

Indonesia critical response

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SPEAKERS

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[Chris] 00:00

Monica Madyaningrum, Dicky Pelupessy, and who else was it ? Jony, Jony Yulianto in Indonesia. So we've been curating a whole number of episodes of people talking about different elements of community psychology. And then we've also invited people to engage with us or engage in some sort of dialogue after they've listened to, to the podcast. So this is the one where I've invited and sent send invitations to people who I think might be interested in engaging with the sorts of issues, challenges that Dicky, Jony and Monica have discussed in there. So it's a fairly open conversation. And I'll just invite you to think about or to respond to any aspect that stood out for you or that you wanted to reflect on with others who are here this evening, we can go around and people can just say their name, introduce themselves, where they are, and then we can have get the conversation going.

[Roshani] 01:10

My name is Roshani, my pronouns are she her. I'm a PhD student in at Victoria University in Melbourne, Australia, and I guess I'm connected into this space through being a guest on the Australian episode. And I've also attended some of the other critical episodes, as well.

[Garth Stevens] 01:31

Hi, everybody, my name is Colin Stevens. I'm from South Africa, Johannesburg, South Africa. Psychologist by training, most of my work is really in the area of critical psychology, in community psychology, mainly around the areas of violence and race. At the moment, I'm not in the department. I'm actually in university administration. So I'm a little bit, a little bit removed from departments, but have been involved with this podcast series and the South African, the South African episode, and some of the critical responses as well. Great to be here. Thanks.

[Tiffeny Jiménez] 02:11

Good morning. So hi, my name is Tiffany Jimenez I, my pronouns, you see a bunch of them here: We, she, they. I'm located in the area of Turtle Island, in the Midwest area of the US, known as Chicago, traditional homelands of several Native American tribes here such as Miami, Ho-Chunk, Menominee, sac, Fox and Potawatomi. I'm from California region of the United States. But in this context, I'm a practice oriented community psychologist employed as an associate professor, and co director of a

community psychology PhD program at National Louis University, which is a primarily Teaching and Learning type institution, where we learn with a high percentage of black and brown communities here and in many locations around the world. I appreciate the invitation to be part of the conversation today and to learn with all of you.

[Puleng] 03:09

Thank you, Chris. Hi, everyone. So wonderful to see you again. Sam, Fine, Camilla, Roshani, I feel like it was just yesterday when we were together in Australia. So good to see all of you again, and hello to everyone. Like I said, I'm Puleng Segalo. I'm based here in South Africa, at the University of South Africa. I'm currently the Research Chair of Albert Luthuli. But my home department is psychology, social and community psychology. I see myself and my work struggling between academia and activism. So my work is very much embedded in the community. I do work around historical trauma, and also focused specifically on gender and issues of well being and healing. Thank you.

[James Ferreira Moura Jr] 04:06

Hi, I'm James. I'm Brazilian I will resume right now. I'm a professor at University of international integration of the Afro Brazilian and have been working with indigenous community members, even black communities college Quilombola communities that are Protestant communities since the colonial period. I appreciate to be with you here hearing and learning. And thank you so much.

[Angela Paredes] 04:28

Hi, everyone. My name is Angela Paredes. My pronouns are she her. Today on the lands of the Woiwurrung peoples of the Kulin nation, and I come about into space as I'm also PhD candidate at Victoria University. I'm interested in investigating experiences are women who migrate to Australia like me, a migrant from Colombia, and just very excited to be here today. Thanks.

[Juan-Camilo Riaño-Rodriguez] 04:59

Hi, everyone. My name is Juan-Camilo Riaño-Rodriguez. That's my preferred name, Juan-Camilo. My pronouns are he him. I'm also a PhD student at Victoria University, I'm a Columbia migrant as well, living in Melbourne for nine years now. And I'm currently based in land of the buena wrong people of the Kulin nations in the unceded land of, you know, I guess more people with declinations. And my PhD and my research interest is mostly around the intersection of community psychology and community arts and cultural development. And thanks, everyone for inviting me to be here.

