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SPEAKERS

Jony E. Yulianto, Chris, Dicky Pelupessy, Monica Madyaningrum

[Chris] 00:00

All right, well, it was really great to have Monica, Dicky, and Jony, who will shortly introduce themselves, who's participating in our podcast series, then. It's amazing to have colleagues from Indonesia, developing and participating in the creation of community, community psychologies. And so this is part of our effort to bring knowledges from different places up into the foreground, and to bring them into conversation with what I guess mainstream community psychology who have such a thing. So Monica, Dicky, and Jony have put forth a structure for us. And they're going to talk about promoting historically, especially politically engaged research and practice to challenge the alienating and patronizing trends in the Indonesian psychology. So some really interesting ideas and concepts already in this in just that. So, by way of setting the scene, and introducing yourself, can I just ask you, Monica, Dicky, and Jony to introduce yourself, your role, and also say a little bit about the work that you do in Indonesia?

[Monica Madyaningrum] 01:19

Okay, thank you, Chris. Thank you, Roshani. And it's really great to have this space to hold the conversation. I think what we'd like to share today is really just to chat about our journey so far, as an early career researcher, early career scholars, engaging in the area of critical community psychology. What we really like to highlight today probably is about what does it mean to engage in this discussion about critical community psychology in the Indonesian context. So just a bit introduction to start with. My name is Monica Madyaningrum, I'm a senior lecturer at the Faculty of psychology Sanata Dharma University. It is located into Jakarta province, right in the middle of Java Island in Indonesia. My research and practice have been in the areas of community participation, mainly in the area of disability activism, Disability Studies and emancipatory methodologies. So I think that's a brief introduction to start with. Probably Dicky would like to continue. Dicky, please?

[Dicky Pelupessy] 02:43

Yes. Thank you, Monica for starting off. Thank you, Chris, for bringing us to the space. Yeah, my name is Dicky Pelupessy. I'm from Jakarta, Jakarta is currently still the capital, even though we already have the new capital. But you know, I think Jakarta is still the capital of the country. And I teach at the Faculty of Psychology at Universitas Indonesia. So the university basically located in Jakarta, in the capital, yeah, it carries, you know, the name of of the country, university of Indonesia. I'm teaching psychology, teaching community psychology for undergrad students and also graduate students. Besides teaching, right now, currently, I'm holding a position as Vice Dean for education, research and student affairs. Beside besides that, basically my teaching my research, my my activities outside the university campus is related or focusing on humanitarian aid, humanitarian affairs in the country, and related to disasters or crisis, emergencies, things like that. And, yeah, also, what I've been doing for quite some time is, together with my students, together with other scholars, also doing some social intervention for various social issues, social problems in the country. I think that's a little bit about myself. I'm heading over to Jony. Please Jony.

[Jony E. Yulianto] 04:53

Thank you, Dicky, and Monica. And also thank you Chris for bringing us, three of us. I'm Jony Yulianto. Maybe I'm the youngest here among three of us. I am a lecturer in the School of Psychology at Universitas Ciputra in Surabaya. So, as you may notice, that it is located in Surabaya, which is the capital city of the East Java province. So my location is in the East Java, Monica's location is in the Central Java and Dicky's location is the west part of Java. So, we are coming from different parts of Java actually. And here I teach undergraduate papers such as social psychology and qualitative research methodology. And I just earned my PhD in 2022, from Massey University in New Zealand. And my thesis is looking at everyday interacting marriages in Indonesia, I have been working with Javanese and Chinese Indonesian communities since 2012. And that's how we connect together with my fellow community psychology. Like Dicky and Monica. Yeah, thank you very much.

[Chris] 06:26

Okay, so Monica, this, we're going to talk a little bit about psychology, the context and also then about community psychology. So it would be really good if we can get a sense that I think maybe it's Dicky going to speak to this topic, just to get a sense of psychology in Indonesia, and then maybe specifically about what what is that's drawn you to community psychology? And what do you want it to do in the Indonesian context?

