

Decolonizing psychology and surmounting the colonialism legacy: Reparation and restitution in the humanizing process

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Abstract: Decolonization, colonialism, and persisting colonality are issues that have received increasing attention in mass media, political discussion, academic networks, art, literature, and digital spaces in the last decades and simultaneously encounter resistance. To explore decolonization in psychology, it is imperative to review the origins of colonization, the emergence of Eurocentrism, and its consequences in geopolitics, mental health, laws, rules of organizations and in societies in Global North and South. We raised a question to understand such complex processes: “how to surmount the dehumanization inflicted by colonialism through restitution, restoration, and forgiveness towards decolonization” and reviewed global strategic research on colonial and decolonial issues. This provided a broad theoretical valuable step towards legitimizing native, indigenous epistemological and cosmological forms of understanding. We found similarities in the experiences of most colonized people who have suffered the dehumanization and the genocidal effects of colonization, some of them could be generalizable despite the different colonial histories. We focused on the consequences of the colonial period in India and point out the need of decolonizing, primarily based on the Indian political psychologist Nandy's (1983) studies, who explored colonialism through colonizing societies, the colonized, and resistance to it. Moving on poses multiple challenges and entails an open mind beyond the Global North and South. Including contemporary studies, this open-minded position emphasizes how we as psychologists, may contribute to the global decolonial turn in psychology to move on and forward, overcoming the pains of the past, to making progress now and in the future.

Keywords: Colonization; Decolonization in Psychology; Indigenous; Eurocentrism

Decolonization, colonialism, and pervading colonality are issues that have received increasing attention in mass media, political discussion, academic networks, art, literature, and digital spaces in the last decades. However, there is also strong opposition in universities, museums, and mass media to open to decolonization; it is just ignored (Mignolo, 2021, p. ix). To grasp these paradoxes, we approach decolonization by breaking it down into its morphemic elements and analyzing its constituents; the word “colonize” serves as the core, while the prefix “de” signifies removal. Essentially, “decolonization” implies the elimination of colonialism and its enduring influences (Falola, 2024, p.1).

We consider a background of multiple levels of geopolitical locations to foreground decolonization in psychology, keeping in mind that territorial independence did not abolish the severe problems generated during the European colonization in the

“appropriated” regions. It accentuated how colonial influence was more profound and challenging to surmount. The history of colonization globally is partly unveiled in the UK, the USA, Canada, Australia, New Zealand, South American countries, and some African and Asian countries in the Global South. The studies published are often ignored and banalized to avoid controversy and maintain the Western European hegemony, Eurocentrism, as the source of scientific knowledge and civilization. Falola (2024) directs attention to the level of knowledge production and distribution. His example: “Western schools” during colonialism were abattoirs /slaughterhouses where many aspects of indigenous original beliefs and identity were gruesomely removed. The Colonizers had no interest in educating the colonized, risking they would develop enough consciousness to challenge the harsh conditions in which the native communities were kept.

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To explore decolonization, we take a point of departure in colonization, including a short review of its history and the consequences of Eurocentrism, geopolitics, and mental health. Next, we focus on decolonizing psychology through selective perspectives, focusing on the Indian political psychologist Nandy's (1983) ground-breaking study exploring colonialism concerning colonizing societies, the colonized, and resistance. Lastly, we discuss decolonizing psychology globally to move on.

Questioning Euro-American knowledge through decolonization

We question the hegemony of Euro-American "Scientific" knowledge in the backdrop of credited scholars from different continents and periods, such as Fanon (1925-1961), Mbembe (1957-), Segato (1951-), and Nandy (1937-). They unveiled the dehumanizing mechanisms of colonialism and its consequences in the construction of subjectivity and relations, and they also presented possibilities and actions for becoming dignified human beings. Based on their studies, we answer the question: How can we surmount the dehumanization inflicted by colonialism through decolonization-reparation and restitution?

Colonization: A Short History and Geopolitical consequences

The emergence of European capitalism, from the sixteenth century until the present, has depended upon the systematic exploitation of human beings and environmental resources of other countries (not the countries of the colonizers). The "conquistadores" and colonizers conducted a systematic usurpation, extraction, and exploitation of resources following the politics of conquest. The illegal/ forced appropriation expanded to control the government of local communities, their language, law, education, health, family structure, and spirituality. By the nineteenth century, two-thirds of the world had been colonized/dominated by Europeans. Mignolo (2021) highlights a connection between colonization amid geopolitical locations, as there

are commonalities in the colonization processes and local differences.

