# Transformation vs Decoloniality : some reflections

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# Special editions/Edited book

Pattman, R. & Carolissen, R (2018). (Eds). *Transforming transformation in research and teaching in South African universities*. Stellenbosch: Sun media.

Carolissen, R., & Duckett, P. (2018). Teaching toward decoloniality in    community psychology and Allied disciplines: Editorial    introduction, *American Journal of Community Psychology,*    62(3+4), 241-249.

Carolissen, R. & Kiguwa, P. (2018). Narrative explorations of the  micro-politics of students' citizenship, belonging and alienation     at South African universities. *South African Journal of Higher Education* 2018; 32(3): 1-11.
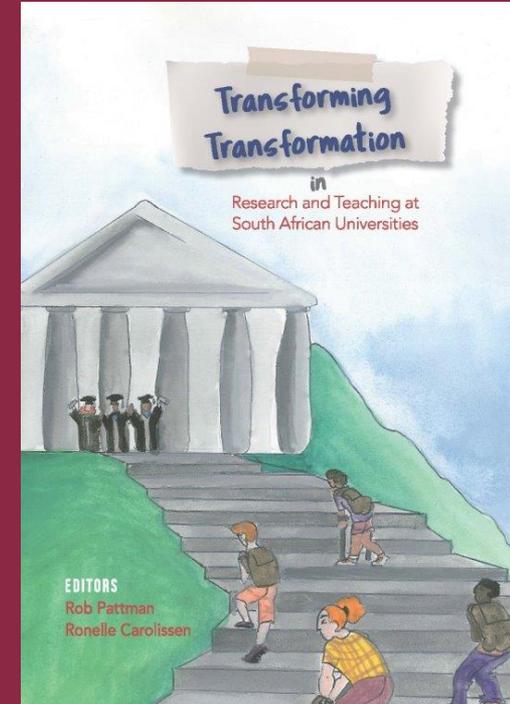
- "*Coloniality of power*" (Quijano, 1997, 2000): a global model of power in place (since conquests) that enacted race, labour, space and people according to needs of capital and benefit of white Europeans

- *Colonialism* is a specific period of oppression (this has passed)

- *Coloniality* is still with us (Bulhan, 2015): an underlying pattern and logic that classifies people and knowledge into a system that valorizes all that is European (and male) (decolonial feminisms: Maria Lugones)

- *Metacoloniality:* the revival of colonial exploitation and oppression where its impacts are concealed as a positive "globalization" (Bulhan, 2015)

# Decoloniality

- efforts at rehumanizing the world, to breaking hierarchies of difference that dehumanize subjects and communities and that destroy nature,

- to the production of counter-discourses, counter-knowledges, counter-creative acts, and counter-practices that seek to dismantle coloniality and to open up multiple other forms of being in the world (Maldonado-Torres, 2016:10).

# Transformation: a post-apartheid concept

- Multiple policy frameworks that focus on redressing the inequalities of the past especially in relation to race, class, gender
- Demographic representation: More black students and staff
- Widening participation
- Reitz incident (Soudien report, 2008)
- Critiques: checklists and management process
- Student protests 2015-2017



ON BEING INCLUDED

*Racism and Diversity in Institutional Life*

Sara Ahmed
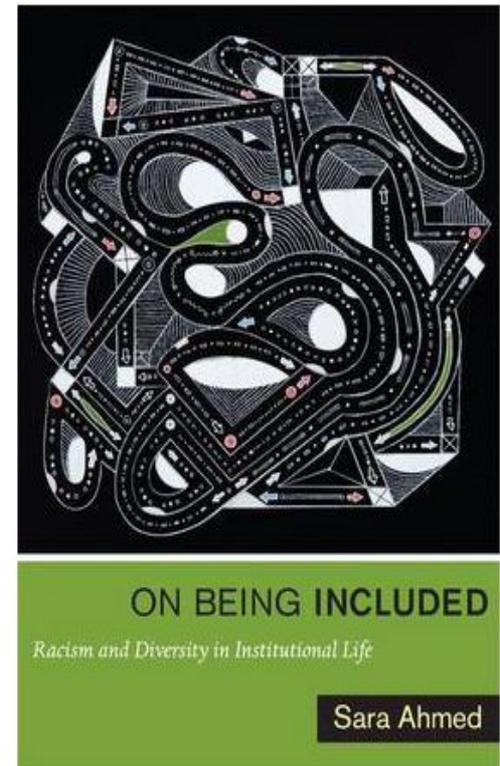
# What have I learnt about teaching psychology?

