourself and others?
4. You also talked about Whiteness and being indoctrinated into Whiteness before you can practice Westernised psychology. Can you tell me more?
5. You talked about the institutional and systemic nature of the barriers and challenges that historically marginalised people face in psychology. The aim of decolonisation is for scholars to develop tools for critique that may name and expose these barriers so that transformative action can be taken. What are those institutional and systemic barriers that you can identify and name?
6. You also talked about actions that you are taking to transform your area of psychology. You spoke about the false stories told about minorities (Pathologising their Behaviour), and creating a decolonial atmosphere where students are free to talk about lived experiences, can you elaborate on those?
7. You also spoke about cultural sensitivity, that is, centring decolonial praxis, can you say more?
8. Moving from universalism to pluriverses. Can you elaborate on how psychology can centre all the diversities that you spoke about in the curricula?
9. Thank you. That's all the questions that I have for now. Is there anything you want to elaborate on or ask?

Appendix 8 Debrief

Debrief Form

Decolonising Psychology Curricula in The Westernised Universities: Developing Theories from The South

Thank you for participating in the *Decolonising Psychology Curricula in The Westernised Universities: Developing Theories from The South* research project. A PhD project designed to explore coloniality in Westernised psychology curricula. Its main aim is to explore the lived experiences of those most affected by a colonised psychology curriculum to develop theories and frameworks that will support the decolonisation of psychology curricula in Westernised universities.

Going forward, the recording of your interview will be transcribed. I will then analyse the interview. If quotations from your interview are used in the writeup and/or publications I will choose quotes that do not lead to individual identification. If a quotation would lead to identification, I will discuss its use with you beforehand and seek your permission to use it indicating where it would be used.

I will manage the audio and/or video recordings and transcripts that arise out of this research. I will do so in line with data protection principles and approved research protocols. Hard copies of research notes will be kept in locked filing cabinets, and electronic files will be kept on a password-protected NTU Datastore. My supervision team will be granted access to depersonalised and anonymised interview transcripts.

At the end of the study, all the transcripts will be saved for a period of ten years. The transcripts will be fully anonymized before they are saved. Once the transcripts have been uploaded and saved on NTU Datastore, the audio and/or video recordings of your interview will be destroyed, and the relevant files erased. I am confident that these precautions will ensure that no one will be able to trace your transcript back to you unless you give your permission for identifying quotations to be used.

If you are interested in reading publications arising out of this project, I will be happy to share any publicly available outputs with you. Please email me about this if you would like copies.

You are free to withdraw until your data is anonymised and therefore your contribution cannot be identified for removal. You may withdraw by contacting emeka.okoli@ntu.ac.uk. You will not be asked to give any reason if you need to withdraw your data.

If you experience distress having engaged in the interview process contacting the following resources may be helpful and supportive:

For participants from the UK:

- **The Samaritans: 116 123 (open 24/7, 365 days a year)** provides emotional support to anyone in emotional distress.
- **SANeline: 0300 304 7000** a national out-of-hours mental health helpline offering specialist emotional support, guidance and information to anyone affected by mental illness (**daily, 4.30 pm – 10.30 pm**)

For participants from Nigeria:

- **Open Counselling: 0806 210 6493/ 0809 210 6493 (open 24/7, 365 days a year)** provides emotional support to anyone in emotional distress.
- **Mental Aware Nigeria (MANI): 0809111MANI (6264)** Provides emotional support to anyone in emotional distress.

For participants from Canada:

- **Open Counselling: 1 833 456 4566 (open 24/7, 365 days a year)** provides emotional support to anyone in emotional distress.

For participants from the United States of America (USA):

- **Mental Health America: 1 800 273 TALK (8255) (open 24/7, 365 days a year)** provides emotional support to anyone in emotional distress.
- **National Alliance for Mental Illness (NAMI): 1 800 950 NAMI (6264)** Provides emotional support to anyone in emotional distress.