In almost all colonized territories, colonial powers defined national borders according to exploitation in favor of their profits and interests, as illustrated by Barlowe and Thompson (2009). An example is Rwanda, where colonial powers (German, Belgian, and later French) defined ethnic groups, 'renamed' their belonging, and created new countries. The original populations were manipulated into a new arbitrary "reorganization." The very tense situation generated by this abuse of power among the different groups increased and exploded in 1994 with a brutal genocide that Hutus committed against Tutsi ethnic groups.

In South Asia, the colonial project of "divide et impera" (divide and rule) led to India winning independence in 1947 after more than two centuries of British Colonization. However, freedom came with the horrors of the partition, when East and West Pakistan were hacked off the stooped shoulders of India by the departing British, leaving behind a million dead, 17 million displaced, and billions of rupees of property destroyed (Tharoor, 2017a, 2017b).

Zooming into Denmark, the Nordic country (where the authors reside) has a colonial history comprising a few Caribbean islands sold to the USA in the 20th century. India's Nordic secret, Tarangambadi /Tranquebar, was sold to the British in 1845 for 1.25 million Indian rupees (BBC, 2021). At present, in Kalaallit Nunaat/ Greenland, one can observe the after-effects of the atrocities committed in the name of White Christian civilization. There is not much talk in the public and academic spaces about the consequences of the Danish colonization of Greenland.

Dominant narratives and Nordic exceptionalism, a tendency to view itself as outside the colonial heritage of race and imperialism (Sandset, 2019), assume that colonization, along with racialization, belongs to the past in Europe. However, they still exist in Europe and the Nordic countries with universalistic welfare state practices of contested 'benevolence' and 'solidarity,' assimilationist politics, and upholding the white heteronormative nuclear family (Keskinen et al., 2019). The systematic power abuse resulted in racialization,

brutalization, and dehumanization, which are some of the devastating consequences observed and remaining from the colonial period. Critical research has pointed out that racialized welfare logics are at play in welfare state practices, where one encounters silenced and forgotten logic and practices of racism and racialization. These geopolitical consequences are vital for comprehending decolonization psychology in the Nordic context.

Consequences of colonization on mental and spiritual health

The devastation suffered among the indigenous populations across the centuries has been and still is poor health, social disruption, trans- and intergenerational trauma, low or non-education, suppression, and prohibition of original culture, language, rituals, and spiritual practices.

The cosmologies of the indigenous communities had no separation between spiritual, religious, health practices, world view, law/rules. What distinguishes their traditional health systems (cosmologies) from medical Western health treatments is the strong emphasis on spiritual healing as an inseparable component of all healing and health recovery (Wintrob, 2009). Healing rituals bring relief from intra-familial, interpersonal, and communal stressors simultaneously and are equally crucial to relieving symptoms of physical illness. Colonizers forced, in all the communities of the usurped territories, the suppression of spiritual indigenous rituals and traditions, which were labeled as blasphemy, heresy, superstitious, and criminalized (Barlowe & Thompson, 2009). Almost all indigenous communities were forced to be baptized into Christianity on both continents, Africa, and America. Otherwise, they risked persecution and prison, among other cruel punishments.

We bear witness that the origin of many of the present organizations, behaviors, habits, relations, and social structures, such as family, racialization, and the construction of subjectivity, is the persisting legacy of colonial domination as the result of coercion imposed during the colonial period (Duran & Duran, 1995). Moreover, they describe their clinical experience working with Native American communities: they

explain the fundamentally different world views between the white Anglo-Saxon/White European descendants and native communities. For example, in Western thinking, matter and psyche are separate. In Native American thinking, matter and psyche are inseparable; restoration of balance demands harmony. Duran and Duran (1995) sum up the complexity of reactions among native Americans as "soul wounds" instead of the ones used in DSM-5 and ICD-11, such as PTSD. "Soul wound" is at the core of much of the suffering that indigenous peoples have undergone as a result of the systematic oppression experienced over five centuries.