- 1. Context and history is important
- * context of the university, context of students, context of the lecturer, socio-historical context, context of the curriculum, context of discipline
- 2. Critical approaches, incorporating "troubled knowledge", are mutually valuable for students and educators, enhances student learning.
- 3. Recognition of histories in the curriculum aids learning and repairs historical injustice.
- 4. Curriculum is not confined to classrooms. It exists in the walls of buildings, who teaches, historical and contemporary symbolisms., institutional cultures.

**Transformation:**

- Focus on  demographic representation in universities

**Decoloniality:**

- 1. Can start with validation of all knowledges : African, and Middle Eastern and Eastern knowledges as well as knowledges of the global south ie growing ecologies of knowledge

- 2. Contribute to southern theory: writing about experiences and concepts differently.

- 3. Border crossing : identities , disciplinary boundaries(and teaching)

# Example of how teaching (and research) could be transformed (Carolissen & Duckett, 2018)

- 1. disrupting privileging of Euro-American/Western epistemologies
- 2. Reframing pathologised accounts of marginalised peoples
- 3. Reclaiming and reframing erasures of histories
- 4. Deconstructing colonial discourse, inserting counternarratives
- 5. Foregrounding indigeneity and indigenous knowledge systems
- 6. foregrounding politics of knowledge production: inserting embodied author identities and positionalities such as race, gender, ethnicity
- 7. foregrounding politics of knowledge production: Highlighting power relationships inherent in positionalities and identities in institutional structures and cultures
- 8. Activism central to the pedagogical continuum, inside and outside the classroom
- 9. Pedagogical tools employed as catalysts for critical reflexivity
- 10. Drawing on ecologies of knowledge, appropriate to context

# Remaining questions about decoloniality:

1. Identity politics: who has the right to speak about decoloniality/decolonisation?  African people, black people only? Who is black, what is blackness?  Cultural appropriation debates
2. Devaluing of scholarship and praxis re decolonisation/decoloniality as is the case with "community" in Psychology?
3. Is there a distinction between decolonisation and decoloniality?
4. Global south only or do contexts for decolonisation/decoloniality exist in global north too?
5. Valorisation of decoloniality/decolonisation. Is it the panacea to all restructuring of curriculum?
6. Is decolonisation/decoloniality yet another arena for patriarchal performativities?
7. Can decolonisation  exist in the corporate institution of the neoliberal university?
8. What is the potential for methodologies?  Visual, narrative, autoethnographies

.What is the potential for recognition of knowledge and of those marginalised through partial knowledge making practices?

10. What is the place of emotion and affect in writing about decoloniality?

11. Does decoloniality/decolonisation represent a theoretical frame?

12. What is the impact of metacolonialism on the psyche's of staff and students in higher education?

13. Are social justice pedagogies decolonial?

Effective and sustainable change can come only when those within the center of the metacolonized world and those in its peripheries work together both to *deconstruct* metacoloniality in its different forms and jointly *reconstruct* a more
just world on the ruins of the old. The call for collaboration is not appeal for sympathy or generosity; those at the centers of metacolonialism also pay heavy, but hidden costs for injustice and dehumanization of others. I therefore
see the project of decolonizing psychology as a means toward broad-based critical thinking and collaboration on what to *deconstruct* and how to *reconstruct* for the benefit of all.  (Bulhan, 2015).