

# Decolonise. Now!

Practical inspiration  
guide for equitable  
international  
cooperation





# Introduction

Until 1961, the Belgian Ministry of Development Cooperation was simply called the Ministry of Colonies. What more do you need to understand how interwoven development cooperation is with the colonial history of our country? Missionaries and colonials went on a mission to ‘civilise’ Congo, Rwanda and Burundi; we were going there to ‘develop’ them. *Same difference*, more and more critical voices say, in one fell swoop also questioning the legitimacy and relevance of our work and the entire sector of development cooperation.

It is high time for organisations engaged in global solidarity and justice<sup>1</sup> to take a good look in the mirror. The critics indeed have a point. The old power structures and the idea of white superiority on which colonisation was founded still live on. In society, where they are a driver of structural and daily racism. And in the development cooperation sector, where the skewed power relations of the past are all too often still reflected in its relationship with current partners and in the organisations themselves.

Colonisation was an unjust and illegitimate system, built on exploitation, racism, paternalism and violence. The imagery and language that justified that system at the time still echo today, also in development cooperation. Decolonisation therefore first and foremost requires knowing and acknowledging our own colonial ‘roots’. We owe it to ourselves and to our partners in the world to question our world view and our (power) position without taboos and without hangups.

Not to make all those people who put their heart and soul into it feel guilty. But because this insight leads to the development of equal global partnerships for a sustainable and just world. How can our organisations distance themselves from the past and build for the future? Where are the imbalances of power within our organisations and what can we do about them? In short, how can we decolonise in theory and in practice?

The call to decolonise has become deafening. In 2021, the Belgian NGOs for Development Cooperation are fully developing their next multi-year programmes (2022-2026). Therefore, they explicitly have the chance to weave decolonisation into their new programmes. For all actors of non-governmental cooperation, this is the perfect moment to start this process today.

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1. The search for the right terminology is ongoing. In this guide, we use various terms that are in circulation as alternatives for development cooperation: international solidarity, international justice, international cooperation, international partnership. See also the chapter on the impact of images and words.





## Decolonisation can be learned

Reflection and discussion on what decolonisation means and why it is important are an essential first step towards decolonisation in practice. With this publication we challenge everyone to look at their own operations through a decolonising gaze and to engage in the discussion. No one size fits all, no step-by-step plan or checklist, but food for thought, discussion and action.

This publication was originally created in Dutch (and later translated for convenience) by the Toekomstwerf Dekoloniseren (Future project Decolonisation), an initiative of ngo-federatie in collaboration with 11.11.11. Since February 2020, the participants in this future project regularly meet (online) to exchange and build expertise on decolonisation in practice. This guide is a compilation of insights from the project, interesting sources, interviews and training sessions that we wanted to share.

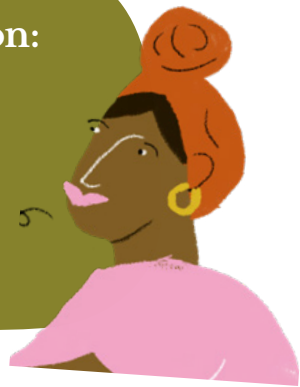
This guide is by definition a snapshot. Decolonisation is more of a process than a destination. We want to kick-start organisations that have not yet started this exercise, and show new routes to try to those who are already well on their way.

Feel free to contact us if you have  
any questions or comments  
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# Decolonisation: what is it and why is it needed

“ The truth is sometimes  
uncomfortable but it  
has its rights.

- Dr. Olivia Rutazibwa, Senior  
Lecturer –University of Portsmouth,  
*in Zwijgen is geen optie*





## Learning from the past

The past is not dead. It is not even over. Decolonisation begins with the realisation that the past leaves traces in the present. That structures and power relationships that exist today are determined by what came before and lives on in our society, however different it may seem from times long past. Looking at that past, with an open mind, honestly, without taboos, teaches us what we need to rectify here and now.

## Heir to a dark history

Our world is the heir of colonisation. A history of conquest and subjugation that began before 1492. Of the extermination of native peoples, slave trade and annexation of countries as colonies. It is still visible today in the international economic and political power relations and in ideas and images of superiority of white Europeans and their descendants worldwide over everyone else, here and in Africa, Asia, the Americas and Oceania.