Soul-wound was integral to indigenous knowledge before Columbus arrived in America. This notion needs to be understood in a historical context to be helpful to the modern therapist providing therapeutic services and consultation to the Native American community. "Soul wound" encompasses concepts such as soul, psyche, myth, dream, and culture as part of the continuum that makes people's dignified experience of being in the world. Then, one can understand the "soul wound" (Duran & Duran, 1995). It may bring restitution of the feelings of a community that has not had the world acknowledge the systematic genocide perpetrated on them.

Some examples of the consequences of soul wounds engendered by the violence perpetrated by colonizers are described by Duran and Duran (1995) as follows: "The original warrior" was neglected, comprehending identity loss - split ego, uncontrolled aggression, estrangement of their original values, leading to self-hatred, alcoholism, and, in many cases, suicide. Children were removed from family to attend school, boarding military school, where they were baptized, their names changed, and their ancestral language was banned. When coming back to their original community, they felt utterly alienated. The depersonalizing process was suffered not only by the individual but also by the community and the descendants, resulting in massive intergenerational and transgenerational psychological trauma. These facts illustrate the harassment undergone by American natives, being stripped of their existential meaning, e.g., the oppressor became an integral part of the personality as one's personality was constructed under repressive circumstances, suppressing the original

rituals to mourn their losses, coerced to learn and talk a new language, being christianised.

This Machiavellian oppression and exploitation resulted in 1/3rd of Native American males being imprisoned during their lifetime because of violence. These narratives illustrate well that the native systems of understanding suffering were more comprehensive than the current DSM and ICD diagnostic systems of diseases. The rigid colonial practice of forbidding humanitarian assistance as financial farsightedness, implying that mercy could be misunderstood as softness, led to much mental suffering.

Western practitioners do not recognize these circumstances as inter-transgenerational trauma, which means that these 'symptoms' are still prevalent among descendants of indigenous people, many of them living in reservations and precarious living conditions. Although they were already described as the result of forced acculturation of Native Americans, these were not and are still not recognized in the International Diagnostic systems. The loss of spirituality meant irreparable damage to the indigenous communities. While all were obliged to be Christianized, most managed to maintain the original rituals in secrecy and, when discovered, were brutally punished. These descriptions also help us understand the devastation the indigenous population Kalaallit Nunaat/ Greenland went through as their spiritual beliefs were ridiculed and they were considered 'primitives.' Here, one observes the atrocities committed in the name of White Christian civilization and still suffers the consequences of the colonial period, such as high suicide rate and alcoholism, family violence, and unemployment (Singla & Høgh-Thøgersen, 2020). The removal of Greenlandic children in the 1930s - 1950s to 'civilize them' still has serious consequences, such as intergenerational trauma for the Greenland community.

There are many similarities in the experiences of most colonized people who have suffered the genocidal effects of colonization. Therefore, some of the discussion is generalizable despite the different colonial histories. The theoretical development is a valuable step towards legitimizing native epistemological and cosmological forms of understanding.

Western institutions still conduct irrelevant research and clinical practice that implies that people who do not prescribe to their worldview are 'genetically inferior.' Foucault (1973) calls these "technologies of power" authorized by the sciences of medicine. He illustrated that, far from objective statements of truth, the science of medicine emerged fully implicated in practices of domination. Decolonization in health implies a quest for equity and social justice, which entails the restitution of cosmological, epistemic, and ontological violence in diverse geographies (Singla et al., 2022).

Colonialism and Construction of Eurocentrism

We now focus on the consequences of colonialism in the constitution of Eurocentrism, white supremacy, Christian hegemony, racialization, brutalization, and dehumanization pervading at present in most European countries. Eurocentrism has affected the laws, the institution's worldview, public organizations, and private life, especially when considering immigrants. We base this review on Segato (2022) and Mbembe (2013, 2023), who raise the question: How does Eurocentrism affect European people's imagination and intelligence?

From a decolonial point of view, Eurocentrism perceives Europe as consequences of the emergence of the entity America in the scheme of a "new world – organization," and a new subjectivity emerged after the conquests and colonization. The 'appearance' of America from the end of the fifteenth century gave birth to Europe with a new subjectivity, modernity, and capitalism and to the people's racial classification and geopolitics, leading to racialization: the indigenous, the negro, and the white. Quijano in Segato (2022) calls these categories the "re- originalization" of the world after the advent of America (p. 85). Within that new epistemic scheme, Europe needed to stand up as superior to others, and more than that, it must turn its origin unique and exclusive. Thus, all humanity became the "Other" of Europe in a context where being "the Other" is an anomaly. A deviation of the universal subject, a residue /the scum of the true political Agora and moral order, is defined by Europeans (Segato, 2022, p. 84). It resulted in a very polarized division of topics between universal and minority themes derived from the consecration of Europe as representative of

the human community.

