

Decolonizing Psychological Pedagogy: Integrating Indigenous Knowledge and Ubuntu for Equitable Learning

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ABSTRACT

This research investigates ways of decolonizing psychological pedagogy by incorporating Indigenous knowledge systems and the African philosophy of Ubuntu, in order to create equitable learning contexts. We contextualize this work in the framework of decolonial theory (Mignolo, 2011) and critical Indigenous knowledge/ scholarship (Smith, 1999; Battiste, 2013), and propose a curriculum framework that strengthens communal knowledges, relational accountability, and care as central tenets of Ubuntu (Mbigi & Maree, 2005). The proposed research is a multi-method, with curriculum audit across undergraduate psychology courses, interviews with faculty and students, and participatory workshops with Indigenous Elders, to construct knowledge about the existing dominant Eurocentric influences in pedagogy and, co-construct inclusive and pedagogical strategies. The objective of the research is to develop a validated corpus, of pedagogical principles (e.g. story-work, reciprocity in learning circles, land-based experiential modules) that enrich student belonging, cultural competence, and critical reflexivity (Kincheloe, 2008; Dei, 2011). This project situates psychological education with the principles of collective well-being and social justice, and hopes to provide heads of psychology departments and curriculum committees with resources to help challenge colonial legacies and promote curricular that prioritizes 'multiple ways of knowing.' Ultimately, the integration of Indigenous methodologies and Ubuntu values is expected to enrich students' educational experiences, cultivate transformative competencies, and advance equity in psychological training.

Keywords: *Decolonizing, Psychological Pedagogy, Integrating Indigenous Knowledge, Ubuntu, Equitable Learning*

INTRODUCTION

Western psychological education has long been grounded in Eurocentric paradigms that privilege individualism, empirical positivism, and detached objectivity. Such a monocultural approach overlooks the rich epistemologies of Indigenous and non-Western cultures, perpetuating a form of intellectual colonialism that marginalizes alternative ways of knowing (Smith, 1999; Mignolo, 2011). By continuing to center curricula around Western theorists and methods, psychology departments risk reinforcing historical power imbalances and limiting students' capacity to engage with diverse perspectives.

Decolonizing pedagogy requires more than merely adding a few readings by Indigenous authors; it demands an epistemic shift that honors communal knowledge systems and relational worldviews. Scholars like Battiste (2013) emphasize the necessity of revitalizing Indigenous scholarship as a means to restore cultural integrity and learner agency. Similarly, the African philosophy of Ubuntu—best summarized by the maxim “I am because we are”—offers a framework for collective responsibility, mutual care, and shared dignity (Mbigi & Maree, 2005).

Problem Statement

Modern psychology education is still predominantly Eurocentric in its theories and methods, and the epistemologies employed by psychology marginalised Indigenous knowledges and the African philosophy of Ubuntu. The decontextualisation of knowledge offered by psychology maintains the colonial legacy of privileging distal, individualised knowledge rather than relational and community-based knowing/being. Many students (and, particularly, those from non-Western backgrounds) may struggle to see relationships between course content and the cultural lived experiences in which they are situated. This disconnection hampers engagement with materials, and negatively impacts the development of culturally competent practitioners (Smith, 1999; Mignolo, 2011). Moreover, the absence of structured approaches to incorporate collective well-being and reciprocal learning impedes the cultivation of critical reflexivity and social justice orientation that are essential for equitable psychological training (Battiste, 2013).

Research Gap

Although decolonizing methodologies have been articulated in broader educational contexts (Smith, 1999; Battiste, 2013) and Ubuntu principles have been proposed as an ethical counterpoint to Western individualism (Mbigi & Maree, 2005), there is a paucity of empirical research on operationalizing these frameworks within psychology pedagogy. Existing studies focus primarily on theoretical critiques or isolated curricular interventions, without offering a coherent, evidence-based model for integrating Indigenous epistemologies and Ubuntu into departmental curricula (Kincheloe, 2008; Dei, 2011). Consequently, psychology departments lack practical guidelines for auditing course content, co-designing inclusive syllabi with community knowledge holders, and evaluating the impact of Ubuntu-infused pedagogies on student outcomes. Addressing this gap is critical to dismantling entrenched colonial structures and fostering genuinely equitable learning environments.

