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Calls to decolonize psychology have come from a range of perspectives and geographies. At universities, students have demanded that the curriculum be decolonized, with local theory and research being foregrounded. Academics have argued for methodologies that speak to indigenous forms of knowledge and interaction. Practitioners have forged interventions based on contextual social practices. Decolonizing psychology emphasizes the locatedness of knowledge production, (neo)colonialist assumptions within ‘mainstream’ psychology, and the need for contextualized epistemologies, methodologies, and practice.

These calls have emerged in response to the dominance of a Euro-American model of psychological science. Given the skewing of publishing, research and human resources to the Global North, knowledge generated in these contexts tends to dominate. Scholars from the Global South have lamented this phenomenon as well as the need to constantly ‘write back’ or critique theoretical, epistemological, and methodological assumptions made by scholars in the Global North.

At the same time, scholars from the Global South have grappled with the implications of focusing attention on local or contextual specificities, particularly in terms of theoretical foundations and the generation of data. What does it mean to practice, for example, African Psychology? How, in forging such a psychology, do scholars avoid the pitfalls of essentialism, homogenization, appealing to the myth of origin, or exoticizing particular practices?

Decolonizing psychology is not an endeavor restricted to the Global South, however. Illustrating how mainstream Euro-American psychology is premised on particular (neo)colonialist assumptions not only with regard to other regions of the world, but also in relation to marginalized populations within Global North countries (e.g. immigrants, refugees, diasporic and racialized groups, indigenous communities), and within Global South countries (e.g. Dalits in India, Khoisan in South Africa).

In this special issue, we turn the spotlight on what and how feminisms (in their multiple forms) are (or are not) taken up in debates and practices of decolonizing psychology. We invite contributions from diverse contexts, locales, circumstances, and approaches (including queer and trans* studies). Possible topics include:

- feminisms and de-colonizing the psychology curriculum;
- decolonialism and feminisms in social justice, human rights, transnational practices;
- feminisms and decoloniality in interventions, methodologies or epistemology;
- research and interventions that highlight intersections of gender, sexuality, and (neo)colonial power relations;
- feminist theory, queer theory, and trans* studies in relation to the decolonial turn;
- feminist work intracing gendered colonial practices/doctrines/institutions/worldviews that shaped colonizer/colonized interactions and continue to be enshrined in legal systems;
- feminist work in highlighting the cultural specificity of central taken-for-granted tropes in Euro-American centric psychology.