

Audio_SA Critical Response Edited

Fri, Jun 30, 2023 11:09AM • 1:09:39

SUMMARY KEYWORDS

psychology, garth, conversation, people, community, michelle, position, activist, space, feel, knowledge, thinking, white, talking, experience, idea, monica, questions, natalie, south africa

SPEAKERS

Michelle Fine, Garth Stevens, Elizabeth Brunet, Natalie, Tiffeny Jiménez, Natalie Kivell, Monica Madyaningrum, Rejane

[Natalie] Kivell 00:00

Welcome, everybody to this episode of our podcast. We're so grateful to have you here across, I think only a few time zones on this one, but ones that are quite far away. And we're excited to be talking about what our South African partners have generated for us in the part one of this episode. So let's start with some introductions. I'm Natalie Kivell, your host, I'm a community psychology professor at Wilfrid Laurier University in Canada. And even though I am here as host, the content of this episode is very exciting to me as we think about community psychology really developing in a Canadian context. And I think our own kind of very unique decolonial turn is happening in the way that we are considering and engaging with decolonial thinking in a Canadian space. So I'm so excited to learn from all of you. I will go around the way that I see you here and welcome Michelle, Michelle Fine. We have you here. Can you do a little introduction? Tell us a little bit about yourself?

[Michelle Fine] Fine 00:55

Sure. Good morning, afternoon, evening, tomorrow, everyone. Natalie, thank you for that gorgeous setting us up. I'm really honored to be here. I'm Michelle fine. I sit in occupied territory that belongs to the Lenni Lenape. Questions of land are always interesting, curious, important to me. And maybe we can enter that as a new, a new path. I teach at the CUNY Graduate Center in critical psychology. I use she her pronouns. I'm also really honored to be on the faculty at the University of South Africa where we do some very cool exchanges. We've done one recently between incarcerated and formerly incarcerated women there and here and thinking through like the stubborn particularities of history, where there's very little in common, and yet the percussive resonances of the carceral state of racial capitalism, of patriarchy, of being yanked from your children, of being sexually threatened, assaulted by guards of being free and never free, like that. So another question for us is how did these transnational conversations provoke, animate, tickle us, make us think hard about what's so American, United States about me. The other thing that I bring here is is just incredible, faraway friendships. I've known Garth for 100 years, and Jill who was going to be with us, and we host a summer institute at the Graduate Center on critical participatory action research. I invite you all, this will be our first in person post-ish COVID event. But one year, we had some activist scholars from "The Rhodes must fall, fees must fall" struggles, and it was just so powerful, sad, gorgeous, thrilling, radically hopeful, to be together to figure

out how the jaws of structural violence affect all of us, but desires for what might be otherwise are also animated in and across place. And for me, it gives me courage to do the work I do at home, to know that we're not standing alone, because I think a lot of us in our institutions or in our state, or like to be in the United States now is to be in like the Titanic, whatever plates are shifting, right? Natalie just mentioned that trans students from Canada are scared to come to a conference in the US, like, who would have thought? But of course, so the rapid shifts of South Africa are very different in content, but the rapidity, the velocity, the fierceness of change, none of us should take for granted that the good times will survive. So it is a joy to be holding hands with you all across time zones.

[Natalie] Kivell 04:09

That's amazing. Thank you, Michelle. And though it's a story for another day, I have, I was at your critical PAR (participatory action research) Institute nearly a decade ago and one of the most pivotal moments in my life. So I'm sure listeners and transcript readers will be interested in learning about that. Because having spaces where we can get so deeply into, you know, how do we want to differently think about how we approach knowledge creation, that is a rarity. And I'm so grateful that we're bringing some of the folks who have had these, these really kind of deep and dense processes to rethink and reapproach research and knowledge construction together here today. Elizabeth, I'm gonna hand it over to you. Welcome. Thank you for joining us.

[Elizabeth Brunet] 04:47

Thank you Nathalie, very grateful to be here. I'm Elizabeth Brunet. I am from Tiohtià:ke, also known as Montreal in Quebec, Canada. I am a grad student at University of Quebec in Montreal in community psychology. So I was approached with Natalie, I got to meet her many years ago at the SCRA conference. And very informally, then it built into something else. And I was really grateful to meet these kinds of people in SCRA, sometimes I feel, even though we're a community psychology oriented, it's still very hard to find critical people within that community psychology. So I was very, very happy to be part of this project. So what I do in my program, my program, which is a little different, so because it's not, it's not solely research oriented, you have to be, you have to have a PhD to practice traditional psychology in Quebec. So I have to also have kind of like a clinical side that is not entirely imposed, but structured into the program. So it's kind of like a weird tension between the two that you're seeing that I thought it was really interesting in the episode today that I really excited to get deep in it. So my main focus is, obviously critical Psychology, but very much power dynamics oriented. I think that there's right now a little shift in the paradigms in community psychology, we used to talk a lot about empowerment, and now we're talking more about power and what it means, actually, what theory you can use to explain power and what kind and kind of like de-mystify power not just as an entity of evil, but also something that can be used for good. So that is what I'm trying to focus my research on, and hopefully the rest of my academic career. So thank you very much for having me.

[Natalie] Kivell 06:48

Welcome Elizabeth. Important context, we met on the dance floor at a conference. That's the best way to meet a new community psychologist, on the dance floor. Thank you Elizabeth. Tiffeny, over to you. Welcome. It is so nice to see your face.