[Monica Madyaningrum] 06:55

Okay. I think, really, because later on, I think Dicky will be talking about this a bit more that community psychology is really a reaction to the mainstream psychology. So probably, it's better to start our conversation by describing briefly how psychology in general looks like in the Indonesian colonies. And given the limited time that we have, of course, what I would be

describing is really a selective account. I will be focusing on factors that are particularly relevant to our conversation, which is about doing critical community psychology in the Indonesian context. So if we talking about psychology as a formal discipline, then we could say that psychology in Indonesia is relatively young discipline. The first department of psychology was established in 1916. At the University of Indonesia, which is the oldest university, the University where Dicky works, if I'm not mistaken, it was established in 1947. Is that right Dicky? Just like two years after Indonesia gain its independence after centuries of colonization. So, historically, psychology in Indonesia, was rooted in medical schools and that is why it is common here. Even up until now, for common people to perceive that psychology as a discipline is mainly dealing with mental health issues. Also, in its early developments, the first Indonesian psychology scholars generally had their postgraduate education in the United States. And this also become a significant factor shaping the directions of how psychology as a discipline has evolved in this country. Of course, there are other various and complex factors shaping the common features of Indonesian psychology and its current development. But I would say that these two factors, which are the medical roots and the influence of US psychology. Just to give a quick example, up until now, majority of the textbooks used to teach psychology in Indonesian universities have been mainly American textbooks. So given this context, I would say that these two factors have had significant roles in shaping how Indonesian psychology and its current development are predominantly characterized with its focus on individual based and deficits oriented types of research or intervention. So majority of psychological research has been mainly looking at the roles of intra psychic or dyadic factors in explaining one's behavior or situation. And the subject matters are generally approached in socially and politically disconnected perspectives. So within such an atmosphere, the pipes of psychological Praxis developed in the country or mainly what in community psychology literature, generally described as the expert centered and victim blaming pipe of practice. So I think that's a bit about psychology in Indonesia, just to give a background setting of how interest in Community Psychology has started to emerge as sort of a reaction or counteractions to that, the predominant feature.

[Chris] 11:12

Yeah, that's interesting is also a discipline, I guess, that started in the 60s. And I guess the US influence is interesting. With any links to, I mean, in Australia, obviously, we've got a very strong British influence were there any influence from that former colonizing power there, or was it mostly a US importation really?

[Monica Madyaningrum] 11:38

I can go, but Dicky would you like to?

[Chris] 11:41

Thinking about that as a question, because I think the history of psychology and I guess, the way in which has been exported is, yeah, and I think even the turn to cross cultural and cultural

psychology that comes out of the 60s and 70s, I think, as let's go and see what these things look like in other parts of the world, as a as a particularly US sort of endeavor is an interesting sort of proposition as well.

[Monica Madyaningrum] 12:05

Yeah, I think it's because the political contexts in the 1960s really had a role in this development, because in 19, I think in 19, in the mid of 1916, during the I think the Global context was the Cold War, Cold War. And really the regions around the world sort of divided within those supporting the communities fight and those supporting the American and allies, and the historical rupture in the Indonesia resulted in the Indonesian being on the sides of the American and the allies. And by the mid of 1960, Indonesia was really almost in the bankruptcy. And so it was really dependent on foreign aid. And at the time, United States through US aid agency really had strong influence in scholarships for Emerging Scholars, including in the field of psychology. So that's a bit of the.

[Chris] 13:22

Yeah. So thanks, thank you for that Monica. Dicky, did you want to tell us a little bit about what this thing community psychology is like, in Indonesia, at this moment? Where we've come from?

