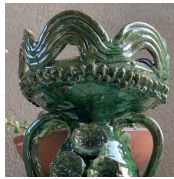# Protecting and Defending Our People:
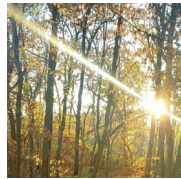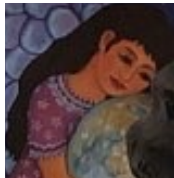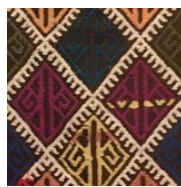## Nakni tushka Anowa (A Warrior's Path)

Paper of Color Report

Warrior's Path Task Force I December 2020

Society for the Psychological Study Of Culture, Ethnicity and Race

Table of Contents

Dedication

We lovingly dedicate this to the memory of our beloved sister, Dr. Jean Lau Chin. The first Chinese-American woman to earn a doctorate in psychology, she turned a position that could have been lonely into being the front point of the arrow in the areas of advocacy, policy, leadership, teaching, mentoring, commitment to diversity and service. She brought out the inner gifts in those who she mentored; she was able to see those gifts even before the other person did and encouraged them to develop them even when they did not believe in their own gifts.
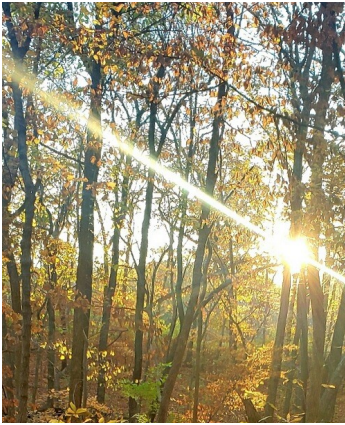
Acknowledgements

Our oldest ancestors, Grandmother Moon, Father Sun, and the Thunderbeings remind us to remember all of our ancestors who came before us. To remember all of our relatives, the Medicine people, The Wisdom Keepers, our helpers, supporters, as well as our winged, finned, and four legged brothers and sisters.

We acknowledge and honor our ancestors and elders who led us to this moment and created the paths we walked, all the while supporting our journeys when we went our own way. We acknowledge and honor our ancestors who dedicated their lives to helping others with their medicine, their teaching, their research, and their dedicated, sometimes lonely, work. We acknowledge and honor our ancestors who have passed on gently in sleep, or lost their lives while making meaningful change in the face of adversity.

We offer our work in the spirit of those who have gone before us, those who have paved the way for us and shared their wisdom to guide us. We acknowledge and honor our ancestors who created the space for all of us to grow into our best selves and to carry on their work in some small way. We thank our ancestors with great respect and love from our hearts, minds, and bodies. May we be worthy of walking the path.

Preface

"Many have misunderstood the role of warriors in Indigenous cultures, and have stereotyped those roles as aggressive and savage activities. I would like to directly challenge those stereotypes today. In reality, warriors from an Indigenous perspective are defenders of the peace, charged with the care and protection of the most vulnerable in the community, and with a responsibility to oppose destructive colonial forces that violate peace (such as racism and inequity). The warrior is a defender of peace for the people, but that responsibility also extends to the world."   (Blume)

In October, 2019 Dr. Blume introduced his presidential initiative when he sent out a call to psychologists to work on the Warrior's Path Task Force (WPTF). Dr. Blume's charge outlined:

"What courses of action would enable members of Division 45 to serve more effectively and efficiently as psychological warriors in defense of our people inside and outside of psychology."

It is notable that the WPTF was assembled differently than previous APA or Division 45 task force groups, which have generally been hand selected by the convener. The WPTF was created after Dr. Blume sent an open call to Division 45 members. Both nominated members and those interested in participating responded to the Task Force call. The call was responded to by both people interested in participating and others were nominated for their expertise, by their peers. This method of inclusion was a reflection of Dr. Blume's deep connection to his Cherokee and Choctaw background and to the cultural influences therein.

Throughout the process interested people were welcomed to the task force and integrated into the work group. As word of the important and inclusive work was circulated more people volunteered to assist. Students were welcomed as colleagues in this process such that their ideas and feedback were important to the structure and format as the document was transformed. Our goal was to produce a document that was decolonized as much as possible with in the structure we have grown accustomed to.

We attempted to ensure the pluralistic equality of participants and those we seek to support, protect, and assist by discussing all disparate views until we could reach a general consensus of how to formulate our process and product. To that end all participants were included in the alphabetically ordered author list regardless of the amount of their contribution because each contribution was considered and helped shaped our work. All contributions were woven together to make a complete and cohesive document that was a necessary reflective of a collective input.

Protecting and Defending our People: Nakni tushka Anowa (The Warrior's Path)

Warrior's Path Task Force (in surname alphabetical order):

Michelle Aiello

Danna Bismar

Saskias Casanova

Jesus Manuel Casas

Doris Chang

Jean L. Chin (Co-Chair)

Lillian Comas-Díaz

Leilani Salvo Crane

Zeynep Demir

Melinda A. García (Secretary)

Liza Hita

Patrice Leverett

Kristina Mendez

Gayle Skawen:nio Morse (Co-Chair)

shola shodiya-zeumault

Maeve O'Leary Sloan

Marie C. Weil (Co-Chair)

Art W. Blume (President, Division 45, Ex-Officio)

Members of The Warrior's Path Presidential Task Force contributed images for this report.

Introduction

We acknowledge the First Peoples of our countries, as the custodians and occupants of the traditional lands where we live, work, and recreate. We pay our respects to the Elders past, present, the seven generations yet to come, and to their continued connection to the land and community.

It is impossible to ignore the daily challenges that Black, Indigenous, and People of Color (BIPOC) face in the context of current circumstances. The daily realities of the forces inherent in the impact of the COVID-19 pandemic have brought the prevailing injustices and racism that exist in American society into sharp relief. These injustices are inherent in our social order, having been present since the founding of this country with its roots in colonialism (e.g. The Doctrine of Discovery and Manifest Destiny). Within this historical, cultural, and social context the field of psychology arose as a discipline and the American Psychological Association developed into the largest national psychological association in the world.

The evidence of the impact of colonization is all around. The same forces that have harmed so many BIPOC people over the centuries continue to affect psychologists of color in the present day, our allies and the people we serve

(Blume, 2020). Although some people in popular media have talked about a post-colonial world, it is clear that there is nothing "post" colonial about our social order in the United States (US) and in the American Psychological Association (APA).

In the US, mainstream psychology has at its foundation a White Eurocentric perspective. In *Even the Rat was White* Guthrie (2003) documented a historical view of psychology's White centrality. The majority of US psychological knowledge is based on research with WEIRD (Western, Educated, Industrial, Rich, Democratic) individuals and contexts (Gurven, 2018; Henrich, Heine, & Norenzayan, 2010). Although research suggests that BIPOC scientists tend to produce more innovative scholarship, these innovations have been systematically discounted by the field of psychology, academic institutions and the publication process in ways that diminish representation and impact in the field (Hofstra, Kulkarni, Munoz-Najar Galvez, He, Jurafsky, & McFarland, 2020). BIPOC perspectives in theory, research and applied contexts have never been seriously considered to have the disciplinary rigor assumed for the mainstream perspective despite the evidence that the WEIRD approach to psychology has not served significant population groups, including women, as well. Race and ethnicity have been significantly underemphasized in peer-reviewed publications of psychological science (Roberts, Bareket-Shavit, Dollins, Goldie, & Mortenson, 2020). The demographics of psychology faculty (American Psychological Association (APA), 2019a) and of new doctoral graduates in psychology (National Science Foundation, 2018) certainly do not mirror the diverse population of the US (APA, 2019a & b;

U.S. Census Bureau, 2019). Similarly, the membership of the APA does not reflect the diverse demographics of the US, and the racial and ethnic demographics of the APA have changed little since 2007 (APA, 2017a; U.S. Census Bureau, 2019).

Colonialism and COVID-19

The concept of Colonialism refers to the pervasive societal policies that retain authority over marginalized racial communities by imposing dominant cultural and sociopolitical practices. As an illustration, the COVID-19 pandemic exposed the blatant consequences of colonialism (i.e., health disparities and inequalities in social, financial, and environmental safety) so accurately that even mainstream media started covering these inequalities and their impact. Indeed, the United States General Surgeon reported in 2000 that racial and ethnic health disparities were likely due to racism (U.S. Department of Health and Human Services, 2000). Along these lines, national and local policies that insure intergenerational poverty and health and mental health disparities have left many BIPOC at risk for serious consequences from COVID-19 (CDC, 2020a & b; Price-Haywood, Burton, Fort, & Seoane, 2020). Those who work in essential services are often BIPOC people who do not have the privilege of being able to work from home or avoid the risks of daily COVID-19 exposure. The COVID-19 pandemic is likely to have a detrimental effect on children who are educationally challenged as they struggle to engage with remote and technology-dependent learning. Resource challenged schools and students (overwhelmingly low income and BIPOC) were already at a significant disadvantage to adjust to the challenges of instruction even before under the conditions of the pandemic (Bylander, 2020). Younger students may be falling behind because of long-standing infrastructure inequalities in their schools and communities.

The field of psychology had and continues to have problems with underrepresentation of BIPOC students in graduate education, and the circumstances of the COVID-19 pandemic introduces additional challenges for our small

number of BIPOC students' graduations (see Appendix A). For example, low income BIPOC students may find it necessary to halt their educational pursuits in order to help their families cope with illnesses, accidents or other unfortunate circumstances beyond their control, thus worsening already existing racial and ethnic disparities in education.

Historically, Division 45's focus on culture, ethnicity and race has stood in contrast with APA priorities , which have not always aligned with the best interests of the people we represent historically. As a result, members of Division 45 stand at the intersection of defending and advancing diversity and combating racist practices while simultaneously engaging as psychologists in a field that has failed to recognize its complicity in perpetuating those practices. In this way, Division 45 members act as what Haddock-Lazada (2020) called double agents, that is, as psychologists we consciously navigate both our roles as agents of the status quo, as well as agents of social justice action.

The field of psychology and the APA started during an era where the exclusion of certain peoples as worthy of attention was common practice. Belief in hierarchies as the natural order of things produced a colonial social order where superiority and inferiority were practiced while "Do No Harm" was espoused. As a result, psychology as a profession and the APA as an organization have not been demographically representative of the populations they are charged to serve both nationally and globally. Despite Blue Ribbon Task Force reviews for the past 40 years, psychology and the APA have stubbornly remained demographically imbalanced in representation from the graduate student level, to the ethnic composition of faculty, to the Council of Representatives, to the professional APA staff. This imbalance actively contributes to the continued muffling of BIPOC voices long minimized in the development of theory, research, and practice, and in the evolution of the profession of psychology and the organization of APA. Only recently, APA members voted to approve representatives of Ethnic Minority Associations to the APA Council of Representatives a full voting

status in APA Council.

As an integral element of colonialism, racism has been used to justify the violation of both humans and their natural resources (Quiñones- Rosado, 2020). In addition to violations of human rights and acts of oppression toward BIPOC, the natural environment has been exploited in another act of injustice. In addition to promoting anti-racism in human-human relationships, anti-racism must also include promoting peace between humans and the natural environment lest the racial injustices continue. Psychology must take an active and proactive role in promoting anti-racism in all relationships, to ensure that justice is visited upon all the victims of racism (Blume, 2020).

In not recognizing and acknowledging the pervasiveness and perniciousness of the colonial attitudes in the world in which it developed, APA continues to have weak responses to calls for diversity in both staffing and organizational goals. Although governance and organizational climate have evolved slowly over time, report after report for at least 40 years (internal, from Council committees and work groups, and from outside observers) consistently maintain that APA has not diversified itself in ways to match the diversification of the larger society. Moreover, most initiatives to advance multiculturalism in the APA have espoused aspirational goals and ignore specific methods and evaluation techniques for ensuring compliance and implementation, a cornerstone of sound psychological practice (Blume, 2020). Not surprisingly, the non-specific goals of these initiatives remain unfulfilled and efforts have failed to produce a demographically representative association (APA, 2017a; APA Council Diversity Workgroup Report, 2017b).