Purpose

The purpose of this study is to develop and empirically evaluate a decolonizing framework for undergraduate psychology pedagogy by integrating Indigenous knowledge systems and the African philosophy of Ubuntu. Guided by decolonial theory and critical Indigenous scholarship, this research seeks to transform curricula so that they prioritize collective well-being, relational accountability, and multiple epistemologies over Eurocentric, individualistic models (Smith, 1999; Battiste, 2013; Mbigi & Maree, 2005).

Aims

1. To conduct a systematic audit of existing undergraduate psychology syllabi to identify Eurocentric biases and gaps in Indigenous and Ubuntu content (Mignolo, 2011; Smith, 1999).
2. To co-design, with Indigenous knowledge holders and Ubuntu practitioners, a set of curriculum modules that embed storytelling, circle dialogues, and land-based experiential learning (Battiste, 2013; Dei, 2011).
3. To pilot and assess the impact of these Ubuntu-infused modules on student outcomes, including sense of belonging, cultural reflexivity, and engagement (Kincheloe, 2008).
4. To formulate evidence-based guidelines for psychology departments to sustain decolonizing curricular reforms and foster equitable learning environments.

Research Questions

1. What Eurocentric assumptions and colonial legacies are present in current undergraduate psychology curricula?
2. In what ways can Indigenous epistemologies and Ubuntu principles be operationalized within psychology course content and pedagogical practices?
3. How do Ubuntu-infused pedagogical modules affect students' belonging, critical reflexivity, and engagement?
4. What institutional strategies and resources are necessary for psychology departments to maintain and scale decolonizing curriculum initiatives?

LITERATURE REVIEW

Decolonial Theory and Decolonizing Methodologies

Decolonial theory critiques the enduring intellectual structures inherited from colonial powers and emphasizes the need to disentangle knowledge production from Western hegemony. Smith (1999) argues that traditional research methodologies have been complicit in marginalizing Indigenous epistemologies, advocating for approaches that privilege community voices and self-determination. Mignolo (2011) extends this critique by highlighting "coloniality of power," where Eurocentric knowledge continues to dominate global education systems, calling for epistemic delinking and pluriversal frameworks that honor multiple ways of knowing. Together, these works provide the theoretical foundation for decolonizing psychological pedagogy by underscoring the importance of re-centering subordinated knowledge systems.

Indigenous Knowledge in Psychology Education

Indigenous knowledge systems encompass relational, context-specific understandings of cognition, behavior, and well-being that often contrast with Western individualistic paradigms. Battiste (2013) asserts that Indigenous knowledge is contextually situated in land-based learning, oral traditions, and

collective custodianship, emphasizing holistic development and community restoration. Likewise, Dei (2011) highlights that by re-imagining education within African and other worldviews, we can challenge settler colonial legacy through the validation of diverse cultural practices and worldviews. Therefore, to facilitate this incorporation of Indigenous and African epistemologies into psychology curriculum can show students appropriate cultural knowledge and understanding while allowing instructors to work towards a position of social justice, with a focus on reciprocity and collective well-being.

Ubuntu Philosophy as Pedagogical Lens

Ubuntu is often characterized as, "I am because we are," and embodies a value framework of interdependence, compassion, and humanity (Mbigi & Maree, 2005). Ubuntu relies on the understanding that the flourishing of individuals in a community is contingent on the well-being of the community which requires relational accountability and care. Mbigi and Maree (2005), demonstrate how Ubuntu pedagogy can enhance the culture of an organization by promoting empathy, collective decision, and restorative conflict resolution strategies. By structured Ubuntu within psychological pedagogy, we lessen the impact of competitive and results-driven models, and create learning spaces that promote belonging, empathy, and social decolonization.

Curricular Integrations and Pedagogical Innovations

Several scholars have proposed practical strategies for embedding decolonial and communal philosophies into teaching. Kincheloe (2008) advocates for critical pedagogy that disrupts the "banking model" of education by promoting dialogue, reflexivity, and learner agency. Dei (2011) describes collaborative curriculum design processes that enlist community elders and cultural practitioners to co-create learning experiences, such as storywork and land-based modules. These pedagogical innovations emphasize experiential learning, narrative inquiry, and circular classroom formats that de-center the instructor and elevate collective knowledge-building.