## Colonisation as it is: violent, paternalistic, predatory

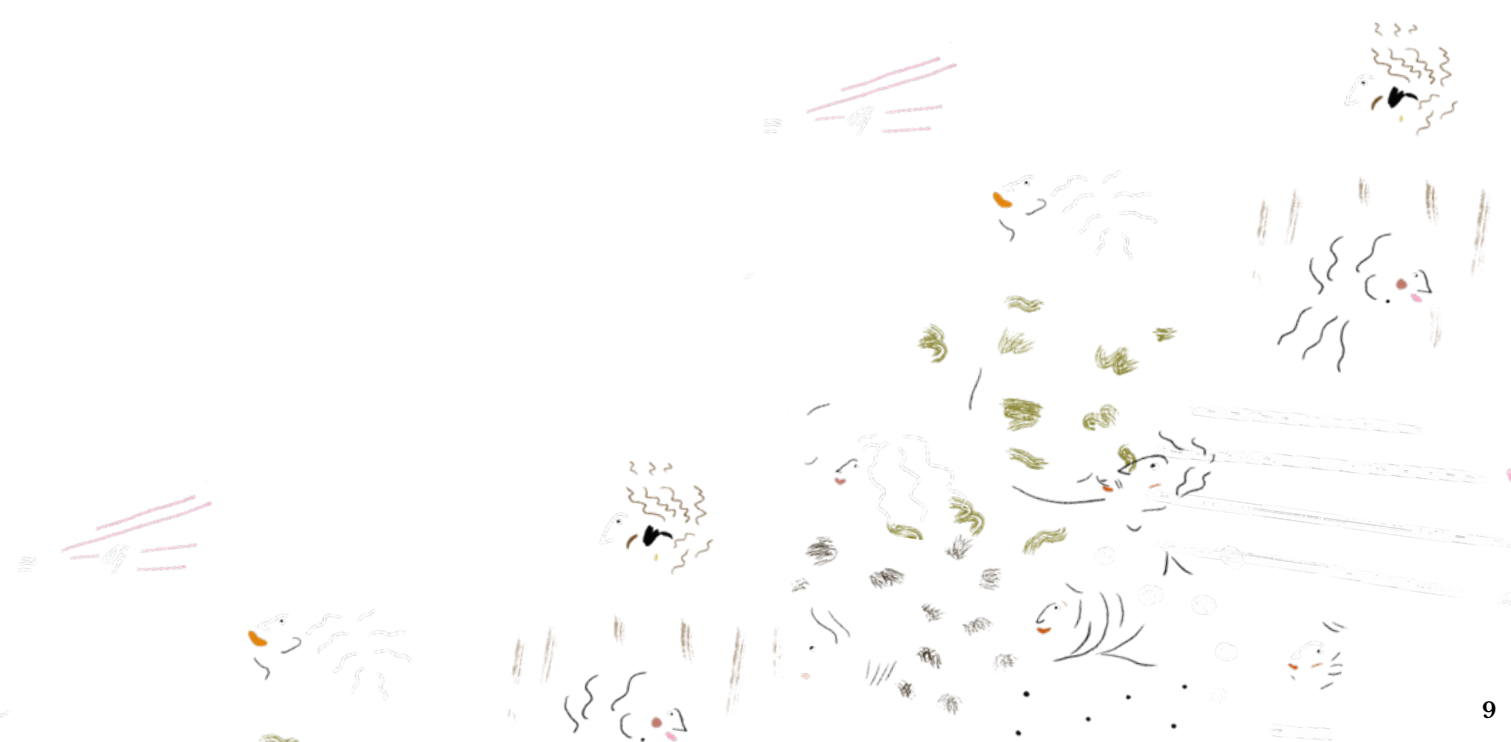
Colonisation was a fundamentally unjust system, built on exploitation of the colonised territories to fuel growth and create wealth in the West; on racism to justify that exploitation; on the paternalism of white missionaries and colonial officials who did not treat the local population as full-fledged human beings; and on pervasive physical and psychological violence to impose and enforce the colonial system.

## Where is the legacy of colonisation?

You don't have to look far to find traces of the colonial past. The streets are littered with nameplates and statues highlighting the 'heroes' of this period. But there are also less visible traces, in the unequal power structures, in the representation or imagery of (among others) black people. As a society, we carry the legacy of colonisation, even though not everyone is aware of it. It is this unawareness that has a profound impact on the heirs of colonisation. The microaggressions that people with a migration background experience on a daily basis are a legacy of the civilisation propaganda that is still deeply embedded in our society.

## Decolonisation: acknowledge, condemn, tackle

Decolonising means starting with condemning this unjust and violent system. It is important not to praise the hospitals and roads that the coloniser built there, because these investments were not made out of charity, but mainly out of self-interest. Decolonisation is recognising what has resulted from that colonial system and thinking. And tackling it, by fighting racism and unequal power relations today and striving for equal citizenship, equal cooperation and an inclusive society.