APA cannot escape the colonial influences that challenge the organization in responding nimbly to alarming health and mental health inequities in the larger social order. This has raised frustration in Division 45, where we hoped for more rapid and assertive responses from APA to threats to social justice and to our people, or where diversity initiatives have wilted due to APA organizational slowness and even inertia.

As an example of the failure to respond nimbly to threats to justice and our people might be the newly drafted APA statement opposing the separation of children from immigrant families. The drafting and vetting took months, but apparently this was considered a streamlined process when contrasted with previous processes that have taken even longer. In a world now accustomed to a 24-hour news cycle and rapid mobilization via social media, responding within months of a psychological crisis simply is not going to cut it under real world conditions today.

Comments from the Division Council of Past Presidents (our Elders)

In 2019, Division 45 President-elect Art Blume polled the Div. 45 Council of Elders on what initiatives they would like to undertake in 2020 and beyond. The responses were organized around a persistent theme: protect and care for vulnerable people. Specific topics mentioned explicitly were challenging racism, sexism and other intersectional oppressed identities, but the overall theme was care and protection with a consistent desire to promote anti-racism in society.

Care and protection is a multifaceted concern in Division 45. Since Division 45 stands at the intersection of culture, ethnicity, race, and APA, one facet is how to diversify APA so that the power and influence of the organization may be leveraged to help transform society. And since Division 45 is also at the intersection of culture, ethnicity, race, and the public we serve, another facet is how to protect and care for those who are made psychologically vulnerable due to unjust social systems and structures in society. Division 45 is at the best position to help mainstream psychology and APA to engage in decolonization. As the COVID -19 pandemic has shown, a great many people who are vulnerable in our society today are ethnic and racial minorities. Many of us have been personally touched by the pandemic. For example, we previously indicated that Dr. Jean Lau Chin, a co-chair of this Task Force, died of COVID-19 in 2020. Historically, our people have been made vulnerable through colonial assumptions, such as hierarchical assumptions that contribute to and tacitly accept inequity, social injustice, and environmental injustice.

Barriers to Psychological Wellness

Today, there are consequential mismatches between mainstream psychology and the real world that hinder our ability to protect and care for people under the currently toxic conditions (Blume, 2020). First, slow science is not responsive to quickly changing public views and policies. Second, scientific research needs to be decolonized (Smith, 2012). Third "small steps" psychology does not begin to address the large, intergenerational, and global problems the world is currently experiencing. Fourth, skeptical science is not well-suited to serving the needs of demoralized people. Fifth, mainstream psychological research does not necessarily endorse social justice action as a goal (Behar- Horenstein & Feng, 2015). Moreover, it does not actively address the oppressed's need to become liberated (Comas-Díaz & Torres Rivera, 2020). Certainly, mainstream psychological research needs to become decolonized (Barnes, 2018). Finally, instead of fully leveraging its size, structure, and influence as advocacy tools for marginalized communities, APA's excessive concern about litigation makes it risk averse at a time when there is a need for nimbleness and innovative risk-taking to benefit those we serve.

Division 45 members are among the most agile group of psychologists working to advance

social justice in the public interest, yet even they tend to hesitate and worry about "getting ahead of our data." But, historically, psychology has jumped ahead of the data every time mainstream standards were applied to many of our people in culturally inappropriate ways. Nobody was concerned about jumping ahead of data during the "culture-free" era of psychology, insisting upon applying cultural uniformity in psychology, which has harmed racial and ethnic minorities, as well as others, as a result. The truth is that psychology has a history of generalizing well beyond the limits of WEIRD data, but these leaps were sanctioned just as long as the jump remained true to mainstream data and interpretation. The caution expressed by psychological scientists about exceeding the data has been unevenly applied and has not necessarily served the interests of BIPOC people.

> **Sometimes being nimble in defense of psychological well-being means being socially and globally responsible despite our lack of knowledge and data.**

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An Indigenous Perspective

Worldwide Indigenous wisdom and knowledge have generally been discounted, neglected and or culturally appropriated in psychology. Recently a new paradigm in psychology was introduced that is based on community, equality, and care of the earth (Blume, 2020) . This brings a deeper understanding to the role of psychology in BIPOC groups. For example, in Indigenous communities, there are often strong expectations that professionals such as psychologists will not only provide services that advance the well-being of the individuals that comprise the community but also use their privileged positions to advocate for the psychological well-being of the community as a whole. From an Indigenous perspective, there is a sense of social responsibility infused into

psychology that compels us to take steps to heal individual community members while also seeking to heal the social order that sickens communities.

Our people are harmed by racism and hate. Our people are harmed by income and wealth inequality. Our people are harmed by historic trauma, intergenerational trauma, and present day exploitation and oppression. Our children and grandchildren will be harmed even more. All of these sources of psychological distress are our concern as psychological guardians of the people. All of those sources of concern represent the vestiges of colonialism in our social systems today.

Our biggest contemporary challenges are the result of colonialism: exploitation of the Earth, lack of social justice, oppression, inequality, and racism. These challenges negatively impact those we are charged to serve and defend every day. We cannot practice healing psychology without acknowledging the damage done by colonialism and coloniality in our world even to this day. Our ancestors might ask, why are you willing to psychologically bandage our people on a daily basis but unable to address those forces in society that cause the wounds you treat? This is a fair question that begs to be answered.

We cannot practice healing psychology without acknowledging the damage done by colonialism and coloniality in our world even to this day. Our ancestors might ask, why are you willing to psychologically bandage our people on a daily basis but unable to address those forces in society that cause the wounds you treat? This is a fair question that begs to be answered.

Nakni tushka Anowa (The Warrior's Path) Initiative

As previously mentioned, the role of the Indigenous warrior has been stereotyped and misinterpreted throughout colonial history. Perhaps the biggest misconception is the belief that warriors are aggressors, but in reality a warrior's primary purpose was and is in defense of the people regardless of whether there is war or peace.

Warriors were charged with the protection and care of the most vulnerable, such as children, elders, refugees, immigrants, and the sick. In other words, the warrior is the guardian of the vulnerable—those who cannot stand up for themselves. We, as Division 45 psychologists, are also warriors in defense of our people who are vulnerable, especially in the present context.

The warrior's path is to oppose colonial and neocolonial forces that contribute to the psychological damage we address daily. We cannot selectively choose those forces that are easily confronted and overcome; on the contrary, we must be willing to take on those forces that have had and continue to have the greatest and most extensive negative impact on Indigenous and communities of color.

Division 45 is a warrior/guardian/healer division charged with protecting our people in the larger society and in APA. Our role is to represent multicultural psychology to both the public and APA. Questions we intend to reflect upon in the work of the Warrior's Path Task Force include the following:

How can Division 45 be a refuge for the public under assault? How can Division 45 help APA to decolonize in order to diversify, cultivate a culture of inclusion, and explicitly integrate antiracist policies and practices and therefore better serve its members and the public? How can Division 45 help psychology to become a decolonized/post colonized/decolonial discipline?

There was also consideration for the psychological defense of past, present, future. How can we protect and pass along the sacred history of our people? How can we connect and honor our ancestrality? How can we nurture BIPOC cultural wealth? How can we strengthen our people's resilience? How can we support our people's post traumatic growth? How can we nurture our people's ability to thrive?

> How can we define and address the present barriers to diversifying APA that hinder the ability to nimbly respond to threats to our people? Into the future, how can APA advance an agenda that respects future generations, mutuality, and the interdependent whole of the planet? How can we assist to make psychology more oriented to considering sustainable psychological well-being and advancing psychological wellness among those who are to come?

How can APA support the Indigenous Aymara worldview of *buen vivir* (living well/life of fullness) that promotes a collective global wellbeing in balance with nature (Peredo, 2019, Villalba, 2013)? How can we enhance the relevance and efficacy of psychology by integrating Indigenous wisdom and knowledge? To achieve those aims, it is the responsibility of the APA to transform its organizational colonialism to psychologically benefit the world for all time.

The Warrior's Path: Rationale

The Indigenous perspective of a warrior is as defender of the peace. Warriors are first charged with the care and protection of the most vulnerable. Second, they are charged with promoting decolonial approaches and opposing destructive colonial forces that violate peace, inequity, and systemic oppression. Finally, our warriors are charged with promoting psychology's inclusiveness through the integration of Indigenous wisdom into mainstream psychological knowledge.

The Psychologist as Warrior

1. Psychologists are defenders of the peace and guardians of wisdom responsible for caring for and protecting the people

2. Division 45 members are the defenders of the peace specifically for culture, ethnicity, and race inside and outside of psychology

3. Division 45 is an entity of the American Psychological Association and subject to the strengths and limitations of APA as an organization. Therefore our greatest impact may be to encourage organizational transformation in order to enhance APA's ability to advocate for and protect our people.

The Charge for the Task Force:

The charge of the task force is to determine what courses of action will enable members of Division 45 to serve more effectively and efficiently as psychological warriors in defense of our people inside and outside of psychology. Areas that could be examined and considered include how to:

1. Honor the initiatives of our elders

2. Recover, Respect, and Protect the cultural history of our division

3. Identify the barriers within APA that prevent the efficient and effective use of its political influence to care for and protect our people in a timely fashion including:

   a. Barriers in the bylaws and association rules that prevent APA from more nimbly responding in defense of our people

   b. Organizational barriers to diversifying APA

   c. Barriers to transformative truth and reconciliation processes within APA to foster trust, healing, and cultural transformation

4. Advocate for decolonization processes for a psychologically healthier, inclusive, and equitable present and future inside and outside of psychology

   a. Consider the role for both environmental and social justice in those processes

   b. Create Initiatives in defense of our elders, to honor and respect the history of Division 45

   c. Promote decolonial approaches to psychology.

Moving Towards A Decolonized Psychology: A Call to Action
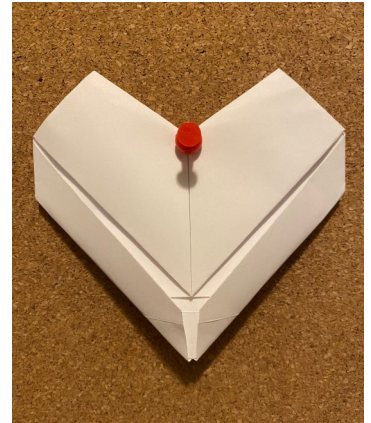
As psychologists, we are presented with the unique opportunity to be teachers and facilitators of culturally competent change. Recently within the field, there has been a call to decolonize knowledge and practice, urging us to consider areas of professional reform and recalibrate some of our core competencies (Adams, 2019; Adams, Dobles, Gomez, Kurtis & Molina, 2015[LC1] ; Cruz & Sonn, 2011; Maldonado-Torres, 2017). Since 1960, the APA has worked to adopt many policies that address issues of power and privilege. In 2017, the APA adopted the *Multicultural Guidelines: An Ecological Approach to Context, Identity and Intersectionality.* In 2019, the APA published *Guidelines on Race and Ethnicity in Psychology: Promoting Responsiveness and Equity*. Recently, the APA published the co-edited book, *Liberation Psychology: Theory, Method, Practice, and Social Justice* (Comas-Díaz & Torres Rivera, 2020). While publications like the aforementioned signify care and consideration of marginalized perspectives, we must continue to resist complacency and as such, promote growth and excellence within our field. In order to move from small steps toward change to societal transformation, we must consider our role in the amelioration of oppression and promotion of structural changes that bolster the APA's (n.d.) mission to "promote the advancement, communication, and application of psychological science and knowledge to benefit society and improve lives."

The concept of *colonialism* refers to the pervasive societal and political policies that seek to retain authority over marginalized communities by way of imposing dominant cultural practices. Colonizing practices refer to those that "reproduce the existing conditions of oppression by failing to challenge the hegemonic views that marginalize groups of people, perpetuate deficit-based ideologies, and continue to disenfranchise the diverse clients and communities" that we serve (Gorski & Goodman 2014, p. 148). Colonialism Imposes individuals and communities to the colonizer's control and cultural practices. While many refer to colonization as a term of the past, there are many examples of its presence in modern day life.