[Tinyiko Chauke] 05:45

Hello, everyone. My name is Tinyiko Chauke. I'm a postdoctoral fellow in the Alberta truly Research Chair of a colleague of professors a fellow I hold a doctorate degree in psychology from the University of South Africa. My research interests include histories of feminist and gender studies in the African diaspora, gender transformation, and justice, engaged scholarship in higher education as a liberating act. And I'm also interested in decolonial, and Afro centric research methodologies. Thank you.

[Sam Keast] 06:29

Hi, my name is Sam Keast, I work as a Research Officer at Victoria University is located in the lands of the Wurundjeri, Woiwurrung and the Kulin. And my work is interested in so many issues that were

picked up in this podcast, particularly those around the power and politics of knowledge and knowledge production, and particularly the kinds of mechanisms by which certain dominant forms of psychological knowledge are maintained. Thinks some of those are analysis of power, I guess around around the discipline and the disciplining of psychology was, is really what connected to me this and resonated. So it's lovely to, lovely to be here with everyone in conversation.

[Chris] 07:15

Thank you. And last but not least, I think is one of the leaders of the podcast, Dicky.

[Dicky Pelupessy] 07:24

Yeah, my name is Dicky Pelupessy. I'm from Malaysia. Psychology, I did Community Psychology, I'm a lecturer at the we call it we call it faculty of psychology in Malaysia. So yeah, I did me, Monica and Jony are based in Java Island, one of the main islands, actually the most populous island, because more than 50% of population are here.

[Chris] 07:59

Thank you, Dicky. So look, I think the purpose of this really is, for us to reflect with them about some of the work that they're doing, but from our, from, from our locations, and so on. So it's really open to, open to all to all of you to, to have a conversation. So, I'm just going to open it and see if anyone wants to share some comments in response to what they heard during this podcast.

[Puleng] 08:32

Thanks Chris, I'll go ahead. Hi, Dicky. And I thank you so much for, for sharing the podcast. Thank you so much for sharing your experiences. I found myself nodding and relating to some of the experiences that you were sharing around how psychology and in particular community psychology looks like and is practiced within Indonesia. I think about our context in South Africa. And I think about the problematic history of psychology and how the Euro Western psychology continues to be centered. And it's it's used as a lens and a focus of how we need to understand our communities, and our psychological engagement and understanding of our environment and the people. The one thing that really stood out for me was that issue of relationality, coming from South Africa also with the idea of I am because we are how people relate to one another is central to how we make meaning of the world, really stood out for me from the podcast, because that also links to issues of ethics, which I think the colleagues also shared in the podcast around how the ways in which our ethics committees and principles and the ways in which we do ethics is quite a challenge when we think about how our communities understand relationality and understand how we come to be in the world. I was thinking, the example that one of the colleagues used of when you go into the community, and people are interested in who you are, and who you are, is not just me as Puleng, as the individual, who I am, is my people, as well as my ancestors is my community. So I am Puleng the child of, I am Puleng of these people. And all of that encompasses who I am my identity and how I come into the world. And so when we work with communities, that forms an integral part of the work that we do, so that, for me was one of the things that just made me feel oh my gosh, aha! And that's why I'm so grateful for this project, Chris, and for this podcast, because I think we work so much in silos, and there's so much that we can learn from each other, as indigenous peoples of the world, in terms of how we can rethink, redo, reimagine psychology, that every time when I go into the community, the collective that I work with, they always

ask, how's your mom, How's your mother doing? How's the family? You know, because understanding that well being, or my well being, is interlinked to the well being of my community, my family. So if my mother, for example, is not well, obviously, then I'm not well, as well. So, and these are some of the things that remain hidden when we think about community work, or when we think about working with people in the work that we do. And that, for me, was one of the many things but it was, you know, the thing that really stood out for me in the podcast that I just wanted to reflect on today, and, and to just share my excitement. And in that, I really, really hope that this is going to open up spaces for us to continue the conversations across different spaces and borders. Thank you, Chris.

[Chris] 12:25

Thank you Puleng.