[Tiffeny Jiménez] 07:02

Hey, good morning, thanks for the invite to be here. So I'm really really glad to be here. I am located, I feel like I'm still waking up this morning, I'm I'm located in Turtle Island, what is known as Midwest United States Chicagoland area. I work at the National Louis University, right on the Potawatomi lands in like right on Michigan Avenue in the city. So this is a institution that is a nonprofit, private institution, I am the co-chair of our doctoral program in community psychology, and was brought to the program to actually help develop it as critique in response to mainstream community psych. So very privileged, I felt to really be able to enact my own ideas in that space. But I think in that space right now, the kinds of things I'm working on or working now with our higher ed, higher ed leadership on developing institutional philosophy of scholarship for the institution and thinking broadly about what is knowledge, what is what is the role of a university within community and our relationship to the world and sort of really rethinking our positionality as an institution. I've been involved in projects recently called, like the Village Project, it's taken a number of years, it started out of a racial justice initiative that we had hosted a number of conferences, and I think one of our products of that work that took a number of years is an article in the global journal on embodying decolonial reality and radicalizing psychology. I think that's one we're continuing to grapple with. And so some of those themes seem to come up in the podcast. So it's kind of nice to just be connected to others that are also asking similar questions. And now we're considering, you know, how do we put all of that into practice? And I'd say, in general, my work has always been practice oriented, and that I kind of ended up in academia, but I don't quite aspire to be an academic. So that's a constant conflict I experience in this job. But I also think, even my own positionality as somebody who is, you know, historically from Mexico, ancestry from Mexico, and you know, debatable, Mexico, United States Borderlands, you know, it's, I think some of my earliest childhood leanings has been into constant resistance of what I never knew how to name. And so the professional trajectory I have is more a matter of personal just, this is where my body is taking me in the world. So right now, I'd say we're considering more like relational ethics questions and thinking about how we can work more collaboratively, locally here but also in partnership, in some ways with people around the world to do more politically, you know, thinking about how we can be part of a social movement of social change. But yeah, and so, you know, I'm linking pedagogy andragogy in classrooms that I have access to. And, you know, our curriculum is all really interdependent with local community perspectives on what's needed. And you know, our model educationally. And this institution is very flipped, and that the faculty's interests are not the primary interest, it is the student's interest. And so our students drive the inquiry. And, and so given that we're community based in the students drive the inquiry, you know, I'm kind of learning all the time, what are the real issues happening in community spaces around, particularly Chicago area, but also you know, what's going on in other places, because just in the last couple of years, we've opened up to be globally oriented in the sense that we can get students from any location in the world, we currently have a student in Cairo and another in Nova Scotia, Canada, and people just are coming to us from many places now. And so it's, it's forcing us to really understand the global environment in different ways. So I just really, really great to be part of a conversation on the topics that came up in this podcast, especially and so nice to connect with all of you.

[Natalie] 11:15

Thanks, Tiffeny. And so that's kind of our panel of critical responders here, Michelle, and Elizabeth and Tiffany. And then we also have Garth and Rejane here who so generously curated part one of this conversation, and I know that in that episode, you did some really lovely introductions, but I'd love to

hand it over to you to welcome you into the space and, and share a little bit about yourself. Or maybe even you know, what's been coming up for you since the the episode ended. And then we can launch into our dialogue. So Rejane, welcome. Thank you for being here with us today.

[Rejane] 11:49

Hi, Natalie. Hi, everyone. Yeah, so I it was, it was actually really quite inspiring for me to do the podcast, just to get the depths of people's thinking. And having it all put together in one place, it was really lovely. I'm a PhD student, and also a practitioner at heart, I did a lot of anti racism work in organizational spaces, and I've come to academia rather late in my life. And one of the reasons why I did come back to academia was because the work that we were doing in organization was so under theorized, and the theory that we're using was predominantly from the North West. And I think we have a different scenario in South Africa, where we have an oppressed majority, and a dominant minority. And I think that requires a different kind of thinking, in terms of the theory we use, and what that means in terms of activism and change, and responses to racism. So the work I do is mainly around racism and subjectivity. So racialized subjectivities. And I'm looking specifically at our last official in organizations, where quite a bit of power will experience and respond to racism, and how they do that, and what the impact is, and what this says. That's a little about me. I am not in Johannesburg unfortunately. Garth is my supervisor. So yes, I'm basically exiled and that's a good thing.

[Natalie] Kivell 13:33

That was quite the giggle. All right, Garth, last, but certainly not least, welcome. And we'd love to hear a little bit from you.

[Garth Stevens] 13:43

Thanks. Thanks, Nathalie. Hi, everybody. Wonderful to be with all of you. And maybe just to say, look, I think it's been a fantastic experience thus far for myself. And I'm not talking only about the South African session, I'm talking about the project more broadly, Natalie. And and I'll tell you why just very simply. We tend to kind of have the view that we are appreciative of multiple voices and multiple vantage points from across the globe. But it's only in the reality of the moment when you actually are part and parcel of hearing alternative vantage points and perspectives from across the world that you start to see and really appreciate that difference, that either the synergies or the points of departure when one talks about the kind of multiplicity of critical psychologies or critical community psychologies or community psychologies modes of praxis, and so on and so on and so on. And so, for me, that's really been an important anchoring point, a kind of important reminder that as much as we talk about different vantage points and appreciating those different vantage points that actually these things mean very different things sometimes, in different contexts. And sometimes they also mean the same thing. And that's, that's the kind of this kind of fluidity there and flexibility there, and it opens up an agility for thinking differently about the world and reminds us that we should be really careful of uberous and being flat footed intellectually, ideologically, you know, and so on. So that I thought I just make that point about a great project that you've initiated Natalie. So you know, thrilled to be here. Maybe just a quick thing about myself, I'm a professor of psychology at the University of the Witwatersrand, in in Johannesburg, South Africa, my enduring interests have really been studying race, essentially. And then, you know, moving into the entire area of critical race studies, thinking about race and knowledge production in psychology, in particular, and the kind of skewed patterns of knowledge production, then

thinking about race as violence and being unsatisfied with that, that kind of construct of race as simply as violence. And then thinking about critical violence studies and then making this entire loop you know, kind of community psychology, social psychology, critical psychology, critical public health back into critical kind of psychology and, and critical community psychology. So that's been quite a quite a wild ride. And I don't quite know what to say about that I use other than to perhaps say a little bit of everything of those things that I've just mentioned. And the last thing is perhaps just to say about my institutional location at the moment, I find myself in the peculiar position of initially being, I suppose, a kind of activist, scholar, activist, scholar, practitioner, scholar, activist practitioner, and then I got into institutional building positions. That's why you see this thing, I suppose, at the moment, kind of trying to figure out what the what the possibilities and limitations are of these positions, you know, because there are possibilities, but there are also limitations when, when you're trying to do this work inside very, very, kind of structured institutional environments. So let me leave it there. Great to be here. Thanks.