[Dicky Pelupessy] 13:37

Yeah, thanks, Chris. I first I think Monica have given us you know, a larger portrait, and the background. What happens in Indonesia with, you know, development of psychology. I would say that community psych is, you know, first of all, it's not really formalize, I mean, institutionalized in terms of, you know, as a matter of fact, we don't have any association under the Indonesian Psychological Association, name or carries name, community site. We don't have it yet, now. So I think that's, that's, you know, give us what happens that, you know. Then, as Monica said that, you know, the way we develop our interests, you know, in community psych is basically through our lens, you know, seeing how psychology develops in Indonesia. That is very much US centric or Western centric that needs alternatives, that needs, you know, other voices, other than the mainstream. And also looking at things more carefully, more critically. So, in that sense, that's how, you know, community psych developed Indonesia, and I think it is not yet in the states of, of flourishing, it is not yet in the states of, you know, fast developing, and I would say that it is still, very few of us, who really, like who we're really passionate about community psych. Because you, you know, I think one thing that community psychology is offering is values and values, doing things critically, looking at things critically. And then being flexible, being sensitive to things happens outside the intra psychic mechanism and processes. So, that's, that's what happened with psychology, and then you know, we are still like, trying to make it progressing. But, yeah, unfortunately, you know, the influence, the mainstream influence in many higher education institution, Indonesia, such as the colleges are faculties of psychology is very much, you know, what we see as the mainstream psychology right now. And yeah, we are, basically, still thriving, struggling how to spill, the, you know, the awareness to be critical about

things, about how science, how knowledge are operating inside and outside the higher education institution. So as you can see, three of us, me, Jony and Monica, are building an alliance, because we think we need to, you know, strengthen our voices, to strengthen our effort to make community psych, to be heard, not to be heard, actually, yeah, to be to be practiced by more, you know, psychology graduates in Indonesia. I think that's, that's what I can say a little bit about what happens with community psychology in the context of our country in Indonesia.

[Chris] 18:07

Thank you. Did Jony have any reflections for this time, also?

[Jony E. Yulianto] 18:16

Yeah. I agree with Dicky that we are still growing, but it is good to see how now there are many people who are interested in doing community psychology. Even when we came from different traditions, if I can see maybe some of the newly graduated ESD coming from other countries, for example, starting to build up community psychology probably with a different approach. But for us, it is heartwarming to see how community psychology is growing in Indonesia and we are looking forward to collaborating with with them all.

[Chris] 19:05

So what do you think? What do you think, is driving some of the interest? I know, I think when I was there, there were one or two students I met in Indonesia that I ended up meeting in one of Isaac Prilleltensky's class, for example, were interested in community psychology. So I know that it's still small but I mean, obviously there's maybe sort of a desire amongst people for this I mean, how are you thinking about that?

[Jony E. Yulianto] 19:35

Yeah, for me personally, that's a good sign for us that community psychology is growing. Because for me personally, as an early academics when I reflect on what it means to be an early academic in Indonesia our discipline is safely shaped by a compartmentalization of, of psychology that is influenced by the US education. So that's why doing community psychology, gives us more energy to do that.

[Monica Madyaningrum] 20:22

I think like, like what Dicky said, community psychology as a formal field of study really, probably is really in its infancy stage. But I think, because probably like Dicky, and myself, especially for Dicky probably long before he in, in his current position as the vice-dean, probably most of his time was in the field. So, one of our foot stand in the university, but the other foot actually standing in the field in our own area of practice, with our own area of community organization. So even the community psychology as a discipline is really still in its developing stage. But through our field works, we found that community psychology values and principles have been,

have been really in operation through various grassroots initiatives, and generally occur outside the field of university usually. And usually, it operate in non government organizations or community led initiative. And I think, through that experience, that we find a sense of discontent, when we will be back at the university. And I think that's what probably also become the experiences of the other scholars, the other young scholars, because they found, they found something that really struck difference between what we learn at the university and what we actually experience in the field. So I think that, that sense of discontent, really, that starts sparks, the process of questioning, and I think we need a different way of doing psychology, because what we learn in this LP doesn't really resonate, what we actually experience in the field. So.