For example, *coloniality of power* refers to how systems of power, control, and dominance, prevalent during European colonization, continue to affect individuals with a legacy of colonization, exposing them to neocolonization (Quijano, 2000). Therefore, coloniality is an organizing principle of cultural, intellectual, social, and political domination and exploitation (Quijano, 2007). Indeed, Nelson Maldonado-Torres (2007) stated that people with a history of colonization breath coloniality every day. Moreover, *cultural imperialism*, the imposition of the colonizer's culture over the colonized and or people with a history of colonization (Said, 1994), is a product of coloniality of power. Cultural imperialism asserts that White Eurocentric ideals, behaviors, and norms are superior to BIPOC ideals, norms and behaviors (Jones, 1997).

Coloniality of power produces coloniality of knowledge. Of potential interest to psychologists, coloniality of knowledge refers to how colonizers used a false authority of knowledge to disqualify the knowledge of the colonized (Poloma & Szelényi, 2019). Another product of coloniality of power is coloniality of gender—the designation of women as inferior to men, in order to interrupt the solidarity between oppressed BIPOC women and

oppressed BIPOC men (Lugones, 2008).

Today, we see clear examples of coloniality of power in the ways that certain communities are policed, institutionalized or profiled. We hear echoes of colonialism within expressions of hatred and fear, and acts of violence against communities of minority identities. Considering the pervasive presence of colonialism, even today, as leaders and teachers in our world we must work to recognize how, when and why colonialism shows up in the classroom, in the therapy room, in our political policies, and beyond.

Antithetical to a colonizing perspective, a decolonial psychology emphasizes compassion over domination, generativity over stagnation, and distributive justice over the privileging of majority discourse, beliefs and practices (Goodman, 2014). Decolonial theory asserts that the human mind does not exist on its own, but rather, it exists within a rich and complex social context. As many scholars have noted, it is difficult, if not nearly impossible, to form one succinct and static definition of decolonial psychology. Instead, it is often depicted as a "third force", a perspective shift that one adopts in an effort to resist dogma and instead welcome dissonance and disruption of epistemology and thought (Mignolo, 2011). Therefore , decolonial psychology is in constant evolution. There are many ways in which we can work to reconstruct a decolonized approach to research, training, supervision and practices (Gone, 2020; Suzuki, et al. 2019). For example, Suzuki and colleagues (2019) suggest that we reach into other ways of knowing in order to avoid cultural encapsulation, emphasize prevention-related efforts and advocacy, and pay special attention to the structural determinants of health that impact global health disparities. Furthermore, they encouraged that we prioritize intersectional research, recruit and retain a culturally diverse and multilingual workforce, and reject traditional ivory tower models of education and increase accessibility of care, education, and training.

Mainstream psychology has not yet embraced the idea of a decolonial psychology. However, integrating a decolonial psychology into dominant psychology results in a more inclusive discipline. It is our belief that by adopting a decolonial, social justice and resistance-oriented

stance, the APA will be able to achieve its mission to further advance the field of psychology. This shift would mean a turning away from the assumption that an individual can be understood in isolation. A decolonized psychology aims to represent our collective understanding that individuals are developed within complex and intertwined social, political and cultural systems, all of which have been deeply impacted by domination and subjugation. At the same time, without the development of a critical awareness of how these systems shape us, we find ourselves unwittingly upholding those systems of oppression, in a self-perpetuating cycle. To increase the organization's critical self-awareness, the APA would benefit greatly from incorporating elements of Community Participatory Methods into its leadership structure. For example, incorporating a Community Advisory Board representative of diverse community stakeholders that would advise the Council of Representatives and the Board of Directors would be a strong step forward to addressing equity, diversity, and inclusion in psychology and in the Association. The APA's adaptation of a decolonial perspective would encourage individuals to not only consider the lasting impacts of colonialism and coloniality, but to also critically engage with one another in a collective effort to draft and sustain alternative ways of clinical practice, education, and research. In the end, our hope is that we can bind together as helpers and scholars alike to imagine and actualize a future where oppressed voices are not only recognized, but deeply valued and respected in all forms.

Review of Barriers to Equity, Diversity and Inclusiveness in APA and Division 45

Task force members reviewed the APA Association Rules and Bylaws (APA, 2008) in an effort to identify potential barriers to organizational change relevant to improving equity, diversity, and inclusiveness in the association. Several members identified organizational inertia as a potential barrier to positive change as well as rules put in place to favor the status quo and to make systemic change difficult. It is noted that barriers to hinder, slow down, or actively resist systemic change have

long been a colonial strategy to benefit the privileged of colonial societies and to restrain and disempower outgroups . The APA is a product of the larger colonial culture and therefore has long operated under the cultural assumptions of the larger society. Today, the colonial assumptions implicit in American society continue to be tacitly accepted without critical reflection, and the consequences have been that implicit bias continues to operate within the systemic and organizational structures of America, including the discipline of psychology and the APA.

An itemized commentary of the review of APA Association Rules and Bylaws and how certain rules and practices of governance might implicitly or explicitly be used to hinder organizational change can be seen in **Appendix B**. Broadly speaking, barriers could be described as Association Rules or Bylaws that tended to make organizational change slow or difficult, therefore protecting the status quo. This is not surprising given that many of the rules and bylaws have their roots in the traditional governing practices of colonial systems (e.g., parliamentary rules) that were never intended to protect the rights of everyone in colonial social systems and institutions (Echo Hawk, 2013). As discussed, the status quo of APA does not reflect national or global diversity, therefore maintaining the status quo is counterproductive to advancing equity, diversity, and inclusion.

The task force identified a number of other potential barriers in the mainstream culture of psychology that may prevent disciplinary and organizational change toward equity, diversity, and inclusions. First, traditional mainstream psychology tends to divorce advocacy from other professional activities. As a result, psychologists tend to be reflective observers rather than active agents of change. Second, psychologists are socialized to be skeptical and risk averse. One example is being bound to data and afraid to step beyond what is known to what should be done. Third, psychology as a discipline has a bias toward the pre-eminence of western mainstream methods. The result has been a discipline that believes strongly in exporting western psychology to other cultures and societies, but has rarely imported other cultural perspectives to transform the mainstream. In this manner, APA has historically exported an Eurocentric and ethnocentric psychological perspective to the rest of the world and has been reluctant to recognize the value of non-mainstream cultural perspectives. The discipline of psychology and the APA could learn a great deal by accepting other cultural perspectives as equal partners with the mainstream, transforming psychology from a homogenous to a multicultural discipline.

Perpetuation of Colonialism in Psychology from Education to Licensing

Sociologist Rodney Coates (2020) emphasized the need to have difficult conversations about racism and decolonize academe from within, liberating historically underrepresented and marginalized voices. Through the development of critical consciousness, we can begin to recognize how the institutionalization of racism a leads to the production of racialized knowledge, and internalized superiority (for whites) and inferiority (for BIPOC). Responding to the historical traumas wrought on BIPOC individuals, French, Lewis, Mosley, Adames, Chavez-Dueñas, Chen, and Neville (2020) propose a radical healing psychological framework for communities of color that emphasizes a process of reflecting, questioning, and recognizing the sociopolitical realities of "how and why power relations are structured and maintained" (p. 25). Coates (2020) points out that if only faculty of color are responsible for teaching cultural courses and if the pattern is replicated in leadership for diversity, equity, and inclusion, the institution reflects coloniality and racism. The Ivory Tower must be dismantled in order to achieve the university's mission to serve the community and represent its diverse community.

Lack of diversity, equity, and inclusion in psychology begins very early in the educational process, well before graduate school. Diverse cultural perspectives and antiracist praxis are rarely presented in the pedagogy, curricula, and textbooks of psychology (Boatright-Horowitz, Marraccini, & Harps-Logan, 2012; Boysen, 2011;

Cheung, 2012; Griggs & Jackson, 2013). In addition, despite knowledge that the fairness of psychological assessment and standardized testing is suspect, they are often employed for gatekeeping functions. Many programs continue to use the Graduate Record Examination to make admission decisions despite evidence of its unfairness (ETS, 2010; 2019; Langin, 2019; Miller & Stassun, 2014). In addition, there are concerns about the fairness of the Examination for Professional Practice in Psychology (EPPP) for BIPOC test takers seeking licensure (Macura & Ameen, 2020), suggesting yet another structural barrier to diversifying psychology.

There are numerous other barriers to diversity, equity, and inclusion in psychology training and education. APA accreditation standards for graduate programs in school, counseling and clinical psychology have adopted an incremental rather than a transformative approach to diversity, equity, and inclusion. Despite the 44 instances of the word "diversity" in the 60-page document (APA Committee on Accreditation, 2019), program policies that are supposed to facilitate the development of professional competencies, including those in "individual and cultural diversity"all too often neglect to address the fear and silencing that many BIPOC students report. Countless students have shared their recent experiences with being tokenized, dismissed, and penalized (per the listserves of organizations including APA Div 45, the National Latino Psychological Association (NLPA), and the Society of Indian Psychologists (SIP). It is unacceptable that such accredited programs continue to practice and allow microaggressions, prejudice and discrimination. Our elders on the same listservs, too, have shared similar experiences from generations prior, confirming the need for more immediate attention and redress within these programs. How is APA holding such programs accountable? The CoA online summary reports (2020) provide only demographic statistics related to the number of BIPOC psychologists and students within programs without discussing the program climate and experiences of those same BIPOC students, interns, and faculty.

Accreditation procedures specify that the diversification of programs is an important goal (APA Committee on Accreditation, 2019). However, methods for diversifying programs are not specified in the accreditation standards, only a suggestion that programs use best practices, which are not defined or specified. In the APA accreditation standards, there is the requirement that programs make "systematic, coherent, and long-term efforts to attract and retain students and faculty from diverse backgrounds into the program" (APA Committee on Accreditation, 2019, p. 7). However, there is limited discussion concerning how to enhance the climate of a program other than to suggest efforts to attract and retain diverse students and faculty (APA Committee on Accreditation, 2018, C-21 D.). Many programs have and will have difficulties in attracting and maintaining students and faculty from diverse backgrounds without addressing the climates of their programs first, especially programs that have been historically unwelcoming to diverse cultural perspectives.

Many programs have historically had very little faculty diversity, according to APA's workforce analyses (2019). As a result, they are ill equipped to develop coherent strategies for addressing goals for greater diversity, equity, and inclusion in their programs. Without specific recommendations for how to address climate problems, including defining specific benchmarks for demonstrating progress, the standards of accreditation remain highly aspirational rather than transformative in practice. Many programs would benefit from seeking outside consultation to develop an informed approach to diversity, equity and inclusion efforts, s rather than trusting the instincts of a historically white-dominated program. Diversifying the faculty would be a first step toward diversifying the student body (Turner, 2002). In the interim, programs with limited diversity may support their diverse faculty and students with mentorship programs that enlist diverse faculty from outside the program to serve as mentors and a support system.

Accreditation standards do not explicitly discuss the importance of developing cultural competence in psychology programs. For example, the APA Multicultural Guidelines are not mentioned in either the standards or the implementing

regulations. In addition, there is no discussion about the importance of cultural humility in creating equitable, diverse, and inclusive programs representing psychology to students and the public. One wonders how programs can engage in best practices toward advancing diversity in education and training without engaging in these practices.

Site visitors are tasked with making expert evaluations of whether programs are adhering to the standards and the appropriateness of their methods and goals for improving programs over time. Theoretically, this would also apply to the standards related to diversity and the use of best practices to recruit and retain diverse students and faculty. However, there is very little to suggest that most site visitors will have an expert grasp on what constitutes best, culturally relevant practices to enhance equity, diversity, and inclusion in training and education. First, the nomination process for site visitors encourages psychologists from diverse backgrounds to apply but does not seek those with demonstrated expertise in diversifying programs. Second, the site visitor selection process and the stated roles and responsibilities suggest that site visitors have the ability to be fair and unbiased in their review. This contradicts the vast body of research in psychology suggesting that implicit cultural biases reside in each human being. In fact, one might argue that the suggestion of the ability to be fair and unbiased has been used historically to gloss over the exclusion and discrimination of BIPOC individuals inside and outside of psychology, and perpetuate the myth of racial and ethnic colorblindness (Blume, 2020; Neville, Awad, Brooks, Flores, & Blemel, 2013). A better approach might be a process in which people are able to identify and address their biases with cultural humility and transparency rather than assume they will not be present at all in the process.