[Natalie] Kivell 16:55

Thanks, guys. And for our listeners, or readers, Garth's point, which was beautiful tie, which I am very much appreciating today. And we do have Monica who's joined us.

[Monica Madyaningrum] 17:05

My name is Monica, I'm joining this conversation from Indonesia. Yeah, looking forward to the discussion that we are going to have, so that's, that's a bit from me. Thank you.

[Natalie] 17:19

Thanks, Monica. So we'll get started. And I was, as you were all talking, I was, I was kind of writing down some of the questions that were coming up for you. You know, so Michelle, you talked about kind of these transnational conversations, I love that you said, you know, how does it tickle us, Garth is talking about how sometimes things mean different things. And sometimes they mean the same thing and being able to talk through that and not assume that we are all actually in fact having the same conversation. Also some things around land and recovery and so just kind of putting it out there to say like what really is a place that you would like to start in terms of diving into how Rejane and Garth so beautifully curated their their conversations, and from that starting point, we can can weave our way through some of these questions. Michelle, would you like to start us off?

[Michelle Fine] Fine 18:05

There were so many like one liners in the session that you curated, like "Malls kill us", or "rage and love, we must study rage and love" or "affect, it's everywhere", or "we're so lucky, we used to be in the margins, but now we're at the center", and I'm thinking ohm, like you're gonna get institutionalized. So I guess I wanted to start with just acknowledging how much I love listening to this and want to teach it. And I do think about the current moment where people are like, fetishizing the knowledge that's coming out of South Africa, and it's kind of like, when white boys in New Jersey started wearing their pants low, like, what is this ? And how were we diluting and? And on the other hand, you know, as a white North American, I'm torn between how to honor and when are we appropriating? And when are we Global Northalizing like rich ideas grown in particular soil. And anyway, so I want to honor the one liners, the deep thinking, I have a long list of but I won't of like amazing comments and I couldn't always follow who was saying what but the rapid they're thinking like every sentence was multi scalar that doesn't

happen in the US, like every sentence was about intimacy, social structural, transnational, you know, looking at rage, looking at love, looking at interiority, when I hear that in the US, I worry. And yet when Peace talked about it, I understood that it was a thick idea, when Florette talked about complexity, when Florette said is relevance really our issue? Like all of those questions were both thick and filled with delicious, not contradiction, but jazz, right? Like, just jazz, like, what's it mean to be relevant? And on that one, like, you know, I'm a big spokesperson for being writing with the people, of the People, by the People, alongside struggles. And yet there are moments where I feel like the university also has an obligation to name some dynamics, like Garth's work on violence, that theorizes from and alongside but isn't just being of immediate use. And that's one, I don't want to call it a contradiction, because affectively, they're sisters in my body, both commitments like I think maybe Mohammed or Kopano was talking about being in community and being of use and, and yet I heard a kind of desire, also an obligation of university these days, maybe every day, to speak some things aloud that might not come from the people, whoever the people are, like, how do we talk about white supremacy by talking to white people who are in like? So that feels like one interesting space. I also, Mohammed, I think was talking about spirituality, and rural and, like, I know how much North American white evangelical nationalist money is going into mutating and metastasizing, what constitutes spirituality and religiosity here and there. And we all saw what happened in Uganda yesterday. And you can thank my country for that. Because it's like white evangelical nationalism exported, right. And I don't mean to just turn people into puppets, but so I get a little like, let's see about what's what's local at this moment. And I think of Bulhan's work on meta coloniality. Like, it's coming through the airwaves, our kids are bringing it home. It's, it's in the toys, it's in films, it's so that's my second and I guess my third is really thinking through Garth called it agility, like what happens when we talk between, why was it so powerful to have Rhodes must fall in that summer institute like what shifted. The other night, Rachel Leibert and Teah Carlson, both from New Zealand, Aotearoa. They just got a big grant. So we did a zoom thing. It's called the Tipuna project. Watch out for it. It's on intergenerational healing, settler coloniality and critical, something park so they're bringing together the Pākehā community white Europeans, the Maori community, in New Zealand, and then a relational community of both, to deal with intergenerational healing. And Pākehā have a lot to think about with their elders. Anyway, Rachel, who was a student of mine started with saying, Michelle, we love your work on critical PAR. But really, it's a little colonial, because you only use live people as co researchers. And we're trying to bring in elders and ancestors, as co researchers, and I thought, I love this and I'm over my head, but, and then one of the Maori participants said, you know, in the relational group, I'm a little worried about my great great grandmother being in conversation with Captain James Cook, who raped and pillaged our nation. And that intervention for me, was transformative in like how I now think about who's in the room, whose knowledge are we are honoring? Is it enough to talk about those most impacted, marginalized? When we know the echoes through our bodies are generational hauntings? So if there's a generative space, Natalie, for us to end on, it's how do these transnational conversations, provoke not a, "oh my god, I have to do it that way", which is, I think the kind of grabby extractive Global North thing like oh, yeah, I'll include, but what do we learn, what gets opened? What my old friend now gone, Maxine Greene would call it an aesthetic awakening, as opposed to an anesthetic numbing. So most of the education is like anesthetic numbing, we teach people not to pay attention to injustice. But there are these aesthetic awakenings that happen between us, that open us all to be thinking through our research, what we teach, how we engage with our institutions. Garth, I'm just on the other side of that feeling like I'm not

sure I believe, even though I have for 30 years, and what's our obligation to local community struggles as well as transnational. So I'll stop there.