[Chris] 22:46

Yeah,

[Dicky Pelupessy] 22:46

If I may add a little bit, Chris, that, you know, I think this is based on my personal experience, when, you know, I've been working a lot with directly with communities, you know, in the community setting, I, I could feel I can feel that, you know, what had been given what had been given to me when I was, you know, when I was a student is, you know, something like, as Monica described, disconnected, you know. Things about power was not, was not taught in the classroom, things about culture was very limited, you know, described and taught in the classroom settings. And, we know that when we really go out and see the community and interact with them, those things exist, and those things are operational, but those things unfortunately, we're not taught when I was a student. So a thing that's, you know, something that like, move or awaken me probably also Monica also Jony that, you know, when you really go out. And, you know, see and interact with communities, there are things that are really, you know, functional and operational. But unfortunately, those things are not really highlighted when we study psychology, the Western, the US centric psychology.

[Chris] 24:32

I think they're really interesting and important observations. I think, I guess the notion of culture, I think power at the end community, I think there are three really broad sorts of concepts, but the fact that when we go or in the university, they're not, we're not actually geared towards contextualized or context based understandings of people but I guess so there's things there in terms of the language that you've used. And I think the role of the university, and how university can actually be disconnected from society, I guess in some, or how a discipline can be disconnected from a society like that I get the sense of. So maybe, and like you said before you, you, you three, and there's probably others who are in alliance imagining and creating a community psychology or critical community psychology. So I wonder if you can tell us a little bit more about about what you are doing and how your own experiences in the field is shaping your visions for community psychology?

[Monica Madyaningrum] 25:43

So, yeah. I think if I may throw, throwing mainly on my involvement in disability activism in Indonesia, I would say that doing critical community psychology in this country is about cultivating more historically and politically situated knowledge and practice. Because given the context that we described earlier, it is a kind of counter action against the hegemonic, alienating and microscopic approaches to psychology which have been become the the mainstream model of doing psychology in the Indonesian context. So for example, in the context of disability issues in Indonesia, psychological research and interventions in this topic, are still very much influenced by personalizing and pathologizing views toward Disabilities. Disabilities have been mainly associated with notions like self concept, self efficacy, resilience. So, as a result, the problematic or even the oppressive social systems that have caused this the disadvantages and the marginalization of people with disabilities are generally ignored in psychological research and intervention. Instead, people tend to focus on what support fitting gleaming types of interventions which position people with disability as the problematic others who need to be helped or even saved. So within such a context, my attempt of doing critical community psychology has been twofold. Firstly, I think it is about surfacing or making visible how psychology both as a field of research and an area of practice has contributed in perpetuating or even normalizing the injustice experienced by people with disabilities. And secondly, it is about working with, with a grassroots communities with disability organizations with families directly affected by this issue, to identify and amplify, conceptual lenses or models of practice, which are more just, more responsive to the lived experiences of people with disabilities, particularly in the Javanese context, the cultural context where where I were. Just to give a quick example, probably through our work with families affected by severe disabilities, we learn that Javanese philosophy which is called *nguwongke* has been very much at the core of what is considered as, as an emancipatory approach to disability. So, basically, this term *nguwongke* is about treating others first and foremost, as fellow human beings, it is about acknowledging, valuing and respecting others peoples' humanity before anything else. So for the families who have been worked - with whom we have been working with, it is what they see as an ideal type of accompaniency or solidarity. So it is about making connection which is built upon the principle of *nguwongke*. And I think it is such an awareness that has been generally absent in the way psychological practitioners approaching the issue of disabilities. As there has been this, this sort of tendency to frame the academic connection with the outside world in a sort of hierarchical model. So, which position the practitioners or the scholar as the expert who have this entitlement or moral obligations to solve the problem of people with disability as the client, as their claim. So, if you put such a tendency in a broader historical context of Indonesia as a post colonial nation, I think this patronizing attitude, generally found amongst scholars and practitioners in enacting their expertise, I think it's really reflects the colonial legacies, which are deeply entrenched in the Indonesian scholarly cultures. So within the colonial perspectives of scholars and professionals are often seen, sort of as the elite, or the Enlightened group, who has social duty of educating

of those who are uneducated, those who consider primitive backward. The terminology usually used by this in the ruling power. So for me, it is really the context that loudly speaks about the importance of cultivating more historically and politically situated knowledge. So sorry, took a bit longer.