## Why this is also our problem

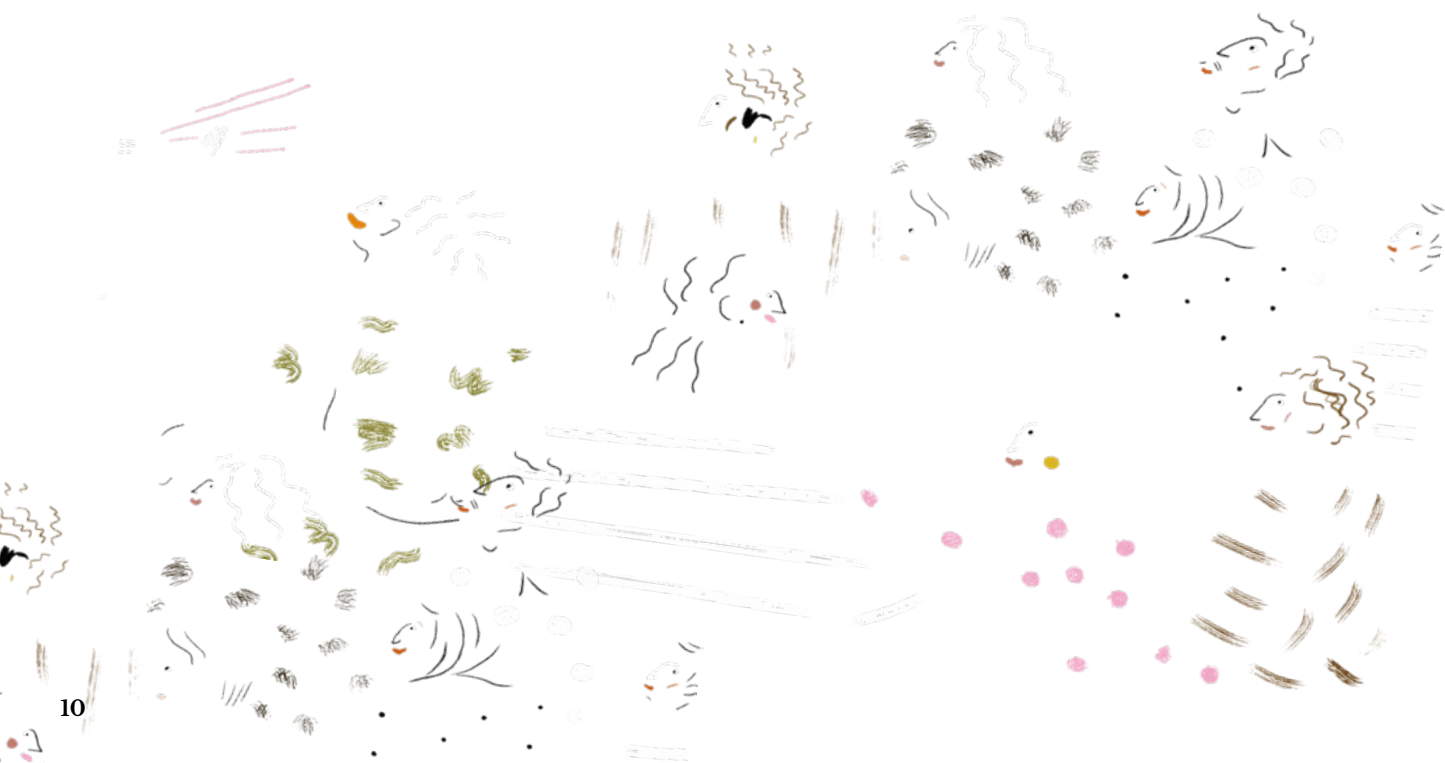
Whether we want to admit it or not, development cooperation is intertwined with our colonial history. It has its roots in the civilising mission that came with colonisation, and thus in the racist logic of Western superiority and inferiority of other people and peoples. Traces of it can be seen in the terms we still use to describe our work, such as 'development cooperation' and 'North-South'. In their policy work, NGOs have long been focusing on the consequences of (neo)colonisation, such as the exploitation of raw materials or the global unequal balance of power. But they still too often keep their eurocentric glasses on. In order to strengthen the fight for a just and sustainable world, they should have the courage to examine their own hearts.

## Charity flag

Is an equal partnership possible when one partner is financially (strongly) dependent on the other? Moreover, in our super-diverse society, our sector is still predominantly white, symptomatic of a white way of thinking and functioning that thus reinforces itself. And then there is the charity flag under which we hide, the white NGO employee who goes to 'save the needy' in 'developing countries'. Yes, there is criticism of this imagery within the sector. Yet it seems difficult to shake it off completely.

## No relevance without decolonisation

Decolonisation is not new. There has been research, there has been debate, there has been action. But with the death of George Floyd and the increased visibility and impact of the Black Lives Matter movement, the issue is more than ever on the agenda. The activists of this new wave are louder. They bang on the table and they are being heard. The public space gets questioned, colonial statues are dismantled and street names are being erased. The realisation that it is time for change is growing. NGOs of the future aim for systemic change and fight skewed power relations. This includes the neo-colonial North-South relationship of which they themselves are a part. Decolonisation is the only option.





The process of decolonisation aims to fight this inequality in order to promote equality and redistribute power. On the one hand, Belgian society must strive for citizen being treated equally regardless of whether they have black skin and Congolese roots. On the other hand, equal partnerships with Congo, the Congolese and Congolese organisations (including the diaspora) must be pursued in and from Belgium. Decolonisation is a necessary path in a multicultural society with a heavy colonial past and numerous colonial legacies. It is about investing in an inclusive society where everyone feels at home, has equal opportunities and can participate. In short, decolonisation is striving for peaceful coexistence.

*Nadia Nsayi in "Dochter van de Dekolonisatie"*

# Academic research as a stepping stone

In order to reach a common understanding of what decolonisation means for our sector, Ghent University carried out a study commissioned by ngo-federatie and 11.11.11: 'Implicaties van dekolonisering voor de Vlaamse sector van ontwikkelingsamenwerking' ('Implications of decolonisation for the Flemish development cooperation sector'). Based on interviews inside and outside the sector of Belgian development cooperation, the researchers identified domains that organisations can use as a stepping stone for reflecting on decolonisation in their own organisation.



## Anti-racism

The fight against racism is where the struggle for a more just world order begins. Everything starts by recognising that systemic racism, as a legacy of colonial thinking, is still part of our society and our organisations. It is imperative that one becomes an active ally of civil society organisations that fight structural racism and conduct the social debate on the decolonisation of public space and education. It is not enough not to be racist; you have to be anti-racist by taking action, also in your own organisation. Train staff and volunteers in how to act against racism. Decolonisation is about giving up your own power, but also about using your own power to the maximum in the struggle for social justice.

*Do you want to become an ally? Start in your own organisation. Start to decolonize. Read more on page 16.*

## Imagery and discourse

A good entry point. Most organisations are already talking about the imagery and the language they use to try and win over the public. A (visual) language that focuses on helplessness and victimhood and refers to the propaganda of the colonial project. Changing this (visual) language is a feasible first step that could have a major long-term impact on the way people with a migration background live in the public imagination.

*Do you want to tinker with image and language to get the conversation going? Read more on page 37.*

## Knowledge production

The idea that the 'West' should solve problems in other countries is deeply ingrained in the development cooperation sector. Learn to see the eurocentrism in the value frameworks used by development cooperation. Think about who you consider to be experts, the knowledge you value, who joins you at the table when you are setting up programmes and projects. Be more open to perspectives from the rest of the world on the struggle for local and global social justice (e.g. on issues such as land grabbing, unfair trade agreements or 'failing' governance) and integrate them into your policy work.