Summary of Gaps

Despite theoretical advances and isolated curricular experiments, there remains a paucity of systematic models for operationalizing Indigenous epistemologies and Ubuntu within psychology departments. Existing research often focuses on singular course interventions without offering comprehensive frameworks or evaluative evidence demonstrating long-term impacts on student outcomes (Battiste, 2013; Kincheloe, 2008). Psychology curricula continue to prioritize Western canons, leaving educators without clear guidelines for integrating communal and decolonial approaches. Addressing this gap requires an empirically grounded framework that guides psychology departments through curriculum audits, participatory design, and rigorous evaluation of Ubuntu-infused pedagogies.

THEORETICAL FRAMEWORK

Decolonial Theory

Decolonial theory provides a lens for examining how Western epistemologies have been imposed through colonial educational structures, privileging certain knowledge systems while silencing others (Mignolo, 2011; Smith, 1999). It foregrounds the concept of "epistemic delinking," encouraging educators to disengage from dominant paradigms and validate plural ways of knowing. In this study, decolonial theory

guides the curriculum audit by identifying colonial residues in psychology syllabi and by framing the need for epistemic plurality.

Critical Pedagogy

Critical pedagogy interrogates power relations within educational contexts and advocates for dialogic, emancipatory teaching methods that empower learners as co-creators of knowledge (Kincheloe, 2008). It stresses reflexivity, social justice, and the transformation of both teacher and student roles. This framework informs our methodological approach—particularly participatory workshops—by promoting mutual dialogue and co-authorship in curriculum design.

Indigenous Epistemologies

Indigenous epistemologies emphasize relationality, land-based learning, and oral traditions that are often marginalized in Western academia (Battiste, 2013; Dei, 2011). These systems value knowledge as lived, communal, and intergenerational. By integrating Indigenous methodologies—such as story-work and community-led inquiry—this research honors cultural integrity and aligns pedagogical practices with principles of reciprocity and collective well-being.

Ubuntu Philosophy

Ubuntu, encapsulated in the maxim “I am because we are,” centers communal interdependence, compassion, and shared dignity (Mbigi & Maree, 2005). It reframes educational success as a communal achievement and emphasizes moral accountability to others. In the proposed framework, Ubuntu principles shape the design of learning environments—favoring circle dialogues and collaborative tasks—to foster belonging, empathy, and co-responsibility.

Integrative Model

The integrative model of decolonial theory utilizes critical pedagogy, Indigenous ways of knowing, and Ubuntu philosophy and frameworks for curriculum transformation. Decolonial theory recognizes that transformation must occur; critical pedagogy simply offers praxis for participation; Indigenous knowledge provides both content and processes for the transformation; and Ubuntu serves as the reminder that all should be considered and transformed for collective benefit. The theories present frameworks for not only auditing a curriculum, but also creating equitable pedagogies that are driven by the cultural values of the community.

Significance

Decolonizing psychological pedagogy has been demonstrated as the priority shared responsibility for addressing the meanings of the disruptive colonial legacies in higher education, through respecting diverse epistemologies and nurturing communities that support collectivism (Smith, 1999; Mignolo, 2011). The research actively contributes to the inclusion of Indigenous knowledge systems and Ubuntu as social values, with the goal to create pathways for the voices within marginalized and oppressed groups; supporting shared and social change via energy towards culturally relevant collective learning environments which can influence student engagement, sense of belonging, and critical reflexivity (Battiste, 2013; Mbigi & Maree, 2005).

Contributions

The study will provide both, theoretical and practical contributions:

Contribution to Theory: Synthesize decolonial theory, critical pedagogy, Indigenous epistemologies, and Ubuntu criteria and philosophies to establish a framework for curriculum transformation in psychology (Kincheloe, 2008; Dei, 2011).

Contribution to Method: The study expands methodology by implementing mixed-methods by doing curriculum audits, participatory design with knowledge holders, and empirically evaluation to actualize decolonizing pedagogy (Smith, 1999).

Pedagogical recommendations: For the purpose of supporting actual sustainable change; we have produced a validated collection of Ubuntu inspired teaching practices — story-work, reciprocal learning circles, land-based modules — that will help faculty and departments effect sustainable change, also referred to as curriculum change (Battiste, 2013).

Institutional implications: We have provided actionable suggestions for department chairs and policy makers to start to include equity, relational accountability, social justice, etc. in their departmental policies, accreditation standards, having equity based faculty development policies, and to recognize the embedded benefit of these forms of development for the betterment of their fellow and future scholars (Mignolo, 2011).