[Natalie] Kivell 25:33

That was both a lot. It almost made me hungry, there was a lot of like, you know, in terms of being delicious, and like, I feel like it was there's lots of really like, bite into, like, keep going on with this metaphor of being like, you know, there's something going on with the knowledge that we are engaging with today that is so integral with our bodies. And so maybe just to kind of pick one one of the pieces that you've offered here, which I think is so relevant, thinking especially and maybe I'm centering on this, because I'm coming at this as a global North scholar, as a white scholar. And so thinking about those of us in this space, that kind of hold that position, this idea of like, you called it global, Northalizing not sure it's a word, but I like it, how, how do you? Or are you? So maybe this is a question to Tiffeny, Elizabeth, or back to you, Michelle, how are you thinking about that in your own work? How are you engaging in this in a way that moves away from what you have very appropriately named this kind of fetishizing of global south knowledges or as kind of following trends or, you know, chasing buzzwords versus like, engaging with it in a way that does that, what did you call it, aesthetic awakening? Does that you know, another term I heard from you, Michelle is the kind of provocative generalizability, right, like, how do we learn from things in other spaces that open us in our own practices? And so maybe putting that back out is, are there ways that you see what you what we have in this first episode, things that you can take from what Garth and Rejane have brought to us? And how do you or could you see them reflected in your work? Or do you already see them reflected in your work? Is that a question that's answerable? I mean, it's a big, it's a big ask, but it's something I've been reflecting on, it's something my students asked all the time, how do we do this and not co-opt decolonial theory? How do we not co opt these things? How are we doing them in our everyday practice? Tiffeny, I see some nods from you. Or Elizabeth?

[Elizabeth Brunet] 27:35

First of all, Michelle, I, what I liked about what you were saying is that it felt very moving, I could feel I could feel your humanity through your the way you were describing things. I think it's part of the answer of what Natalie was asking the humanity that was also mentioned in the podcast, I am very, very white scholar, I'm privileged. And so that means I am kind of a typical scholar as well, in the sense that like I was brought up in the academic world. So I have all these privileges. But it's a strange place because you want to be closer to the humanity of the community to kind of go give away the buzzwords and not care about those. But then again, you have the obligation, the neoliberal obligation of knowing how to use those kind of words and kind of like politically, strategize to have that grant money then to help. So it's an in between, I think, position that you have constant tension with, that you always have to, it's a very privileged position. But if you want to do it properly, if you really want to have proper change, I think coming from your position, it needs to be own uncomfortable position. Always. You always have to have that tension of like, Am I doing right? Am I complying a little bit with the structure? Am I changing it slowly? Because it takes a lot of time, unfortunately, even though you want to try, it does, so do I keep changing it a little bit? And do I keep that good position, strategic position, so I can change it? And then how can I use that position to also provide the resources for the people that I work with? I have a little bit of experience working with Inuit communities in Northern Quebec, and since I am very white, every interaction that you have is - I am the French scholar so sometimes it's gonna take a little time to find

my words in English, just FYI. So yeah, every interaction is tainted by colonialism, between Inuit and me and also between other white people in the north with me. So when you meet someone you're like, you're wondering, are you a good white, a white that's gonna, you know, have have like a missionary kind of ways with within the community are going to be a missionary kind of thing. So what I what it's it's kind of also like another tension also coming from academia that's added when you go into the communities. And I think part of revoking that tension and just actually doing proper work is putting back the humanity. The person that you have in front of you is Inuk. But is also a person who has different tastes, has qualities, faults and everything and coming into them as humans and understanding the communalism that has an impact on your relationship, but also not fetishizing the fact that they're indigenous and that your white helps, going deeper into how I can use the position that I have, I can be a liaison between the resources and the community, but in a more affective way, in a more human way. That's not just using the buzzword of like, I'm working with Indigenous people. Does that make sense?

[Natalie] Kivell 31:09

I like the thread you're pulling in terms of like, our human our humaneness. Right. And I think that that gets lost and the use of buzzwords, Tiffeny, what's coming up for you around this?

[Tiffeny Jiménez] 31:21

So just thinking about what you were saying, Elizabeth, I was thinking, I was even just thinking we've had these conversations about the term Indigenous and how, how that can be somewhat essentializing that experience. And how getting away from even using that terminology is a next step, maybe, or some way of thinking about like, how do we more humanize the experiences that are labeled in such a way. And that's when that's one thing I think, is I was also thinking about, there's a lot of stuff going on here. There's a lot of topics to pick up on, I was thinking about the point of the global northalizing, was that what I was? What I hear in that idea is picking up concepts from other locations and figuring out what we do with them in our own locations. And, and so I was thinking about the use of decoloniality as a term. And, and just thinking about our processes around that. And so maybe it would be helpful to just kind of describe it and how that happened within our own community here. So we have been struggling to address racial justice, in our own spaces in the Chicagoland area and struggling with the Black and White nature of it, the binaries of a lot of that and the power embedded in those concepts here. And then I think one of our folks from our community had attended a conference in another location, it might have been in South Africa, I'm not even sure exactly. And they said, I learned about this concept of coloniality, I think it'd be really helpful. Let's see what it does. So we all picked up a reading and we, we decided we were all going to read it and figure out how it sat with us. So then we started to ask the question, how does coloniality manifest in your own life? And we started by just writing our own experiences, and then meeting and sharing those experiences. And then we would continue to do that. And we felt like it resonated, like this resonates with our experience of the world in different ways. And so our different stories manifested different, different effects through that lens. So the concept of coloniality helped us to reconnect with aspects of ourselves that had been lost, and to name something that we didn't have a name for. And so through that, another couple of years of processing together, writing and reflecting and nodding to each other and supporting each other, and the processing of all that. And then we thought, well, how, you know, what do we call this process? What do we what do we do with all of this? And then we were thinking about our own positionality in the Global North and