*Looking for perspectives from the outside? Find experts and information on page 32.*

## Representative

Decolonisation should not be narrowed down to a problem of representation of people with a migration background in the development cooperation sector. Yet, their recruitment is more than mere symbolism. Implement a vigorous policy for representation in your own organisations, including for leadership positions and governing bodies. The aim should not be to use more diversity of colour as a signpost, but to ensure that non-white ideas and perspectives are also accepted at all levels.

*Do you want to work on representation and inclusion? Find tips on page 25.*

## Partnerships

The feeling that something is wrong with the balance of power between organisations and partner countries has been felt for some time within the sector. Investigate how we can cooperate in a relationship based on mutual trust and respect. How can we listen as much as possible to the voices of civil society organisations in partner countries, so that they help determine the agenda of cooperation? Also invest in contacts and alliances with the diaspora and make room for their structural involvement in your governing bodies. These movements can question your organisation, and your organisation can listen to them and learn from them.

*Looking for ways to make partnerships more equal? Read more on page 29.*



# Decolonisation for beginners

“ If you're not  
uncomfortable,  
you're not listening.

- *No White Saviors*







How can you decolonise your organisation and the minds of the people who work there? How can you create an inclusive sector? Change is always difficult, especially in this case. We have to question things that may have seemed obvious to us for a long time. We have to reflect on our own history, our own position in the dominant power structure. We have to honestly acknowledge the privileges we have before we can share them with others. This discussion may be uncomfortable, very uncomfortable. But it is indispensable and inevitable. How can you talk about this in a meaningful and correct way?

# Start to decolonize

## Find the points of contention in your organisation

Decolonisation means something different for every organisation. There is no one size fits all. Make a thorough and honest analysis of which aspects of your operation need a make-over. Take sufficient time for reflection and discussion to arrive at that analysis. The domains distinguished in the UGent study can serve as a stepping stone.

## Measure up

Look at your organisational culture, size, structure and history. These have an impact on how you approach structural change. Depending on your organisational culture, you will adopt a bottom-up or top-down approach.

11.11.11. looks at the strengths and specific points of attention within its organisation to come up with a plan of action. In order to discuss the actions needed to decolonise as an organisation, we work per department and with all employees. In this way, we gain an insight into the specific needs and possibilities to realise the change step by step. In addition, the discussion is also conducted at a strategic level and will form part of the future general operations. The action plan is therefore not an end point, but an instrument for achieving progress and continuous monitoring

-Wiske Jult, 11.11.11

## Bring information in-house

Not everyone is able to juggle knowledge about decolonisation and all the themes associated with it. Therefore, organising training sessions for employees is a good idea. Give them time to get to grips with the concepts. Start with low-threshold discussions to massage away the resistance and do not go too fast.

When we talk about decolonisation, some people feel pushed aside or attacked. It is important to include everyone and also go beyond colour, to look at socioeconomic class and other factors that can lead to exclusion.

- Rachel De Plaen, *Broederlijk Delen*

## Involve everyone.

This is not a task that should be assigned to the 'Diversity Unit' only. Everyone must be involved in this process, from the management and board of directors to every single employee. Every department should take this to heart. Decolonisation is a process of reflection for the entire organisation.

WSM deliberately chose not to start at the 'top', but to make the debate a priority on the agenda via the employees. We started where there is 'energy' and desire to push the reflection forward. You can go a long way with a group of believers. Of course, there must be room in the pioneering group to talk about frustrations, strategies and approaches. By means of individual conversations with colleagues who want to work on this, you can encourage others to discuss the topic. We also brought it up during the strategic planning seminar in West Africa. This aroused the interest of partners from Africa and led to new reflections. At the same time, it is important to be open to criticism and resistance and also to listen to those voices

- Annelies De Gendt, *WSM*



## It's all about attitude

The Western sense of superiority unconsciously imbues people in the sector with certain attitudes, assuming that what comes from the West is better, smarter, faster. Organise training where participants learn to take a critical look at themselves, learn to recognise their own paternalism and develop knowledge, skills and attitudes to act on an equal footing.

## Do not forget your supporters and volunteers

Do not only reflect and discuss with experts, but open the conversation to your audience and dare to be vulnerable. Think about offering training, webinars, workshops, debates with experts and create enough space for your supporters and volunteers to get acquainted with the topic and the new concepts.

11.11.11 is an organisation of people, of professionals and volunteers. We want to include everyone in the story of decolonisation, with room for a self-critical attitude and an active role as allies, and that is why we are developing a differentiated training offer. We are looking for cooperation with specialised organisations such as Hand in Hand, Labo vzw or ORBIT, while at the same time building up internal know-how. We also want to become much more inclusive for people with a migration background, paying attention to the diversity and intersectionality in that group.

- Serge Beel, 11.11.11

## View from outside or just not at all.

You can rely on many organisations that have been working on this theme for a long time. Decolonisation can cause defensive reactions because of the lack of knowledge about the concepts or because of the confrontation with unconscious prejudices and someone's own position of power. An external facilitator can help to defuse these reactions. At the same time, an exploratory discussion about decolonisation without an outsider can create a safer environment where no one feels 'judged'. The colleague leading the conversation must be familiar enough with the topic and find the right balance between sincere reflection and constructive discussion. The option you choose will largely depend on the context and the identity of your organisation.