[Chris] 31:44

No, that's, that's really, I mean, that's, I think, Dicky's gonna respond next, but I just thought, that's a really interesting. Well, it's not interesting. It's a really insightful sort of reflection, Monica, because as you're describing this term, and made my mind go to say that, "Oh, my God", this is like, there's a sort of indigenous psychology or there's a sort of normalizing local ways of knowing, and being because often, it seems like the university wants, it removes things from from the local, It just transforms it into something that becomes foreign. You know, and I think what you are describing is a reversal. It's a sort of almost a reversal of a process. And so the role is "No, we have to actually start with cultural memory and cultural knowledges". Because I think these things have been, we have been alienated from them because of knowledge production processes, which is an interesting reflection that you that you've made there. So I don't know if you want to respond to that, Dicky, if Dicky wanted to share a little bit about his experience of this process of creating a community psychology.

[Monica Madyaningrum] 32:59

Just a really quick moment, if I can Dicky, before you start. Thank you Dicky, it's probably not not alienated is one side of the story. I think the other story is really, in very arising. Because knowledge that that we experienced to our live everyday life, usually considered as not empirical enough, not scientific enough. So I think that alienation and so just, that's,

[Chris] 33:38

I think, yeah, look, I think there's a number of things that happens doesn't that because I think what the what the extraction does, but then I mean, they live in a society, participates in it as well. And so there's, there's other sorts of ways in which these powerful systems become complicit in these processes. But yeah, fascinating and I think if this opportunity or this time in this moment in history, I guess these are the sorts of things that people are calling out and I think you for the the sort of account of psychology or a counter a counter action. And so let's hear what some of Dicky's counter actions are.

[Dicky Pelupessy] 34:18

Okay, um, yeah, I think Monica have highlighted some key terms, you know, the elites, you know, the those who are in a powerful position and then those who are seen as, you know, having less power you know, the disadvantages groups. So, my experience you know, I have been working in the field of like, crisis response, disasters recovery for more than 20 years, and what I have been seeing in the bill is basically like, two groups of people. One is those who hold

power, so the powerful, and those who are less power, usually those who are affected by the crisis, affected by the disasters. And then, you know, this humanitarian forces come into the setting of displacement of crisis, and they meet with, you know, those who are less power because of the crisis, the disasters, and I see myself like, I'm going in between, you know, these two groups. I want to help, I want to assist, I want to empower, you know, the affected communities, but at the same time, I'm seeing I'm, you know, basically, like, meeting those with power, and I want to reach them. If I don't have any awareness, I don't have any critical point of view, I would see that maybe I would be easily like taking sides, you know, to those in power. Because I'm, you know, part of those elite. And, with power, you know, because I'm from university, I'm a university graduate. So, if I don't have that kind of awareness of how powers operate in the setting of relationship between you know, the humanitarian agencies and the affected, the displaced community, I could, you know, perpetuate you know, this imbalance and you know, usually people or university people, when they go into needed community, they would see, they would tell that, you know, I'm doing empowerment. So, you know, doing empowerment from my understanding is first need to be aware of how power operates. And the power operates through many many things. The powerful, they play their power through the aid, through the fundings, through the guidelines, through you know, even through mechanism of doing monitoring and evaluation, you know, in the field of where, you know, accountability are seen, accountabilities are seen as you know, something necessary, something that prove, you know, things work, well. Then usually, those with more powers, in terms of who can impose certain framework for monitoring and evaluation, would be seen as powerful and, you know. When I have, for example, you know, if I just follow the requirements, you know, the framework that needs to be doing, you know, by me as a bridge, you know, to the community. Yeah, basically, then I'm paying part of, you know, those in power or those who holds power, and I think that's not the essence of empowerment. I think the empowerment is basically those who hold power can play like, you know, reducing their power, we call it as deempowerment, de-empower and then at the same time, we try to empower people through their lenses. Because usually, in many occasion, usually the way they empowerment are conducted, usually through, you know, the lenses from who holds powers. And I think one of the things that I'm trying to do is resisting the hegemonic logic of, of evidence base and best practice policy, you know, in doing empowerment works with, you know, the affected, the displaced communities because of the crisis and the disasters. And I think we need to also say that, you know, the framework needs to be calm or needs to be derived, or driven from from the ground. I think that's, that's how community psych helps me in, you know, in doing empowerment and looking at things that are local, that are contextual, that are culturally appropriate to like, to confront, you know, the hegemonic logic of evidence base and best practice policies that usually come from outside, come from those who holds the power. I think that's, you know, something what I have been doing, I have been encountering, in my practice outside the university place.

