

Decolonizing Culture

On Thu, Oct 18, 2018 at 12:00 PM, Dr. Louise Sundararajan <louiselu@frontiernet.net> wrote:

Dear All,

Take a look at the following exchange (start from the bottom), and hope you will accept the invitation below.

Warmly,
Louise

From: Weidman, Nadine Michele
Sent: Thursday, October 18, 2018 7:42 AM
To: Dr. Louise Sundararajan
Cc: Susan Lanzoni
Subject: Re: [DIV24] Call for Papers: History of Emotions in the Modern Period-- History of Psychology

Dear Louise,

Thank you very much for the message and inquiry. For the special issue we would welcome a ms on the modern history of emotions in China or other non-Western cultures.

best,
Nadine

Nadine Weidman, Editor
History of Psychology

From: Dr. Louise Sundararajan <louiselu@frontiernet.net>
Sent: Wednesday, October 17, 2018 3:41 PM
To: Weidman, Nadine Michele; DIV24@LISTS.APA.ORG
Subject: Re: [DIV24] Call for Papers: History of Emotions in the Modern Period-- History of Psychology

Does this modern history of emotions include that of non-Western cultures? If you take a comparative look at the modern histories of emotions, which culture is undergoing more drastic change, West or the rest, say China? Take a guess.

Bemused,
Louise

From: Weidman, Nadine Michele
Sent: Friday, October 12, 2018 7:49 AM
To: DIV24@LISTS.APA.ORG
Subject: [DIV24] Call for Papers: History of Emotions in the Modern Period-- History of Psychology

History of Psychology invites submissions for a special issue on the history of emotions in the modern period.

The relatively new specialization of the history of the emotions has revealed that emotion, felt experience, and expression have played a key role in culture, society, and politics. In the history of science, however, interest in the emotions has been more muted. This special issue will focus on the exploration of emotion theory and practice in the human sciences in the modern period – roughly from the late 18th century to today.

This special issue will address the following themes, among others. Was there a particular historical moment in which interest in emotions in the sciences, broadly construed, increased? While some historians situate heightened study of the emotions in the sciences in the 1960s, others point to a surge in interest in emotions after World War II. But we can also go back to William James's 1884 influential theory of emotion that stimulated intense debate; or to the 1910s, when Walter Cannon experimented on the physiological concomitants of emotion; or to the early 1920s, when unorthodox psychoanalysts Sandor Ferenczi and Otto Rank raised emotional understanding to a central place in psychoanalysis. More recently, studies in the new discipline of social neuroscience have contributed to the ever-growing literature on emotion and the brain.

Can we discover the roots of the academy's recent turn to the emotions in older traditions that have not yet received their due? Might historical investigations shed light on contemporary debates on emotion including the existence, or not, of a set of universal, basic emotions, or whether emotion is primarily a bodily affect or a cognitive response?

As the study of emotion has not been confined to any one discipline, we welcome submissions on the history of psychology, psychotherapy, neuroscience, psychophysiology, social work or other relevant fields.

The submission deadline is March 1, 2019.

The main text of each manuscript, exclusive of figures, tables, references, or appendices, should not exceed 35 double-spaced pages (approximately 7,500 words). Initial inquiries regarding the special issue may be sent to the guest editor, Susan Lanzoni <smlanzoni@gmail.com> or the regular editor, Nadine Weidman <hop.editor@icloud.com>.

Papers should be submitted through the History of Psychology [Manuscript Submission Portal](#) with a cover letter indicating that the paper is to be considered for the special issue. Please see the [Instructions to Authors](#) information located on the [History of Psychology website](#).

From: Sunil Bhatia
Sent: Thursday, October 18, 2018 1:25 PM

Hi Louise,
The current issue of Theory and Psychology has an article (see below) I did with my colleague Ravi Priya from IIT Kanpur.. The article might be of interest to participants on the IP list. There are several articles in that issue that also might be relevant to the scholars on this list. I have added the link below for both. Thanks, Sunil

Decolonizing culture: Euro-American psychology and the shaping of neoliberal selves in India

Special Issue: Psychology in the Social Imaginary of Neoliberalism

<http://journals.sagepub.com/toc/tapa/current>

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My New Book: **Decolonizing Psychology: Globalization, Social Justice and Indian Youth Identities.** <https://global.oup.com/academic/product/decolonizing-psychology-9780199964727?cc=us&lang=en&>

From: [Terrel Hale](#)
Sent: Thursday, October 18, 2018 1:55 PM

Hello everyone!
Could you please share with me recent 2018 articles that refer to indigenous knowing and decolonization?