thinking about, well, what does it mean to be in the United States and talking about these concepts and how it relates and we thought, well, I, it helps me to understand my relationship with somebody else in another location, because I understand that my feeling around these things is, is connected to the feelings that others are having in another location. And so we are interconnected in that way. And it made me feel personally connected to a larger global community and a sense of what we are aligned on. And so anyway, so you know, we ended up calling our write up of all of this experience in the special issue we put out which is really a reflection of all of our work, just this call to ask community psychologists especially but anyone in psychology to, to think about this concept of coloniality or decoloniality and think about, well, what does it mean for you? And how does it, how does it relate to your own relationship with power and influence in your settings? And what do we need to unpack around these things? And how we how can we learn to see the darker side of modernity in our current moment? And what is the responsibility that we hold, and we thought this could be really significant for anyone in the United States, right? So, it felt important to even talk about this, just us and the United States and how we're processing this information. And this is how it's affected us. And I think just calling attention to this is our own process. And we're not expecting other people to do the same thing or process in the same way or, you know, kind of, we hope that it's going to be unique, actually in different spaces, depending on those contexts. But we thought it was important to share that whole experience. So that it didn't seem it was being appropriated in a direct way, in that sense. But I don't know, I don't know how it's perceived in other places, too. But I, I see it connecting to all of the ideas in the podcast, too. Like, there's so many questions of ethics, and, you know, the apolitical nature of community psychology historically, and how we can't do that anymore, and how it has to be grounded in the experience of the languages and the experiences of the people in the communities. And that was us and, and asking ourselves, or humanizing ourselves and, you know, really forcing ourselves to counter our own alienation. And how do we put our own selves into the work and really take hold of the political nature of the kind of questions that we're asking in the world. And so I just really enjoyed connecting to the podcast in all these ways.

[Natalie] Kivell 36:48

Thanks, Tiffeny. It's because we're creating like a whole series of these episodes, right? There's one in particular that can't remember if any of you were in that particular call. But one of the two part episodes we put together as on kind of like Indigenous Knowledges, and healing practices across different lands and spaces. And so to be listening to that conversation between folks on Turtle Island, in South Africa, on the lands in Australia, and Palestine, talking across kind of Indigenous colonization histories, and the power of kind of reclaiming knowledge, ceremony, practices, humanities, healing, and the similarities and kind of that beauty in that conversation was for me, one of that was that I really, I didn't, I didn't host that one. Ramy hosted that one. So to listen to it afterwards, we are touching on some of those topics. And so it's, it's impossible for us to parse this in and say "We're here, in this episode, we're going to talk about this thing. And then today, we're going to talk about this other thing", because they're so so deeply interconnected. And so I think that what you and Michelle and Elizabeth have kind of brought in here feel like they're touching into all of the fingers are into all of these other places, and bringing in ethics and bringing in relationality, into to what it looks like in our everyday practice. And the other thing that I'll kind of just say is like you talked about such a tangible thing, you picked up a reading, right? You picked up a thing, you read a thing with people around you, and really naming that there are always particular ways we can learn whether that's through lived experience, where maybe

we don't have the words, but our experience tells us, you know, how we move and resist. Or if we're in spaces where we are not kind of socialized in in that way, or have those subjectivities we read, we learn from others, we engage in those conversations so that we can all come into a space and start to resist and unlearn and undo. And Monica, I mean, I would love to kind of hand it over to you if you'd like to pull on some of these threads or bring in for you as you have listened to this episode from Rejane and Garth, what was coming up for you?

[Monica Madyaningrum] 38:44

Yeah, my internet connection has been really, really bad. So I'm afraid probably what I'm going to say may not, may not really well connect. So I just like to briefly share how, how I experienced this South African episode, I listened to the South African episodes from from a context where community psychology as a formal field of study has not been really part of the psychology education in Indonesia. So having or listening to the South African episode, just just give me this feeling that what we are currently dealing with or trying to do which may look like tiny or like really small step. For example, just like try to decenter, the individualistic based or microscopic types of psychology is something that may one day lead to something with bigger impacts. So that's what I learned from the South African episode, I learned about how community psychology started in South Africa. So what fascinating for me is how this is sort of similar starting point, like the discontent with the individual base microscopic kind of psychology may then evolve into contextually specific trajectories that really speak to the the socio political and historical context of each region. The, for example, every time I came across with the term of decoloniality, for example, the very first thing that comes into my mind is always this, this thought about how in my country, which was previously a colonized country, now fellow fellow citizens can extend violence to each other, based on religions, based on ethnicities, everything now, since sort of like, can be a base for violence against each other. So it's just, I always wonder, where the solidarity that was once connected us and be the power behind our collective struggle to get rid of coloniality just gone? And it's, it's like, yeah, really like coloniality of it's probably in reverse coloniality outlives colonialism or colonialism outlives coloniality. Yeah, so that's kind of thoughts that really comes into my mind while I was listening to the South African episode. So that's, that's a bit from me, everyone. Thank you.

[Natalie] Kivell 41:59

Thanks, Monica. And I think you're kind of pulling in some some interesting context, because one of the things that gets said in the episode, I can't remember Rejane, who said it, as you know, sometimes the conversation really is just Global South to Global South, right? Like, there are learnings that are not for the global north, they are not for for me, but thinking about how knowledge moves not only kind of up and down but across, across regions, across histories across previously and currently and ongoing kind of colonized and colonial spaces. And it reminds me of something that I think Chris said, but I'm sure he pulled it out of some other beautiful brain, which is, you know, if you are not being decolonial, you are being colonial, right? So like, in everything that we do, we need to be thinking about the ways that we're upholding modernity and coloniality. And all of those things, even if we say, well, that's not really what our research is, or that's not really what our practice is, how does it imbue our everyday way of thinking about relationships, knowledge, people, humanity, and each other. So thank you, Monica, for giving us I think, a very clear example of what coloniality looks like kind of after the colonizers have left, whatever that means, because that's different in every context, that colonial thinking ways of being,

ways of ways of knowing continue to exist, and the impacts continue to exist. Maybe before we kind of go back into a little more of a dialogue to parse some of this apart, I'd love to open up space for Rejane or Garth, for you as the folks who created the episode. Are there questions coming up for you, or examples or pieces that you're seeing as it's kind of connecting through the way that we engaged with or understood what you brought for us?