[Chris] 41:44

Thanks. I think there's, there's so many, there's so many things in in that description of the work that you're doing. And I think there's a couple that stood out, I think, the ethics of the powerful and the way in which that ethics comes in the form of aid, or it comes in the form of evidence based practice, what comes in the form of a policy from somewhere else that gets implemented in context is quite significant. And so I think your, and also, then the role that you craft, as someone who has to who has to bring focus to or have to have a critical stance, I think is something like that you say? I mean, how do you remain vigilant to the way in which power continues to do harm in settings and how can that. Yeah, so I think there's some some amazing things. And I guess the other point that you make is about, I guess, I think culture came up again, context comes up again, and I think, the importance of understanding local realities, and yeah, and how you how you work with, so this resonates a bit with with some of what Monica has also shared with us so far. So I don't know if there's anything else that you want to add, or Monica, if you wanted to respond to Dicky, or whether we go to Jony so that Jony can share some of some of his ways of thinking about what you said, but also what he's looking to do now that he's back in Indonesia.

[Monica Madyaningrum] 43:12

Yeah, please Jony.

[Jony E. Yulianto] 43:16

Okay, thank you very much Chris, Dicky and Monica. So my work is actually pretty much intersectional with what Monica and, and Dicky have done throughout the years. In my own case, my reflexivity is more about ethics as well, because it is something that that's important in psychological research, generally in Indonesia. But generally speaking, when people in Indonesia, academics in Indonesia, talking about what it means to be ethical, they generally talk about procedural ethics. They talk about informed consent, they talk about informational slip, they talk about do good and no harms, and how to, to research through a prescriptive ways. And that's how we generally reflect and think about what it means to be ethical. Even in many, many universities, we started to think about how to create ethical boards. And that's how academic journals in Indonesia, national journals, started to ask about, where's your documents? And so that's all about ethics. But through my experience working with Javanese and Chinese Indonesian families in Indonesia since 2012, I reflect that what it means to be ethical is actually not about procedural ethics, but it's more about relational ethics. I'm working with many communities in East Java, who are generally coming from low socio economic background, and what they asked you for the first is, Who are you? It's more about how you can be transparent of who you are, and talk about your own genealogy, who is your parents, who is your grandparents sometimes, because that's very influential to make connections. And this is how community psychologists scholarship of community psychology informed me about engagement and relationality. Because that's, serves as the counter narratives, as the mainstream psychologists feel on ethics who is very distanced. But here, I learn how, actually, it is about

engagement, it is about our relationality. And that's how I learned that building engagement in something that's very influential in our research, it is about humanity, it is about our relationship and how we, through our hurt, actually, being a good javanese in my case, and then learning out of my own positionality. So this is something that's very ethical, in the field of Javanese and Chinese Indonesian families in East Java, with whom I work together throughout the years. And, and that's how I started to reflect about the centrality of relational ethics. How about building relationship first? And sometimes we need to treat our research as a second thing, sometimes we need to, not to talk about our research, but just being ourselves and sometimes I need to bring, also bring along my family also, bringing my family with with me, and then engage with them and doing their own, like their everyday activities, just to immerse myself to learn their own ethos, and routines. And this is quite counter counter in a contra position as well with the dominant narratives around how we need to be professional as a researcher, to be distanced with our participants or the community we working with. But here, in my case, not bringing your family or not being transparent might be transgressing the cultural values. So this is how we centralized human beings and their ways of knowing and ways of doing as the central part of our research. So it is the ethics that informs our epistemology and not the other way around, because that's the way I learned how they're ethic lives. That's how I learned that it is not only power and culture that is important, but also class as well, social class, because sometimes, mainstream psychology don't really talk much about social class. But here I learned how time is very valuable for almost all of my participants. And so that, asking them for two hours doing a very formal interview can be very disruptive for their lives. And so that's how I reflect and to change my own epistemology. So that it is in line with their everyday lives, when they are informal, and they are moving of like mobile every day. That's how we need to change our approach from the formal interview becomes code long interviews and others. So the idea is that being ethical is is political statement and not only about foster ethics, this is about how we centralized Ways of Knowing, ways of doing of our participants. As central for for our research, that's my reflection. Thank you.