[Roshani] 12:26

I think, touching on what Puleng mentioned and articulated really well around this idea of bringing not just you as a researcher to the research, but also you as a person and bringing, I guess the history in that kind of context of who you are, into this space. And I think that was integral even when Dicky, Monica and Jony were speaking about this idea of building and cultivating like historically and culturally motivated knowledge. That it's not sort of this siloed one voice, but it's these multiple voices and this knowledge that's built around social and political and historical context. And I thought that that was really, really integral and important and normalizing this disclosing when you're working with community and how that can be seen as a powerful thing when we engage in community. And just thinking about my own work, doing work with young people in my community, and in my particular local area, and the ways that bringing yourself comes with talking about who you are, not just as a researcher, but also as a person, as a young person as PR, and the ways that that can really enrich the relations that we build, and also the trust that we build with the communities that we work with. Another thing for me that was really interesting was the conversation around community psychology in the Indonesian context, and I think that sometimes, that's such a relatable thing in many different locations. And I know that we speak about it in the Australian context, what does community psychology as a field look like? And also this idea around formalizing community psychology, which they spoke about in the podcast of, you know, what does it look like when we formalize these particular fields? And what does it also look like when a particular institution sort of devalue community work? I think Monica was touching on how a lot of institutions sort of value being peer reviewed and writing articles in, you know, reputable journals, but don't really value the long work that some people do in communities and in infield and doing that community work. So, you know, when we formalized community psychology in these institutions, how do we kind of find that balance of continuing to do this community work and also being recognized by institutions that seem to devalue this particular work. And I think that, yeah, it's a conversation that even you know, today I was speaking with some colleagues around, what does it look like when institutions may not recognize the particular field of community psychology? And where do you sort of go to do this work? And what sort of settings do you create? So I thought that that was another really interesting sort of conversation. And it's interesting to hear how this kind of happens and unfold in different contexts and in different locations as well. That yeah, that are really, really interesting, really interesting sharings that, that and discussion around sort of what a community psych looks like, in Indonesia, and just the ways that that's reflected in many other ways.

[Dicky Pelupessy] 15:52

Thanks Roshani.

[Chris] 15:54

Dicky, did you want to say something to ?

[Dicky Pelupessy] 15:56

Yes, yes. You know, I'll also touch on what you just mentioned about formalizing, you know, three of us the that was like, very appropriate, it's so fit with the context that we have, you know, when we are talking about you know, how persons or body contribute to you know, not just are producing knowledge, but also trying to solving problems or issues that communities that are basically. We really believe that, but, you know, unfortunately, I think this is not probably not gaining on the end user, but also in some other one that said, yeah, the appreciation of of community side seems to be limited, you know, there are some degrees of uneasiness even you know, we are talking and talking about, you know, the psychology in Indonesia, talking about qualitative approach, talking about qualitative methodology, you know, and as we know, that qualitative approach is basically various ways by the visionary. So, we are facing this this issue of, you know, the domain saying the Western psychology really dominates the discourse, dominated teaching and so on. And, you know, we try to make it visible in psych, is appreciated that practice, in some ways. Okay. And I think the, the discourse on the issue, the problem will be impacts ranking, you know, a meta analysis is that, I think, in some ways, putting the notion of dimensions, psychology needs to be like, the center, because I think that's the base that, you know, psychology can really contribute to, to the university. You know, that its researchers, its students, its research students can, you know, because they are in the, like, in the main playing field, while, you know, something that is considered, you know, it's not really something that, you know, need to be taught, need to be mainstream in, in, in, in Indonesian universities. So, and yeah, I didn't mention before the my current role, my current position as a Firestein basic, I'm part of the structure of the University of the College of the beginning of the faculty that needs to support, you know, the ranking impacts the reputation by having our researchers, our acting members to really produce research and then eventually publication that basically appreciated or counted by the mainstream agenda of assessin, of evaluating university performance, so and the structure is basically not because of the university really wants to do that, but actually the state government, because it's apparently, like, the objective, the agenda of the state of the government that, you know, feel that, you know, we need to be the in this profile in comparison to other countries in the region. So, you know, so it's also government state, that make things look like what is currently happening right now. Setting stage, you know, our patient, our aim to really push from the psychology to be recognized and to be appreciated by students, and that's all for now.

[Chris] 21:27

Thanks. Thanks, I think there's a whole lot of different politics. I'm sure Garth put his put his camera on, he probably wanted to jump in at this point.