WeDecolonizeVUB, which started last year on the VUB campus, aims to provide a safe space for students of colour in a white and colonial institution like the university, and provide tools for all students to question their eurocentric frames of mind. The driving force is a working group of racialised students, students with a migration background and representatives of African, Latin American and Maghreb student associations. This way we have a broad view on decolonisation and institutional racism

- Latifah Abdou, UCOS

## Support employees of colour

Create a safe environment for people to engage in dialogue without feeling threatened. Be extra vigilant for the safety of people with a migrant background during this debate in predominantly white organisations. Make sure they can be critical in all openness and safety. Consider facilitating a safe space in which employees with a migration background can exchange information and where they can collectively formulate concerns to the organisation, if necessary.

Organisations must ensure that this responsibility does not only rest on the shoulders of people of colour. It is important that policies on diversity, inclusion and decolonisation are embedded and supported across organisations and sectors.

- Fiona Ang, Plan International België



## Value experience

Academic experts have their role, but in this discussion the voices and expertise of experts by experience, e.g. people who have been a victim of racism or people from the diaspora, should come to the fore. Another essential voice is that of people from formerly colonised countries. This expertise must be properly remunerated. Expertise based on experience has a value of its own and should not just be shared voluntarily.

“Sporen van kolonisatie’ (‘Traces of colonialism’) is a teaching tool for the third grade of primary school about the colonial past and its impact today. It is the result of a collaborative process between Studio Globo Antwerpen, voices from the diaspora and researchers. The content was determined together with these actors and Studio Globo turned it into educational material, with the feedback from everyone involved. For a long time, this history was only told from a single, eurocentric perspective. The involvement of people from the diaspora in the creation of this educational material was crucial in bringing in other perspectives. It was a critical process in which self-evident truths were questioned and we searched for the right content and message together.”

- Annegreet Poelman, Studio Globo

## Enter into dialogue with (local) partners

How do they view power relations? What changes do they consider to be priorities? As civil society organisations from (mostly) formerly colonised countries, they are experts. By listening to their perspectives and value frameworks in relation to the struggle for local and global social justice, you can let go of your eurocentric view.

“Decolonisation is not only a matter of the Western population. In the DRC, the scars of colonisation are still visible among the local population. This complicates the daily work of our partners. They have been working for a long time against the background of the ‘decolonisation of minds’. Their experience and their analysis on this subject should also feed our reflection here in Belgium

- Najla Mulhondi, Congodorpen

## Participate in the dynamics on decolonisation in the sector

The decolonisation process does not stop with and in your organisation. Being involved in processes in the sector, in Belgium and internationally, can help you look beyond your own blind spots, feed the internal discussion and help the exchange of ideas about obstacles and good practices. In organisations where it is difficult to get the conversation going, external involvement can be a lever to put this topic on the internal agenda.





## **Resistance due to lack of knowledge**

The first task in our process towards decolonisation was self-reflection.

This is not easy when employees do not know much about the theme.

There is a clear need for training.

Employees must be given the time to become familiar with the theme. To start the process, training sessions with ‘nuanced’ experts are sometimes advisable in preference to ‘more radical’ thinkers about decolonisation, in order to reduce resistance. We also do not want to go too fast. We note that space is needed for exchange, reflection and dialogue. People need to take the time to grasp the theme.

*Annelies De Gendt, We Social Movements (WSM)*

# The first time: how to facilitate brainstorming?

A possible opening salvo for the decolonisation process is an initial discussion on the subject in the organisation. This is one way of getting employees to think and discuss. What do you have to pay attention to? How can you approach it?

## 1. Define the rules of the game

Provide a safe environment so that all participants feel that they can speak freely without feeling “caught out” afterwards. You can call each other to account for hurtful statements, but to name them and engage in dialogue, not to point fingers. Create space to make mistakes and to listen to each other. Emphasise in advance that it is a learning process that will be unpleasant or uncomfortable. No progress without discomfort.

“ The idea of a safe space came during the first event, when a black student from the audience remarked that at home she could not talk about the painful reality of living as a black woman in a white environment. So we came up with the idea of also organising events that address the everyday issues of certain student populations - Sub-Saharan, Latin American, Maghreb - with an eye to gender, socioeconomic reality, nationality, etcetera within those groups. Because safe spaces are there to share and try to heal one’s fears, frustrations, anxieties in an environment where one is understood without too much explanation. This can feel liberating.

- Latifah Abdou, UCOS

## How do you create a safe setting?

- **Before the discussion:** Ask participants what is important to them. What are the words they prefer not to hear? What are their sensitivities? Find out what their expectations are and take them into account in the discussion.
- **Space:** Organise the discussion in a pleasant room. In a safe setting, those present feel at ease and can allow themselves to be vulnerable.
- **Guidelines:** Give guidelines for the discussion. At the start, explain what is and what is not allowed on the basis of what the participants have indicated in advance.
- **Moderator:** choose a moderator who can intervene diplomatically but firmly when certain actions or statements upset the balance of the conversation.
- **Counsellor:** Inform participants that a confidential counsellor is present. If participants feel inhibited to speak, they can speak to that person after the discussion.

## 2. Check-in: what are the expectations

Ask around and get all participants to say what they expect from the session. You can also gauge their previous knowledge about decolonisation, or what decolonisation could mean for their role in the organisation, and how they assess its importance. This also gives a first impression about the openness of the participants, the urgency and the degree of difficulty of the first step in the exercise.

### 3. Set the targets

Set clear goals so that all participants know what to expect and what not to expect. This will help determine what they will take from the workshop at the end. For example: kick-start the reflection on the role of the organisation; decolonise their own minds; collect input for an action plan.