Sent from my iPhone

From: [Michelle Brenner](#)
Sent: Thursday, October 18, 2018 6:42 PM

I am not sure if this is too far out in left field for you, but this article was published recently October 2018 about the Polyvagal theory, the latest research on the nervous system and how it connects to indigenous knowing.

<https://www.mediate.com//articles/brenner-polyvagal.cfm>

I have other published articles that relate to Holistic, Indigenous, and law/conflict resolution.

<https://www.mediate.com//articles/BrennerM4.cfm>

Holistic Communication: How to Include the Heart and Soul ...

One of the functions of being a person as well as a professional is to survive, to be able to pay bills, keep updating knowledge and satisfy the human needs that include feeding and housing self and family. The second function which is not a runner up, but actually considered as critical for defining a human being is the need for transcendence.

www.mediate.com

Holistic Law Approach To Indigenous Incarceration

This is much older but might be of use

Resolving Indigenous Disputes, a book review of the book with this title, published 2008

<https://epublications.bond.edu.au/cgi/viewcontent.cgi?article=1471&context=adr>

Kind Regards

Michelle Brenner

Holistic Conflict Resolution Consultant

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From: [Dr. Louise Sundararajan](#)

Sent: Thursday, October 18, 2018 8:23 PM

Nothing is too far afield, Michelle. But clarity is a must for the IP field, which can be shrouded in mystery or confusion due to lack of clarity. For the sake of clarity, I think we need to spell things out. "Indigenous knowing"? What does it mean? It could mean a. local ways of knowing, or b. the ways of knowing of the indigenous population. According to (a), American psychology would be indigenous; according to (b), you are talking about the First Nations, for instance. Is the Polyvagal theory (that we are all connected) characteristic of a or b? I am not refuting your theory; I just want to be clear. We can say that the Chinese notions of harmony favors connection, but the Chinese have also developed very sophisticated ways of punishment and torture. No population in its entirety embodies one particular way of knowing. There is a

danger of romanticizing the “indigenous,” which does not serve either a or b. Spelling things out clearly, banning ill-formed terms such as “Indigenous knowing” will help advance our understanding of a and b.

Warmly,
Louise

From: [Lutz Eckensberger \(via iptaskforce list\)](#)
Sent: Saturday, October 20, 2018 3:39 PM

Dear Louise, I appreciate your letter, especially the point in romanticizing cultures.

Cordially lutz

Sent: Monday, October 22, 2018 12:39 AM

From Michelle Brenner <brennermichelle@hotmail.com>

Dear Louise,

I am so sorry that I stepped out of line. My lack is stronger than my passion. I thought there might be an interest in this podcast, that was aired on the radio. It is titled Indigenous Knowledge, interviews by and with our Australian Indigenous people. This podcast is interviewing the author of Dark Emu, a book published this year 2018 by an Aboriginal author Bruce Pascoe that rewrites the identity of Aboriginal people at the time of Colonisation, based on letters, reports, documentation, books that have been left out of the way Aboriginal people have been identified by history.

<https://radio.abc.net.au/programitem/pePD6bd9gD?play=true>

Kind regards Michelle

Michelle Brenner

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From: [Dr. Louise Sundararajan](#)

Sent: Monday, October 22, 2018 3:41 PM

Dear Michelle,

My missive was mainly for researchers, to whom sloppy use of words is an indication of sloppy thinking. On the other hand, sloppy use of the term "indigenous" has ramifications beyond academia. In this age of commercialization, I would hate to see "indigenous" going down the same road as "whole foods." It matters not to me how much certain foods get romanticized, but it is a dangerous thing to romanticize cultures and people. When some people or cultures become angels, some other cultures or people are likely to become devils. What we need today is true understanding, not projection, of the other--and the basis for such understanding, I think, lies in ontological parity, namely that the other is as human as I am, capable of both foibles as well as wisdom.