[Garth Stevens] 21:36

Yeah, I mean, not not to respond specifically to Dicky, but maybe just a set of general comments at this point, Chris. I really, really enjoyed the, the Indonesian podcasts, partly because it did two things for me

it, it raised, how many of these debates are so similar in different parts of the world. And the second thing is, I think it starts to raise the kind of fundamental question about the relationship between knowledge and the consumers of those knowledges. Right. You know, so when, when colleagues were talking about the deficit based inter psychic, biomedical, Euro, American, politically and socially disconnected perspectives, these are conversations that we've had in many, many different parts of the world, when we think about things like indigenous psychologies, or approaches to indigeneity, Africa, African psychology in our context, for example, and I think what it points to, for me, is that they are that there are many histories and many psychologies that we that we have to be global in the way that we think about theory and practice. Because, of course, these are all contextually contingent in some ways. So, you know, when when I was listening to the podcast, again, like I said, this is very similar to other parts of the world where psychology has developed a particular kind of traction and a footprint, where it's often quite Orientalist in its approach, in it's attempt or tendency to kind of fetishize you know, local peoples. And I think there's two consequences. The one is that, you know, traditional mainstream psychology has attempted to, to do this to build a Universalist kind of science, but what it does inadvertently and sometimes advertently is also it produces difference. And and so, the point that Monica I think at some point raises, you know, is essentially the kind of introduction of this idea that Nikolas Rose and Ian Parker talk about the psych complex, the creation of experts, the creation of patients as subjects, but when you overlay that on context of coloniality and post colonial contexts, it takes the specific form of reproducing difference and othering and alienation in very particular ways. And so I think what the podcast for me a really signaled was the importance of a kind of ontological and epistemological critique to the mainstream psychologies that we've all been exposed to, you know, some way in our lives either as an undergrad or post grad, and routinely in the everyday of course, and then to move from that, one starts to see the kind of turn towards this from this critique, to more organic forms of practice. I think in other parts of the world, you tried to kind of mix these organic forms of praxis with an existing alternatives. So many of us tend to community psychology then we weren't quite satisfied with what community psychology from the 1960s and so on, brought about and we had to make additional changes to that, we've tried to merge, I suppose, the idea of some of the elements of community psychology, with a psychology that is much more responsive, attentive and connected to the realities of localized context. And, and so this this kind of reversal that I think you've mentioned, Chris, or the inversion, of the ontological and epistemological orientation, I think is a really important one, especially for those of us involved in knowledge production and knowledge distribution, because what it really means is that one starts, at some point with organic forms of intellectualism and forms of praxis, that then guides the development of disciplines and practices in social context in, in a very, very different ways. So, again, I mean, just to say that I thought it was very reminiscent of the conversations that I've had in many different parts of South Africa, with colleagues, but also in many different parts of the world. And I think what it what it indicates is that the kind of boundaries that we anticipate, that are between, or that exist between different psychologies in different contexts, actually, when you cut through it, there are a significant number of similarities that we all share, when we try to tackle the kind of epistemological hegemony of Western forms of psychology that we've all been immersed in, for such a long period of time. And so, let me let me stop there, and maybe I'll come back a little.

[Chris] 26:31

Thank you Garth. I wonder, James, and Tiffeny, sitting in two different places. I wondered if you guys had any particular reflections you wanted to offer?

