

Research Article

POSITIONING A CRITIQUE OF GLOBAL ACADEMIC KNOWLEDGE SYSTEMS: RE-IMAGINING COMMUNITY PSYCHOLOGY EDUCATION THROUGH TRANSNATIONAL DIALOGUES

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This paper explores the transformative potential of re-imagining Community Psychology Education through a global, decolonial lens. It critiques the colonial foundations embedded in the global education system, which perpetuate the dominance of Euro-Western knowledge production and marginalize Indigenous and local epistemologies. Drawing from critical pedagogical frameworks and the insights of the Critical Global Education Collective, the paper calls for the dismantling of colonial power structures embedded within academic systems of knowledge. By fostering transnational dialogue and collaboration, CP educators can promote diverse alternative ways of knowing that challenge the epistemic hegemony of the Global North. The paper highlights the need for counter-hegemonic CP education that centers practices of decoloniality as: centering relationality, collective learning, and epistemological resistance, addressing systemic social issues such as racism, capitalism, and patriarchy. Through the work of this collective, this paper demonstrates the importance of creating inclusive spaces for epistemic justice. Finally, the paper outlines a call to action for CP education, advocating for a pluriversal approach that embraces diverse worldviews and epistemologies; striving for a more equitable psychology of the people.

Keywords: Decoloniality, Community Psychology Education, Global Knowledge Production, Epistemological Resistance, Social Justice, World Systems

1- Introduction

"A more critical understanding of the situation of oppression does not yet liberate the oppressed. But the revelation is a step in the right direction. Now the person who has this new understanding can engage in a political struggle for the transformation of the concrete conditions in which the oppression prevails ... The revelatory, gnoseological practice of education does not of itself affect the transformation of the world: but it implies it."

– Freire, 2014, "Pedagogy of Hope"; p. 23

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This manuscript brings together forms of inquiry that are often kept separate in academic writing, including a reflexive, practice-based, collective inquiry grounded in over four years of dialogical work among members of the Critical Global Education (CGE) Collective. This reflexive writing reveals practices of decoloniality as findings through a narrative that charts the authors' own learning process over time through a transnational collective dialogue space. These engagements have led to collective insights positioned to re-imagine the nature of Community Psychology (CP) Education and question the structure inherent within prevalent knowledge paradigms.

Higher education is at a turning point where its role and purpose are being questioned, especially given the harm higher education institutions have contributed to as a part of the global colonial project (see Barnett, 2018; Prakash & Esteva, 2008; Barnett & Bengtsen, 2020; Muller, 2022; Garcia, 2018; Quijano, 2000). Efforts to rectify the wrongs, consider the necessary relationality between higher education and local communities, and examine the roots of oppression as part of the historical context of the social sciences are underway (Muller, 2022). While there seems to be promise in the self-reflexivity of higher education institutions to shift their ways and become more of a resource for the communities they serve (Barnett, 2018), there is some fear that those shifts may continue to be co-opted by neoliberal agendas, tying education and research to academic capital systems that continue to deepen the experience of coloniality for the global majority.

Despite these concerns, it is essential to acknowledge that higher education institutions will never be completely separate from the dynamics of local politics or economies (Kothari et al., 2019). In fact, some believe that “the idea of a university depends on the socio-economic and political advancement of a society” (Alemu, 2018, p. 214). However, what is unique about this moment of deep questioning of universities and higher education practices is the interrogation of the hegemonic ways in which these highly influential institutions function to serve particular dominant cultural values and ways of knowing and being that deepen oppressive systems via racism, ableism, and sexism. Given the pathways higher education institutions provide for upward economic mobility, and therefore widening gaps in community life, efforts to rectify wrongs underway are becoming more crucial.

Community psychology (CP) education is not exempt from this critical moment. The field may be undergoing a decolonial turn, yet the turn requires change in ourselves; in how we understand the nature of our being and our roles in education. Within the field, education and training efforts require a global perspective to address the interconnectedness of local problems with larger, transnational global concerns (e.g., immigration, human trafficking, pandemics, cybercrime, etc.). There is also a need for a transdisciplinary orientation that elevates the need for a healthy relationality between the Earth and humans (Wynter, 2001), advances learning of how social, cultural, and political domains intersect (e.g., see CP writing on Critical Realism), and compels community psychologists and related practitioners to take action. However, there are also the obvious spiritual and holistic ways that have yet to be considered by CP in much depth, in which the soul of the human is intertwined with the soul of the universe, including the Earth, which is referred to in Latin terms as *Animus Mundi* (i.e. soul of the world, oneness, or the intrinsic sentient interconnectedness among all living beings). From a decolonial standpoint, higher education within the field of CP cannot be expected to be the foundation for everything, and as Freire suggests in our opening quote, we hope that engaging gnoseological practices of reflexivity

on the limitations and role of these settings bring us closer to transforming ourselves, and thus the world.

Since the height of the COVID-19 global pandemic in 2020, the authors and others have convened as a collective to consider these questions related to a global pedagogy of CP prioritizing critical perspectives and critical literacy from a *critical global citizenship* perspective (Andreotti, 2006, 2014)¹. A collective was formed because we believed that our individual knowledge about the global education system was partial and incomplete, constructed in our own contexts, cultures and experiences. Therefore, we felt we would learn more about the global system of education and our place in it if we convened colleagues across regions to learn the perspectives of others to transform ourselves.

Through the experiences of this collective we remain hopeful there are ways to create opportunities that advance science and help us to delink from perpetuating systems of oppression. Although the content of this article refers to pedagogy traditionally situated within academia, this article serves as a report of community practice, considering we as educators working inside and outside formal institutional structures as practitioners working toward a common goal. As a report of community practice, instead of working to demonstrate a gap in the literature, we have worked to demonstrate the compelling nature of a current issue. Given the critical issue, we will articulate our collective processes as decolonial practices that emerged from our learning community. Finally, instead of findings, we will offer collective insights of the learnings developed through collective processes, and in place of implications, we will conclude with a call to action for consideration.

2. Collective Processes

Collective processes refers to how the Critical Global Education (CGE) Collective evolved over time. Through describing who we are, how we relate, and how learning has been shaped through ongoing dialogue across contexts, we offer insight into the practices that have enabled shared inquiry, trust-building, and collective sense-making within and across diverse locations.

As a collective, we envision creating a more global sense of community stemming from the importance of personal relationships and interpersonal connections². We model this by hosting an ongoing alternative dialogue space created for sharing and connection among community psychologists and related colleagues from multiple regions of the world. This space developed during the global COVID-19 pandemic when ways of connecting virtually became more common. We see connecting virtually as just the beginning of a longer revolutionary movement shifting

¹ For an extended explanation of “critical global citizenship” see the article “Soft versus critical global citizenship” by Vanessa de Oliveira Andreotti (2006), quoted for this analysis: “I argue that, for educators, a careful analysis of the context of work is paramount for informed decisions in terms of what focus to choose, but that it is imperative to know the risks and implications of the options available in order to make responsible pedagogical choices.” Find the article here: <https://www.developmenteeducationreview.com/sites/default/files/article-pdfs/andreotti%20focus%204.pdf>

² See the Critical Global Education collective website directly at this link: <https://criticalgloaleducation.wordpress.com/>

how we understand the flow of narratives and power, and ultimately how this knowledge shapes our creative re-imagining and enactment of CP Education.