Granted that sloppy use of the term "indigenous" is all over the place, as evidenced by the radio talk of "indigenous knowledge." A more careful statement would be "Knowledge (system) of the indigenous population." By the way from what I know, the term "Aboriginal" may not be respectful. I may sound like splitting hair, or too pedantic, but what lies behind such attempts to spell thing out more clearly is nothing trivial: the intention is to avoid the mistake of using people as a symbol for one's own values ("Women" as a symbol of purity, the "indigenous" as a symbol of our lost virtues, and so on), thereby denying the humanity of the other.

Hope this helps,
Louise

From: [Terrel Hale](#)

Sent: Monday, October 22, 2018 4:15 PM

This is a great discussion and so relevant to my own research now. Could any one please let me know if they are aware of current academic articles addressing knowledge systems of indigenous populations and sport performance or lucid dreaming? Thanks in advance.

Sent from my iPhone

From: [Shilpa Pandit](#)

Sent: Thursday, October 18, 2018 3:18 PM

Dear Prof Bhatia,

Thank you for the paper. It discusses an important aspect of psychology practice in India, where, practitioners, radiating out of cities and urbanised clusters/universities are complicit in advancing the practice of Euro-American frameworks as the thought leaders -the academicians and researchers within those universities have failed to contest it forcefully in the language and the lexicon of the modern project of psychology. There is a saying in Indian languages-to take out the thorn in the flesh, you need to use another thorn. Overall, barring a few exceptions, such as Prof Misra and a few other teachers, we haven't found the thorn. Such is the power, that it dumbs and mutes the independent thinking of the new and old researchers. While there may be no single inaugural movement of decolonising psychology, we are yet to find our series of small steps.

Even though spirituality remains one of the core concerns of Indian psyche, the un-availability of an independent social psychology theory and practice that looks at work, work structures and systems and its impact on adult identity is key. While, you have commented **only** on the organised sector in the city(Pune), in your ethnographic report, Ravipriya's report looks **only** at the community as they were affected by the Nandigram violence, which was obvious. Subtle violations go unnoticed all the time, affecting the self and collective identity, as frogs that slowly get boiled in hot water and die.

I work within the social sector and the idea of development and how it has affected the conceptions of individual and group identity since 1990's as related to livelihoods and jobs is disturbing. It has fast forwarded certain careers and livelihoods in demand and backtracked and ruined other career and livelihood trajectories, at the macro level. In our work, we try to work on reimagining of work and livelihoods as well, both with rural and urban youth. But the pressure to give is an onslaught for the students and youth and I know, that we fail most times.

Warm regards

Shilpa Pandit, PhD

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From: Richard Pearce

Sent: Tuesday, October 23, 2018 4:29 AM

May I draw attention to a study that richly illustrates the limitations of cultural vision in much of the literature. In 'Growing up in transit: the politics of belonging in an international school', by Danau Tanu, (New York: Berghahn Books, 2017) a researcher who used languages other than English reveals hitherto imperceptible interactions which sorely need a fresh approach.

Meanwhile this string has shown me some very interesting alternative perceptions. Thank you.

Richard Pearce

From: Bond, Michael [MM]

Sent: Wednesday, October 24, 2018 11:04 AM

Thanks to dear Richard for alerting members interested in the "real world of inter-cultural relations" to this jewel of power unpacking in important high school developmental context!

I teach cross-cultural management to a class of international students taking graduate programmes at a university [PolyU of HK] striving to internationalize, as are many universities these days of rankings based somewhat on their degree of internationalizing. Do we suppose the dynamics and the implicit cultural agendas are different at this higher level of education, I wonder? Are alternative models of "cosmopolitanism" what will happen on the Belt and Road initiatives developing out of the Chinese outreach that is emerging in Asia, Africa and Eastern Europe? What can be done by school administrators to introduce a newer model of inter-cultural relations, and would they be motivated to do so?

For those of you interested in pursuing Tanu's analysis further, his PhD thesis can be found and downloaded from Google Scholar.

Your colleague, michael

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From: Dr. Louise Sundararajan
Sent: Wednesday, October 24, 2018 1:20 PM

You have raised a bevy of questions, Michael. Colonization is no longer a West versus East thing any more. In what way is the Belt and Road initiatives different from Western colonization of the past? I think education system is the long arm of colonization, since the hegemony of knowledge is the business of schools--unless we develop a different model of education. And colonization needs not take place in the international arena--many ethnic minorities can tell you that colonization takes place at home, where they become strangers in their own land.