[Rejane] 43:43

So I mean, it was interesting, just hearing you talk, and it made me reflect on our positionality as researchers and I think that the, especially in community psychology, globally talk about ourselves as researcher, activist. And I'm wondering whether those two roles need to be interrogated more deeply. Because I think we get into trouble when we go the activists route as well. And I think of myself as an activist, I do what I do because I want to change the world that I live in. But I do want to change the world that I actually live. So I was thinking about my research. So I'm definitely middle class. And the research I do is with middle and upper middle class participants, and so I share the experience, and so the research that I'm doing on them, I feel like I'm doing on me, I'm in it. And I'm speaking about an experience that I'm having as well when I speak to the experience. So that for me, feels different than say if I imagine going to work with a community, that is not a community that I'm actually part of, I think it's going to raise a lot of things about the extent to which I engage in activism there, and how that activism is shaped. Because I think knowledge gives you a lot of power. And the way we speak is powerful. And the way we evaluate is powerful. But the communities that we work with don't even understand. But it does make us feel powerful in those communities. And all the questioning that there are, are we sensitive enough to our role in those communities, when we bring a whole new language, a whole new theorizing of the experience that they don't sometimes even understand in terms of the words, and phrases, and terminology and even just the language that we use. So those are just my initial thoughts around our positionality as researchers in relation to communities. I mean, the other thing that was interesting for me about our panel, is that all people on our panel have been part of apartheid oppression. So they have been at the receiving end of oppression. So the place from which they are talking about community psychology is a very specific place. They all have suffered racial oppression, and the violence that goes with it. And that's how they position in relation to the research and the work that they do, and what they're theorizing. So they see it as something that they're very much a part of, in any way, with a family is all part of, who the children are part of still. So that's it for me.

[Natalie] Kivell 46:38

Garth I would love to kind of hear what's what's rattling around in your brain as we as we talk through these things.

[Garth Stevens] 46:45

Thanks. Thanks, Natalie. And thanks to all of you for the kind of wonderful reflections, actually. So what struck me when I listened to the podcast, after, you know, we kind of stitched this thing together, what struck me was that you know, other than what Rejane has already indicated about the people who were there and who were participating who are their own right activists in a different way, have long histories of being at the receiving end of forms of oppression in some way or another, was that they were all talking about one thing. And they were talking about a world that is fundamentally and intentionally

unequal. And not by chance, they were fundamentally reflecting on a world that is intentionally unequal, that continues to be intentionally unequal. But they will, of course, doing that through the lens of a South African history. Yeah, and the historiography of South Africa. But I think this is a one, this is an important connecting point. Because if there is one thing that is common across the world today, and there are not many things that are common, actually, is that there is an intentional, unevenness and inequality that pervades every part of the world today. And as a consequence of that, what struck me about their input was that, there's a fundamental question that gets raised here. And that is, how well does theory, ethics and praxis travel across these different points of inequality and unevenness in the world. And it can come through in, you know what Tiffeny was saying what Elizabeth was saying, what Michelle was saying, I think there's a question here about so how do these things travel? When you talk about coloniality? Or decoloniality? How does it travel here? How does it sit when it lands in, in North America? How does it land when it lands in parts of the Pacific? Torres Strait Islanders, you know, how do they how do they receive this? Do they think about this differently? And not or not? When I think that there are differences and similarities, as I pointed out early on, you know, this this kind of idea of conversations that reveal some of these questions about how well they travel, Rejane's picked up on it now, when you're having even a local conversation, when you talk about class differences is a question about how do these things travel when you position differently in terms of class, race, gender.

[Natalie] Kivell 49:13

We lost you a little bit there Garth, maybe we'll give this another second to reset, if anyone wants to kind of pick up on this and, and I'm feeling like I'm in a funny place as host right now because I want to jump into the conversation. But I want to leave space for other people. But there are really kind of high level things coming up for me related to my research around like, who gets to theorize? This is a question I ask in my research all the time. And like, there is a very small story I would like to tell maybe while we wait for Garth's internet is being at a conference where some white folks presented a very generalizable theory, Elizabeth I feel like I maybe told you this story before. And Chris and I were in the room who's one of our other hosts on this podcast, and we were asking questions like where did this knowledge come from? Whose knowledge is this? Why are you making this theory? And that not only did they not have good answers, they didn't know how to answer the question. And so we left that with really this idea of okay, well, if theory building is really just empire building, you have to be cited. You have to be the person we go to for that knowledge now, if you're the one who writes that theory, what does it look like if we actually resist the idea that academics who are not coming from spaces of those experiences even have a right to theorize about these things? When we look at a lot of embodied or affective or relational theory, it's coming from lived experience, Black feminism, decolonial theory, right. And then and then we get into the the piece Michelle is talking about how do we not fetishize thought that are not our experiences, but kind of complicating this idea of not only who gets to create knowledge, but who gets to theorize and it is not or should not be either dead white men and or currently living white men or white folks or global North folks theorizing about things that are not grounded in our own experiences. And so it's something I think about a lot and feels so relevant to the piece Rejane said about, you know, what is researcher? What does it even mean? When we say researcher, right? Are we really just using tools of research to be activists? And if so, how do we use them differently? So okay, host hat back on, it's impossible for me to keep just the one hat on. But Garth, I see you smiling. So I think maybe that means you are back, and can kind of bring us back around to your thought about how knowledge is traveling.

