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Special Issue: Toward a Decolonial Psychology: Recentering and Reclaiming Global Marginalized Knowledges

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"We are not alone in the world": Creating possibilities for transnational radical relationality, epistemic justice, and expanded ecologies of knowledge through the Indaba podcast.

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Abstract

Departing from the premise that contemporary psychological knowledge and praxis are dominated by a philosophy of science privileging an individualistic perspective from predominantly Northern and Western industrialized contexts, this article traces an instance of disrupting such epistemic hegemony through a decolonial lens employing podcasting technologies to nurture and grow relational global connections. We weave together our stories of building our global collective of decolonial and critical scholars and developing our cocreated global podcast: Indaba. Through digital platforms, and in-person gatherings, we came together to share alternative and contextually rooted psychological knowledges from our respective, and often isolated, locations. Our explorations through these dialogues and exchanges provide insights into the borderless dynamics of coloniality/Western modernity. The particularities of our struggles across different histories and geographies are premised upon our specific loci of enunciation. Our learnings, through podcast development, reveal how multimodal approaches to knowledge creation disrupt normative listening practices and expand our critical listening positions and ways of representing and engaging with knowledges produced at the margins, iteratively expanding psychological knowledges. Multimodal knowing is part of a process that goes beyond knowledge dissemination and is a democratizing strategy where our practices instead move knowledges beyond the academy through more accessible distributional regimes, opening them to expressions of coloniality and decoloniality in our experiences and encounters in the world. This process itself is a reflection of the everyday "decolonial love" and "creative labor" we need to catalyze and sustain social transformation while at the same time transforming ourselves. (PsycInfo Database Record (c) 2025 APA, all rights reserved)

Impact Statement

Public Significance Statement—This project shows how, using digital mediums such as podcasting and online video conferencing, we were able to build our transnational collective and community of learning where we shared knowledges and experiences through the process of intercultural translation. The process and practice of listening and learning about local stories of struggle made visible the particularities of privilege and power as well as the

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"We Are Not Alone in the World": Creating Possibilities for Transnational Radical Relationality, Epistemic Justice, and Expanded Ecologies of Knowledge Through the *Indaba* Podcast

Natalie Kivell[1], Christopher C. Sonn[2], Monica E. Madyaningrum[3], Marianne Daher[4], Garth Stevens[5], Ramy Barhouche[1], and Samuel Keast[2]

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Departing from the premise that contemporary psychological knowledge and praxis are dominated by a philosophy of science privileging an individualistic perspective from predominantly Northern and Western industrialized contexts, this article traces an instance of disrupting such epistemic hegemony through a decolonial lens employing podcasting technologies to nurture and grow relational global connections. We weave together our stories of building our global collective of decolonial and critical scholars and developing our cocreated global podcast: *Indaba*. Through digital platforms, and in-person gatherings, we came together to share alternative and contextually rooted psychological knowledges from our respective, and often isolated, locations. Our explorations through these dialogues and exchanges provide insights into the borderless dynamics of coloniality/Western modernity. The particularities of our struggles across different histories and geographies are premised upon our specific loci of enunciation. Our learnings, through podcast development, reveal how multimodal approaches to knowledge creation disrupt normative listening practices and expand our critical listening positions and ways of representing and engaging with knowledges produced at the margins, iteratively expanding psychological knowledges. Multimodal knowing is part of a process that goes beyond knowledge dissemination and is a democratizing strategy where our practices instead move knowledges beyond the academy through more accessible distributional regimes, opening them to expressions of coloniality and decoloniality in our experiences and encounters in the world. This process itself is a reflection of the everyday "decolonial love" and "creative labor" we need to catalyze and sustain social transformation while at the same time transforming ourselves.

Monica E. Madyaningrum

(South Africa). Episodes are available on the Harbinger Media Network at https://harbingermedianetwork.com/show/indaba/ with transcripts and translations in French, Spanish, and English at https://internationalcommunitypsychology.com/indaba/.

With funding from the Social Sciences and Humanities Research Council of Canada, we compensated graduate students to cocurate episodes. We wrestled with pay restrictions from this same funder who regulates that we pay at the rates of each local university, meaning students in different regions were being paid different rates for the same labor. We resisted this in creative and intentional ways. Guests who were not full-time faculty were compensated with a sliding honorarium dependent on the level of contribution, with additional compensation for racialized and/or Indigenous community members and graduate students.

We had much to wrestle with as we worked to put our decolonial values into practice. This included organizing multiple same-day meetings to accommodate time zones, sharing recordings with each other as some of us slept, and rotating facilitator and host roles to decenter North American time as standard for gatherings. We sought out episode guests that decentered academic/institutional knowledge systems. We brought ourselves, our laughter, and our love into our gatherings and our episodes to resist professional expectations and to build something humanizing. Though we faced challenges navigating timelines, languages, worldviews, and technology, we worked together in transparent and reflexive ways to make ethical decisions rooted in resistance to imagine and practice in a different way.

We used these digital tools as disruptive technologies that have changed how we access and share information. These technologies have arguably played a significant role in elevating knowledge from below and democratizing knowledge coconstruction, dissemination, and accessibility (Palmer & Perkins, 2012). In some sense, these technologies facilitate the deterritorialization of flows of knowledge and, at the same time, can bring to the forefront place-based ways of knowing, doing, and being. However, we recognize that these technologies have not always meant content is decolonized or free from imperial algorithms, that is, how various social, cultural, and contextual resources shape and mediate whose questions and views inform content production and who has access and resources to create, distribute, and utilize data. We set out to center BIPOC scholars, Global South scholars, and emerging scholars in all facets of the project. These technologies have enabled our goal to expand ecologies and archives of knowledge, as both a process of responding to the epistemic crisis (Ndlovu-Gatsheni, 2020) and for creating a form of praxis in and of itself—through technology, engaging multiple publics, creating public access, and through networks of like-minded activist-scholars across the globe. We explore these practices throughout the remainder of the article drawing on episodes and global gatherings to weave these abstract concepts into tangible examples of practice.

Framework: Southern Epistemologies and Intercultural Translation

The COVID-19 pandemic signaled the collision of multiple global crises: economic, political, ecological, health, moral, and cultural. This collision has been referred to as conjectural (Hall & Massey, 2010) or the age of polycrisis (Morin & Kern, 1999) and is differentially expressed and experienced in various uneven social ecologies within and across local and global geographies. Ndlovu-Gatsheni (2020) argued that these crises have manifested as an epistemological crisis, emerging out of two conditions: One, dominant forms of canonical knowledges in the 20th century are no longer adequate to understand the age of the polycrisis, and, two, the changing nature of the geopolitical balance that has disrupted taken-for-granted strategic relations of North–South power has enabled a polyvocality in the domains of knowledge.

Efforts to pluralize knowledge production in psychology and to decenter the hegemony of the Global North have been a focus of discussion in the *American Psychologist* (e.g., Bryant, 2024; Garcini et al., 2023; Neville, Monette, et al., 2024; Norsworthy, 2017) and are central to how we approached the imaginings and practice of Indaba. However, studies describing the enactment of such critiques remain rare, particularly regarding how to foster more inclusive, diverse, and plural psychologies through platforms that encourage cross-regional knowledge exchange. Our experiences with this project affirm us that such efforts help reveal how epistemological hierarchies in psychological knowledge production are both reproduced and contested globally. These critiques call for U.S. psychology to expand its knowledge base by including more