### 4. What's in a name

Check out what you mean by decolonisation for your relationships with others, for your organisation and for society. This can be done individually, in pairs or collectively. Confront these findings with definitions from experts. Make the conversation as concrete as possible. For example, ask participants before the session if they can bring examples of actions, campaigns, structures, ways of working that they would like to discuss. Also point out the importance of perspective. History is written by the victors. In training sessions, it is necessary to tell the other story, that of the colonised.

### 5. Always choose dialogue

A classic discussion with experts who speak and the audience who can ask questions at the end does not promote the dialogue required by this topic. Use teaching methods to allow everyone to speak and to create space for a real conversation between people from different backgrounds.

### 6. Look on the bright side

Why is decolonisation important for the organisation and for the sector in general? What opportunities and possibilities does decolonisation offer? What risks do we run if we do not start working on it?

### 7. Propositions

You can feed the discussion with propositions. Participants take positions and discuss their views.

### 8. Future 2030

One way to fuel the discussion is to start from a dream scenario or “tabula rasa”. Jump to the future: what does it look like? What is needed to close the gap between the present and that vision of the future? 2030 is not too far in the future. That way you can remain concrete enough, but it is far enough away to have time to organise a thorough process of change.

### 9. Action, not words

Have all participants formulate one short-term action (this year) and one long-term action (for the next five-year programme). By involving everyone, you can achieve a broadly supported action plan. What support is needed (training, collaborations, etc.) to carry out these actions? What possible obstacles are there? What resources? Who do we want to involve? What does this mean for our organisation?

### 10. Check-out

Conclude with a round of the participants. What will they take with them from the workshop? Give them homework as well. What do they see as the most urgent next step for the organisation? What are they going to do themselves?

## And then? Action!

It is not the one workshop that will make the difference. Employees must be given the space in the organisation to learn to apply this new knowledge, and to make mistakes. It is important that managers create time and space so that employees learn to use the acquired competencies.





Trainers can draw on various techniques. There is the reverse teaching method, for example. Participants first discover the subject matter in group, exchange with the other participants and finally with the trainer. You have the World Café on questions that the training team has worked out. During this informal exchange, participants then share their experiences and expertise. The Fish Bowl method is all about listening and puts the participants at the helm of the learning process. In modern learning methods the participants are always at the centre: their experiences, their challenges, their knowledge of the reality in which they live. We are all experts in the reality in which our learning takes place. The trainer must give this expertise a place in the training, and build up the necessary know-how together with the participants.

*Pascal Hildebert, trainer and consultant Diversity and Inclusion.*

# Development cooperation so white

“ Everything that gets attention, grows. Attention to inclusive thinking and acting brings movement and change. It creates organisations of the future.

- Fatia Bali, ORBIT





## Monochrome and monocultural

Many people (with a migration background) continue to see development cooperation as old, white and neo-colonial. They distrust monochrome and monocultural organisations, especially when they preach internationalisation. This white image puts a brake on attracting talents who do not see themselves fit in that box. Besides, this is not only a matter of perception. Development cooperation is simply too white. A decolonised organisation has a strong inclusion policy, which attracts diverse profiles and brings in - besides colour - as many other perspectives and ideas as possible.

“ **Being a black woman in the sector? My experience is double. On the one hand, you are a woman and black, which is good for the image of the organisation. It is as if you are sitting on a throne. That is positive discrimination. On the other hand, you get sexist and racist reactions. This is representation but no decolonisation**

- *Najla Mulhondi, Congodorpen*

## Check your privilege

An inclusion policy can meet with resistance in an organisation. People may be afraid of losing certain privileges and positions. Making room for renewal simply means questioning or giving up certain privileges. This can hurt. But organisations must realise that bringing in other frames of reference offers significant added value in the long term.

“ **It is about power. When we recruit more people with a migration background or more people from the diaspora of the countries we work with, some people have to give up their place. That is not a loss, that is a win-win situation that will create a new kind of cooperation.”**

- *Kwaku Acheampong, COLISO (Ghana)*





# Time for a makeover: ingredients for a more inclusive staff policy

## Image

Work on the image of your organisation. Pay attention not only to what you express during campaigns, but also to messages and images via the website, brochures, etc. Show why your organisation is attractive to everyone. Monitor the diversity in panels, trainers, consultants.

## Company culture

You don't stay in an organisation if you don't feel safe. A solid anti-discrimination and anti-racism policy is an important pillar of an effective inclusion policy. Create points of contact like a confidential advisor with knowledge of themes like racism, sexism and discrimination. Organise training for staff and volunteers on how to act against racism.

“ Oxfam started to develop a diversity plan in 2020. For this, the NGO is co-financed by Actiris, the Brussels employment service. Actiris also provides a facilitator who supports Oxfam in developing and implementing its diversity plan. If Oxfam achieves the ambitions in its diversity plan, it will receive the 'Diversity Label' from Actiris within three years. This is more than theory; the label is a means to work in practice on diversity and inclusion within Oxfam.

- Belinda Mikaela Torres Leclercq, Oxfam

## Organisational policy

Make sure the structures of your organisation (such as board of directors, general assembly) are representative, so that at every level your organisation can be a microcosmic reflection of Belgian society and - why not - your international operations.

“ Between 2012 and 2016, Africalia implemented an active renewal policy of its general assembly and board of directors. This was accompanied by an in-depth reflection on a more balanced representation, in terms of gender, age, geographical location - the 3 regions of Belgium and the partner countries - and cultural identity. It would give the operation more legitimacy and credibility in a super-diverse social context and thus increase public support. This made room for new voices that were younger, female or Afro-descendant, and led to critical, constructive debates in which the decolonisation of Africalia's intervention practices was central. Automatically, the geographical programmes began to emphasise respectful and equal partnerships even more strongly, and the programme for solidary global citizen education in Belgium was immediately aware of the clear ambitions of cultural connection with the African diaspora.”