The APA has not historically protected students of color and other marginalized groups who are silenced or experience retaliation when speaking out critically, when advocating for different worldviews, or when calling attention to concerns in programs (e.g., García & Tehee, 2014). This Task Force recognizes the top-down colonial structure of program accreditation that reinforces the status quo in psychology without

recognizing the value of indigenous and other alternative worldviews and paradigms of psychology, As it stands today, BIPOC staff, faculty, and students remain oppressed by systemic and programmatic barriers that reinforce injustice, exclusion and marginalization.

Much more can be done to empower our students in psychology programs and break down the hierarchical barriers that exist in academia. The Committee on Accreditation seats only one student --a member representing the American Psychological Association of Graduate Students (APAGS). As the consumer stakeholders of psychology, it makes little sense to this Task Force that they are so underrepresented on the committee. Students are also the future of psychology, and investing in that future by rejecting a strongly colonial model of governance that disempowers students in processes that impact their professional education and training would be a positive step towards decolonizing psychology as a discipline. Appendix C suggests a number of recommendations for the inclusion of students in accreditation processes, as well as a number of suggestions of ways to infuse greater transparency into the accreditation process.

Review of Listserv Discussions of Colonial Practices and Barriers within APA and Division 45

In an effort to better understand how our colleagues thought about the colonial structures and barriers to success for BIPOC members within APA we began a discussion. On February 9, 2020 the Warrior's Path Task Force sent an email with questions to the Division 45 listserv in an effort to examine how listserv members perceive the ways that the APA structure perpetuates a colonial dynamic towards ethnic   minorities and other marginalized groups. We asked members to respond to the following questions:

1. How does APA embody colonial attitudes towards training, ethics, research and publications?

2. How might the structure of APA perpetuate colonial attitudes towards non-dominant culture

groups? (What is getting funded and unfunded?).

3. How does the structure of APA encourage continued under-representation of certain groups (e.g., Latinx) among its employees, directors, and other top staff?

4. What do you think? Do you have examples?

Of the people who responded, a majority of respondents were psychologists or trainees of color. One in four participants indicated being in the early stages of their career, including graduate students, early career psychologists, and post-doctoral psychologists. Slightly more than 35% identified as allies of BIPOC. Responses fell into three major categories: *representation, barriers, and knowledge*. The categories discussed below highlight the need for a deeper understanding of the mechanisms of oppression for marginalized communities.

Representation

The largest category of responses discussed the theme of *representation*. Representation encompasses the negotiation of inclusion in APA regarding voices, research, hiring, and financial organization. *Voices* represent who writes and defines the terms we utilize in the field. Participants asked for a recognition of the power dynamics that may limit diverse perspectives by asking, who defines what and for whom? One participant offered, *"Definitions are one of the cornerstones of psychology and research. That said, we may need to consider a contextual way of defining this topic, which is subject to the positionally of each person. In other words, individuals may define this construct (or concept) depending upon their cultural, contextual, and positional lens."* Other participants identified a lack of diverse representation of editors and reviewers for psychology research journals. Additionally, participants called for the organization *"to examine preferred research agendas throughout its publications and consider which research is effective for which populations, as well as examine the diversity among journal editors."* Further, participants called for greater diverse representation in the hiring of staff in APA and the field of psychology more broadly. This category

also acknowledges APA as a *financial organization* and how the organization chooses to spend member money. For example, in this context, one participant spoke about *"...contribution to the corporate hotel industry, many of whom do not have great labor relations records…"* as a means of drawing attention to the financial boon that large conferences can be for small businesses.

Barriers

The second category, *barriers*, also discussed finances as indicative of white supremacist organizational values that create structural barriers to inclusion. This category highlights mechanisms that reduce access to the association and its related components that may disproportionately impact members of color, particularly graduate students and early career psychologists. Student participants discussed the undue costs associated with participation in APA, such as conference fees and membership dues. While in school and even shortly after graduate school, members have limited financial resources but are expected to pay for conferences, conference-affiliated travel, and membership fees. Though these experiences are often critical for students' professional development and networking, the associated costs often prohibit participation for students who lack the financial means. Further, such undue expenses expected of students demonstrate the organization's value of money over the involvement of members. In addition to expenses related to professional development, student members are burdened with the financial and time-laden responsibility of applying to, and securing an internship, with little to no support from universities, internship sites, or APA. One participant highlighted that "This burden only increases for those of us who come from marginalized socioeconomic backgrounds and seems to be in direct opposition with the field's desire to have more diverse representation within it. I have just recently completed an internship and said to myself multiple times throughout the year, 'No wonder more people like me don't make it this far." These issues continue to be relevant for post-doctoral members given the cost of licensure, which is only increasing with the addition of the EPPP - 2 in many states.

Knowledge

In the third and final category of *knowledge*, participants talked about the ahistorical, white-biased way that psychology is represented in the organization. Participants discussed eugenics and its salience in the oppressive past of psychology. Despite several founders of psychology becoming famous based on work that segregated or dismissed cultural groups due to racism and xenophobia, these primarily white men are presented in the historical record in sterilized ways that diminish or erase the complexity of their role. An example offered by one respondent was a presentation that described the work of Henry Goddard as "working with illiterate immigrants", despite the fact that his work was critical in closing borders to many ethnic groups, One participant stated, "controlling [the] historical narrative, denying history, is precisely how people and groups continue colonization and being colonized." The feedback highlighted the limited discussion of the history of oppression in the field of psychology and the erasure of the continued, painful history of white domination. Because of this silence, colonialist ontology and epistemology are deemed the gold-standard in psychology and perpetuated through "psychological imperialism" on a global scale, which is not necessarily supported across cultures. As one participant mentioned, "I wonder how we can engage in global efforts without imposing "U.S.-based" psychology on our neighbors across the world. Historically, we have done this domestically and I worry that we are not thoughtful and strategic; it may be replicated globally." This quote draws our attention to the many ways of thinking about mental health across different communities and asks what the organization is doing to honor and uplift those perspectives.

Barriers that Burden our People

A second information gathering stage involved asking the Division 45 listserv members to identify courses of action to enable the Division to serve more effectively as psychological warriors in defense of our people inside and outside of psychology. Members were asked for their opinions on two occasions, 1/27/2020 and again on 6/22/2020 after Covid-19 took hold. We were interested in members' lived experiences related to advocacy for decolonization processes with consideration for both environmental and social justice. We collected stories anonymously about lived experience via electronic methods that did not involve the collection of personal data. We made clear we were not collecting data for research but rather for guidance.

For ease of presentation, we combined responses collected across the two time points due to their thematic similarities, with some notable differences worthy of mention. As members of this Task Force, we are not here to determine what is healing for all, which is why we draw from the collective to move us toward committed action and collective healing. We are immensely grateful to our kin in the field for supporting this reclaiming of indigenous ways of knowing, from all the rivers of our ancestry.

Theme 1: Systemic/Structural Barriers and Subthemes

The initial emergent theme was Systemic/Structural Barriers, which highlighted issues with the structural composition and systemic functioning of APA and the current governance of psychology. Responses suggested perceptions of APA as characterized by oppressive colonial overtones that create obstacles for minoritized communities to gain a voice and power in the system. An early career psychologist described APA as emphasizing "business for psychologists over advocacy for our community and humanity" and "bylaws and standards at the expense of the division's focus on culture, ethnicity, race". A faculty member identified a number of structural barriers to inclusion:

1. *The process for Board and Committee membership nominations as well as the expectation of BIPOC to continue to do unpaid leadership within those groups.*

2. *Cost of participating in leadership groups (e.g., travel, time required, etc.)*

3. *Lack of expectations of all divisions to integrate and uphold culturally and anti-racism framed ethics*

4. *Lack of guidelines and requirements within APA publications for culturally centered and anti-racist practices (e.g., research, writing, etc.)*

Within the academy, the concentration of power within privileged groups was seen as creating policies and practices that restrict the pipeline for underrepresented groups to enter the field. As one faculty member of color observed:

> *The training and gatekeeping model of academia in general has made it challenging for me and my colleagues to increase the number of psychologists of color and indigenous psychologists. Barriers are largely financial but also intellectual as some markers of success are impacted by racial bias and inequities (e.g., K-12 educational inequities, GRE scores, academic writing styles, etc.)*

Within this main theme of Systemic/Structural Barriers, the following sub themes were identified: **Lack of representation, allyship and resources** (n=45; 64%), **Colonial, white, patriarchal bias and oppression in the field** (n=42; 60%) and **Lack of actionable goals and committed action** (n= 24; 34%). See Fig. 1 below.

Sub Theme One: Lack of representation, allyship and resources

The sub theme, *lack of representation, allyship and resources* expressed a sentiment that the best interests of BIPOC were not considered integral in practice, teaching, research and advocacy. Responses highlight voices of our colleagues who do not see themselves mirrored in the field of psychology, particularly in places of power and advocacy. For example, one postdoctoral fellow criticized the "the absence of modeling of strong allyship", defined by explicit and consistent "owning of psychology's role in perpetuating systems of oppression via testing bias, white male patriarchy within the origins of the field etc." A faculty member and administrator of color connected the marginalization of BIPOC interests within APA to their overall underrepresentation within the organization: "APA is a professional membership organization that responds to the priorities and needs of its members, and psychologists or color are deeply underrepresented both in APA and in the profession at large."

Systemic and Structural Barriers: Sub Themes

- 40% Lack of representation, allyship and resources
- 38% Colonial, white, patriarchal bias and oppression in the field
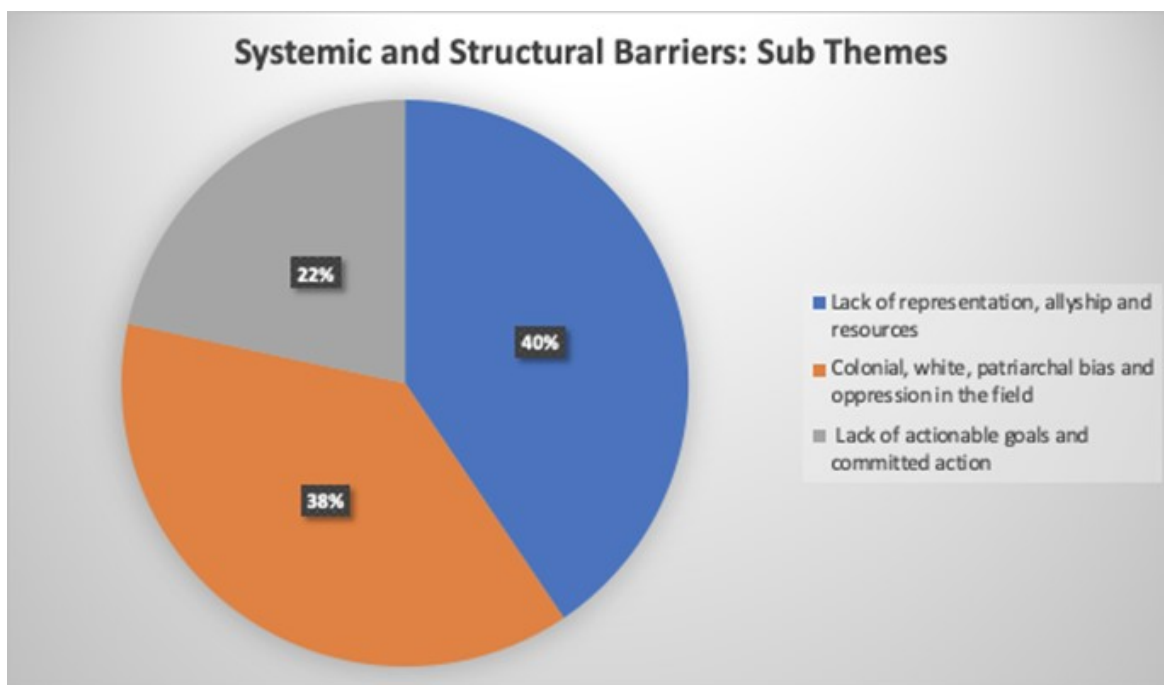- 22% Lack of actionable goals and committed action

Figure 1. Systemic and Structural Barriers

Sub Theme Two: Lack of actionable goals and committed action.

