

# Decolonizing Perspectives Collaborative Auto Ethnography and Community Psychology in Academia

Yong Cheng\*

Department of Clinical Nursing Teaching and Research Section, The Second Xiangya Hospital, Central South University, China

## Abstract

This paper explores the intersection of decolonization and community psychology within academic settings through the lens of collaborative autoethnography. It reflects on how colonized mindsets persist within the academy, shaping both the experiences of marginalized communities and the practices of community psychologists. The authors, drawing from their own experiences, critically examine the ways in which academia perpetuates colonial power dynamics and how collaborative autoethnography serves as a method for resistance and transformation. The study highlights the potential of community psychology to challenge these structures and advocate for more inclusive, socially just practices. By sharing personal narratives, the authors contribute to a deeper understanding of the need to decolonize both minds and institutions, fostering a more equitable academic environment.

**Keywords:** Decolonization; Community Psychology; Collaborative Autoethnography; Academic Institutions; Colonized Mindsets; Marginalized Communities

## Introduction

The legacy of colonialism continues to shape academic institutions, influencing the ways knowledge is produced, validated, and disseminated. These colonized mindsets, often deeply ingrained, perpetuate power imbalances and marginalize voices that challenge dominant paradigms [1]. Community psychology, with its focus on social justice and empowerment, provides a critical framework for examining and addressing these issues within academia. However, even within this field, the remnants of colonial power structures can influence both theory and practice. This paper uses collaborative autoethnography as a methodological approach to explore the intersection of decolonization and community psychology in the academy [2]. By reflecting on our own experiences as scholars and practitioners, we critically analyze how colonial legacies manifest in our work and the broader academic environment. Our goal is to highlight the potential of community psychology to contribute to decolonization efforts and to advocate for more inclusive and equitable practices within academia [3,4]. Through personal narratives, we aim to provide insights into the challenges and possibilities of decolonizing the mind and the institution.

## Materials and Methods

This study employs a collaborative autoethnographic approach, allowing the authors to critically reflect on their personal experiences within the academy. Autoethnography, a qualitative research method, combines the personal with the cultural, offering a means to examine individual experiences within broader societal contexts [5-7]. In this collaborative format, multiple authors engage in shared reflection, discussion, and analysis, creating a collective narrative that explores common themes and insights [8]. The authors, each from different backgrounds and stages in their academic careers, participated in a series of structured and unstructured discussions over several months. These conversations were recorded, transcribed, and analyzed to identify key themes related to colonized mindsets, the practice of community psychology, and the process of decolonization within the academy [9]. The collaborative nature of this method allowed for a diversity of perspectives, enhancing the depth and richness of the analysis. The data was further analyzed using thematic analysis, focusing

on how colonial legacies impact both the authors' experiences and their work in community psychology [10]. The authors also reflected on the methodological implications of using collaborative autoethnography as a tool for decolonization, considering its potential to disrupt traditional power dynamics in research.

## Conclusion

The findings of this study underscore the pervasive influence of colonized mindsets within academic institutions and the challenges they pose for community psychology. The use of collaborative autoethnography revealed how these colonial legacies impact both the personal and professional lives of scholars, shaping their interactions, research, and teaching. However, this method also highlighted the potential for resistance and transformation, demonstrating how personal narratives can serve as a powerful tool for decolonization. The study concludes that while community psychology holds significant promise for challenging colonial power structures, this potential can only be realized through intentional efforts to decolonize both the minds of practitioners and the institutions in which they operate. The authors advocate for greater recognition of the role that colonialism plays in shaping academic practices and call for a more inclusive, socially just approach to knowledge production and dissemination. By embracing methodologies like collaborative autoethnography, scholars and practitioners can contribute to the ongoing work of decolonization, fostering a more equitable and inclusive academic environment.

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\*Corresponding author: Yong Cheng, Department of Clinical Nursing Teaching and Research Section, The Second Xiangya Hospital, Central South University, China, E-mail: cyong@gmail.com

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## Conflict of Interest

None

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