[Tiffeny Jiménez] 26:40

Uh, sure, yeah. So, you know, Dicky, and I have had a number of conversations at this point about the topics that came up on the podcast. And even the point in the chat here regarding sort of high impact, I think is such a questionable term, and thinking about scholarship. But, yeah, where to start with all that? But yeah, and I think this brings up the issue of just in general, the idea of scholarship and world knowledge systems and the power that certain regions of the globe hold in sense of impact. And, and then I think when we increase our awareness of that information, and you are concerned with the being and well being of communities that we care about around the world, then you have to question: is high impact in the sense of the way that higher education institutions mean them as incentive structures, really the ways that we should be thinking about the way we do our work? Being a social justice oriented field of knowledge building, then you, you can't ignore that. And so I think the conversations that Dicky and I have had around, even just higher education institutions being that we're both kind of interconnected with higher administration, in some many ways, the decision making that they make around incentive structures for faculty and staff, rethinking what is scholarship, and in our particular institution, how do we, given what we know about these dynamics, then how do we want to position ourselves and our focus and really be in community and with communities that we serve? And, you know, just even thinking about Chicago area. You know, Chicago is such a microcosm of the world in many ways. And, and so I think this is what led to a recent paper that we wrote just, many of us and Chris participated in my thinking of some of those ideas on relational ethics specifically, and it was these it was really interconnecting local and global perspective intentionally in thinking about all the underlying assumptions that we have around what is science? And how do we take into consideration power and positionality in the work that we do, but I think the most important thing and thinking about that is sort of, you know, I don't know, I guess it's like, if you understand your interdependence across regions, around these issues, then it's this analysis of what ties your fate that is really important. And, and so, you know, I think we don't need to, it's hard not to be dogmatic about I'm going to just take on this one way of doing my work. And it's my basic assumptions. But, I mean, we could say that these assumptions of the sciences across multiple different types of methodologies can work for many purposes. It's just that we have to understand that we can't use just one type of way of knowing to know the entire world. And so this is where I question the dominant forms of science, particularly the Western world that I'm located in, and thinking about, well, what's the most appropriate way to go about things when you understand the interdependence around the world. And in Chicago, I think, you know, this paper was really important for us in articulating that you have to say, what is my intention in being here? And what is my intention and doing this project, whatever it is? And what is my relationship with this community that I'm with? And, and just, there's such an awareness here of the inequality and the power differentials, and the politics that people ask, where are you? Where are you? Where do you live? Why are you interested in what's going on in my neighborhood? You know, what are you doing here? That's a question that I get every time I meet someone in Chicago. And so there's always this sort of critical standpoint. You know, I need to get to know you, before you do anything here. Instead of really understanding whether or not there is a depth of understanding of interdependence at all. Anyway, those are just some thoughts.

[Chris] 31:07

Thank you, Tiffeny. I don't know, James, are you still driving? Or are you able to join us?

[James Ferreira Moura Jr] 31:15

I'm still driving, but I think I'm able to join you.

[Chris] 31:21

Just keeping an eye on time, and I just want to make sure everyone gets a chance to say something.

[James Ferreira Moura Jr] 31:27

I usually do it, then it's like, for me, it's familiar. It's like, I live with two kids, but it's okay. And yeah. And thinking about it. It's like these points relate to rationality, it's here in Brazil, I think we have some similarities. When you think about Indonesia, not, I think, related to some diverse context. But there's a diversity too, it's a diverse country, too, because of the main Indigenous communities, the black populations, the different Black groups that we have, and the whites that are here. And when you think about coming to college, and the diversity, academia, we have institutions that are easily white and middle class. And when you think about community psychology, we work with poor communities that the majority of them are, for example, indigenous or black communities. And think about the critical role of reflexivity is thinking about our positionalities and work with them. And I think the work that I have done with indigenous community is a little bit (...) And then thinking about the communities that have been working specifically with indigenous communities, I think our positionality are more like visible. And when I had moments that, for example, I needed to bring my kids to the work field, like to the territory, I perceive that I know that I'm a person. And I have this role as community psychologist. But I think, I think that become this more intense, it's like to can take my real life to the community. And I noticed that my relationships with the leaders, the local people, the indigenous people there, changed when I, I brought my kids to the activities because they realize that oh, I'm a person, not only I come in psychologists as psychologists, and I think it's, it's, it's this idea of neutrality, as community psychologists would perform some procedures, like APA usually does think like some skills and competencies and ethics, but the real ethic is there, the ethic of the life that we need to work with these committees in an activist point. And I think being an activist, it's important to work with the communities that are struggling historically, and become and I think, understand the presence of the state and the responsibility of the state. Because when I was in the US, I noticed that the people don't think about the responsibility of the state. And the state is I think, one of the main actors that need to work with these changes, because there are a lot of fundings and investments that are usually relate to driven to the leaders like the upper classes, and we needed to reorganize how the state is based. We have an idea that the state should like perform worse before social policies for all kinds of issues. And we need to work to this happen in the communities because we can't we can't do the changes only with the communities and ourselves, we need to create coalitions and alliances to really, I think created these possibilities of changes. And I think in Brazil it's like this idea of social like society communities, state, it's like it's important to think about these ideas and the importance of doing it here and and making some like parallels with different parts of the world. Thank you and sorry for this.