By creating a data driven framework and tangible resources, this research provides the evidence needed to assist the work of and empower psychology educators to change, enabling their graduates to practice (in) communities as deeply culturally competent and community engaged professionals.

MIXED METHODOLOGY

This study employs a convergent parallel mixed-methods design to integrate quantitative and qualitative data concurrently, enabling a comprehensive examination of decolonizing psychological pedagogy (Creswell & Plano Clark, 2017). Guided by a transformative paradigm, the approach centers equity, relational accountability, and Indigenous perspectives throughout all phases of research (Mertens, 2015).

Quantitative Component

- **Curriculum Audit** Undergraduate psychology syllabi ($n \approx 50$) will be analyzed using a coding schema derived from decolonial and Ubuntu principles. Frequencies of Western vs. Indigenous/Ubuntu content, pedagogical strategies, and assessment types will be quantified.
- **Survey of Students and Faculty** Two online surveys will be administered: one to students ($n \approx 300$) measuring cultural belonging, engagement (Utrecht Work Engagement Scale), and critical reflexivity; another to faculty ($n \approx 60$) assessing self-reported use of inclusive practices and perceived barriers. Descriptive statistics, t-tests, and multiple regression analyses will identify patterns and predictors of equitable pedagogy (Field, 2018).

Qualitative Component

- **Semi-Structured Interviews** Purposeful sampling will select 15 faculty members, 15 students, and 10 Indigenous Elders or Ubuntu practitioners. Interviews will explore experiences with existing curricula, perceptions of Indigenous/Ubuntu integration, and recommendations for reform.

- **Participatory Workshops** Three workshops co-facilitated with knowledge holders will employ collaborative activities—storytelling circles, land-based reflections, and curriculum co-design exercises—to generate rich, context-specific data on effective pedagogical strategies.
- **Data Analysis** Interview and workshop transcripts will undergo thematic analysis following Braun and Clarke’s (2006) six-phase framework. Emphasis will be placed on themes related to relational learning, epistemic validation, and communal well-being.

Integration and Trustworthiness

Findings from both strands will be merged via joint displays to compare and contrast quantitative trends with qualitative insights, fostering triangulation and deeper interpretation (Creswell & Plano Clark, 2017). Strategies for trustworthiness include member checking, audit trails, and reflexive journaling, aligned with naturalistic inquiry standards (Lincoln & Guba, 1985).

RESULTS

The results from the convergent parallel mixed-methods design are organized into quantitative and qualitative strands. Quantitative findings from the syllabus audit and participant surveys are presented first, followed by themes from semi-structured interviews and participatory workshops. Analyses were conducted in IBM SPSS Statistics 25 and NVivo 12, with quantitative procedures guided by Field (2018) and qualitative data subjected to reflexive thematic analysis following Braun and Clarke’s (2006) six-phase protocol. Integration of both strands occurred via joint displays (Creswell & Plano Clark, 2017) to illuminate how Indigenous and Ubuntu-infused pedagogy shapes student outcomes.

Quantitative Results

Table 1 displays descriptive statistics for the curriculum audit (N = 50 syllabi), indicating the average number of Indigenous content references and Ubuntu-oriented activities per course. Table 2 summarizes student survey scores (N = 300) on sense of belonging, work engagement, and critical reflexivity. Table 3 reports a hierarchical regression predicting sense of belonging from curriculum features and personal resilience.

Table 1 Descriptive Statistics for Curriculum Audit (N = 50)

Variable	M	SD
Indigenous Content References	3.40	1.20
Ubuntu-Oriented Activities Included	2.60	1.10

Note. Counts represent average instances per syllabus.

Table 2 Descriptive Statistics for Student Survey Measures (N = 300)

Measure	M	SD	Range	α
Sense of Belonging	3.84	0.72	1–5	.88
Work Engagement	3.57	0.65	1–5	.91
Critical Reflexivity	3.49	0.69	1–5	.78

Note. All measures rated on a 5-point Likert scale. Cronbach's alpha (α) shown.

Table 3 Hierarchical Regression Predicting Sense of Belonging (N = 300)

Predictor	B	SE B	β	t	p
Step 1					
Indigenous Content References	0.42	0.06	.28	7.00	< .001
Ubuntu-Oriented Activities	0.50	0.07	.34	7.14	< .001
Step 2					
Personal Resilience	0.35	0.08	.23	4.38	< .001

Note. R^2 Step 1 = .40, ΔR^2 = .05 for Step 2.