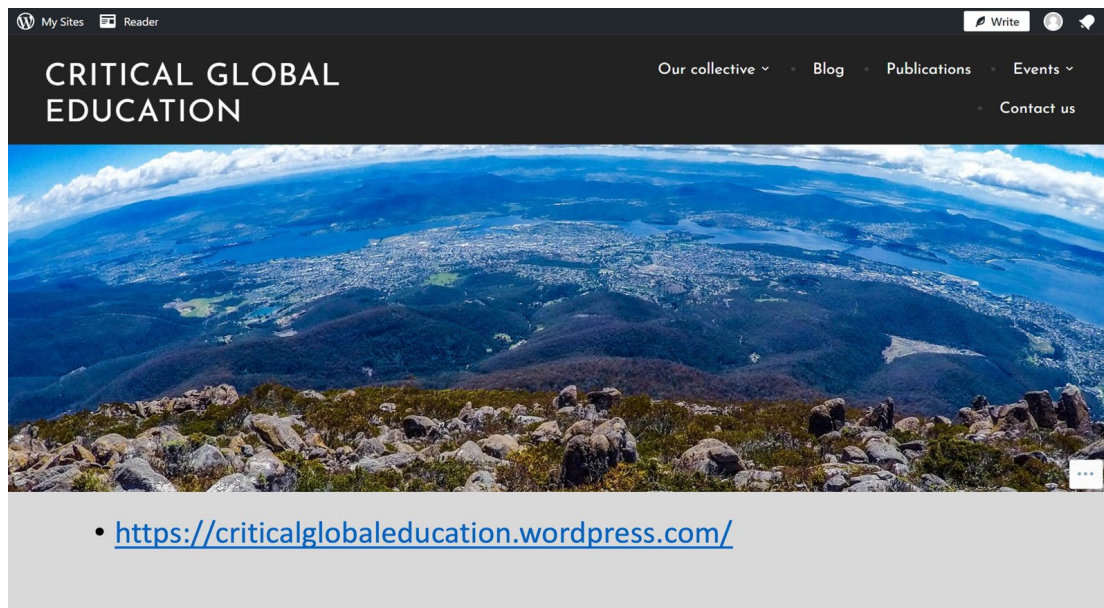


Figure 1. The CGE Collective website

This space may best be described as a virtual community of interest and practice collective—a space created among those who “share a concern or a passion for something they do and learn how to do it better as they interact regularly” (Wenger-Trayner & Wenger-Trayner, 2015, para. 3). We hope to enact justice through our roles within higher education, and beyond, and we understand the importance of education as an important part of this work: however, we acknowledge we must also be reflexive and simultaneously enact a critical eye on the ways in which higher education institutions function. The intermixing of ongoing dialogue, critical reflexivity, acting with renewed embodied knowing, and creating otherwise is what we understand as engaging in practices of decoloniality.

This collective started as an invitation to colleagues within CP known around the world that would have expected to have something to say about the need to re-imagine education in CP and Psychology at large and a desire to be in conversation with others on this topic. Since this initial session, additional colleagues have been invited as interested, so the list has grown as this was written; however, the ideas summarized as part of this history and development of the collective include primarily a group of 8 colleagues spanning locations across the following countries: Argentina, Australia, Brazil, Chile, Ecuador, Germany, Indonesia, South Africa, United Kingdom, and several places across the United States.

The CGE Collective can be understood as an emergent, relational, and pluriversal methodological orientation, grounded in dialogical community practice. Dialogue functioned not simply as a technique for data generation, but as an ethical and political stance toward knowledge production, one that foregrounds relationality, mutual accountability, and the refusal of extractive epistemic practices (Freire, 2014). This dialogical community practice was sustained through ongoing trust-building, shared facilitation, and a deliberate unsettling of conventional

academic roles. Drawing on traditions of communities of practice (Wenger-Trayner & Wenger-Trayner, 2015) and relational ethics in CP (Jiménez et al., 2023), the collective prioritized continuity of relationship over methodological closure, and reflexivity over representational certainty. Knowledge emerged through repeated encounters, shared political concerns, affective resonance, and disagreement across difference, rather than through episodic data collection. As such, the methodological coherence of this work lies not in procedural standardization, but in its commitment to relational accountability, epistemological³ humility, and pluriversality, an approach aligned with decolonial calls to move beyond singular epistemic frameworks toward ecologies of knowledges (Carolissen et al., 2017).

2.1 Dialogical Processes & Relationality

Dialogue is a central tenet to these spaces and relies on the concept of dialogue as an emergent method. Other spaces of community practice (i.e. evaluation) have evaluated dialogue as a method and deemed it as appropriate and effective (Ryan & Destefano, 2001). Spaces where dialogue acts as a method promote participants engaging in active open-mindedness, allowing for previously held beliefs to be evaluated and sustained or reconsidered given new information or insight gained in the dialogue (Leigh, 2008)⁴.

The emotional connection related to the dialogical process is a core element of this collective, which calls attention to the importance of the value of relationality. Within this space, we believe that relationships here matter, that our feelings matter--have matter--and therefore influence what we think, feel, and act on. When we know better, we know how to do better, and when we know how this is related to the lived realities of our colleagues, we are even more motivated to alter trajectories. To act in alignment with this knowledge is to act in solidarity. To do so is to be more adequately addressing the deeper root causes of what is creating the drive for the work we are doing in our unique corners of the world that we have understood as part of a “social justice” agenda⁵. To this end, relationship building is important for sourcing priorities and for identifying the most important issues that need to be addressed from those within the collective.

³ We intentionally distinguish between *epistemology* and *epistemic* processes. We use *epistemology* to refer to formalized theories of knowledge, how knowledge is defined, legitimized, and organized within academic systems. In contrast, *epistemic* is used to describe lived, relational, and practice-based ways of knowing that emerge through dialogue, community engagement, and situated experience. This distinction allows us to foreground how power operates not only in knowledge systems, but in everyday acts of knowing, recognition, and refusal.

⁴ This is also referred to as raised consciousness or conscientization: “*Conscientization develops critical capacity allowing consciousness to be liberated from the dominant conceptions given by society, and by people’s lifeworlds, responding to interests’ alien to one’s living conditions. It is not restricted to cognitive aspects for it also mobilizes emotion in order to attain awareness about the circumstances influencing one’s living conditions.*” (Montero, 2009, pg 74)

⁵ Social justice is placed in quotes here to denote a shifting consciousness about what social justice really means and how this concept has different meanings for different people across contexts. See: Udah, H., Parada, C. T., Singh, P., Jordan, L., & Udah, C. T. (2025). Decoloniality – Implications for Rethinking Social Justice: A Systematic Review of the Literature. *Studies in Social Justice*, 19(3), 540-570. [\(PDF\) Decoloniality – Implications for Rethinking Social Justice](#)

We refer to social justice within this collective as addressing the deep-rooted underlying causes of oppression, such as the ongoing impacts of colonialism (i.e., coloniality), and working to restore indigenous ways of knowing

Relationality is particularly enacted in connecting, convening, and creating collaborative opportunities for the collective. Holding meeting space has to consider the critical nature of the interest and inquiry that brought us together while also supporting the vulnerability needed to speak about experiences in ways that may not be possible in other places to reveal the need for change. Within the collective's spaces, all need to feel seen, heard, and appreciated for what we bring to the space and for the questions that arise from our hearts. Some of the process of holding space in a more practical sense involves setting up meetings considering worldwide time zones, taking notes and sending emails communicated in multiple languages, and hosting meetings with translators and note-takers that can attend to varied language needs. All of these seemingly simple details communicate a sense of care and influence the extent to which members feel valid and can actually be heard by others. Decision-making around what we do as a collective has been an emerging process driven by the interest of members over time. Individuals have shifted into and out of the spaces as their interests, needs, roles, and schedules have allowed at differing points in time.