The establishment of modernity in Eurocentric Western Europe engendered an excellent machine for producing minoritized anomalies of all kinds. Anyone who does not conform to these norms becomes a misplaced anomaly and is subject to expulsion, banishment, and exclusion from society. Segato (2022) states that Eurocentrism, as an ideology, naturalized, defeated, and exterminated all those who do not fit the values of the majority. When it is not fully achieved, it expels the difference under the label "uncivilized," consisting of a threat to civilization, demonizing it. At the same time, we can learn from natives' politics that does not generate this distance between ruling summits and their peoples and a politics that can imagine a plural world without reifying nature and bodies. Eurocentrism generated ethnocentrism, which assumes that one's societal worldview is the only proper or civilized one (Berger & Luckman in Rogoff, 2003).

It is pertinent to make clear that the dehumanizing, brutalizing procedure is not an individual action. Dehumanization is immersed in the pervading worldview and performances of the governmental system, its organizations, and its procedures. Some European governmental organizations often claim to be "benevolent" and "compassionate" but do not practice it with families in a vulnerable position, denying their human rights.

The above points show how Eurocentrism influenced Europeans in the past five centuries. It is relevant to consider Mbembe's (2023) views about two forms of Eurocentrism, an early one, "primitive Eurocentrism," and "late Eurocentrism." The "primitive Eurocentrism" focused on and created racialization, conquering the 'uncivilized' non-Christians, dehumanizing them, exploiting, and devastating complete communities, and appropriation of territories and resources. The emergence of "late Eurocentrism" in the 21st century has turned even more radical, more virulent, and vindictive than the aforementioned "primitive Eurocentrism" related to racialization and dehumanization. It seeks to justify Europe's shrinking, inward-looking approach, its withdrawal from the world, and its eclipse by calling for extirpative violence against the current ideas and facts that contest the European hegemony of norms and

values (Mbembe, 2023, p.175).

Though territorial colonization is almost over, coloniality prevails. Coloniality refers to the set of values, ideas, and attitudes imposed by Europeans on other groups and societies as part of the attempt to create a universal system (Falola, 2024). We now move on to decoloniality.

The concept of decoloniality proposes a process to surmount the established Eurocentric knowledge hierarchies "decoloniality" and models. At the same time, decoloniality does not seek to reject the approaches and alternatives offered by Western institutions but to comprehend their validity and limitations while also agreeing that they can be flanked by other sources of knowledge as recognized by different peoples of the world" (Falola, 2024, p.2). This inclusion and restitution of diverse sources of knowledge is taken further by Mignolo's (2021) investigation of decoloniality with the stance that pluriversality is displacing the Western universality of knowing, which began at the end of fifteenth century.

Continuing with decolonization, we draw upon a recent illustration of a call towards decolonizing psychology and its global response in the American Psychological Association context, also a coedited book about decolonial-anticolonial journey and psychology's paradigmatic transformation Comas-Díaz et al. (2024), which is somewhat recent development, as Henrich et al. (2010) had pointed out that 97% of American psychological research comes from WEIRD societies—an acronym for Western, Educated, Industrialized, Rich, and Democratic

Decolonizing psychology– recent and historical perspectives

In a call for a special issue, "Towards a decolonial psychology: Recentring and reclaiming global marginalized knowledges" by American Psychology Journal (APA, 2023), decolonizing is defined as an ethical commitment that involves dismantling the colonial structure of Euro-American psychology by asking questions about what counts as knowledge, whose knowledge is valid, who controls the production of knowledge, who is deemed an expert, and who are we accountable to in our psychological research and for

what purposes. Decolonial psychological knowledge disrupts and, at times, displaces Eurocentric psychological knowledge with ideas, theories, and concepts that are more relevant to the experiences and lifeways of communities worldwide and are sought globally. It may be interpreted as a sign of interest in decolonial psychology with increasing strength, leading to multiple knowledge ecologies. At the same time, we are critical about the North American appropriation of decolonizing psychology, as usually American psychological research findings are based on 5% of the population but are often posited as having universal applicability and relevance for 95% of the world (Arnett, 2002). We consider APA journal's definition reductionistic, simplifying the complexities of decolonizing, which is a much more comprehensive phenomenon.