[Garth Stevens] 51:24

Sorry, I've just had an unstable internet connection, even though I'm at work, I don't know what it's what's going on here. But let me just try to wrap it up quickly. And just say that, even when you having these local conversations, Rejane's pointed out, depending on your class position, all kinds of things, your positionality in general, this idea about theory, and practice, and ethics and so on is going to travel differently and land differently. When you having the conversation internationally and transnational is even more complicated. When the term globalization was first became prominent in the academy, for example, we all thought about this as the moment that we could deal with the kind of fractured disparate nature of the world and that globalization was the terrible thing on the one hand, because it really kind of it made the world the same. And on the other hand, we thought well, through possibilities, you know, we started to use words like cosmopolitanism, and global citizenship and so on, which was great. And then, of course, you had this kind of parochial nationalist backlash against globalization you saw it in parts of North America, saw it in parts of Western Europe, in particular. But beyond that, too. I mean, I think I think what you do see now is an opportunity for appreciating that it's neither one nor the other, but that there are a multiplicity of vantage points, when you have any kind of transnational conversation like this, that they mean different things in different contexts, that sometimes you can find synergies and similarities, but you really do have to kind of think about the way that all of these things travel differently in the in the kinds of contexts that they are, that they are found, that they are practiced, that they land, etcetera. You know, it's a kind of deterritorialization of knowledge. And by that I'm really talking about the idea that knowledge is not something that sits only in one place, it is constantly moving, it's dynamic, and it will be appropriated. And so you have to accept that is, on the one hand, a deterritorialization of that knowledge. But at the same time that if you really wanting to evaluate it, that you have to kind of think about it in the kind of contextual specificity of which it's being deployed at that given moment in time. So that was really important of the podcast, not only from the people that we had had in the podcast, but also just listening to all of you, you know, and I mean, I can give other examples of this. But, you know, let me keep quiet for now.

[Natalie] Kivell 53:52

Thanks, guys, I'm glad that your audio came back on. And I'm looking at the time and thinking, you know, so grateful that we're going to hopefully continue this podcast into multiple seasons, because we will never fit all the things that we want into these wonderful spaces together. But kind of coming down to as we close, if there was a piece of you know, what, how what we have created here that you you know, or you feel you want to take with you and and bring into a particular place or space in your work right now. Is there something that you could kind of help our listeners walk through? Like we stayed in a lot of big, beautiful, rich pieces, how can listeners kind of ground this in "Okay, how do I play around with some of this in a way that connects with the ethical stuff we're talking about and connects with that kind of transnational movement of knowledge that we're talking about" that can just route it, seat it a little bit for folks.

[Michelle Fine] Fine 54:49

I can offer two quick dystopic thoughts and one, I want to pick up on Monica's point and worry that she's saying something that travels beyond Indonesia, which is when the authoritarian or colonial regime lifts, people eat each other. And I was struck in the volume how many people insisted on

deploying kind of decolonial feminism to talk about eating each other and at home, and how every fault line of local difference power, then metastasizes into another contact point for tension and violence. And I want the dystopic thought is this idea travels. We now know it. And so how do we, you know, when Milosevic when Soviet Union you like all these, when it lifts, and we eat each other, it feels like the creepiest of social psychology, you know, that I resist? You know, I'm much more interested in solidarity spaces and radical spaces where people yearn for. But we've seen that and so I don't, I don't want to lose that idea that Monica introduced and that we should now anticipate that when we're going to tear down in our activist struggles, authoritarian regimes, there are dynamics beneath that. Crossgroup cannibalism, and gender cannibal. Anyway, so that's dystopic number one. Dystopic number two is another thing we know, across sites is that the affect of revenge, rage, hatred is contagious. We're just seeing it in this country. We're seeing it transnationally and I went to a horrible conference of right wing youth, the largest one in US, Turning Point USA, just because I wanted to like immerse myself, it was a very bad idea. I don't recommend it. But there were 10,000 kids there and they weren't all white. And the yearning to belong by hating, it was the trans object that was the object of hatred, as well as people of color, immigrants, but not so much because many of the people there were white working class, rich white. Anyway, and I was really taken by pieces commitment to tracking affect. And we now know that as psychologists that the affect of rage and revenge is mobilizing. And we've had an unnatural experiment here in this country. We've just put a leader in place and he lifted the rocks, and yes, it was always there. But he just lifted the rocks. And so here's my slightly tinier, on every project that we start, and I was very taken with Elizabeth and Tiffeny, your comments on processes, not like policies where you check off okay, I'm privileged. Okay, we read the decoloniality like, you know, Garth, when you're changing policy. It's not a noun. It's a praxis. It's an ongoing, it's reflexive. Every time I've been involved with the struggle that wins, which is not that often, they turn it into a noun. And like a thing. You know, Chicago school reform was a dynamic, amazing, activist, participatory self read, and then they turned it into Ask the parents what they- anyway. So I love that you were both introducing like processes of collective accountability, and entanglements, not just complicities, but loving entanglement. And for every project, Natalie, you probably remember this, when we start a project with the critical part proud, we start with letters of accountability, to whom is your work accountable, like who lives in your heart, where it matters. So when we're in prison, it's often women in prison and their kids and communities impacted. We've recently and it starts with simply you know, think about to whom is your work accountable, it could be your younger self, it could be a child who's died, it could be an elder, a spirit, a neighborhood, increasingly, a river, a mountain, a language, you know, if you're working with Native communities in a language that's disappearing, and just "dear so and so I think of you often then I want you to know", it's a gorgeous opening praxis that shifts the room because we're usually working with very differently positioned people, women in prison, those of us who may get whatever, but all of our spider webs of connection emerge in that everybody is yearning for the dead grandmother. Everybody is sad about a child they know they couldn't reach as a teacher. But recently we've also been writing like letters of like thinking about audience and I was very taken Tiffeny when you said, I don't know how, where this goes, you know, and I downloaded your piece but like, I don't know how it travels where it lands. But maybe we need to be more, not you, me more intentional about "Dear audience, dear upstate white lawmaker who loves imprisoning people, here's what I need you to understand from this work". Not just dear women who are locked up and your children but, and to realize we need to speak in multiple dialects because we're working against different logics at the anyway. I have just found this, like it makes me cry every time we do it. Because

this question of to whom we're accountable, you know, Rejane, you know, I want to take back the researcher as lover of community and movements rather than extractor, I want to see us as a resource with some privilege, like I'm at a public university I have an obligation to do this work. And these letters of accountability, just bring everyone into the room. And it's usually when I say who wants to read, it's usually those like, formerly incarcerated black men will say, I'll go first. It's just it's a different kind of invitation even into radically transformed academic spaces. So I'll leave you with that beautiful image. But I'm a little worried about Monica's story. Thanks.