To aid in upholding these values, and belief that everyone matters, members of the collective often serve as facilitators, or hold space (Jiménez & Lee, 2023), where we are able to speak our hearts, take time to engage in reflexivity, and compost our collective learnings with the hope that we can work together to create new worlds (Freire, 2006; Treas Jiménez, 2024). This process needs to consider aspects of relational ethics and power within a critical global context (Jiménez et al., 2023). Upon reflection about this process, specifically, we believe this process is inherently a trust building process which is forever ongoing, and must be handled by all with grace, as this is especially complex when considered across such complex and harmful system dynamics. Moreover, this process serves as a safe space (The Roestone Collective, 2014), where this space offers support, acceptance, and common understanding, provides a valuable space of solidarity, and becomes a site of resistance.

2.2 Our Collective Learning Journey

The format of the collective's dialogue space has been both informal and formal. Informal spaces have included individual conversations, online channels such as Slack or WhatsApp, class engagement/speaking opportunities⁶, book and article group discussions, grant development opportunities, and writing projects.

and being. This requires a centering of marginalized voices, identifying and calling out unjust structures, and creating worlds otherwise.

⁶ Decolonial praxis is demonstrated by examples of how reflexivity on our positionalities within the CGE collective shaped our actions of teaching and learning in our other spaces over time. I (Tiffeny) am recalling my own processes - at one point in my teaching of a class on "cross-cultural communication", I significantly altered the class syllabus to directly integrate decoloniality as a framework but also as a way of re-orienting epistemology. This led to various changes in teaching this content over the years since, but I am including a link to the second iteration of the syllabus as a google doc for reference:

https://docs.google.com/document/d/142efw7T9MZwTZAKftOOMxVzbW6PWOx_d/edit?usp=sharing&ouid=114624986353807649074&rtpof=true&sd=true I am also providing a link to the Spotify playlist we created based on the speakers' and students' song recommendations. This reflects how I shifted in my own epistemology as a facilitator of this learning experience, but it also reflects our emergent understanding of what we acknowledged as knowledge and ways of knowing in this class. Here is the playlist link called "Vibing Cross-Culturally": <https://open.spotify.com/playlist/3YrB5Qeba0MiCRYsd4cyp5?si=3cbqysjCQuiZqblmVarXUQ>

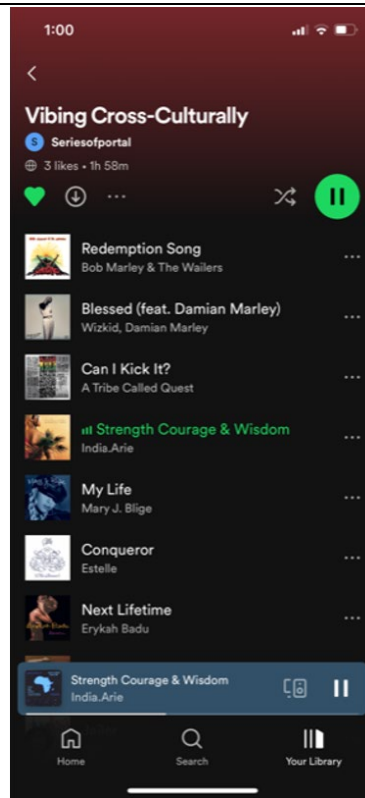


Figure 2. Class co-developed emergent music playlist

Formal spaces have included conferences and regular virtual gatherings by Zoom where the collective builds on the stated priorities and issues brought up by those in the network. We believe the journey together started informally as far back as the 2020 International Conference of Community Psychology (ICCP) that was held online. The following table lists the instances of formal conference sessions and initiatives the collective has participated in.

Table 1. CGE Collective Participation in Conferences and Initiatives Between 2020-2026

Conference or Initiative			Description
2021	Society for Community Research and Action (SCRA) Biennial Conference held online		“Re-Imagining Community Psychology Education”. This session was grounded in a conversation on what it means to be a global citizen and how we educate for global citizenship, asking what needs to change about the roles of researchers and professors and their relationships with communities and whether those roles can actually shift the dynamics in order to see needed change in knowledge systems and in the ways of the world, broadly speaking.
2021	VII International Congress of Community Intervention and Praxis, held online		“Problematising the University: Critical Global Education for Community Psychology in Dialogue.” The congress included presenters and attendees from across Central and South America, and the Caribbean, including: Mexico, Peru, Argentina, Ecuador, Costa Rica, Cuba, Uruguay, España, Chile, and Colombia. This

	session was hosted in Spanish with English translation. We learned from this session how universities can better be a resource for communities.
2022 International Conference of Community Psychology (ICCP) in Naples, Italy, held as a hybrid session	“Critical Global Education for Community Psychology: Challenges and Possibilities Within and Across the Global North and South” . This session described our trajectory as a collective and opened up discussion on distinctions about the differences across the Global North and South while asking how this should inform CP education.
2022 International Conference of Community Psychology (ICCP) in Naples, Italy, held as a hybrid session	“Critical Global Education for Community Psychology: Challenges and Possibilities Within and Across the Global North and South” . This session described our trajectory as a collective and opened up discussion on distinctions about the differences across the Global North and South while asking how this should inform CP education.
2023 Society for Community Research and Action (SCRA) Biennial Conference, held in-person	“Town Hall on International Community Psychology & SCRA’s Positionality” . This session included a statement by one CGE Collective member where they articulated the need for the SCRA to understand how the core institutions and academic capital of CP as a discipline and field are part of the construction of the systems of oppression we seek to escape. They suggested an initiative to do a deeper analysis checking our alignment with this world-system of knowledge production. Particularly to what extent our efforts to work for social justice are at odds with our academic positionalities that may be more aligned with global capitalism.
2024 SCRA International Committee-Council on Education (COE) Initiative	The CGE Collective becomes an advisory committee on this initiative to suggest how funds are used in the design of how the organization should move forward. The COE has since supported funding a few student-driven global dialogue sessions on critical perspectives on CP education.
2024 International Conference of Community Psychology (ICCP) in Montevideo, Uruguay	“Shattering the Crystal Glass Surrounding Universities: Prioritizing Concerns of the Common and Breaking Barriers to Knowledge (Co)Production” . This session addressed how universities maintain and sustain coloniality of knowledge and power by examining how the practices and assumption of the university system aligns with colonial ways and considers how institutional resources can be put to service in correcting past harms by engaging in alternative practices to support the creation of a more relationally ethical world.