However, we move beyond the above APA journal illustration from 2023, concentrating on other geographical contexts and earlier periods, among others, the decolonial turn highlighted by Kessi (2016). Kessi et al. (2022) in South Africa challenged the hegemonic Western knowledge and adhered to the decolonial movements in the rest of the world. In this new wave of decolonial thinking, psychologists have drawn upon community psychology practices to expand the theorizing of power, identity, and knowledge, invoking restitution and social justice. At the same time, Kessi (2024) has pinpointed psychologists' complicity in colonization and coloniality in legitimizing forms of interiorization and control, primarily through androcentrism, paternalism, and biological determinism, especially biological differences, which serve as an organizing principle for societies.

Nandy: An Unconventional Study of Colonialism and Decolonization

Nandy (1983), in *The Intimate Enemy: Loss and Recovery of Self Under Colonialism*, focuses on the complexity of subjectivity, external and internal processes, and the borderlands between culture and psyche to address social and political concerns. He argues that colonialism damaged both colonized and colonizing societies. He also emphasizes that coloniality patterns are not only about economic gain, political power, or technological domination but also include

colonization of the mind. Additionally, discussing how the Indians broke traditional norms of Western culture to protect their vision of an alternative future, he emphasizes the importance of visions in fighting oppression, and the cultural resources that keep such visions open and plural, thus valuable for decolonizing psychology. Nandy asserts that the colonized Indians do not remain simple-hearted victims of colonialism; they become participants in a moral and cognitive venture against oppression (Nandy, 1983, xiv). Through psychoanalysis as a tool for disruption, critical concepts, and Indian cosmology, Nandy demonstrates that with nearly four hundred years of exposure to the West, Indians have "self-confidence" vis-a-vis the West. A Westener, Indianized -British [Rudyard Kipling] could not be both Western and Indian, whereas the everyday Indian, even when he remains Indian, is both Indian and Western" (Nandy, 1983, p.76).

Through the conceptual frame of "identification with the aggressor," Nandy discusses that the Western view of hypermasculinity in colonial culture's ordering of sexual identification began to permeate into the socio-religious-literature-art movements of India, with 'Kshatriyahood' (the martial portion of Indian caste system) becoming the indicator of authentic Indianhood. Indian concepts of purusatva (masculinity) and naritva (femininity) were polarized against one another, and the existence of any form of androgyny was then perceived as a negation of man's identity. This transition also depicted Gods as getting increasingly martial/ masculine or feminine, against earlier androgynous 'ardhanarishwaran' (half man half woman God). The Indian freedom fighter Gandhi found a new language of dissent and resistance built on Indian cosmology, giving place to androgyny: man's access to feminine, protective maternity values and the psychology of everyday life in India. Moreover, the resistance is also reflected through the compromises along with not being psychologically overwhelmed: "he [Indian] is archetypical survivor ... seemingly he makes all- round compromises, but he refuses to be psychologically swamped, co-opted or penetrated." (Nandy, 1983, p. 111).

Nandy (1983) emphasizes that colonialism did as much damage to the colonized societies as it did to the colonizing societies. In India, tremendous

psychological uprooting and cultural disruption were caused, though partly confined to the vast country's urban centers and semi-westernized upper/ middle classes. Nandy acknowledges colonial scholars like Fanon and Memmi for shedding light on the colonial situation's interpersonal patterns. The cultural and psychological pathologies produced by the colonizers in their societies have yet to be well known. Regarding it as a less popular interpretation of colonialism because there is interest in denying that the colonizers were at least as much affected by the ideology of colonialism and their degradation, too, can be terrifying, "decivilization of the colonizer". He explains that British colonizers from small islands were overwhelmed, and colonialism led to long-term cultural damage. Firstly, colonialism brought to prominence in British society the least humane and tender aspects of British culture. Colonialism was a hyper-masculine project, and anything that was not masculine and virile was de-emphasized... an 'underdeveloped heart,' which separated them not from the Indians but from each other (Nandy, 1983, p. 34). Secondly, colonialism produced in Britain a false cultural homogeneity by consigning to the colonies all dissenters and rebels. Finally, colonialism encouraged the colonizers to attribute themselves "magical feelings of omnipotence and permanence", leading to British's natural right to rule India. Decolonization is thus beneficial not only for the colonized but also for the colonizers.