This sub theme critiques the insufficiency of directives and lack of follow through on topics of equity and inclusion. Responses highlight perceptions that efforts to advocate are "too little, too late," and made in response to oppressive and hateful events rather than prioritizing clear and preventative directives with collective prioritization. For example, one faculty member observed that "this type of change requires action and it seems like we are still in "talking" and "exploring" stages rather than action. As a faculty member, I want to know what I can DO to make change in my classroom and research." A faculty member of color elaborated:

The association's fear of lawsuits and the need to vet everything to death such that actions become no longer timely. The top-down structure of APA, rendering groups of color having to react to APA decisions as opposed to shape them. The guild structure of APA such that its priorities are to help members make money by opening up markets as opposed to genuinely wanting to help communities of color.

Sub Theme Three: Colonial, white, patriarchal bias and oppression in the field.

This sub theme highlights the insidious systemic bias that harms the most vulnerable and is resistant to working towards equity and inclusion. Respondents perceived that diverse and minoritized members of communities and organizations are tokenized rather than prioritized as a function of systemic oppression, and "*marginalized voices are not truly heard, rather merely placated for political appearances.*" One faculty member, researcher and practitioner observed,

"*Within APA: we are still an institution that mirrors our society--i.e. designed for white people by white people. We need to address this within APA. We still do not see people of color to be of equal standing. All messaging tells us we are not important--except for when we are needed for a photo shoot or to represent "diversity."*

A psychologist of color who works as a researcher, consultant, trainer, and program developer identified a number of professional barriers to equity and inclusion:

"*Barrier 1: Not enough BIPOC within all aspects of APA (students in accredited programs, faculty, APA leadership. Barrier 2: Lack of enduring, authentic, two-way relationships with communities whom psychologists serve (therefore, no community voice, credence or influence). Barrier 3: Issues of culture/race are separated out from mainstream psychological issues (whether education/training, ethics, treatment/ diagnosis, publications, etc.) with minimal funding to back true systemic change.*"

> **" Within APA: we are still an institution that mirrors our society—i.e. designed for white people by white people. We need to address this within APA. We still do not see people of color to be of equal standing. All messaging tells us we are not important— except for when we are needed for a photo shoot or to represent 'diversity'. "**

To address these issues, a number of structural changes were recommended including

the following:

- APA must "indicate that racism will not be tolerated by its members and make this explicit in its mission and strategic plan and have accountability at state association levels and division levels."

- "Influence licensing boards to infuse antiracism into laws/regulations."

- Work more quickly to produce outcomes that focus on actions over words. "The length of time that APA takes is too long from the development of a task force and its work to produce a final work product that unfortunately is all too often a paper and not an actionable step."

Theme 2: Inclusive Spaces and Strategic Efforts

The theme of Inclusive Spaces and Strategic Efforts (n=63; 90%) referred to the perceived value of healing initiatives and supportive community that have been fostered in some spaces within Division 45 and APA. Many responses indicated that these efforts are valued and critical, but not sufficient. Three sub themes emerged including: **Trainings and Resources for**

Healing (n=21, 30%), **Diversity and advocacy initiatives** (n=41, 59%). **Fostering humility, dialogue and consultation** (n=19, 46%), Selected quotes were chosen to highlight the voices of respondents. See Fig 2 below.

Sub Theme One: Trainings and Resources toward Healing.

This sub theme acknowledges that some materials and training have been made available to support minoritized peoples. Responses highlight our colleagues' perceptions of initiatives by Division 45 and the APA that have supported some movement toward healing for its members and broader communities. For example, one graduate student identified "*Webinars, live talks/events, task forces, manuals/guide for practice*" as helpful. A faculty member of color described the special importance of the mentoring relationships cultivated in the division:

> *"The most important thing I see - in Division 45 - is the support that elders give to early career and graduate students. That is how we can grow kind, generous psychologists who understand the importance of social justice and can advocate for it."*
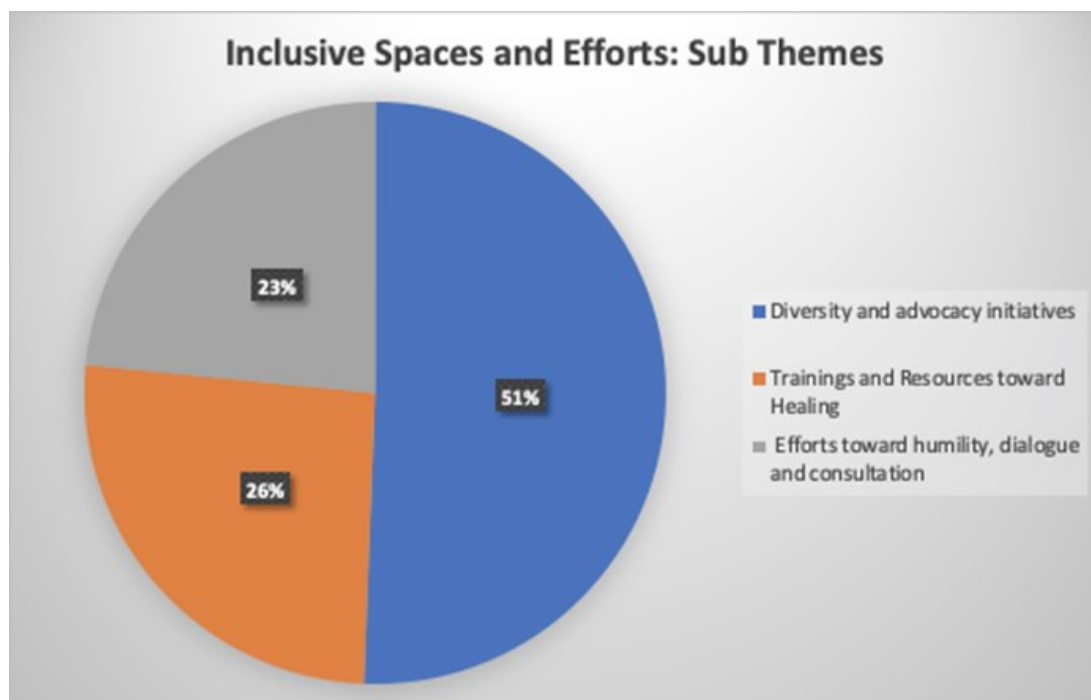

Inclusive Spaces and Efforts: Sub Themes

51%
26%
23%

- Diversity and advocacy initiatives
- Trainings and Resources toward Healing
- Efforts toward humility, dialogue and consultation

Figure 2. Inclusive Space and Strategic Efforts

Sub Theme Two: Diversity and advocacy initiatives.

This sub theme highlights perceptions of efforts that have focused on, or resulted in, more advocacy and visibility for underrepresented communities. For example, a faculty respondent who identified as an ally lauded 4 diversity-related actions of the APA and Division 45 including "advocacy related to the Public Interest Directorate", "changes in accreditation standards, but more needs to be done", Division 45's structural changes focusing on "community engagement", and "ongoing collaborations with CNPAAEMI and other divisions committed to protection and care of BIPOC."

Other initiatives recommended by our members included the following:

- *"Inviting Ethnic Minority Psychological Associations to council to secure their input"* now through EMPA delegates with voting status

- *"Responding more quickly to issues that affect communities of color"*

- *"Advocacy items to promote issues for POC."*

- *"Reserving non-token slots on slates for boards and committees for psychologists with marginalized social identities"*

- *"Sponsoring boards and committees that address social justice issues"*

- *"Committing to DEI as one plank of the strategic plan"*

- *"Hiring a Chief Diversity Officer"* finally achieved in 2020

Sub Theme Three: Efforts toward humility, dialogue and consultation.

This sub theme acknowledges that attempts have been made toward improving psychological practice to benefit vulnerable peoples. Yet, responses emphasize the frustration of BIPOC members that the field has perpetually been stuck in "intention" over impact and action. For example, one psychologist of color expressed

that APA and Division 45 have "*tried to implement things like talking circles and village meetings. [But] If the basic structures don't change, I feel it's just performative.*" Members acknowledged that Division 45 could provide a consultation role to the APA leadership: *"Division 45 members recently addressed a misstep by the APA president. The president and BoD should always check with Division 45 to vet responses to determine that they are not potentially harmful to BIPOC."*

Theme 3: Visions for Truth and Reconciliation

This third theme of *Visions for Truth and Reconciliation* (n=68; 97%) encompassed our colleagues' ideas for healing and decolonizing the field. It is crucial in decolonizing efforts that the voice of the collective, and especially those most vulnerable, be amplified to guide our directives. If those with the privilege of a voice in the field do not amplify colleagues who have not been invited to the table, then we perpetuate the system of oppression that this Task Force intends to dismantle. Responses are suggestive of the negative impact of systemic colonial barriers (identified in Theme 1) and also emphasize the importance of community efforts toward collective healing. Three sub themes included: **Representation, consultation, transparency** (n=38, 54%), **Decolonize/dismantle Eurocentric structure and practice of APA** (n=25, 36%), and **Committed action to change and heal** (n=33, 47%). See Fig. 3.

In order for the organization to change, members recognized the need for a process of truth and reconciliation in which, as one member put it, "The reconciliation part would be key. It would need to result in transforming the culture of APA. Decolonization would be essential. And it should address all the victims of American psychology." Another faculty member of color described the process that was needed:

> It would look lengthy, emotional, drawn out and be very difficult. We need more transparency, we need people to take responsibility and recognize the hurts along the way that the organization has done to its members. We need new leadership, we
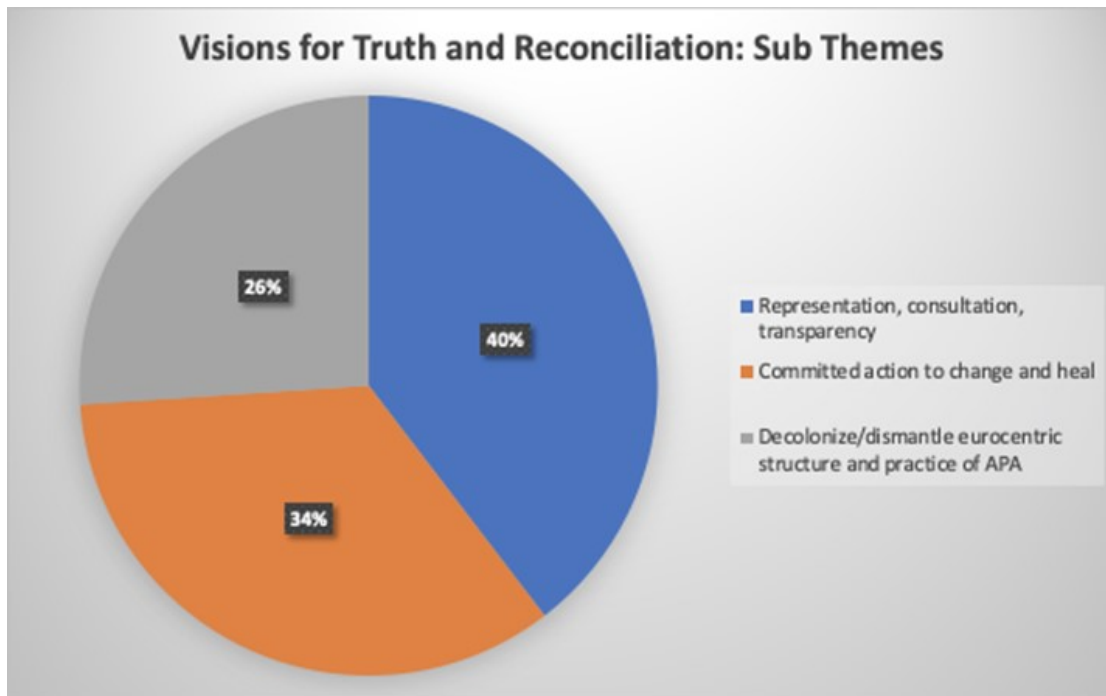
Figure 3. Visions for Truth and Reconciliation

need to really integrate diversity rather than checking off boxes to say we value it."

or ignored. We would redefine just about everything…

Sub Theme One: Representation, consultation, transparency.