3. Collective Insights

Presented below are collective insights that emerged from our relational processes, influenced by our positions, our life experiences, and our encounters with the boundaries of existing knowledge. Through discussions across contexts, we struggled with the conflicts between working towards social justice and the fact that the institutions we belong to often preserve the social inequalities we sought to dismantle.

Collective insights that have developed more as strategic inquiry, investigative strategies, impacts on roles, and experiences with students are outlined below. It is important to note here that in an effort to more authentically investigate an andragogical reading of the world, through a “reading of the world and a reading of the word, not a reading of the word alone, nor a reading of only the world”; both literature and quotes from our collective conversation spaces have been brought together in what Paolo Freire refers to as “dialectical solidarity” (Freire, 2014; p. 90). The quotes below have been identified from the conversations we had among the collective dialogue spaces and included as they related to areas of inquiry.

3.1 I. Re-Imagining Community Psychology Education

With increased consciousness about how the Global System of Education works, its alignment with other systems of oppression, and increasing understanding about how we are tied like puppets to enacting more subtle forms of oppression via so-called prestigious institutional administrative roles (i.e., university professors) comes a political responsibility to reassess our alignment with such systems (e.g., global capitalism), particularly when espousing a rhetoric of social justice.

“We are to live the power that our positions gave to us! Knowledge is power and we in our positions have power – we need to deconstruct that – what aspect are we assumed to leave to the others? ... We need to deconstruct the power structure that we maintain! CP is reproducing the same conditions they say they want to rid. I have the ethical and political commitment to say this.”

This awareness opens us further to re-imagining CP Education that is counter-hegemonic, that can encourage us to overcome perceived limits of our potential within an “educational” frame to enact a “Pedagogy of Hope” (Freire, 2006) and to see beyond the limits (i.e., limit acts) of the current configurations to transform education.

“How to establish a culture of co-creation at regional and global level – how to address global issues like climate change and social/racial injustice and try to solve across levels. How can we revolutionize not only CP education but the future of universities and the future of higher education?”

Revolutionizing and re-imagining education requires a firm and necessary critical standpoint. The critique is the most useful site for transformation, where we must hold both an increasing understanding of the way the system works with our intimate understanding of how our own behaviors are shaped within the roles we hold in educational institutions. Articulating the realities can reveal quite a lot about our positionalities and how it plays out at larger levels. Relationally, emotionally, this can be a point of friction, and a spark for creation. For this reason, we first must

understand the critiques of the Global System of Education, and the ways CP is embedded within this structure. Then we can consider the visionary imaginings that allow us to engage in a sort of pedagogy of hope towards a new type of co-learning/education grounded in a desire to re-imagine a more accurate and representative psychology of the people.

3.2 II. Problematizing the Global System of Education

When we understand our positionality as teachers/professors/co-learners within this larger world-knowledge systems structure, it becomes clearer where we stand within it and how we can be more transformative within or beyond it. This is the rationale behind the actions taken more recently to develop the initiative for the COE of the U.S. based national association for CP⁷ to examine and clarify its alignment with the coloniality inherent in current dynamics of global education and world-system knowledge production practices. Conversations centered on how we might create and sustain a social science that allows for a more ethical Earth-human, Social Ecologically grounded psychology, for the design of a CP education/praxis.

“Universities are a huge resource and we should use the resource for other places and other local communities and global communities, but we are kind of trapped in the university system and disciplinary systems. We should rethink ... we are a lot of people with a lot of resources, and that’s one thing, but we are still kind of trapped in our academic rituals and academic thinking ... I’m dreaming a global university that is addressing and appreciating indigenous and implicit knowledge, which is a wealth of knowledge, and link it to the academic knowledge.”

Acknowledging first that both psychology and CP grew out of this colonial knowledge structure is an important first step in the critique. We need to acknowledge that the generalized theories of humans that have been developed to explain the realities of populations all over the world do not work for everyone. The assumptions behind universal psychology, and even cultural psychology concepts, are based on privileged perspectives within a modern/colonial epistemic worldview of human difference. We cannot assume the assumptions of the social sciences that shaped these theories are unbiased neutral assessments of the lived realities of others (Yakushko, 2022).

Additional collective insights include:

- Acknowledge the hierarchy of knowledge
- Investigate how the hierarchy of knowledge influences the epistemological diversity of social science literature
- Clarify the institutional and professional structures that tie us to problematic global standards maintaining the hierarchy of knowledge

These emergent collective insights over time brought about the desire to unpack a reading on the World-System Dynamics of Knowledge Production (Demeter, 2021). We needed to understand this in more depth to understand our positionalities and roles within it. To clarify this for others, we briefly summarize the ways this system works here and tie it specifically to the experiences spoken about by our colleagues across the Global North and South regions in the following section.

⁷ The national association of Community Psychology is U.S. based and known as the *Society for Community Research and Action*: <https://scra27.org/>

3.3 III. Transforming CP Education Through Problematizing the World-System Dynamics of Knowledge Production

The world-system of knowledge production describes an analysis of the distribution of transnational academic capital in the social sciences (Demeter, 2021). *Transnational academic capital* refers to both the ways in which economic and institutional dynamics of capitalism are wedded within the geopolitical structural dependencies of academic actors located as part of academic systems globally. It provides evidence of core-periphery processes embedded in the structure of the system, indicating a few hegemonic countries and distinctly peripheral world regions. It also identifies clear power structures within the system, main agents of the world system, and types of roles for different regions based on the function they play in maintaining the world-system of global knowledge production. Ultimately, this system maintains a hierarchy of world-knowledge systems, or what some refer to as the hegemony of Global North⁸ or central idea brokers, over Global South, or more peripheral academics⁹

In terms of our own collective, we can see exactly who is considered a peripheral academic through the ways in which their universities are tied into the Global Education incentive structures that encourage and promote academic dependency. Academic dependency refers to the situation that occurs when certain countries are conditioned by the development and growth of the Social Sciences of other countries (Achwan, 2017). We can hear the words of our colleague, from a “Global South” or more peripheral location, speak of these experiences:

”[Global work] means we go pursue what’s happening in the Global North... and doing work that is international means that our work is in the North part of the globe, like the U.S. or Europe.

The university is motivated to be global and deal with international and global standards. I came to realize that there are different meanings of global education. Because of the policy and because of the state, the government, the country. It basically means moving the state government power ... responsible for research publications ... that means we are responsible for following the standards coming from SCOPUS index standards. So the global standards for publications are the SCOPUS index for

⁸ Use of the terms Global North and Global South throughout the paper is used to refer to the unequal power dynamics inherent in the relationships that exist among nation states based on economic development criteria. The distinction is based on the Brandt Line, which is a conceptual line of economic and political distinction to denote global inequalities. In terms of world knowledge systems, these terms connect economic development with intellectual labor and refer to unequal power relationships that are inherent in academic capital (i.e., publications, degrees, funding, etc.). Global North generally refers to wealthier, industrialized nations (U.S., Western Europe, parts of Asia) and Global South refers to those generally termed less developed nations (i.e., Africa, South America, Central America, South Asia, etc.). Knowledge created in positions of the Global North are often perceived as more “universal” where those of locations termed Global South are faced with unequal power dynamics forcing appropriation of Eurocentric norms like English-language publication demands. While these distinctions are much less than ideal to describe whole populations that deal with much more complex realities that can be captured by these concepts as they are currently defined, we use them to clarify the relationship that exists between globalization, Western Capitalism, racism, and the power of these dynamics within world knowledge systems.