[Chris] 35:47

Thanks, James, and little James, who was trying to get a word in as well. So I'm just conscious of time Sam, Angela, and Juan-Camilo did either of you have a response or reaction to the podcast that you want to share with us?

[Sam Keast] 36:05

Thanks, Chris. So I wanted to add, how striking it was from the episode. How important what Michelle Phan calls that critical bifocality. So included in this are all these wonderful illustrations of working with communities and on the ground. And I think they talked about having one foot in the institutions, one foot in communities and, and doing kind of dance. But also an integral part of this critical work is the analysis of power. And I think Dicky's illustration of the weaponizing of humanitarian aid, reminded me a lot of the ways in which in our context, you think about the role of funding, and I guess the not for profit industrial complex, and how that operates, and how it's sustained through certain mechanisms. And I think Jony talked and mentioned about evaluation, monitoring, evaluation frameworks that maintain these kinds of funneling of resources and funding in certain ways, to certain areas, while excluding others, who gets funding who doesn't. And I think Monica's really brilliant description of the patronizing effect of this kind of assumption of the the inherent good, that is, in these mainstream forms of psychology, and even of Community oriented work and the danger of not critically analyzing those structures of power. Yeah, was a really brilliant and really affirming episode, I think, for people doing this kind of critical work to, to hear to hear others. So thank you very much for it.

[Angela Paredes] 37:56

I think like Garth also had, like few comments that I had, based on the episode and I think one of them was just can't remember who mentioned it, but it was about the local knowledge is taken away and made for him. And it was just kind of a big reflection on also what we think of the idea of westernized and how that's even diluted within the knowledge and like, even that local knowledge that's made for and and the relearning of it and the unlearning that we were talking about with colleagues previously. That we think that it goes also through that critical community work and talking about that relationality of ethics. I think Jony mentioned being human together, that that also plays a role into into research, like my project has like little bits and pieces of Roshani's or like Juan-Camilo, of Sam's, Puleng, like, all of that relationality also plays into our role of how I become also these professional identity of community psych, which is also very strange way of calling it. Yeah, and I think at the end, Monica made a comment also, I think it was, like a self question to, to herself, within that idea of academic ranks and like what's next? And she was kind of saying, like, asking the question: Am I ambitious? And that's a question that has been like going around my head and like a few of our colleagues, when we say like, the fact that we don't want to aim for higher runs, and all of that does, does that mean that we're not ambitious? And like, what does it mean for us, what we've how are we born in practice, and how do we view our kind of role within the field? And it's thinking about that difference. So I think everyone mentioned that power structures and how that makes us, you know, kind of set into a mindset. But how do we imagine it and, and that increases visibility or, like critical and community psychology, that I feel like we take instances where we don't really kind of say it, but I think we were sharing like, in, in the Australian context, like, I still feel like it's a very siloed space where it's there. But it's like, the struggle to find it. I think that's something that resonates with many of the podcasts and, and like taking the opportunity to use every conversation of like, teaching and all of these spaces to keep talking and be civilized, that those values that come with the work, or with who we are within the field. Yeah, I think that's kind of like the main topics of what I thought about it and like thinking about, I think the play of power through aid guidelines, grants and evaluations, and also how do we play that role into it, being part of a field that requires that? And yeah, how do we kind of look at those kind of changes of power

through that, as we know, we may be complicit to one of those power systems? And how do we kind of counteract those in the day to day ways? So yeah, thanks, it was a very insightful episode.

[Chris] 41:34

Okay, lucky last? Thank you, Angela. I think there's lots of comments about navigating tightropes everywhere.