This sub theme identifies transformative strategies to address previously named barriers to serving in APA. Responses highlight the view that more authentic and integrated working relationships with local and marginalized communities are needed to promote meaningful change. For example, one responded suggested "*a larger conference or symposium with support for members to participate who historically have not been able to participate even via Skype or other means, or perhaps smaller local healing circles focused on promoting networks of support and grass roots transformative efforts.*" An early career professional of color imagined:

> *We would have seats at the tables where decisions are made at every level. We would be there in numbers in order to prevent marginalization and tokenization. We would dialogue and debate with a goal of inclusion and connection of all perspectives. We would privilege voices previously and frequently marginalized and/*

Sub Theme Two: Decolonize/dismantle Eurocentric structure and practice of APA.

This sub theme emphasizes the need to dig deep and eradicate the harmful foundations beneath the oppression perpetuated in the field. It calls out the head of the snake and demands that the oppressor take ownership for past actions, as well as leveraging its power to support future healing. This might elicit white fragility, and it is also necessary to "call it like it is." The sub theme describes the view that deep internal and authentic inquiry within Division 45 and APA is needed to promote meaningful change. One respondent shared a number of ideas:

1. *APA should do some surface as well as deep actions. Surface including looking at all awards that are named after psychologists with a sociopolitical context of eugenics, etc. and take action to remove that*

2. *Develop guidelines for teaching history of psychology that includes the role that APA and psychology has had in violating and enacting violence on BIPOC communities*

3. *APA should ask Div 45 and CNPAAEMI what is*

needed for reconciliation

An early career professional of color offered another suggestion:

I would take a lead from the framework of the publication "White Fragility" by Robin DiAngelo. I do not feel that people in APA, members or leaders, are truly racist. Rather, I feel they are unconsciously and ignorantly biased. I would hope the a process of [Truth and Reconciliation] might help to inform them, but only if approached in the correct manner - if offenders are not receptive to the process then it will be worthless. It really needs to be initiated by the offenders and they don't realize they are currently not aware of these types of biases and behaviors. It's similar to microaggressions, only more insidious.

Sub Theme Three: Committed action to change and heal.

This final sub theme demands that the field collectively and actively engage in collaboration on the change making processes for more equity and inclusion. Responses highlight our colleagues' sentiments that those in the field with the power to be heard without as great a threat of retaliation from APA must leverage their privilege to promote meaningful change for all. One responded described it this way, "In part, it would require senior level psychologists to admit that they were not trained in multicultural issues and to agree to seek more intense training than a simple CEU course could provide." This training could facilitate the necessary skills to change the rules of engagement as described by a faculty member of color, "If elders can acknowledge and lead difficult discussions in a way that allows/encourages all voices to be heard. To me that would be the most important way to create a true egalitarian community." Another added, "it would be amazing to have elders and other folks from the community to provide testimony, listening circles, co-creation of new policies and procedures."

Exacting a Call

We *Exact a Call* for the decolonizing and dismantling of the Eurocentric structure and practice of APA. Hear this call. Let it sit and rest in your bones. We do not make it lightly. Specific directives will require continued and long-term commitments to collaborating as a collective of BIPOC colleagues to inform our future so that we feel heard, we have space to evolve the field, and we have support to impart the changes so direly needed.

In Exacting a Call, we are delineating critical areas, which require significant, immediate action. We have intentionally rejected the heading of "recommendations" as it does not accurately reflect the urgency and priority of these areas or their sacred and consequential nature. These are not prescriptive. They do not release people of their complicity through the completion of various tasks; although examples of tasks are suggested, they function as a starting point. They do not transform systems that have perpetuated epistemic violence for far too long by settling for incremental changes within a system that has itself been an oppressive tool. Exacting a Call implies both a demand and the expectation of that demand being met.

A Call is a mandate from both the past and the future - a call and response. It does not lay idly on paper. This is an opportunity to reconcile with our misgivings, apathy, culpability, and silence as well as recalibrate our relationships with the natural world, seeking a higher level of accountability amongst much larger stakeholders such as our climate, our waterways, and our lands. Wherever we find ourselves, let us be rooted in purpose.

This Call is made without the expectation for us to anticipate or ameliorate fragility responses. We, as Black, Indigenous, and all People of Color, need to re-envision and co-create systems of care for our communities and we cannot do so in a way that does not discomfort those currently holding power and privilege.

In concert with the depth and breadth of this paper, the resonant feedback from the Division 45 membership, and the diligent oeuvre intentionally shared through the stories of our ancestors and the scholarship of our contemporaries, the following areas for action intend to set the scope and scale of work. All the while we also recognize the diverse roles and responsibilities that we all have. Any work that contributes to a forward movement in our discipline is meaningful. We start by valuing your perspectives and positionality while stating our own.

In a decolonizing approach, it is essential for the Call to include the collective voices of our colleagues. We gathered information via a structured list of questions answered by volunteers (survey) and also a listserv discussion that requested the input of the views of our colleagues regarding a decolonized field of psychology. The following areas encompass themes gathered from those sources as well as our collective dialogue and wisdom as a Warrior's Path Task Force. "We" is used to embody the collective voice and give agency to each individual who contributed to this envisioning. This Call for collective action is not an exhaustive list. We see this as a starting point and an invitation to create equitable fellowship and initiate change regarding these points of commonality and intersection and to jointly carry

this momentum. We aspire to build supportive infrastructure for our colleagues and communities writ large with these areas for action as pillars.

Decolonize and dismantle the Eurocentric colonial structure and practice of APA

Healing

An essential building block to authentic access and collaboration begins with acknowledgment and recognition from APA regarding the harm done to BIPOC students, practitioners, and communities through the endemic perpetuation of colonial practices throughout the history of psychology, up to and including present APA systems and policies. Healing includes acknowledging the ways in which communities and individuals have been pathologized for reacting to tremendous pressures placed upon them by colonial forces, including migration and removal from traditional lands. These directives were discussed as a collective and must continue to be informed by the collective. We are the experts on our own experiences and APA must create formalized pathways to respond to the directives and at the pace of impacted communities.

Some examples include:

An active APA Truth and Reconciliation Commission charged with a fearless Multicultural Assessment of the role of psychology in the U.S. in upholding the promotion of the concept of race as "scientific", the promotion of research demonstrating the inferiority of people on the basis of race, the systematic diminishment of the field of Multicultural Psychology as less valid and "scientific" than other areas of psychology, the diminishment of alternative cultural paradigms for advancing psychological wellness for all, and the role of APA in failing to educate psychologists in all fields about the relevance & toxicity of colonization, racism and bias in every corner of this society. EMPAs and Division 45 leadership

should be asked to contribute their perspectives at every step of any reconciliation process. The process as well as the results of the Truth and Reconciliation Commission should be well publicized in ways that educate current psychologists at all levels of training.

Most importantly, the APA Apology to Indigenous Peoples should be completed and apologies to others victimized by colonial psychology considered. All formal apologies with integrity include: 1) what was done, 2) acknowledgement of the impact, and 3) what steps will be taken to ensure the behavior does not continue. This could be seen as an indication that APA is committed to following through with the steps called for from the Truth and Reconciliation Commission.

Committed Sustained Action

We Exact a Call for APA to commit to change and begin taking significant steps toward decolonizing immediately. We, as BIPOC, cannot and should not be expected to provide all the answers here and now, or ever. However, we can and will be part of the dialogue as we choose to be. The field needs to engage in and be committed to ongoing dialogue about decolonizing and put recommendations from folks at all levels of training and "hierarchical prestige" into action.

Some examples of this might include:

Multicultural Assessment, Self-Study and Environmental Scan of APA, State, Provincial and Territory Psychological associations, Board of Directors, Boards and Committees, Council of Representatives, Divisions, Staff, and Officers and Entire Membership in the 21st century focusing on decolonial practice. This process should build on the Final Report of the Council Diversity Workgroup (7/31/2017) which reported on (the overall pitiful) diversity efforts from every Division in APA. The Self-Study should include all APA journals and publications.

Doing these things well will necessitate creating an organizational culture that actively embraces Difficult Dialogues among APA staff,

within Governance, and among the broader membership. Difficult Dialogues encourage examination of the paradoxical, holding more than one point of view at a time on an issue, and cultivating the third point of view. Commitment to interrogate and struggle with white supremacy on an ongoing basis and to use this experience to educate other sectors of our society in why and how to do it. Funding for gatherings to support on-going Difficult Dialogues with the EMPAs and the social justice Divisions regarding how APA's structure is colonial and how to decolonize.

Work with the EMPAs and the use of current psychological knowledge to identify how APA can develop a culture of belonging that encourages diversity so that psychology can be seen as relevant and essential for all. This will necessitate a movement away from the dominant view in psychology of the individual as the unit most desirable of study to understand our complex world. It will require that APA commit to acting on the concept of intersectionality: interlocking systems of oppression which work together to reinforce each other. While race, sex, and class are simultaneous factors in oppression, so are environmental degradation, police brutality, regressive taxation, the lack of a social safety net, and laws that institutionalize segregation. Multicultural, antiracist, and decolonial praxis can no longer be seen as an outgrowth of a "traditional" clinical science and practice but rather central. It is not an addition - it is foundational. It will require that APA commit to educating current participants in Governance about this. APA should dust off the many Blue Ribbon Panel reports on diversity (listed in the Final Report of the Council Diversity Workgroup ,7/31/2017) and actually respond to and act on them.

Representation

We Exact a Call for thorough, non-competitive representation in the field of psychology across all areas of research, teaching, clinical practice, supervision, mentorship and publications. Decision-making bodies should have representation that is not just proportionally representative, but also justly laden with enough BIPOC to recalibrate and refresh perspectives that

have been historically excluded. We seek representation that does not position BIPOC community members against one another to compete for limited resources, positions and voices. We seek sustainable, core integration of representation such that we are inextricably woven into the fabric of every institution that claims to serve us, and every institution that we serve. BIPOC need to comprise a weighty attendance at every table where decisions are being made with appropriate numbers - not just one token seat. of one identity. A simple seating of a group or intersection does not mean that that "category" of diversity and inclusion has been met. We seek governance that is equitable for all peoples and culturally sensitive and responsive to the long history of being disenfranchised, including how colonial methods and processes were engaged to perpetuate the status quo.

Some examples of this might be:

Diversity and multicultural competence should be reflected in the staff of the APA, Council, the Board of Directors, the State, Provincial and Territory Psychological Associations, Divisions, Boards and Committees, and Officers. Since diversity is sorely lacking in most of those areas, the need for education about colonization and intersectionality mentioned above is critical. It needs to be emphasized that the mere presence of a BIPOC is not necessarily indicative of multicultural and decolonial competence.

Exploring ways that APA can include and support international students and professionals, particularly from non-Western countries, is paramount for inclusivity. This can be accomplished through scholarshipping, fundraising, and innovative and accessible technologies that are fully integrated into APA's programming. Additionally, creating venues for full participation by BIPOC students, scholars, and professionals within integrated frameworks (not just within the EMPAs) will enhance APA professional offerings and networking opportunities. This can be done by the aforementioned recruitment of more BIPOC psychologists with accountable pipelines to leadership. APA should proactively recruit more

BIPOC psychologists for its key institutional positions who are more representative of the communities served by psychology today.

Editorial boards should actively seek members from the BIPOC communities as both reviewers and contributors for journals and books thus supporting the areas of interest to the BIPOC communities. APA publishing should support multicultural, decolonial, and Indigenous psychology books that posit different theories or ways of practice. For example, the Warrior's Path Task Force is in the process of developing a proposal for an edited book entitled: Decolonial Psychology: Theory, Research, and Practice and we encourage APA to publish this volume. Let us support the creation of this volume, push for the publication of, and widely disseminate said literature within our respective training programs, courses, and community settings.

We also Exact a Call for APA to assist in the transformation of academic cultures of departments in which psychologists work and study. Paternalistic processes and a lack of diversity and equity have worked against diversifying the field in ways that hampered the innovation and creativity of the discipline. Tenure and promotion practices have been historically exclusive and biased against minoritized groups and multicultural research and scholarship. Those departments are the first point of contact for future BIPOC students, so promoting equitable, diverse, and inclusive cultures will profoundly and positively impact the culture of psychology for BIPOC faculty and students.