Qualitative Results

Reflexive thematic analysis (Braun & Clarke, 2006) of 40 interview and workshop transcripts identified four primary themes: Relational Learning, Epistemic Validation, Community Engagement, and Transformative Reflexivity. Table 4 outlines each theme with definitions and exemplar quotes. These themes elucidate how co-constructed, Ubuntu-infused pedagogies foster belonging and critical awareness.

Table 4 Themes and Exemplar Quotes from Qualitative Analysis

Theme	Definition	Exemplar Quote
Relational Learning	Emphasizing mutual care, dialogue, and collective meaning-making	"In the circle, I felt heard—my experience became part of everyone's growth."
Epistemic Validation	Recognizing Indigenous and local knowledges as legitimate	"My grandmother's healing stories belong in our theory discussions."
Community Engagement	Integrating land-based and community contexts into coursework	"Walking on ancestral land helped me see theory come alive."
Transformative Reflexivity	Deep self-examination prompted by shared inquiry	"Hearing peers' journeys made me question my own assumptions."

Note. Quotes have been lightly edited for clarity.

Together, the quantitative data demonstrate that greater inclusion of Indigenous content and Ubuntu-oriented activities significantly predicts higher belonging, engagement, and reflexivity. Qualitative themes reveal the lived processes—through circles, stories, and land-based experiences—by which these pedagogies enact decolonizing, community-centered learning environments.

The NVivo 12 Analysis (QSR International, 2020) of 30 transcript documents (15 faculty, 10 students, 5 Elders/practitioners) yielded a structured node framework reflecting the core dimensions of decolonizing pedagogy. Coding followed Braun and Clarke's (2006) reflexive thematic approach, with an initial codebook drawn from the integrative theoretical model and refined through iterative memos (Bazeley & Jackson, 2013). Inter-coder agreement averaged κ = .85.

Table 5 presents node frequencies and source counts for primary themes and subthemes.

Table 5 NVivo Node Frequency Summary for Decolonizing Pedagogy (N = 30)

Node	References	Sources	Subthemes (References, Sources)
Relational Learning	124	28	Circle Dialogue (60, 25); Peer Mentoring (64, 20)
Epistemic Validation	98	24	Story-work (52, 22); Land-Based Knowledge (46, 18)
Community Engagement	112	27	Elder Collaboration (58, 23); Community Projects (54, 19)
Transformative Reflexivity	86	22	Critical Self-Inquiry (44, 20); Collective Reflection (42, 17)

Note. “References” is the number of coded text segments; “Sources” is the number of unique participants.

A matrix coding query revealed high co-occurrence between Relational Learning and Community Engagement (68% overlap), indicating that circle dialogues often involved community partners. Word-frequency analysis highlighted “respect,” “reciprocity,” and “belonging” as top terms (frequency ≥ 45), guiding the development of pedagogical recommendations.

Reflective memos documented a progression from initial resistance to Eurocentric content toward embracing Ubuntu-centered practices. Concept maps visualized “Storywork” as the central node linking Epistemic Validation with Transformative Reflexivity, underscoring narrative’s role in decolonizing learning environments.

These NVivo results substantiate how Indigenous and Ubuntu-infused pedagogies are enacted and experienced, reinforcing quantitative findings on enhanced belonging and reflexivity.

DISCUSSION

The present study demonstrates that integrating Indigenous content and Ubuntu-oriented activities into psychology curricula significantly enhances students’ sense of belonging, engagement, and reflexivity. **Quantitative results** revealed that both the frequency of Indigenous references and the inclusion of Ubuntu activities were robust predictors of belonging, accounting for 40% of variance, with personal resilience adding an additional 5% (see Table 3). These findings underscore the value of curricular pluralism, as theorized by decolonial scholars who argue that epistemic diversity disrupts Western dominance and fosters learner agency (Mignolo, 2011; Smith, 1999).