[Juan-Camilo Riaño-Rodriguez] 41:43

Yeah. Probably just a very quick reflection, conscious of time. But thanks again, Dicky that was a really insightful podcast. Um, I think I just have a reflection that ties a little bit on what a few folks have talked about before, which is, I guess what Garth was saying about the plurality or understanding the pluralism of psychologists, and based on the kind of cultural and historical contexts. I think you touched on that, I think that that's quite evident in terms of like, the way that even like we sent, you know, when you introduce yourself, and you say, like, this is, this is part of like, my culture, and like, you know, my context, my landscape, how different like how diverse it is, for lack of a better word, even though that word is a bit limited. But it makes me think about, when you talk about this alliances that you're creating, it makes me think about where, just just the role of the institution in kind of gatekeeping, what is considered the spaces in which critical community psychology is happening, you know. I guess, in the work that perhaps you also creates, and a few other folks, too, you can see that there's people that are engaging in the development of, of, I guess, like spaces for, I guess, epistemological resistance, or like, critical dialogue that isn't necessarily tied to academic institution or to universities. And I think that's also a space where critical psychology is being developed in a way that is very tied to culture and to history of plays. And, you know, to the context in which people are navigating day to day lives. So I guess I, one thing that makes me think about often is, you know, yes, you often this, this spaces kind of rely on the solidarity or the, you know, the partnerships with critical scholars to be able to back up their work and to be able to, like, present it in a way that feels, you know, like, it's you know, real science or like, you know, that has some sort of legitimacy. But it's about, I think, more like what is like, again, you know, what some of you were touching, like, the role of that power, the role of the scholar in that power. I think, like university really kind of perpetuates a lot of those really strange power dynamics in terms of like hierarchies, and even though you know, in some spaces, they might, they might try to do like, some work around laterality. But I think it's quite hierarchical in itself. And I feel like, those are the spaces that I feel are of interest, I guess, for me, and that in your podcast, you made me reflect about like, what are these spaces within communities where critical community psychology is happening through other methods and you know, how is it that we can visualize that? Yeah. And I guess often, I am a bit concerned about the, maybe the problem that might exist when institutions might grab approaches or methods or a ways of knowing and being of other people and try to conceptualize them and then kind of integrate them into a bigger discourse. It kind of like it loses a little bit that connection with with the local sort of knowledge development. Yeah.

[Chris] 45:21

Thank, thank you Juan. Look, I'm just conscious of of time. And I really appreciate that, that people made an effort to come and reflect with Dicky, and Monica and Jony. There'll be they'll be pleasantly surprised, when they see a recording that that we're all here. Look, I think it's, I mean, like, like you said, this is an opportunity, it's an opportunity for us to come come together and to use the experiences

that we had during zoom where we were we connected in this way. And so we've tried to maintain that momentum in terms of having voices from different places talk about the work that they do, the struggles that they have, and how that might resonate with us and how we build our community of solidarity through this Indaba. Thanks to God, we have this this term from South Africa, this Indaba, podcast series, Dicky and Monica and Jony, I really appreciate the fact that you've introduced indigenous concepts or local concepts. that means to humanize to rehumanize, I think they are really important ways of anchoring and showing us how people are retrieving or situating things with us. And it's not just it's in Javanese culture, and also looking really looking back and retrieving ways of thinking about how you can improve or respond to the challenges that people face in your society. So, thanks for that. I don't know if there's anyone who wants to have a last comment or anything else that they want to add before I just hand over to Dicky and then we can tie up because I know Garth and Puleng want to go get on with the holidays. Definitely might want to go back to bed. James has to get up now. And the rest of us will go to sleep. No, nothing? Dicky?

[Dicky Pelupessy] 47:27

Yeah. You know, on behalf of all three of us, Moinca and Jony, we thank you really appreciate that you listened to our podcasts and, you know, it's, it's it's been wonderful that, you know, we have this session or reflection and also for conversation, even though it's a bit short. We have a limited time. But really, you know, it's been our privilege to share with all of you and many others, you know, to our podcast, you know, our struggle, our thinking, our vision. And, you know, we really hope that, you know, as Chris mentioned, and also mentioned about to have a solidarity. This has been so, so wonderful. To have this follow up conversation and reflection and yeah, we just wanted to say thank you again for organizing this and thank you, for all of you here.