Accreditation

We Exact a Call for APA to transform the culture of the institutions it accredits by seeking consultation on how to do so from the representative bodies (EMPAs) that already exist within its structure. As this paper discusses in III A. Review of Barriers to Equity, Diversity and Inclusiveness in APA and Division 45, the omission of the tenets of diversity, equity, and inclusion in APA standards and policies leave this work to be the cultural taxation of those most impacted. Many a student and faculty member have experienced these systemic inadequacies as personal failings when they did not persist or progress through institutional gatekeeping that has rendered their very existence invisible.

Consultation

We Exact a Call for Ethnic Minority Psychological Associations (EMPAs) and Division 45 to be APA's go-to for consultation prior to making sweeping statements or directives. The very fact that EMPA's exist is a direct result of the lack of BIPOC proportional representation at all levels of APA, resulting in an organization choked by colonial structures and attitudes. It is telling of APA's priorities and Eurocentric framework. With this said, BIPOC should be central to the organizational goals of diversity and inclusion, not merely the proxy for issues framed as diversity, equity, and inclusion. Having more diverse representation at all levels of leadership can foster the growth of competent cultural leadership. It is an imperative to include our perspectives broadly rather than sheer window dressing.

In doing this important work, we Exact a Call for appropriate pay for our contributions as BIPOC psychologists and consultants, particularly for the social justice work that has been seen as simultaneously necessary and superfluous, which has left it undervalued, unnoticed, uncompensated, and taken for granted. We have had to manage the emotional labor of navigating oppressive systems designed to bar our access while the rhetoric of APA is that of an evolving inclusivity. We continue to provide unpaid labor every day that APA continues to function under its current colonial and Eurocentric framework and ethos. Due to these systemic barriers, we must maneuver from the marginality of our positions and we deserve to be compensated appropriately for this necessary work to transform APA.

Some examples include:

Establishment of transformative diversity and multicultural psychological and clinical science competencies in undergraduate, graduate, internship, postdoctoral programs and continuing education training programs focusing on decolonial practice.

Our Call to our colleagues

Your wellness is important to our wellness. It is central to the healing of our discipline. We'd like to create inward-facing support measures to acknowledge and deal with the trauma we've experienced, and outward-facing recognition for your decolonial and anti-racist efforts and practices to inform and inspire systemic change. We are our best teachers. As we Exact a Call for the truth and reconciliation from the larger APA body politic, we must not be trepidatious about calling on ourselves to pursue our own decolonial processes within our spheres of influence. Small steps are meaningful steps. Our colleagues (Galán, et. al. 2020) have already laid out a tangible and thoughtful framework for clinical science education and training. Others have suggested blueprints for decolonizing psychological pedagogy, practice, research, and scholarship using non-Eurocentric paradigms (e.g., Blume, 2020; Comas-Díaz & Rivera, 2020). Let us learn from each other.

We also Exact a Call to our membership and allies to explore the complex narratives within BIPOC communities that nest generations of inter- and intracultural, intersectional discord, which also need attention and repair. We have common aims to address and dismantle Eurocentrism within our discipline, but how can we address the norms that we have also inherited through colonial processes that deflect the hard questions of how we harm each other? We must examine, interrogate, and struggle with our own internalizations of colonial values and processes. How can we also attend to the less notable intersections, those that are not always seen by the white gaze, such as queer, trans, diversely-abled, undocumented, and the religiously marginalized within our BIPOC framework? Psychology has not made a place to explore this in a comprehensive way outside of multicultural counseling; it has largely been the work of neighboring disciplines. But multiculturalism and decoloniality is inherently interdisciplinary. Let us do work that challenges these antiquated disciplinary boundaries in both our methodologies and our practices.

Some examples of this might be:

Construct curricula that reflect decolonial premises and multiculturalism. We can support these efforts by encouraging discussion, workshops, and interdisciplinary collaboration within higher education, clinical training programs, and in collaboration with community.

When translating psychological measuring instruments: pay attention to the quality of the linguistic translation. Unfortunately, mistakes are often still found in the translation of English measuring instruments into other languages such as most Indigenous languages or even Arabic (whose lexical variance is totally different from the English language). The 1:1 adoption of the western measuring instruments when applied to ethnic minorities is then difficult because the culturally sensitive translation is not taken into account, it is translated but not culturally sensitive in cooperation with native speakers who provide both cultural and scientific insights.

We suggest when translating psychological measurement instruments, it would be helpful to pay attention to the quality of linguistic translation on the one hand, and to culturally sensitive translation on the other. The 1:1 transfer of Western measurement instruments when applied to ethnic minorities, even when done well is often not adequate. Much of the difficulty may be due to a lack of cultural understanding thus working in cooperation with native speakers should be expected.

Bridge and connect with research funding organizations in ways that educate program officers on decolonial methodologies and diverse populations. Because grant reviewers often do not know marginalized communities, the researcher has to spend precious space describing the community and shortchanging their research description and significance only to have their proposals disproportionately rejected due to cultural biases. Creating an advisory board or group of experts can advise these foundations and federal institutes or provide recommendations for action on the criteria for awarding research funds. For example, in the case of research proposals that focus on ethnic (minority) groups, reviewers should make sure that the research team has

membership from the target population(s).

This paper and the many rich conversations that went into its making are merely a beginning. We value and need your voices and your energy to continue to inform these changes so it can be a truly decolonial process, one that cultivates community, builds trust, and deconstructs staid and oppressive norms. This will enable us to welcome something both new and old - calling back the ways that strengthened and protected our peoples for time immemorial. We must work together and in the spirit of collective action, let us be good ancestors to the coming generations.

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Appendix A
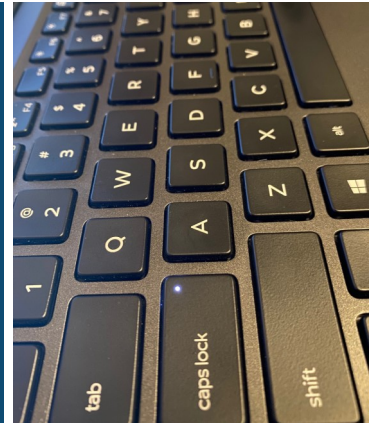
How COVID-19 Might Harm Equity in Education and Higher Education

1.   The COVID-19 pandemic is straining the financial resources of universities that often attract large numbers of BIPOC students. These schools may be at higher risk for closing during the pandemic.

2.   From an applied/training perspective, BIPOC students may find it difficult to participate in practica and internships in BIPOC communities in which the pandemic is out of control, or may be forced into   unsafe situations due to a lack of resources (e.g., PPE or poor internet connectivity for telehealth protections).

3.   Given the lack of resources and inadequately trained personnel, greater emphasis may be given to the use of "virtual reality" for teaching. This could have a negative impact on groups whose traditional way of learning is more interpersonal and interdependent (e.g., Native Americans and Latinx).

4.   Low-income BIPOC students will be at a learning disadvantage if they do not have access to the internet and other innovative learning devices and experiences.

5.   Loss of employment, student loans, and rising costs at schools and universities will hinder persistence in education for BIPOC students.

Appendix B

Review of Barriers to Equity, Diversity and Inclusiveness in APA and Division 45

1. The use of Keesey's Modern Parliamentary Procedure developed from centuries of a parliamentarian history with roots in British Colonialism without the contribution of other cultural voices in its development. Historically, the use of parliamentary rules such as these were tactics meant to restrain the voices and power of certain groups of people. There have been recent examples in the APA Council of the Keesey Rules being used to silence and disempower BIPOC psychologists and other traditionally disempowered participants.

2. The requirement of supermajority votes for the approval of certain organizational changes makes significant change more difficult to attain. Although supermajority votes may on their surface suggest protections for the minority by preventing a small minority from acting against the interests of the minority, that logic assumes that the playing field was level to begin with in the association, and that the minority has certain benefits or protections that warrant supermajority protection. The task force finds that point debatable, and that the process also prevents a true democratic process by raising the voting bar to a high level that thwarts change for minority coalitions seeking a level playing field in psychology and the APA.

3. In addition to the barrier of supermajority votes, the addition of pro-con statements as a requirement when proposed initiatives are sent out to the APA membership for a vote has been perhaps even more obstructive of change. As some have suggested, psychologists have been socialized to be participants in a skeptical discipline, creating a very cautious profession. Con statements are likely to naturally raise the red flags of skepticism among psychologists and therefore APA members. Pro-Con statements have been shown to contribute to the defeat of initiatives sent out to the APA membership for a vote.

4. Allowing anonymity of voting that is common in APA Council of Representatives. Members have the ability to enact voting transparency at every Council meeting, but often have voted against enacting it. The lack of transparency is also another colonial method that has been used to undermine certain groups of people, and if nothing else, the APA should be sensitive to that history and respect transparency as a result. The lack of transparency in representative voting overrides responsibility toward equity, diversity, and inclusion in governance. Without transparency there is no personal accountability of representatives.

5. Hierarchical assumptions and processes result in top down governance. A small number of psychologists wield extraordinary power in the organization. The Warrior's Path Task Force wonders if the small voting turnout year in and year out might be a function of a sense of disempowerment or alienation by grassroot members. Certainly the numbers over time do not suggest that BIPOC in American society are flocking to choose psychology as a profession or seeking out membership in the APA.

6. Reports and their recommendations have to be evaluated by Council for their science and their financial impact to APA, which presents opportunities for the status quo to block reports and recommendations they deem to not be rigorous or may not be a "good use of association funds." The problem with these processes is that the majority wield power over minority positions when it comes to evaluation of what constitutes good science or reasonable expenditures. The majority have used these powers to subvert equity, diversity, and inclusion historically in colonial and neo-colonial societies. Important questions to consider is who defines good science, and who defines good use of association funds? Historically, BIPOC perspectives have been excluded from asking and answering these questions.

7. Conflict of interest is defined narrowly and excludes the importance of being accountable for the implicit colonial cultural biases inherent among many members and officers. In reality, the belief that one might be culturally free to be objective in professional activities and interpretations is not supported by the vast evidentiary body with regard to implicit cultural biases.

8. The strong focus on legal risk to the organization often makes the APA unwilling to grab new opportunities or engage in new advocacy strategies. "Risk to the association," is a buzz phrase designed to maintain the status quo and to stifle public conversation rather than to engage in organizational transformation and rapid responsiveness to defend psychological well-being.

9. Apportionment assigns political power to the numeric majority of the organization, perpetuating the status quo. Apportionment has the effect of reducing minority perspectives in Council.

10. The APA is charged to "promote" diversity in governance, not to "ensure" it, reflecting an aspirational approach to goals that is common in the APA. However, an aspirational approach does not provide any incentive for organizational change when it becomes inconvenient or uncomfortable. At one time, Council used to fund the travel of BIPOC representatives from States and Divisions. When the decision was made to fund the travel all representatives, the numbers of BIPOC in Council dropped and previous numbers have never been regained. In addition, there is limited BIPOC representation among senior staff members in the APA, complicating the association's ability to recognize and advocate for BIPOC issues of concern.

11. "Caution and restraint" in taking public policy positions on issues "removed from psychology's main concerns" suggests many potential roadblocks, beginning with who defines what is "removed from psychology's concern." There is no clear definition of what constitutes "psychology's concern" and what suggests an issue is "removed" from that concern. The idea that certain issues important to BIPOC might be "removed from psychology's main concerns" suggests a silo-driven perspective that does not account for the interdependence and connectivity suggested by alternative cultural perspectives. "Caution and restraint" also appears to appeal to the APA's risk aversiveness discussed in item 8 that tends to serve as a barrier to transformational activities, and then the potential focus of such transformational activities is narrowed further by the idea of limited concerns for psychology.

12. What is good for APA as an institution appears to be explicitly prioritized over what is good for psychology or for others outside of APA. This particular perspective ensures that APA is acting with the best interests of the institution at heart rather than with consideration of what are the best interests of the profession of psychology as a whole. Self-interest tend to perpetuate a defense of the status quo--some have referred to this defensive position as a guild mentality. In general, protecting the self-interests of APA seems to be an important principle and suggests a corporate understanding of the organization.

13. Divisions do not have the authority to speak for themselves without having those opinions vetted by the APA staff, presumably to ensure

agreement with APA policies and positions and to ensure caution and restraint related to concerns about legal risks. This process suggests that the APA implicitly believes that majority precedence is important to uphold. The lack of sovereignty of divisions and other entities under the APA umbrella prevents alternative minority positions that might challenge the status quo of APA, especially when that status quo might be taking an unjust or biased position.