⁹ We are limited in the amount of detail we can provide within the purposes of this article, so for more information about core-periphery dynamics, we suggest searching concepts used within social network analysis, such as: Borgatti S. P. & Everett, M. G. (1999). Models of core/periphery structures. *Social Networks*, 21, 375-395: <https://www.sciencedirect.com/science/article/abs/pii/S0378873399000192>

publications standards and there is strong pressure and all of our work needs to be published into this interactive power SCOPUS index publication, and there is no room in terms of being reputable, being globally engaged, if you are not publishing in these kinds of standards."

Ultimately, through tiered academic capital power relations (i.e., journals, grants, degrees, etc.), knowledge production becomes an essential part of the systems' operation of maintaining the hegemony of the center by spreading its values and ideologies, grounded in the beliefs and values of the political-economic Anglo-American Center. Which in many cases is also tied to neoliberal economic systems developing innovations in science (i.e., academic capitalism) that are funded to serve the "knowledge society" and interests of the nation state (Achwan, 2017; Selvadurai et al., 2011; Slaughter & Rhodes, 2004)¹⁰. One of our colleagues shared this article by Achwan (2017), who is working at a university in a more peripheral position within the system. They posed the following provocative question encouraging us to see the world knowledge system from his standpoint:

"Maybe I can ask this question [of our Global North colleagues here] as you are on this [North] side of the line - what does it mean to be global - to keep your position in what you do now, do you go south? Do you put your north into us?"

To answer this question in the way that our colleague is asking it seems particularly important. Not only does this Global System of Education place Euro-Western-Modern epistemology and use of the English language at the center of all educational criteria, which has become the top incentive structure for every other higher educational institution on the planet, collecting academic capital is essentially for the privileged of society and reinforces class-based social inequalities. People working in this class of society learn how to obtain grants, receive fellowships, awards, and publish using language of the moment that is attractive to disciplines and journals. This is how participation in university life reinforces the reproduction of inequalities locally and globally and emboldens the priorities of the central world players¹¹.

Those in the Global North might be incentivized to work with people from other locations around the world, and those in the Global South are as well. However, the inherent inexplicit direction of the power dynamic is such that those of the Global North are hegemonizing, colonizing, professionalizing those of the Global South to enact the onto-epistemic ways of the Global North (i.e., cognitive capitalism¹²). Potentially, in its rawest form, the North (represented

¹⁰ In an article describing the production of social science in Indonesia, Achwan (2017) explains how academic capitalism and academic dependency shape the production of social science in peripheral universities: "...the production of social science in peripheral universities is contingent upon the production of social science in leading universities, most specifically in Europe and the United States. These major universities not only control scientific journals and publishing, but also research questions, theories, and methodologies of social science. Social scientists at other universities have to bend over backward to get their works published in those journals. Eurocentrism has become an organizing principle of the production and publication of scientific works, and it does not allow alternative concepts and theories of social science from periphery universities to flourish..." (p. 463)

¹¹ See Wallerstein (1978) for more details on World Systems Theory which applies a macro-sociological perspective to explain dynamics of the world economy and how this system creates a power hierarchy; dependence of more peripheral societies on wealthier core societies.

¹² "cognitive colonialism/imperialism" refers to: the invisible or unacknowledged more subtle ways in which a dominant culture's knowledge systems, thought patterns, and values are forced upon people within marginalized

through those of us enacting our roles within the locations of the Global North) is cognitively and physically putting my colleague in the South to work for the economic and political interests of the U.S.¹³ Inevitably, this is having even further potential detrimental effects on the students of their universities through mentoring/training/teaching, and the populations those faculty serve in their institutional roles as research scientists via external professional standards, epistemic ways of knowing and being. When we are not using the language of the people in our local area, there's a good chance we are imposing ideas from another place, and from a hierarchical stance (i.e., conceptual imperialism¹⁴).

Participation in this Global Education System refers to students as well. Comments from our collective reflect how world-system dynamics of knowledge production influence teaching and learning about systemic oppression within the institutional context. These comments demonstrate paradoxes related to the student experience by understanding more about how they participate in liberal institutions with neoliberal agendas.

Students enter into higher education institutions often intentionally to collect academic capital because they seek job/financial security, health benefits, long-term retirement benefits, and ultimately to enter into a higher economic class. This agenda of economic success and upward social mobility can make it a challenge to encourage student learning about the conditions contributing to poverty and supporting any interest they may develop in creating worlds otherwise. Without alternatives for students to consider, where they could choose to create alternatives to more dominant ways of being, they instead must learn to navigate their feelings about the ways the world works with existing systems. We see this challenge explicitly within the experiences of our collective, where the challenges in teaching about the need for social justice is understood with how universities are designed to position their graduates to participate in the growth of their knowledge economies as they exist within global systems:

“Because of the policy standards from the government that is very liberal driven by a neoliberalism agenda because in terms of students’ lives, and student affairs, we need to prepare students for working in corporations and working in companies and that is the gold standard of the government. And the government introduced the standards of creative learning but there is protection with this phrase - “freedom campus, freedom learning” - actually condition students to be prepared to work for multinational companies, to be prepared to establish stock options and stuff like that. That's the gold

positions. In the case of academic knowledge systems, this is experienced as academics within more periphery positions within the world system (i.e., Global South) being expected to adhere to the ways of knowing and being associated with the values, thoughts, and ways of knowing/being associated with the core (i.e., the economic “Global North”, the U.S., Western Europe, parts of Asia).

¹³ “intellectual labor extraction” refers to the often invisible, or unacknowledged, asymmetric power dynamic inherent within the systematic appropriation of value, knowledge, or any creative intellectual work made by various academic actors of which become the property of various institutional entities (i.e., universities, journals, et.). Given the asymmetric power dynamic, this has the potential to lead to worker alienation and or commodification of those various intellectual works for broader purposes beyond the intent of the creator.

¹⁴ “conceptual imperialism” refers to a deeper form of power where ideas, concepts, values, and frameworks from a dominant cultural system subtly become the accepted norm or default ways of being (e.g., Western capitalism, English language, American Psychology, etc.). Lack of understanding the acceptance of these norms can lead to the unintentional suppression of alternatives and reinforce power imbalances.

standard. There is very little focus on what students can contribute to outside of this global economy/business...”

The faculty of our collective have experienced the effects of trying to educate students about the ways current systems perpetuate social problems. While there may be some instances of increased consciousness occurring regarding the nature of social, economic, and political systems, they note explicit resistance from some students:

“This resistance by students is important too. Something that happened here with this polarization - half of our countries are left and the other is right. This polarization is very deep and sometimes when we talk about political or economic aspects, and discriminatory attitudes, some students raise their voices to say that they are against that. They also discuss, not in a good way, they took a position that this is not the topic of our subject, it’s not important for us, and they stigmatize teachers because we are the lefties or hippies or we don’t understand the problems. They accuse us of making revolution with our students. This is also part of our teaching practice. Not all of our students, many of them it’s as if they are awakened by the concepts and conversation. We try to make them more interested in the aspect of real life. Some of them specifically on human rights aspect. These dictatorships ... some groups specifically say it’s ok this terrorism - now it’s time to think another thing, and these groups that are denying all the things that are happening in society are also doing it out of racism. ...We idealize our students and courses and the communities and there are more conflicts than those we speak about.”