[Chris] 49:36

Thank you, Jony. This, goes quite nicely with what Monica and Dicky have spoken at. I think the, I mean, there's some really important concepts in there that you've spoken about the the idea of relational ethics or ethics beyond the informed consent or as a protective mechanism for the institution, but ethics as a way of being with others or being human together and the implications of that for accompanying people, yeah? What does research or knowledge production become, once you start embracing local values and practices and so on. So I think, just that and when you spoke about, I think, Monica, nohonkey that might be one, one way of thinking about relational or thinking about relational perspective, or relational ontology, or whatever the values might be. But once you once you go there, what does it mean, for the activities that you participate in? Or the way in which you go about creating or working with people to change the realities that they can find on a daily on a daily sort of basis? I think, I think it's really amazing

what you've offered. So far, I think, for me, it's almost like, the next set of questions for me is about, Okay, this is like, this is like, really fascinating, because it's, it's you are, you are offering a set of counter actions, but also a set of counter story that is really grounded in not only and it's not saying, "Look, we're gonna get rid of, we're gonna get rid of psychology now". But it's also saying that well, psychology is really limited. And what is it that we do with that in when it still holds so much power in a society? And then what is it that you want to do? And how do you what what are the sorts of visions that you have? For where you three, as a collective, are imagining this to go? And how do you imagine the sort of stuff to develop with with this broader project that we were envisioning here as well? And some of what you said to Jony, I think, and Monica and Dicky resonates with, I think what Marianne and others were talking about, when they started to realize that I mean, "ah, the very language that we use. the very practices and the very policies that we use, actually produces forms of praxical violence". What, how do we shift some of that? So, so that resonates with some stuff that's happening in another country. So I think it's really fascinating to hear this and that at this moment, these are the challenges that we are faced with, but it's also a moment of stocktaking about okay, well, how will you, and what are the visions that you have, for how you want to produce the psychology that the young people with the next lot of ECR are looking for in Indonesia? Yeah.

[Monica Madyaningrum] 52:45

If it would be a title of a book, and probably it's about a density of the praxical, the everyday praxical that we have to live with. Because like, what what Jony highlight about the absence of this awareness about relational ethics. If we are going to embrace, fully embrace this idea, of having accountability of our work as a scholars through this idea of relational ethics, it's, there is a high cost, even at a personal level for each of us as an as an academic, I think, because it means that we be really walking against the tide. And it needs quite amount of energy and commitment, like, like doing a marathon, probably, it's, it's not a sprinter that needs speed. But it's really needs an endurance, and to have a better endurance. We really have to have a lie, we could not walk alone. I think, a while ago, in one of our conversation, if you remember about this Dicky, you mentioned about the illogical way of how the credit for academic rank in the Indonesian higher education system is organized. So just to give a brief context, so let's say to pursue a professor position or an Associate Professor position in the university in the Indonesian university context, then you need to have a certain amount of credits from three areas like teachings research and community involvement. But what is illogical, it's just to give a quick illustration, if you could publish just one article in a highly reputable whatsoever, highly replicable international peer reviewed journal. Then you will get it could be like three, four, even five times higher credit, then if you have like long term, years of community based involvement, like that really you put yourself you really put your energy to, to really evolve with this community, year by year. And then there will be like really minimum minimum credit for that. And that's that works really speaks about how this, what is value and what is undervalue or consider not important, not important by the higher education system. So, in terms of what we like to see, evolving or

developing, given this context, I would, I'm afraid that I will not be that ambitious. I think my short term goals, will be happy enough, if we can maintain some of key ideas commonly associated with CP (Community psychology) or critical CP, like social justice, critical consciousness, liberatory approach paradigm become more noticeable in the Indonesian social psychology research and discourses whether through our collaborative paper, through our involvement, because currently, Dicky and me are part of the committee members of the Indonesian Social Psychology Association. So I think through the channel, we just like to gradually make this keyword, part of the mainstream discussion or the mainstream discourses. So, yeah, that's, that's what I bring out, at this stage.