Enough of the bad news. One encouraging example toward a new paradigm of education is your approach, Michael--you have encouraged countless Chinese students of yours to study their own culture.

Thanks,
Louise

From: [Sunil Bhatia](#)

Sent: Saturday, October 27, 2018 3:59 PM

Dear Shilpa,

Thanks for reading the article and engaging with it. Your analysis about the need for having a decolonizing perspective in the Indian psychology curriculum is on the mark. Professor Misra is definitely a pioneer in this regard and his contributions to Indian psychology are invaluable. You are very right in pointing out that we need to move beyond the urban Indian settings to look at the varied ways in which globalization and the accompanying structural transformations in work, spirituality, and family practices are shaping Indian adult identity formation in rural settings or small towns. Such a project on what you call, "self and collective identity" definitely needs to be undertaken.

I might add here that you might want to look up recent articles written by Dharm Bhawuk and Anand Paranjape on Indian spirituality from an indigenous perspective. Their excellent articles on this topic have appeared in the 2018 volume titled "Asian Indian Psychologies in the Global Context" that is edited by Kuang-Hui Yeh.

Best,

Sunil

From: [shilpa pandit](#)

Sent: Monday, October 29, 2018 3:19 AM

Dear Sunil,

Thanks for your letter. I usually try to keep myself updated on Prof. Paranjape and Prof. Bhawuk's writing, but I will definitely look at the reference.

My particular interest and reference to Prof. Misra's work was because-

A. He has written textbooks and teaching material in psychology, right from grade 11, that I have read, where he embeds alternatives to Euro-American frameworks. To arrive at the 'inaugural moment'-a remarkable phrase that you use in your paper, we need a sensitised generation of psychology students)

B. He has mentored a generation of PhD scholars with a very broad and critical perspective on the mainstream psychology-thus again linking back to the 'inaugural moment' and the background work required to create and arrive at **that** moment.

In general, the challenge is so severe that we need at least a 100 teachers/mentors to mentor at least about 100 PhDs(every five years) and publish about 200-300 papers every year that contest the Euro-american framework both from the IP/consciousness perspective and other cultural

perspectives as well. This we need to do for 20 years consistently, just like we need to grow at @8-10% to become a middle income to developed economy. Only then the emerging generations of practitioners will be able to move away from the darkness and contest the colonial mindset. We have 800 + universities and more than 1500 colleges in psychology, social work etc. So, we need a contesting professor in each university, at least. I am getting in specifics to concretise the nature of damage and the magnitude of the task of decolonising.

Lets not even discuss the points on multiple languages /multiple cultures/nuances currently, its great for the West to just box us in spirituality, Ayurveda and yoga **alone**. That helps in making it esoteric, finding useful cultural 'samples' for cross cultural psychology, appropriating when suitable , monetising it, and caricaturing it, when not suitable.

Warm regards

Shilpa Pandit, PhD

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From: [Liu, James](#)

Sent: Monday, October 29, 2018 1:47 PM

Dear Shilpa,

I read your impassioned call for IP in India with sympathy. In China too there is such a need, but despite pioneering works by Yang, Hwang and their students, the mainstream is definitely dominant and in the ascent. The next AASP conference in Taiwan will have the rise and fall of different wings of culture oriented psychology as its theme (July 11-13, summer school before that).

Among Chinese speaking populations I have argued for many years that the weak position in IP is due in part to its lack of direct application. Theory had trumped practice for the most part, and as an outsider I feel like this is even more true of IP in India. I agree that we need applied research on Ayurvedic medicine- can you or others point me to empirical work on this subject?

In a recent trip to China I met some chigong and Chinese medicine practitioners and am now starting work on building an empirical program to put to test some of their claims- that if even shown to be partially true may revolutionise health care. But this will require clinical trials that I as a social psychologist am not well equipped to conduct.

Any ideas you may have about relevant empirical literature or directions to drive application of ancient wisdom through the maze of modern day medical practice would be much appreciated.

Sincerely

James

Sent from my iPhone