Deftereos's (2013) reading of Nandy highlights his distinct interventions and alternatives to address social and political concerns, which are further taken up in the final section. An illustration of such alternatives is openness, which implies moving beyond the polarities-universal versus parochial; material versus spiritual; self-conscious; well defined versus a fluid, open self-definition. The two ends of these polarities meet in coping with or resisting to oppression, "when psychological and cultural survival is at stake, polarities... do break down and become partly irrelevant, and the directness of the experiences of suffering and spontaneous resistance to it comes through at all planes" (Nandy, 1983, p. 11).

Psychology decolonizing: Diverse ways

Directing attention to the psychology discipline, we

consider, in resonance with Bhatia (2018), the movement to decolonize as embedded in several distinct but related critical and cultural theories, perspectives, and methods, which may not use the term "decolonize" but, in essence, provide alternative ways to reimagine the discipline of psychology. Some of these are liberation psychology (Martin-Buro, 1994), indigenous psychology (Bulhan, 1985; Enrique, 1992; Sinha, 1986, Tripathi, 2011), narrative psychology (Brockmeier, 2014, White, 2007), dialogical psychology (Hermans & Kempen, 1993), and cultural psychology (Bruner, 1986, Chaudhary et al., 2022; Paranjape, 1984, Rogoff, 2003, Shweder, 1991).

Hodgetts et al. (2020), in New Zealand, advocate for a globally responsive psychology discipline concerned with social issues conducted from various perspectives, committed to making the world a better place for everyone. In India, Sinha, a visionary psychologist, already four decades back, drew attention to *Psychology in a Third World Country: The Indian Experience* (1986) and played a significant role in shaping contemporary psychological research. He underlined indigenization, both within involving the indigenous understanding and without, adaptation of knowledge from outside, through integrative processes (Sinha, 1998). He traced four phases in the scientific psychology development in India since its beginning in Calcutta University in 1915—the pre-independence phase, the postindependence phase of expansion, the phase of problem-oriented research and the phase of indigenization, first two phases were dominated by "foreign" theories and applications, while the third phase was still characterized by the dominance of the Western framework with signs of some orientation to Indian cultural reality implying decolonization.

Globally, decolonization has been entailed since the 1960s through several projects in the Andes regions covering seven South American countries: Venezuela, Colombia, Ecuador, Peru, Bolivia, Chile, and Argentina, where professionals and community leaders actively work to increase the recognition of traditional medicines encouraging the improvement of community health facilities. "It has everything to do with the indigenous population achieving legal, medical, and social equality, and the recognition of their inherent dignity as the first human settlers of those

countries, whose heritage goes back centuries and millennia" (Wintrob, 2009, p.8).

A current example is research by Ahuja and Khurana (2021), exploring how passion and intimacy in relationships changed after the COVID-19 lockdown in the Indian context. How couples spent time with each other during the lockdown holds important implications for relationship satisfaction and the relevant practitioners. Norms that define a relationship, particularly about participation in domestic work by men in the Indian context, must be revisited to adapt to the new normal. By including Indian practices and lifestyles and moving beyond the Global North, the study illustrates syntheses of knowledge from both the Global South and Euro-American context, contributing to the decolonization of psychology.

Another recent example of decolonizing psychological research is the inclusion of spirituality in exploring intimate couples living apart transnationally (LATT), primarily in Denmark, though with a global reach (Singla, 2024, in press). Moving beyond the simplistic dichotomy of technology as 'rational' and spirituality as 'irrational,' spirituality is perceived as a sense of wholeness and interconnections, deemed salient by most research participants in both the Global North and the Global South. Spirituality is hardly addressed within psychosocial services providing ethnic minority mental health and couple counseling in Denmark. Mainstream psychological explanatory models for health and illness that view human beings as biological machines exclude spirituality. These findings make us question the fundamental differences in the spiritual orientations of the Global North versus the Global South (Fernando, 2010).