[Chris] 56:55

What about Dicky and Jony? What are some of your thoughts on?

[Dicky Pelupessy] 57:03

Yeah, I think what next is, I agree very much what Monica just say that, basically, we need to, we need to keep moving, we need to keep growing in any way we can. And in, you know, in any place that, you know, we can develop CP, to be to be recognized to be more noticeable. And I think building alliances, like three of us and you know, and some others, I think the key is to really develop a critical mass, you know, to expand those who are thinking, who are doing, you know, in a way that critical community psychology does. I think that's, that's important and you know, also developing or creating more platforms. I think, podcasts, you know, our conversation, you know, our recorded conversation like this can be, you know, one of the platforms for us to do a conversation to have, you know, discussion about things, you know, from the lens from the, you know, from the CP or critical CP point of view. And hoping that, you know, we can attract, we can, you know, get more attention and then. Because, I would say sometime, also, there are others who are doing praxis, you know, doing praxis critically, doing critical psychology praxis, but they just, you know, are not connected with others. So, I think, trying to connect others who, you know, whether they are in the universities or in, you know, outside universities to build, to develop network and then tweeting about platforms other than teaching, other than, you know, seminar, things like that. So, you know, I think the goal is to make it more noticeable, more, you know, more maybe interesting for students. Not just interesting, but I think it's to awaken you know, that in a society, in a community like in Indonesia in our context, you know, things that we see as psychological processes are very much connected with, you know, social, political, historical forces that really operates within the society and also the issue with the power if we talk about empowerment, for example. So I think that's, that's, you know, what we can do building and expanding the network, building critical mass and also creating more platforms to introduce and to, to showcase what critical psychology, critical community psychology is. Yeah.

[Chris] 1:00:48

Johnny?

[Jony E. Yulianto] 1:00:48

Yeah, I just want to second Dicky and Monica's statement that our movement is not an exclusive relationship. This is, we are open to collaboration, we seek collaboration with fellow academics and practitioners in Indonesia, and also globally, like what we have discussed in the previous meetings that this journey is seeking partner in crime, in community psychology, and we are working to build alliance to work with communities, in Indonesia and globally. So, and we also seek to advocate critical community psychology through our teaching programs and curricula, where we are involved in. We are aware that as critical scholar, we are minority in our department, that's why we trying to collaborate each other and we engage, we keep connected to each other. That's how we develop our syllabus, but also our own relationship with other critical scholars in Indonesia.

[Chris] 1:02:03

Okay, so thank you for that. Is there any final point that you want to make? Or do we finish there?

[Monica Madyaningrum] 1:02:16

No, I think I just like, there is nothing more that I would like to say. So yeah, it's good timing.

[Chris] 1:02:26

Good, very good timing. So Jony Dicky, and Monica, thank you very much for participating in this. I think that that's been really eye opening for me. I know that I've, I've had a long relationship with you guys over the years, but to hear and to see how you are imagining and enacting, I guess the psychology that you want to create for your society and for students is, and of course also the challenges that comes with that in these very conservative institutions, I think resonates I think with, with quite a few people. And with, and it is such a global thing now, universities have been turned into these business like units that have to compete in terms of time hire, all these things that are that are just corrupting the purpose of the institution and the sorts of roles that we receive ourselves in this place. That makes it really hard. But, but thank you, thank you all for making time and it's really, it's really exciting. And I think what we're going to produce with the podcast series as a starting point for the broader collective, I think is exciting.