[Natalie] Kivell 1:01:36

Thanks, Michelle. Who would like to kind of hop in here next and share some of these tangible, tangible pieces?

[Elizabeth Brunet] 1:01:44

I like to add some things. Again, Michelle, very moving. I love the way you build knowledge through stories. And I think that's part of our work as scholar activist. Rejane, I am, I'm going to take that idea of always being an activist first, I think it was very inspiring. I think the processes that Tiffeny and I were mentioning, is the fact that it's there is knowledge, not necessarily creating knowledge, but giving the space for other knowledges, other dialogues. And again, I really like to see the position that we are in as scholars as liaisons because of the way we are, because how we chose why, differs for everyone, but we have this position. And I think using that position properly for the good of knowledge is removing the ego, which is very hard to do, but doing things because it makes sense. Because we are passionate about that justice, passionate about making sure that the resources are put for other people. And that means taking a step back for being the first author, taking a step back and like being the star and how giving the space in conferences to someone who you know, is a co researcher instead of us. And I mean co researcher is someone within the community that we are working with. But it is so hard because having that keeping that position requires us to be a little selfish. So it's kind of counter-intuitive to always try to not take that space but having to take that space. And I think removing that complexity is also working with other people from other fields within psychology, within sociology, political science, to kind of change that paradigm as well of how we view universities because us 10 people that want to try to like remove that contingency of being very selfish in academia, it's almost impossible. Whereas if we remove within the financing from the university, if we get involved in those structures, and make sure that it's more about communal work, and how we create how university shares knowledge, creates knowledge in better ways, then I think this is a way that we get to make proper changes, proper good changes, where equality equity is more in front and addresses those kind of, and that kind of rage that Michelle was talking about, that humanity and I was taking, talked about within the podcast, it seems impossible, but the more and more I meet scholars, researchers, people that are outside academia as well, who refuse that system. I feel like slowly things are happening to make sure that it's a better space for knowledge.

[Natalie] Kivell 1:05:06

Anyone else have any final closing thoughts as we we come to the end of this beautiful conversation. Monica, Tiffeny?

[Monica] Madyaningrum 1:05:13

Thank you. Thank you, Elizabeth. Also, thank Thank you, Michelle. Great to be to be reconnected. For me this this conversation is, I experienced this conversation as a sort of reminder about the need to continuously interrogate my own and perhaps our, I think, as scholars, as activists. It's about having awareness of our will to improve where it comes from, and what may come, what may come with it. So yeah, I think that's, that's the one thing that I like to highlight from this conversation. Thank you.

[Natalie] Kivell 1:06:00

Thanks, Monica. I also just realized that it must be what 10:30 at night there for you right now?

[Monica Madyaningrum] 1:06:06

Yep. 9:30.

[Natalie] Kivell 1:06:09

Oh, we must have had a time change, we're usually 12 hours apart. So yeah, I feel like you must get the I don't know, gold star trophy for staying up so late to join us for this conversation. So thank you. TiffEny, did you want to kind of hop in here for one last comment ?

[Tiffeny Jiménez] 1:06:24

Just one last thought I, there's just so much here. But you know, all of this is I've never really said this out loud. But I'm gonna stumble through this thought I, you know, I think quite often, you know, my first generation of my family to go on to higher education in this way. And to get a doctorate degree and to even be that person in this kind of a position, I think makes me see it a little differently, possibly, but I'm constantly interrogating my own place in this position and this degree holding position. And what does it mean that someone like me is in this position? And I'm constantly in critique of the job of this and being in an academia and what is higher education? And, you know, and I hear that in the this historiography of what's happening with folks thinking about these questions in South Africa, and so I relate so much to all those comments that they made. And I think more than ever, I just, I'm always wondering, is this the right space for me to be working in? Is this the right place to be doing these kinds of things? And then, you know, what does it mean that I am in these positions, you know, that I have the ear of the provost, or that I have the contacts to the money and the resources for scholarships and fellowships, and that we're making decisions about the future of philosophy of scholarship at this institution? You know, and I don't know, should I even be doing this? You know, should we be replicating this more? Should you know, is it just going to get commodified into the neoliberal capitalist agenda and continue to catastrophize in other ways, right. And so how much am I replicating the harm that's already been done? And so just this interrogation of the practice of academics? And you know, you talked about that authorship Natalie issue and constantly thinking, why do we need to put our name on everything? And we struggled with that, even with the special issue? Like we did it, we actively did it, but yet we still struggled with do we put our names on it, or we create some collective identity that makes more sense or something? And yeah, I don't know. These are just entanglements, I suppose. But um, questions, I think, you know, we have to ask, right, like, what, you know, what are we doing? And how are we leaving it for the next generation? Anyway, that's where I'm at. But thank you, all of you.

[Natalie] 1:08:50

Thanks Tiffeny. And I want to name for the the listeners that everyone was nodding, like there were smiles and nods like yes. Are we in the right place? Are we doing this from the right position? Should it be a, I mean, I don't think there was a moment in this hour and a half together that everyone was kind of actively nodding. So I'm gonna wrap us up. I feel like we could explore this together for so much longer as the beauty of these episodes is hopefully we are opening those, you know, for Michelle's words, these awakenings, these openings for listeners to engage and go on to continue to have these conversations with each other in the spaces that they are in and think about that process of how does knowledge and theory and conversation kind of moves between and through us. And just thank you all for spending time with us morning, afternoon and evening today, on this call.