- Dorine Rurashitse, Africalia

## Managers

set the tone for their employees. Provide sufficient training and training places.

“ A manager, director or supervisor who is sensitive to issues such as diversity and racism is an added value for employees of a different origin. When management understands and is sensitive to the challenges posed by your background, it has a motivating effect on the team.

- Pascal Hildebert, trainer and consultant Diversity and Inclusion

## Recruitment policy and vacancies

If you want to bring in new profiles, you have to be aware of how you draw up and distribute vacancies. If you indicate in the vacancy that you want to encourage certain profiles to apply, you are legally on a slippery slope. Want to try it anyway? Check with Unia, whether and how it can be done. You can also make sure that the right profiles get to see the vacancy. Do you know someone with a migration background with the right profile? Encourage them to apply for a position. Distribute vacancies not only through traditional channels but also, for instance, through student associations of people with a migrant background. Consider a cooperation with specialised service providers such as job@uBuntu or Hands-on Inclusion.

“ There are several student associations of young people with a migration background. I think of Ayo vzw in Antwerp or Karibu in Leuven. Both organisations focus on a specific target audience that is often difficult for mainstream organisations to reach. Offering these students an internship can ensure that they end up in your network and possibly apply for the organisation later on.

- Nadia Nsayi, curator on imagery at the MAS-museum Antwerp and author of 'Dochter van de Dekolonisatie'

## Empowerment

People with a migrant background should not wrongly get the feeling that they are out of place in the sector. Some may feel they are not good enough, even though they have the competences for their job. Due to a lack of representation, many people with a migrant background wonder if they have their place there. This leaves them with the 'imposter syndrome'. The team must therefore pay attention to the sense of safety of all employees. Also give them time to grow. Unconsciously, people with a migrant background are often judged more harshly.

“ I had an inferiority complex as a coloured woman, as a black woman. We have to think about why someone can develop that. From my own experience, I can say that once a team believed in me, I got wings. It's important to empower groups who feel pushed aside.

- Rachel De Plaen, Broederlijk Delen

## Accessibility

Make sure that the different programmes (course, info sessions, internships, ...) in the sector are accessible to people with a migrant background or those who are financially disadvantaged. Identify and remove barriers to participation.

## Dare to look critically at the role of expats

Do they fulfil a necessary, temporary bridging function or are they an annoying relic of the past? Can you justify why certain positions have to be filled necessarily by a Belgian? Discuss this internally, also with the partner countries. Make a good assessment of the possible consequences for the functioning and invest in time in workable solutions.

“ TRIAS started a gradual process in 2019 whereby in the medium term we will replace all Belgian regional directors in the various partner countries, so-called expats, with national or regional staff. We are doing this out of a desire for multiculturalism in our teams.

In the regional offices, we now give priority to local competences for every position, including that of regional director, that is, to national staff or staff from neighbouring countries. However, we are not dogmatic about this. We can still employ expats, but only for a limited period of seven years in the same position in the same country, and only if the added value or complementarity is clear.

The presence of Belgian staff, among others, but also of staff from nationalities other than the partner country, enriches our work as an international NGO. We also stimulate the mobility of our local staff to work outside their own country.

- Els Libbrecht, TRIAS



# Decolonisation and equal partnership

Cooperating with partners worldwide to fight injustice is central to our work. It is therefore crucial to put these partner relations on an equal footing. How do we promote a culture of mutual respect and participation? To what extent do we formalise this balance and build guarantees into our structures?





The concept of ‘decolonisation’ used to be a taboo. Especially in the South, we were afraid to talk about it. I do see that there is now more support for having the conversation. But dialogue is not enough in a system where, for example, we have to use the reporting instruments imposed by the headquarters. For example, we were rarely involved in the head office campaigns. This way of working was a legacy of colonisation: local partners did what was asked without asking too many questions and headquarters decided without involving the local partners.

*Adolphe Baduda 11.11.11, the first Congolese coordinator  
for the Great Lakes region*



# How do you make partnerships more equal?

## Work on a culture of sincere dialogue

Do not speak to partners only in terms of what you need for 'our strategy', 'our multi-annual programme'. Make room for a culture of dialogue outside the programme logic.. This does not mean that you dogmatically involve partners in everything you do. They may not even want it. You only know that when you talk about it together. Partnership means that both parties define what that means. An interesting tool is the Power Awareness Tool developed by Partos in its Shift-The-Power lab to make power in partnerships visible and a subject of discussion.

## Rethink the roles

Be humble: from 'coming up with interventions in other countries' to 'contributing to change processes already underway'. Strengthen the energy of social movements worldwide. Stop the instrumental approach of so-called implementing partners. The organisations you work with have their own identity, their own capacities, their own interests and priorities. See your own role as complementary to other roles in a network with common goals

Some NGOs see local partners as service providers. Which is completely wrong. A partnership with local partners should not just be based on money going from North to South. For example, we have involved Dr Mukwege in one of our campaigns. However, we have no money transfers between our organisation and the doctor, we only share a vision, we fight one battle, and this ensures that we can work together. Having a common strategy that comes about through exchange with the local partners leads to equal partnership

- Adolphe Baduda 11.11.11, eerste Congolese coördinator voor de Regio van de Grote Meren

## Make partners an integral part of your governance bodies

It is not enough to involve partner countries in the organisation, they have to set the agenda and be at the table when strategic decisions are made. This can be done by using more participatory processes, although equal participation over time will require a thorough reorganisation of structures.