14. Voting slates are determined by the APA Board and Council, another top down approach that favors the status quo, such as people who tend to be APA "insiders" and people who tend to live in the Eastern part of the US. The structure of voting slates ensures that if a certain minority group cannot field 3 candidates for a position, no one from that group will be considered. This ensures that particular groups will remain underrepresented.

15. The association rules mandate that APA resides in Washington, DC. While this may be attractive to protect and promote corporate self-interests, it reflects a colonial understanding of power and desire for the entire organization to be near the seat of the federal government. It guarantees an East Coast cultural bias in an institution that is supposed to represent psychology across the nation.

16. Certain members in Council violate the spirit of term limitations by representing one Division or State after another, in essence maintaining status quo by limiting new representatives.

Appendix C

Accreditation Matters

A standardized accreditation process that infuses equity, diversity, and inclusion into its processes and that is defined by decolonizing psychology is needed. We recommend that the Multicultural Guidelines and other best practice guidelines be taken into consideration in the accreditation process (i.e., the site visit, the self-report). The accreditation process should demonstrate that programs infuse diversity thoroughly into all areas of their curriculum and programming, as well as student and faculty selection and retention. One diversity class should not suffice—it sends an insulting and demeaning message to BIPOC students and faculty to suggest that a single course is sufficient, rather than requiring programmatic changes that actually transform the discipline. Although there exist formal ways for students/trainees to communicate program concerns to the CoA, students are aware that program faculty can often determine the identity of those who make complaints or who speak truthfully about areas for program improvement during a site visit. This is especially true when site visitors solicit student feedback in groups, or when there are relatively few students who are vocal about diversity issues such that including them at all in feedback de facto identifies the student. Thus, the feedback process is judged as unsafe and imbalanced, especially to trainees with marginalized identities (e.g., BIPOC students).

In the opinion of the Warrior's Path Task Force, student involvement in the accreditation process should include the following:

1. The accreditation process should be student centered—created for and with the students. Students must be taught to maximize their use of the process.

2. Expand resources for trainees to inform them about accreditation policies and procedures and to advocate on their behalf. More specifically, provide information to debunk myths about the accreditation process and, in particular, clarify student/trainee roles in the process. This document should be created and approved by CoA and sent to students and faculty systematically to avoid bias, editorializing, or the spread of misinformation by programs in an effort to minimize negative student feedback.

3. Encourage programs to utilize greater student involvement in preparing self-studies and ensure that student voices are represented in the materials that are ultimately submitted to APA/CoA.

4. Annual reports submitted to CoA must have student input.

5. Students should have full access to the information contained in the self-studies. Transparency and simplicity should drive the entire accreditation process.

6. Standardize visitor questions and feedback opportunities. Questions, in particular, should be developed by faculty and students of color or by persons with strong training in diversity. Generic questions should be avoided. Questions must be specific to the needs and issues faced by diverse groups. To this end, at least one person of color should be a part of the visiting team.

7. Require as part of the site visit procedures an option for students to meet individually with site visitors, or be given the site visitors' contact

information for follow-up outside of the on-site visit. It would also be helpful to direct site visitors to ask specifically about the program climate in terms of diversity issues as part of meetings with students.

8. Students in groups should be allowed to act in a liaison capacity with site visitors or CoA staff confidentially to share concerns on behalf of their peers; doing so will reduce pressure on any one single student. A structure to enable such organized sharing directly to CoA should be established and maintained as a part of the policies of the department or program.

9. Students should in no way be penalized for "telling the truth". Whistleblower protections should be in place to protect students under these conditions. They should be encouraged to share openly and to discuss the strengths and weaknesses of the program. Penalizing students for speaking up should result in an investigation that could result in putting the program on probationary status.

10. Address the perception that CoA did not take enforcement action against programs when it was needed, and that students were not given information as to how their feedback about their program was weighted or considered by CoA in program review or in adjudicating complaints.

11. Conduct evaluative and developmental research relative to students of color to be taken into consideration in the accreditation process (i.e., the site visit, the self-report).

12. Have in place the mechanism to hear and adjudicate complaints directly from students.

General Questions to Promote Transparency:

1. How many programs are denied accreditation?

2. Have any programs ever been denied accreditation because they fall short in attention given to diversity?

3. Can programs in major universities meet accreditation standards with only one generic diversity course?

4. Is there an equitable representation of racial/ethnic/minority persons on the commissions and committees that are involved in the accreditation process (e.g., APA Commission on Accreditation; faculty, staff, students and trainees at accredited programs; CoA site visitors; CoA Commissioners, consultants; APA Liaisons to CoA)?

5. Relative to the public interest, is there equitable representation of the individual and cultural diversity that comprises our society?

Glossary of Terms

A

Advocacy refers to the intentional public support and championing of causes and policies related to social justice.

B

Buen Vivir refers to Living well or Life of Fullness that promotes a collective global wellbeing in mutual balance with nature.

C

Care can refer to the provision of services that promote psychological, mental, and emotional wellbeing, as well as healing from racial trauma and trauma caused by other forms of oppression.

Center. *To **center is*** to place in or on a center. Taken from Feminist Theory as expressed by bell hooks (2000), the idea of "centering" acknowledges that for any social group, there is a center and a margin, where the center has more power, influence, or control than the margin. Also, ***centering, centered.***

Centrality refers to the idea that identity is not always static but "dynamically constructed in the moment" (Oyserman et al., 2012, p. 70).

Climate refers to norms, formal and informal policies, and interactions around race and diversity.

Colonial refers to the pervasive societal and political policies that seek to retain authority over marginalized communities and exploit the Earth for

its natural resources, by way of oppressively imposing dominant cultural practices (Goodman, 2014).

Critical consciousness. Stemming from the work of Paulo Freire (1973, 2020), critical consciousness refers to a process by which individuals recognize the ways systems and institutions contribute to the oppression of marginalized groups. Through this development individuals take actions to address oppression.

Cultural encapsulation occurs when an individual considers their own beliefs, values, and norms as a universal truth and as a result impose this view on others (Wrenn, 1962).

Culturally inappropriate refers to a mismatch in cultural behavior and practices between service provider or institution and the recipient(s) of service. Culturally inappropriate behavior or practices may lead to harm done to individuals or communities.

Culture refers to a set of beliefs, norms, customs, and knowledge belonging to a specific group.

D

Decolonize refers to a series of actions that question and disrupt systems that promote inequity and oppression (Hernández-Wolfe, 2011; Singh et al., 2019)

Disempower refers to the diminished self-worth and power marginalized groups experience when they encounter colonial structures.

Diversity refers to the institutional representation of varied identities (e.g., race, ethnicity, tribe, gender identity, sexual identity, ability, age, socioeconomic status, national origin, etc.), collectively and individually.

E

Exact a call is an insistence that after a careful and thorough consideration of a document there is an expectation of a positive and active response.

Environmental Justice is the principle that all people and communities have a right to equal protection and equal enforcement of laws and regulations that minimize exposure to environmental hazards, as well as the inclusion of historically marginalized voices in environmental decision making (Bullard, 2018).

Equity is "just and fair inclusion" with the goal of creating "conditions that allow all to reach their full potential" (PolicyLink).

Eugenics refers to the set of harmful ideas that believe aim to "improve" the human population by promoting desired characteristics and traits. The eugenics movement led to various violent social and legal practices against marginalized groups (e.g., use of sterilization on Black and indigenous communities, persons with disabilities, persons with mental illness, development of biased testing instruments by psychologists used to discriminate against Black students; Washington et al., 2016).

H

Harm refers to psychological, mental, emotional, or physical distress caused by colonial, oppressive, and/or hegemonic practices.

Healing refers to the process of recovering from racial wounds, or wounds from other forms of oppression. Healing does not reflect a final mark of wellness, but rather the process by which wellness is continuously sought over time.

I

Implicit bias refers to automatic attitudes and associations made about groups (Gawronski & Bodenhausen, 2006).

Inclusion is the practice of cultivating an environment in which marginalized persons are able to feel a sense of belonging and are provided with equal access to opportunities.

Inequity is the lack of fairness or justice within systems and institutions, as well as interpersonally.

Intersectionality is a critical lens through which to examine interlocking forms of power and oppression and to acknowledge the ways in which oppressive structures (e.g., racism, patriarchy) work together to sustain one another (Crenshaw, 1990-1991).

M

Microaggressions "are the everyday verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional, that communicate hostile, derogatory, or negative messages to target persons based solely upon their marginalized group memberships" (Sue, 2010, p. 3).

Multicultural Psychology studies the influence of personal and cultural identity on behavior (Hall, 2014).

O

Oppression refers to the unjust use or misuse of power against a person or group.

Othering is the process of viewing and naming others as different from oneself (Weis, 1995) and is enacted in practices, strategies, and dynamics that marginalize and promote inequality based on identity group differences (Powell & Menedian, 2016).

P

Post-colonial refers to the "discursive and material" consequences of imperialism and colonization, particularly on Black, Indigenous, and other communities of color (Ashcroft et al., 1998, p. 2).

Power refers to "the ability to decide who will have access to resources, and the capacity to direct or influence the behavior of others, oneself, and/or the course of events" (Scripps College).

Prejudice consists of negative attitudes, beliefs, and actions toward a person or a group based on the identities they hold (e.g., racism, sexism, classism, etc.).

Privilege is "unearned social power accorded by the formal and informal institutions of society to all members of a dominant group (e.g., white privilege; Colors of Resistance Archive).

Protection, in the context of this document, refers to the intentional mitigation of harm through practices that honor culture, acknowledge colonialism in psychology, and promote social justice.

Psychological well-being is a strengths-focused approach to thinking about mental health, as it reflects a focus on positive relationships, meaning and purpose, growth and development, and the capacity for self and collective care.

R

Racism, rooted in White supremacy, is the interpersonal and systemic oppression of BIPoC individuals based on a socially constructed racial hierarchy that privileges White people. At an interpersonal level, BIPoC people experience prejudice and discrimination, or unequal treatment. At a systemic level, BIPoC people experience policies, laws, and institutions that unfairly provide resources and power to White people (Bonilla-Silva, 1997; Jones, 1997).

Radical healing occurs when an individual is able to directly address the pain of their identity based trauma by actively resisting the oppression they face and cultivating a sense of hope that justice can occur (French et al., 2020).

Representation is the equitable inclusion of voices, research, hiring, and financial resources throughout an organization or institution.

Resilience is typically referred to as an individual's ability to cope and overcome hardships. From a radical healing perspective, resilience moves beyond individual coping and is thought about as BIPoC's "commitment to living joy-filled lives despite a critical awareness of racial trauma and oppression" (French et al., 2020, p. 27).

S

Slow science refers to a movement by which scientists are encouraged to take ample time to both formulate and answer research questions; as such, this movement suggests that scientists should not be expected to provide "quick fixes" to social issues. Though beneficial, slow science may be deficient in addressing rapidly-changing social problems.

Social justice refers to a process (not an outcome) through which systems are changed to reflect equity and inclusion, and actions are taken to facilitate the removal of barriers to opportunity, wellbeing, and quality of life (Watson, 2019; Burners & Christensen, 2020). Social justice "1) seeks fair (re)distribution of resources, opportunities, and responsibilities; 2) challenges the roots of oppression and injustice; 3) empowers all people to exercise self-determination and realize their full potential; and, 4) builds social solidarity and community capacity for collaborative action" (Berkeley Social Welfare, Social Justice Symposium).

Social responsibility reflects the idea that both individuals and institutions have the obligation to act in the best interests of all people and the environment.

V

Voices refers to the individuals who write and define the terms we utilize in Psychology.

Vulnerable people may be members of society who experience marginalization or oppression due to unjust systems, and as such, may in need of greater protection because of greater risk of mental health disparities.

W

Warrior in Indigenous communities engages in the essential functions of providing for and defending the people, especially those who are most vulnerable. Colonial forces have stereotyped the role of the warrior in Indigenous communities to one of hostility when in fact the traditional role is one centered on defending the peace. As a threat to peace, the warrior opposes the destructiveness of colonization and its impact on the vulnerable.

X

Xenophobia refers to the fear and prejudice experienced against people from different countries.