

Community Psychology

*Series Editors:* Mohamed Seedat · Shahnaaz Suffla

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James Ferreira Moura Jr. ·  
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# Handbook of Decolonial Community Psychology

 Springer

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The Community Psychology book series is envisaged as a space to review the established assumptions and knowledge economy underlying community psychology, and encourage writings that recognize the plurality of people and the many geographical, psychological and sociological locations that they occupy. The book series will enable contributors to stimulate thought that questions that which is constructed as critical knowledges, community psychology, and the meanings of liberation and community. Contributions to the book series draw attention to the applications of community psychology in the Global South and the Global North as they relate to such issues as violence, socio-economic inequality, racism, gender, migration, dispossession, climate change, and disease outbreaks. In do so, it centers community psychology as focused on the well-being of collectives, and dealing with such focal issues as deploying psychology to support social justice, the relevance and appropriateness of its internal logic, and methods that deal with the range of psychological, social, cultural, economic, political, environmental, epistemic, and local and global influences that bear on the quality of life of individuals, communities and society. The book series concentrates thus on the following three key areas of focus: 1) decoloniality, power and epistemic justice, 2) knowledge production, contestation and community psychology, and 3) community psychology in context. The series is of vital and immediate relevance to researchers, practitioners, faculty and students from the intervention sciences, including anthropology, sociology, public health, development studies, social work and urban studies.

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*We dedicate this handbook to all on the frontlines of living and resisting historically, of rising in the face of persistent colonial violence. Our dedication honors, respects and affirms that decolonization is and must be done and embodied, practiced, rehearsed, and enacted. It is not to be recited or written in the abstract. Decoloniality is an undoing, and embracing the process as a long ancestral journey.*

# Series Foreword

## **The Community Psychology Book Series: A Dialogical Decolonizing Space**

The Springer Community Psychology Book Series, embodying a bold vision, assumes community psychology as a terrain for disrupting hegemonic and colonizing thought and practices and simultaneously producing liberatory scholarship. The series is imagined as a dialogical opening for humanizing, imaginative, and situated knowledges and liberatory praxes. The book series elaborates on collective anti-colonial, decolonial, and liberatory projects in community psychology and cognate areas of scholarship through interrogations of decolonizing psychologies' obligations in the era of the modern knowledge economy, and the embrace of alternative and disruptive imaginings. The series pushes back against the limitations imposed on creative thought and practices by hierarchical and homogenizing influences in and outside of the academy.

The series encourages contributions that distinguish community psychology as knowledge and engages with the contestation for representation and authority. The series invites contributions that examine the politics and archaeology of knowledge and considers how particular concepts and theories have gained ascendancy in community psychology. The series also includes writings that offer insights into the benefits and limitations of creative methodologies applied in research, intervention, and analysis.

The series encourages work that centrally engages with epistemicide—the deracination of other-than-western modes of knowing and knowledge systems—and its manifestations in scholarship on community, community-making, community resistance, and the formations of social arrangements that seek to overturn racism, racialization, heteropatriarchy, classism, and other forms of oppressive social relations. The series is aligned with and situated within the larger body of praxes of the South, borne out of struggles for self-determination, epistemic independence and epistemic agency, and visions and imaginations of radical humanism. The series thus seeks to animate conversations about what it means to create and live in human

formations that challenge “race” and racism, gendered and patriarchal arrangements, inequitable economic and material arrangements, and problematic notions of sex and sexuality, as well as a range of other exclusionary “-isms.”

This *Handbook of Decolonial Community Psychology*, the sixth publication in the book series and co-edited by Christopher C. Sonn, Jesica Siham Fernández, James Ferreira Moura Jr, Monica Eviandaru Madyaningrum, and Nick Malherbe, offers refined interpretations of decolonial thought, methodologies, and practices in community psychology. The handbook transcends intellectual, geographical, and cultural borders, and constraining identities, affirming and celebrating the unique identities, experiences and positions of its contributors within the global landscape of knowledge and politics. The handbook will undoubtedly inspire collective conversations and provoke debates about the epistemological, theoretical, methodological, and applied dimensions of decolonization in community psychology and related fields of scholarship.

The handbook illuminates the dynamic intersections between resistance and colonial legacies, foregrounding the enduring struggles against settler colonialism and racial capitalism across diverse geographies, temporalities, and histories. Underscoring the urgency of addressing inter-connected local and global challenges, such as land rights, livelihoods, and dignified existence, the handbook offers hopeful yet critical perspectives on radical social justice struggles around the globe.

As a seminal work, this handbook will undoubtedly further define and shape the contours of knowledge in decolonial community psychology and inspire new generations of scholars, practitioners, students, and community organizers to advance the field with innovative ideas and transformative practices.

Institute for Social and Health Sciences  
University of South Africa,  
Johannesburg and Cape Town, South Africa

Mohamed Seedat  
Shahnaaz Suffla



# Acknowledgments

In the words of abolitionist, organizer, scholar, and radical educator, Mariame Kaba, “everything worthwhile is done with other people.” We are and exist in, with and for community—and this handbook is very much a reflection of the communities of resistance, radical hope, co-struggle, and collectivized care that have allowed us to see that another community psychology, indeed another world, is possible. We are deeply grateful to the communities that have shaped and informed our decolonial praxes, communities of people here and past, and of non-beings, environments, and stories/histories that have shaped our understanding of life and existence. Our knowledge and understanding of the world is far limited, and we are humble in our learning process, in our decolonial undoing, and in our pursuits for liberation for all, as we are entangled in shared struggles—differentially positioned, yet nevertheless entwined.

Many people labored with intention and care to bring together this handbook. We wish to acknowledge and thank the authors, each of whom put so much care and dedication into crafting their respective chapters. We feel tremendously honored to have been part of such an inspiring, transnational project. We also acknowledge and express deep gratitude to the various community members who, in their capacities as artists, writers, co-authors, organizers, activists, and human beings, are central to this Handbook. Thank you to everyone who agreed to review the various chapters featured in this handbook.

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# Decolonisation in and Beyond Community Psychologies: A Transnational Plurilogue



**Christopher C. Sonn, Jesica Siham Fernández, James Ferreira Moura Jr, Monica Eviandaru Madyaningrum, and Nick Malherbe**

Coloniality, or the asphyxiating grip that colonialism has on the present, is ambitious in its scope. Metaphorically, like the air we breathe, coloniality is difficult to see, yet we feel it—pressed upon us, shaping the flow of our being, it exists deeply rooted in all systems. Rooting and routing itself, coloniality is all around us. As Maldonado-Torres (2007) and others (e.g., Quijano, 2000) have made clear, coloniality structures contemporary relations, culture, institutions, governance, architecture, communications, intersubjectivity, knowledge production, and forms of labour, as well as ways of being, moving, connecting, listening, and seeing. Coloniality is

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