Not all students are interested in changing the systems and they are not asking to be radicalized or educated about the roots of the problems of the world. These sentiments were expressed by our colleagues across both North and South locations, indicating this is potentially related more to the unique perspectives of students attending universities, or economic class differences among students, and not necessarily to be attributed to students attending universities within a particular geopolitical location. However, this student resistance our collective speaks about is something to pay close attention to. These students’ sentiments are telling us these settings, or these students, may not be the best people or places for teaching and learning about social justice where we would hope to elicit or inspire further desire and action for system transformation.

One example of this paradox within the North–South divide is within the U.S. where some of the collective spoke about the experiences of students in university that are predominantly students from Black and Brown community areas:

“People that are categorized as minorities within the North (U.S.A) are experiencing the same type of violence by those of the South within the location of the North. Even within the North we have shared dynamics of coloniality through power dynamics between university-community, in terms of political and cultural violence (including language), so how to engage within our region to address the complexities of this highly political positionality?”

These comments about student dynamics highlight limitations with Global North and South distinctions. In further problematizing the World-system dynamics of knowledge production at the site of teaching and learning within higher education institutions, it becomes clearer that overgeneralizing does not allow a deeper understanding of how higher education institutions perpetuate coloniality within local contexts. There are potentially vast epistemic differences when

considering how economics and a multitude of other factors influence the way coloniality functions psychologically within local contexts.

A more useful way of understanding these distinctions of Global North and South in the way they are reflected in the comments from our collective is through uncovering the assumptions within the *abyssal line*¹⁵ (de Sousa Santos¹⁶, 2007), which align with the Global North and South distinctions. This abyssal line has allowed for modernity to flourish among unacknowledged costs to humanity, because it hinges on racist assumptions that certain peoples located within certain geopolitical places are tools of a broader global, economic and political agenda. However, increasing detrimental effects of globalization, imperialism, and dispossession of people from their homelands, have created more complex local social realities (Smith, 2016)¹⁷. This awareness allows for recognition of the ways in which all people are locally situated, dealing with the dynamics of local uniquely embodied epistemic realities. Moving away from global lines based on economic development, and broader global political agendas, allows us to forefront psychologies of the people in terms of local ecologies of being and knowing.

It is important to understand our positionalities uniquely related to sources of academic capital so we can be more intentional and strategic in how we navigate the broader world knowledge system. Our collective's experiences demonstrate the persistent hegemony of knowledge production by the North and our relationship within patterns of academic dependency, driven by neoliberal global standards conforming to Euro-Western epistemologies (Davidson et al., 2006; Kral et al., 2011; Seedat & Suffla, 2017). We see more clearly how this system marginalizes local and indigenous knowledge systems and we recognize that the decolonization of knowledge is crucial not only for the South but also for marginalized groups within the North, who experience similar forms of academic exclusion and violence¹⁸. This dynamic aligns with the broader critiques of psychology as a discipline, which historically grew out of the same knowledge structures that uphold systems of oppression (Kral et al., 2011).

This re-orientation to more deeply consider ecologies of knowledges, with awareness of these broader system dynamics, can assist in developing CP education and action that more strategically

¹⁵ The Abyssal Line refers to an invisible line developed through colonialism, which divides privileged/dominant populations of the world ("metropolitan", or fully human) from the excluded/invisible populations ("colonial", or sub-human).

¹⁶ We want to acknowledge the value of the ideas published by Boaventura de Sousa Santos, however, in the spirit of decoloniality, we also want to acknowledge allegations of sexual, moral, and power-abuse misconduct linked to Boaventura de Sousa Santos and independent commission findings at the Centre for Social Studies (CES) have been widely reported, involving testimony from former researchers and ongoing institutional responses (see *El País*, 2025; openDemocracy, 2024).

¹⁷ See the book "Imperialism in the Twenty-First Century: Globalization, Super-Exploitation, and Capitalism's Final Crisis" by John Smith (2016) for a more detailed account of the relationship between globalization, imperialism, and how economic dynamics influence human diasporas. See site:

https://resistir.info/livros/imperialism_john_smith.pdf

¹⁸ For more information about the ways universities participate in epistemic racism, see the lecture video by Ramón Grosfoguel titled "Decolonizing the University" as part of the 2nd Decolonial Days, Berlin 2011: <https://youtu.be/LKgL92yqygk?si=75MMugbwBFAZv693> For a reading on this as well, see this book chapter: Grosfoguel, R. (2015). Epistemic Racism/Sexism, Westernized Universities and the Four Genocides/Epistemicides of the Long Sixteenth Century. In: Araújo, M., Maeso, S.R. (eds) Eurocentrism, Racism and Knowledge. Palgrave Macmillan, London. https://doi.org/10.1057/9781137292896_2

engages in global cognitive justice. While we may believe this is what CP has always believed to be true, the field would be better aligned to acknowledge how the broader system works in order to develop the strategies necessary to fully empower the hearts of local communities epistemologically. As we come to understand our positionality within these global systems, it becomes imperative to challenge the dominant knowledge economies that marginalize alternative worldviews, particularly those from the “Global South”. Something our re-imagined decolonial curriculum and pedagogy/educational content could clarify in teaching/learning spaces we aspire to.

As we sum up these insights from the Critical Global Education collective, we would like to end with one of our collective’s comment who describes the challenges ahead very well via a set of provocations:

We need transnational and local views of global education. We need to identify the violence and inequalities. What maintains the inequalities of poor and Black women, locally and globally? What maintains the inequalities in all locations around the globe? The coloniality of power. Coloniality maintains white supremacy and who should be recognized as human beings?”

4. Conclusions and Call to Action

Given the critique of the very systems of knowledge in which we are embedded, we need to take a moment to consider the implications of these criticisms on our roles as educators and scholars. In recent years, there has been a growing movement towards decolonizing higher education, especially within the field of CP. This movement critiques the colonial foundations embedded in both knowledge production and pedagogy, advocating for a critical shift towards incorporating Indigenous worldviews and epistemologies. It is within this broader scholarship that we situate the current collective insights of the CGE collective and suggest the following conclusions and call to action.

As our collective insights confirm, the project of colonization holds institutional and conceptual power through social sciences and practices of the university on a global level (Demeter, 2021)¹⁹. Critical perspectives on practices of higher education institutions are needed as the dominant epistemological foundation is worthy of questioning (Davies & Bansel, 2010), citing increasing awareness of institutional interdependence with larger global world-systems (Wallerstein, 1974; Martínez-Vela, 2001; Vaira, 2004) and political agendas of power holders that link economic processes with nation-building (Bellanger et al., 2023; Heller, 2016; Marginson, 2002).