For participants from South Africa:

- Lifeline South Africa: 0861 322 322 (**open 24/7, 365 days a year**) provides emotional support to anyone in emotional distress.

Anxiety and Depression: 0800 567 567 (**open 24/7, 365 days a year**) provides emotional support to anyone in emotional distress.

Once again, thank you for taking the time to participate in this study. Please feel very free to contact me or my director of studies for any further information on this project, at the following address:

Principal Researcher

Stephen Okoli: emeka.okoli@ntu.ac.uk

Telephone: +44 (0) 115 848 4757

Office: Chaucer 4213

Director of Studies

Dr. Dung Jidong: dung.jidong@ntu.ac.uk

Telephone: +44 (0) 115 848 6478

Office: Chaucer 4214

School of Social Sciences

Department of Psychology Nottingham Trent University

50 Shakespeare Street

Nottingham

NG1 4QF

Appendix 9 Participant Consent Form

Consent Form

Decolonising Psychology Curricula in The Westernised Universities: Developing Theories from The South

This research project has obtained Ethical Approval from Nottingham Trent University (NTU) Nottingham, United Kingdom.

Name of Participant:

Email Address:

Please confirm that you consent to be interviewed for this project by putting a cross (X) or a tick (✓) in the appropriate box(s) and signing and dating this form.

1. I confirm that the purpose of the project has been explained to me, that I have been given information about it in writing, and that I have had the opportunity to ask questions about the research.

2. I understand that my participation is voluntary and that I am free to withdraw my participation at any time or my data within two weeks of data collection without giving any reason and without any implications for my legal rights by simply emailing Stephen Okoli at emeka.okoli@ntu.ac.uk.

Or Dr Dung Jidong: dung.jidong@ntu.ac.uk

3. I give permission for the interview to be audio-recorded by Stephen Okoli, on the understanding that the recording will be safely stored on NTU DataStore and will be destroyed once it has been transcribed.

4. I give my permission for the interview to be video recorded by Stephen Okoli, on the understanding that the recording will be safely stored on NTU DataStore and will be destroyed once it has been transcribed.

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Appendix 10 Definition of Key Terms Used in This Thesis

Term	Definition
Axiology	The study of the nature, varieties, and standards of values and value judgments, particularly within the realm of ethics.
Colonisation	An action or occurrence of colonisation; the establishment of a colony in or on a location; the assumption of control over an area and the relocation of people to inhabit it. Use in terms of the control of knowledge to denote epistemic dominance.
Coloniality	A long-standing pattern of power relations that emerged due to colonialism that defines culture, race, labour, intersubjectivity, and knowledge production.
Curricula/Curriculum	Culture, attitudes, values, and perceptions that inform a set of courses, activities, and programmes that constitute an area of specialisation.
Decoloniality	To be free from colonial status. In terms of knowledge: to be free from epistemic domination. Ability to centre all voices in knowledge production.
Epistemology	The study or theory concerning the nature and foundations of knowledge, particularly in terms of its limitations and validity.
Hegemony	The influence wielded by a dominant group, whether it be social, cultural, ideological, or economic.
Imperialism	The expansion or imposition of power, authority, or influence.
Liberation Psychology	Psychological approaches to address the consequences of oppression and promote liberation, social justice, and collective empowerment.
Ontology	A division of metaphysics focused on the nature and connections of existence; a specific theory regarding the nature of being or the types of entities that have existed.

Oppression	The unjust or cruel exercise of authority or power.
Paradigm	A philosophical and theoretical structure of a scientific school or discipline within which theories, laws, generalisations, and the experiments conducted to support them are formulated.
Paradigm Shift	A significant change is when a novel and distinct approach replaces the customary way of thinking about or executing something.
Pedagogy	The action or process of educating or of being educated.
White Supremacy	The conviction that the white race possesses an inherent superiority over other races and that white individuals should exert control over people of different races. The interlinked social, economic, and political systems that collectively empower white individuals to uphold dominance over individuals of other races.