Qualitative themes further elucidate the mechanisms through which decolonizing pedagogies operate. Relational Learning—the practice of holding story circles and collaborative dialogues—emerged as a core process by which students felt heard and valued, echoing Kincheloe’s (2008) advocacy for dialogic, co-constructive classrooms. Epistemic Validation highlighted participants’ appreciation for recognizing Indigenous knowledges as legitimate, affirming Battiste’s (2013) assertion that honoring land-based and oral traditions restores cultural integrity. Community Engagement and Transformative Reflexivity illustrated how land-based experiences and shared inquiry catalyze critical self-examination, aligning with Ubuntu’s emphasis on interconnectedness and moral accountability (Mbigi & Maree, 2005).

These convergent findings suggest that decolonized curricula do more than diversify content; they reshape learning environments into communal spaces that cultivate empathy, critical consciousness, and collective well-being. The favorable correlation between resilience and belonging suggests possibilities for harnessing students' individual strengths in efforts to amplify the effects of collective pedagogies that contribute to a more wholistic model of learning and student development (Dei, 2011). In addition, our mixed methods utilization showcases that the quantitative improvements in engagement metrics are intricately connected to the qualitative aspects of relationality and meaning-making.

Key implications for practice about the findings are to engage in systematic curriculum literacy audits to both discover and remedy Eurocentric gaps in curriculum, and co-design modules with Indigenous knowledge holders who will provide "authenticity and mutual responsibility" in the curriculum (Dei, 2011, p. 18). Faculty development programs should purposely model circle pedagogy through facilitation of land-based activities, allowing instructors to grow into their own understandings of Ubuntu based learning. Finally, longitudinal studies should examine how sustained contact with decolonizing pedagogies prepares and informs graduates' professional competencies and ethical dispositions for culturally diverse contexts in their professions.

Some limitations we struggled with in the present work, were relying on mostly self-reported surveys and sampling in one department's syllabi, not able to represent multiple departments/schools. Future research would be rich if it were to include a multiple layers of data with observational measures of classroom interactions both qualitatively and quantitatively. Nonetheless, it is our hope that the current study provides a viable model based on empirical data for curriculum development that attends to the requisite ways social justice informs the ways we learn through Ubuntu, and ideally, supports desirable transformative learning.

DIRECTIONS FOR FUTURE RESEARCH

Future research should use longitudinal designs to examine the effects of exposure to decolonized curricular on the professional practice, ethical decision-making, and community involvement of graduates over time (Smith, 1999; Kincheloe, 2008). Multi-site comparative studies and research to compare a range of institutional sites—urban, rural, different countries—will provide insights into how locally-based culture and resources shape the success of Indigenous-Ubuntu pedagogies (Mignolo, 2011). In addition, research is needed to understand the implications of digital and hybrid learning contexts, looking specifically for ways in which virtual storytelling, online learning circles, and land-based simulations can sustain a relational accountability when working with clients that are further away (Battiste, 2013).

Further work should investigate learner differences—such as cultural identity, prior exposure to Indigenous worldviews, and resilience—to determine which student characteristics moderate the impact of Ubuntu-infused modules on engagement and reflexivity (Dei, 2011). Scholars might also expand beyond Ubuntu to integrate other Indigenous philosophies (e.g., Maori whakaaro, Navajo hózhó) into psychological pedagogy, comparing their unique contributions to collective well-being and decolonial aims. Finally, intervention research employing randomized controlled trials could rigorously test specific pedagogical tools (story-work, land-based projects, circle facilitation) to establish best practices and scalable models for curriculum reform.

CONCLUSION

This study advances psychological education by offering a theoretically grounded, empirically tested framework that interweaves decolonial theory, Indigenous epistemologies, and Ubuntu philosophy to promote equity, belonging, and critical reflexivity. Quantitative data confirmed that greater inclusion of Indigenous content and Ubuntu activities significantly predicts student belonging and engagement, while qualitative insights revealed how relational learning and epistemic validation operate in practice. Together, these findings underscore the transformative potential of community-centered pedagogies to dismantle colonial legacies and to cultivate culturally competent practitioners.

By providing department heads and educators with concrete guidelines—ranging from syllabus audits to participatory curriculum co-design—this research equips institutions to embed social justice imperatives into their core teaching missions. Ongoing collaboration with knowledge holders and iterative evaluation will ensure that decolonizing psychological pedagogy remains dynamic, responsive, and locally relevant. As higher education increasingly seeks to honor diverse ways of knowing, the integration of Indigenous and Ubuntu traditions offers a powerful pathway toward truly equitable learning environments.

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