Community psychologists have been able to see how many social problems are interrelated or intersect, and yet, in the current cultural moment, the application of CP concepts, theories, practices, and tools do not seem to be addressing the root causes of the problems affecting society to the extent necessary, calling for further consideration of approaches to learning and

¹⁹ For a recent publication addressing the topic “Decolonial Research in the Social Sciences“, see this semi-open source by the International Journal of Social Research Methodology, Volume 28, Issue 6 (Moosavi, 2025): <https://www.tandfonline.com/toc/tsrm20/28/6>

inquiry that connect with more depth, and spirituality, and hint at abolition (Bagga-Gupta, 2025; Jiménez & Lee, 2022; Jiménez et al. 2023; Treas Jiménez, 2024; Moosavi, 2025)²⁰.

The common practices of academic social science have shaped concepts of self in society, and intersubjectivities, and these flimsy distinctions of human difference have led to a structuring of society eroded by oppressive ideologies. We suggest a critical pedagogical framework to enhance our critical consciousness in working toward more common decolonial praxes. This would include applying critical theory to Education to better examine power structures and other factors that interact to perpetuate social-ecological inequalities. Toward this purpose, the call to action involves 3 main recommendations:

4.1 Action 1: Critique Academic Knowledge Systems & Create Otherwise

The Euro-Western cosmology that underpins the global education system reinforces hierarchical structures of knowledge production, perpetuating the marginalization of non-Western epistemologies (Fryer, 2008; Seedat & Suffla, 2017). This system, deeply rooted in coloniality, privileges Western (or Northern) scientific norms while devaluing Indigenous and local forms of knowledge—often leading to what Mignolo (2012) terms "epistemicide." The marginalization of these knowledge systems is compounded by their exclusion from global academic standards, such as SCOPUS indexing, which prioritize Western-centric research (Davidson et al., 2006). Furthermore, CP itself has been embedded in this colonial framework, where attempts to incorporate culturally relevant health interventions often fall short because they remain anchored in the universalizing logic of Western modernity (Kral et al., 2011). To challenge this, scholars within the CGE call for a re-imagining of education that acknowledges the colonial epistemic roots of the field and actively works to dismantle its power structures. This shift requires the inclusion of pluriversal approaches, grounded in diverse languages, local practices, and Indigenous knowledge systems emphasizing relational ethics (Herrera-Huerfano et al., 2023; Liu et al., 2024; Wilson, 2008), to foster a truly global and equitable form of CP education (Jiménez et al., 2023; Jiménez et al., 2025).

We need to identify the harm embedded in scholarship norms that are designed to support the inequalities and overreach of the core-periphery dynamic. Something to consider here regarding our re-imagined content might be the ways in which local communities connect, coordinate, and collaborate across differences and how to create unique spaces that emphasize use of language that communicates care. One suggestion from decolonizing literatures and varied scholars located in Global South locations is to respect localized ways of knowing (McNamara & Naepi, 2018) and build knowledge locally, where diverse epistemologies are equally valued (Carolissen et al., 2017), promoting a more inclusive, iterative, and socially just knowledge production system locally and globally (Dutta, 2018; Jiménez et al., 2023).

²⁰ For a recent publication on the topic "Decolonizing Education and Language Sciences", see this open-source book: Bagga-Gupta, S. (Ed.). (2025). *The Palgrave handbook of decolonising the educational and language sciences*. Palgrave Macmillan. <https://doi.org/10.1007/978-3-031-80322-2>

4.2 Action 2: Counter-Hegemonic Glocal Pedagogy

In re-imagining CP Education, a global and local ecological perspective becomes crucial (i.e., glocal). This action item emphasizes the growing need for a more integrated and diverse type of universal social science that recognizes the complex, interconnected forces shaping our world—forces that demand a rethinking of how we approach education and training (Marsella, 1998), particularly given increasingly enhanced technological tools (e.g., AI). This perspective pushes educators to go beyond localized, individualistic models of psychology and justice, to adopt frameworks and approaches that account for the systemic and global dynamics that influence human behavior and well-being (Cattaneo et al., 2019).

A glocal pedagogy would allow for analyses of the social problems community psychologists seek to understand from a liberatory (Freire, 1978/2017; Martin-Baro, 2011; Moura et al., 2016) and critical perspective (Calikates & Flynn, 2023; Evans et al., 2016; Kagen et al., 2020). A glocal pedagogy that prioritizes a critical, glocal analysis would assist in the development of a counter-hegemonic pedagogy and curricular focus to better discern the structures of civilization that need to dissolve for the wellbeing of communities worldwide (Barbosa et al., 2023). This aligns with Paulo Freire's *Popular Pedagogy* that proposed conscientization as a process for appropriating reality as a strategy for social change.

A counter-hegemonic glocal pedagogical approach would keep in mind epistemic oppression or epistemicide as the primary ways certain ways of knowing and being have dominated the ways of the world (Achwan, 2017; de Sousa Santos et al., 2020; Mika, 2017; Murillo, 2019). It would also allow for more of a universal social science that builds knowledge from situated local lived experiences (Selvadurai et al., 2011). Additionally, this broader perspective accompanies advocacy for communities of practice, where learning occurs through active participation within community settings, blending theoretical global learning with practical engagement in social change (Lawthom, 2011; Moura et al., 2016)²¹. This commitment to critical and decolonial pedagogy, community co-creation, and integration of global perspectives would allow community psychologists to more authentically be able to address the main social problems of the field as they are experienced within and across contexts (e.g. poverty, violence against women, human trafficking, police violence, disparities in education, etc.).

4.3 Action 3: Creating Alternative Learning Spaces

Participating in knowledge system critique and developing a counter-hegemonic glocal pedagogy emphasizes the need for critical action that not only deconstructs these colonial epistemologies but also creates space for pluriversal forms of knowledge. This critical reflexivity must be central to how we envision a new, decolonized form of CP Education—one that is not merely an extension of Western academic rituals, but a genuine co-construction of knowledge practices across global, local, and epistemic boundaries.

The CGE Collective is one example of how we can cultivate alternative learning spaces for new forms of learning to flourish. Our space centered relationality and dialogical processes, which were emergent practices of decoloniality based on the needs and interests of the people in the

²¹ Such an approach has the potential to democratize knowledge and transform students and communities into active participants in the co-creation of solutions, aligning with the broader goals of critical pedagogy.

space. We needed space for genuine sharing of experiences, for subverting our roles as “professors”, and ways to process critiques of the system from an alternative standpoint. This space provided a way to see our localized experiences within a broader conversation of others around the globe with similar values and concerns. Through these conversations we could more easily see the ways the tentacles of the CMP (Octo/CMP)²² reach across national lines, across institutional contexts, and into our bodies. Over the years, we might argue, we could call on this collective as a validating space for honing a deeper knowing.

This example is not provided as a formula for what an alternative learning space should be or act like, however, the lesson we share here, more than anything, is the emergent nature of this learning process. The critical reflexivity we knew was needed began in the design of this space, from an embodied practice, and extended into unique and differing forms of inquiry. Through the careful attention put into knowing one another, authentic intentional listening, and creating natural points of connection, we learned what was needed. Towards the purposes of creating additional counter-hegemonic pedagogical alternative spaces, being grounded in an honest critique of existing knowledge system dynamics is important for informing how to re-position ourselves in relationships, across glocal contexts, and towards the creation of more equitable learning and inquiry. We suggest the field of CP consider using institutional resources to create alternative spaces that support education and inquiry for understanding more accurate psychologies of the people.