Decolonizing psychological knowledge needs comprehending frameworks and concepts, which is important for both the Global South and the Global North. The beneficiaries of a decolonial process are not only people in postcolonial spaces, the majority of the world in the Global South, but also the participants of European modernity. Decolonizing proposes reinventing actions and interactions that do not seek to join only explanatory models established by Eurocentric hegemony. It is necessary to reconstitute ancestral rules, rituals, and practices that the colonizers

suppressed and even forbade. We recall examples of many communities from the Andes reestablishing spirituality and ancestral rituals to preserve nature and counter deforestation and climate change.

The colonial structure still existing in many parts of the world is a planetary problem, and we need to consider it a hyper-complex issue of which decolonizing psychology is a part. These examples show that decolonizing psychology attempts to transform colonial structures, mindsets, and practices and reconfigure power in not only countries where colonial oppression has been perpetrated but also globally in the colonizing societies based on their pathologies (Nandy, 1983). Following Oyêwùmí in Gordon (2018), expanding people's agency, the communities, and the contextual history, along with other multiple responses are vital to move decolonial psychology forward. This resonates with Chaudhary (2021) in Indian context that it through the inclusion of diverse understanding rather than suppression, psychology can move forward.

Moving forward

Moving forward from a long-term perspective poses multiple challenges and entails an open mind beyond the Global North and South. This open-minded emphasis is in line with Quijano in Segato (2022), who said that, despite being from the South, he did not think about the Global South or for the Global South but for the world. Decades back, Freire (2011) questioned: Does the relief of colonialism signify a genuine end of oppression? He demonstrated how the oppressor dwells in the oppressed and is imprisoned in the relationship with the oppressed. Both need to get free.

At the same time, decolonization was initially intended as a revolutionary concept, but contemporary debates, including in the Global North, have arguably mainstreamed the concept of decolonization. We can ask if decolonizing academia itself has been colonized. This does not make decolonizing academia irrelevant; instead, it emphasizes the importance of continuous attention to how structural inequality is reproduced and resisted.

We, thus, return to the question we raised in the first part: how to surmount the dehumanization inflicted by colonialism through restitution, restoration, and

forgiveness towards decolonization. In agreement with Mbembe (2015), who claimed, "There is only one world. We are all part of it and have the right to it. To build a world that we share, to restore the humanity stolen from those who have historically been subjected to a process of reification". Thus, reparation is a project of reassembling amputated parts, repairing broken links, and relaunching the forms of reciprocity, without which humanity cannot progress. Restitution implies recognizing what might be called the other's share and restoring what has been lost.

Decolonization, as the *elimination of colonialism and its enduring influences*, requires reparation and restitution to achieve shared goals of transformation and social justice for the planetary community. It provides frameworks and concepts to build, renew, and enhance psychology as a discipline, ensuring pluriversity through diverse geographic coverage.

We revisit some distinct interventions and alternatives delineated by Nandi to address social and political concerns and provide answers to what decolonizing psychology implies, specifically in India. For restitution, recovery of what was lost or under the threat of being lost, a plurality of ideologies can be accommodated as complementary of *this-worldly materialism* and the *other-worldly spiritualism*. Moreover, decolonizing implies openness; the culture is protected against hegemonistic, proselytizing cosmologies through compromises, having a *fluid self-definition*, and learning from others, provided such learning is profitable. Following the bird's eye view of the development of psychology in modern India by Mohanty (2021), we discern four varieties of approaches- colonized "*Yankee Doodle*", *indigenized*, *indigenous*, and *Indian psychology*. The approaches of Indian psychology and indigenous psychology share a common concern for cultural rootedness of research, though the former is marked by understanding the Indian psyche through the framework drawn almost exclusively from the cultural and traditional wisdom, while the former is more open to contextualization and non-traditional cultural framing. The last three approaches imply decolonization in diverse forms, to comprehend coloniality, generate ideas and actions to center *decoloniality* in psychological teaching, research and practice, and thus moving forward.

Inclusion of the familiar values, ways of life, syntheses of the familiar with what is from the outside, and other sources of knowledge as recognized by different people of the world. Decolonizing knowledge would lead to improved psychology, not only in India but globally. Pluriversity, instead of just universality, flanking Western knowledge with knowledge from other parts of the world is vital to move on. Despite opposition to decolonization in academia and media, we as psychologists, hopefully, contribute to *the global decolonial turn in psychology* to move on and forward, dealing with the pains of the past and making progress now and in the future.

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