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²² The CMP/Octo refers to the ways in which our bodies experience the Colonial Matrix of Power (CMP) like being entangled in the tentacles of an octopus, where once you may have disentangled yourself from one aspect of the system, there is yet another set of colonial tentacles already grasping you in other ways. See article “Radicalizing Psychology; Embodying Decoloniality”: <https://journals.ku.edu/gicpp/article/view/20632>

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APPENDIX A

GLOSSARY

CMP/Octo: The CMP/Octo refers to the ways in which our bodies experience the Colonial Matrix of Power (CMP) like being entangled in the tentacles of an octopus, where once you may have disentangled yourself from one aspect of the system, there is yet another set of colonial tentacles already grasping you in other ways. The tentacles include the political systems, economic institutions, the way societies think, and the power structures which were created during colonialism. The interwoven, connected nature of oppression is identified by CMP/Octo both in institutionalised forms and felt experiences of subjugation within complex power structures which are often imperceptible and which profoundly influence academics' day-to-day work. See article "Radicalizing Psychology; Embodying Decoloniality" (Jiménez and Lee, 2023) to read more on the first use of this term: <https://journals.ku.edu/gjcnp/article/view/20632>

Decoloniality: Decoloniality is not a method or metaphor. It is an analytical concept as part of an ongoing project that seeks to overturn or move away from participating in colonial power structures. Through enacting decoloniality we uncover the etiology of dominant ideologies, investigate their power over us, and grapple with the harm inherent in being part of such systems to more clearly see how these worldviews manifest in our local, national, and global environments. Decoloniality involves an epistemic turn – emerging as questioner, thinker, theorist, writer, and communicator. Moving outside of coloniality (the darker side of Modernity). Decoloniality involves an aesthetic, somatic, and spiritual turn: sensing and questioning are key (e.g., sentipensar), questioning necessitates an open body that refuses to wear masks and be closed to others, keeping the body open as a continued source of questions, as a bridge to connect to others, that prepares us to act. Decoloniality is a collective project

Decolonial Praxis: The practical application of a decoloniality commitment is decolonial praxis, this itself being an embodied, lived through and collective process. It goes further than critique, involving reflexive action and partnership responsibility and the development of alternative modes of learning and knowing and being together. This approach puts its focus on the process of how educators learn rather than the outcome of what is learned. It helps academics in furthering their own education through reflection, critical analysis and collaborative dialogue and action. Through dialogue, collaborative research and challenging the norms of the colonial context, the collective develops decolonizing practices.

Hierarchy of Knowledge: Academic institutions across the globe often have a hierarchical perception of knowledge. This hierarchical perception of knowledge results in Western and scientific knowledge being considered as universal and of an objective nature. In contrast, local knowledge that is traditional and knowledge based on relationships is often on the margins. This hierarchy is maintained by various conventions including language requirements, publication standards and measurements of scholarly worth. It manifests the historical and ongoing relations of colonial power which in turn influence whose knowledge counts and whose does not.

Intellectual labor extraction: Rooted in critical and Marxist social theory, this term describes the often invisible, or unacknowledged, asymmetric power dynamic inherent within the

systematic appropriation of value, knowledge, or any creative intellectual work made by various academic actors of which become the property of various institutional entities (i.e., universities, journals, et.). Given the asymmetric power dynamic, this has the potential to lead to worker alienation and or commodification of those various intellectual works for broader purposes beyond the intent of the creator.

Cognitive colonialism/imperialism: the invisible or unacknowledged more subtle ways in which a dominant culture's knowledge systems, thought patterns, and values are forced upon people within marginalized positions. In the case of academic knowledge systems, this is experienced as academics within more periphery positions within the world system (i.e., Global South) being expected to adhere to the ways of knowing and being associated with the values, thoughts, and ways of knowing/being associated with the core (i.e., the economic "Global North", the U.S., Western Europe, parts of Asia).

Coloniality vs. Colonialism: Colonialism was the practice and institutions whereby a state extended its sovereignty over a dependent territory by establishing a colony. In contrast, coloniality refers to the forms of power that prevail long after the colonial administration has ceased, and in this way, power continues to shape knowledge, our relationships with each other and the way we think about humanity. Colonialism is regarded as a bygone era whereas coloniality is the present state of affairs; this state of affairs persists in shaping global disparities, academia and the norms that govern it, and the legitimacy of knowledge.

Community Psychology: Community Psychology is the term used here to denote the field as it is established and organized within academic institutions, professional bodies and the literature. Community psychology tends to refer to a wide range of applications and practices which can encompass various disciplines and frequently lack formal acknowledgement. In this manner, it is possible to consider the involvement of community-based, practice-led and Indigenous psychologies which often do not fit in with the frameworks in use today, yet can make a central contribution to the objectives of social justice and the pursuit of truth.

Conceptual imperialism: A deeper form of power where ideas, concepts, values, and frameworks from a dominant cultural system subtly become the accepted norm or default ways of being (e.g., Western capitalism, English language, American Psychology, etc.). Lack of understanding the acceptance of these norms can lead to the unintentional suppression of alternatives and reinforce power imbalances.

Global North and Global South: Use of the terms Global North and Global South throughout the paper is used to refer to the unequal power dynamics inherent in the relationships that exist among nation states based on economic development criteria. The distinction is based on the Brandt Line, which is a conceptual line of economic and political distinction to denote global inequalities. In terms of world knowledge systems, these terms connect economic development with intellectual labor and refer to unequal power relationships that are inherent in academic capital (i.e., publications, degrees, funding, etc.). Global North refers to wealthier, industrialized nations (U.S., Western Europe, parts of Asia) and Global South refers to those generally termed less developed nations (i.e., Africa, South America, Central America, South Asia, etc.). Knowledge created in positions of the Global North are often perceived as more "universal" where those of locations termed Global South are faced with unequal power dynamics forcing appropriation of Eurocentric norms like English-language

publication demands. While these distinctions are much less than ideal to describe whole populations that deal with much more complex realities that can be captured by these concepts as they are currently defined, we use them to clarify the relationship that exists between globalization, Western Capitalism, racism, and the power of these dynamics within world knowledge systems.

Epistemological vs. epistemic: We intentionally distinguish between *epistemology* and *epistemic* processes. We use *epistemology* to refer to formalized theories of knowledge, how knowledge is defined, legitimized, and organized within academic systems. In contrast, *epistemic* is used to describe lived, relational, and practice-based ways of knowing that emerge through dialogue, community engagement, and situated experience. This distinction allows us to foreground how power operates not only in knowledge systems, but in everyday acts of knowing, recognition, and refusal.

Social Justice: We refer to social justice within this collective as addressing the deep-rooted underlying causes of oppression, such as the ongoing impacts of colonialism (i.e., coloniality), and working to restore indigenous ways of knowing and being. This requires a centering of marginalized voices, identifying and calling out unjust structures, and creating worlds otherwise.

Transnational academic capital: refers to both the ways in which economic and institutional dynamics of capitalism are wedded within the geopolitical structural dependencies of academic actors located as part of academic systems all around the globe.