## From capacity building to mutual capacity development.

Mutual learning is central, between Belgian organisations and partner organisations, and between partner organisations themselves. The (unconscious) idea that knowledge and expertise not coming from the West is less useful, can hereby be buried. 'Mutual capacity development' - strengthening each other by learning from each other - becomes the basis of our work.

## It's all about the money

As long as there is a financial transfer, there is a power relationship. Yet even within that framework, there is plenty of scope to share power. For example, by building the budget bottom-up instead of top-down. Or sharing overhead budgets with partners instead of reserving them exclusively for operating costs in Belgium. Also, more room for non-earmarked funding in the form of 'budget support', with the general objective of structurally strengthening local civil society, gives partners more decision-making powers.

We make it a point of honour to integrate our Congolese staff and partners into all stages of development, management and reporting of our DGD programme. In this way, we want to move forward together towards greater equality and shared responsibility between our organisations.

- Najla Mulhondi, Congodorpen

## Equivalence in the mind

“They can’t do it without us.” You often hear it in our sector. A certain dependency has developed, which makes it seem as if local partners cannot manage without our help. How should it be done differently? Belgian NGOs must rethink their role, from controlling to facilitating. But partners also need a mental makeover, from recipient to ally.

“ I have to be convinced that I am the one in charge. I am responsible for the Congolese staff and for the expats in the team, so I have to take into account the cultural differences. I also cannot assume that some expats will not do certain tasks because they are expats. Some people here find it hard to believe that, as a Congolese, I am the one in charge. Society must also decolonise and realise that the Congolese can have final responsibility. Decolonising mindsets is a two-way process to avoid prejudice

- Adolphe Baduda 11.11.11, the first Congolese coordinator for the Great Lakes region

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Meer lezen over hoe je gelijkwaardig partnerschap integreert in programma's en organisatiestructuren? Laat je inspireren door de publicatie 'Noord-Zuid uit de koker'.



# Bringing expertise in-house

To understand why decolonisation is inevitable, or simply only fair, we must first know what it is, why it is necessary and how things can be done differently. A lack of knowledge increases the resistance against necessary change. Which training and experts on decolonisation and anti-racism can organisations address? Who has the expertise to conduct workshops that can have quite an impact, challenge the organisation and resonate for a long time?



## Where can you go?

What does your organisation need? What do you want to focus on first for your decolonisation and anti-racism policy? Who is the training intended for? Only for employees, only for volunteers or for both? What is the best place to start? Look into your own network first, actively search, consider whether you can organise this together with other organisations so that you do not overload the experts. Here are some suggestions of experts, training courses or workshops.

This list is by no means exhaustive. We would like to point out that this guide has been translated from Dutch and that we have inquired about relevant experts and specialist training available in English. However, the English-speaking world extends far beyond our knowledge of it, so there are bound to be other helplines available in addition to the few suggestions listed.

### ● ORBIT – Omgaan met racisme

workshop over hoe te reageren op racisme als bondgenoot. ORBIT werkt ook aan een nieuw aanbod voor slachtoffers en geeft vormingen over interculturele communicatie.

[www.orbitvzw.be](http://www.orbitvzw.be)

### ● BOND UK

is challenging UK INGOs to look inwards and interrogate the institutional structures that they operate and live in, including the ways of managing, communicating and working that perpetuate systemic inequalities and racial discrimination. On their website, they've gathered information, resources, reading lists and facilitators to help INGOs start to become actively anti-racist.

[www.bond.org.uk/resources/anti-racism-resources-and-facilitators](http://www.bond.org.uk/resources/anti-racism-resources-and-facilitators)

[www.bond.org.uk/resources-support/equity-diversity-inclusion](http://www.bond.org.uk/resources-support/equity-diversity-inclusion)

### ● Population Works Africa (PopWorks)

is a network of black, female consultants. They offer workshops, lectures and e-learning platforms on decolonizing development. PopWorks also hosts the #blackwomenindev global network: a group by and for black women working in international development across the globe. This group is a safe space for black women to share jobs, microaggressions, funding opportunities, events, professional development, and to make connections with other black women in the sector.

[www.popworksafrika.org/decolonizing-development](http://www.popworksafrika.org/decolonizing-development)

[www.popworksafrika.org/blackwomenindev](http://www.popworksafrika.org/blackwomenindev)





- **No White Saviors**

is an advocacy campaign led by a majority female, majority African team of professionals based in Kampala, Uganda. They are available for speaking engagements and offer consulting services to review social media, written work, organizational structure, and/or on-the-ground operations.

[www.nowwhitesaviors.org/what-we-do/education/speaking-engagements](http://www.nowwhitesaviors.org/what-we-do/education/speaking-engagements)

- **Hollaback!**

is an international nonprofit organization working to end harassment — in all its forms. Provides customized and free anti-harassment training, including on how to respond to racist harassment as a bystander.

[www.ihollaback.org](http://www.ihollaback.org)

- **Unia**

is an independent public institution that fights discrimination and promotes equal opportunities in Belgium. Informs victims and witnesses of discrimination about their rights and helps them looking for solutions. Offers support and training to organizations interested in developing initiatives concerning diversity and non-discrimination.

[www.unia.be/en](http://www.unia.be/en)

- **EIGHT**

is a nonprofit organization that made ‘Crazy Money’, a documentary about the impact of unconditional monthly cash transfers to people in extreme poverty in Uganda. They are available to share experiences and pitfalls from a decolonial perspective.

[www.eight.world](http://www.eight.world)

- **INCLUSIFIED**

is on a mission to make marketing and communication more inclusive, developing strategies for companies that want to lead the way in their industry, where inclusion is the norm, not the exception. Its trainings trigger teams to adopt an inclusive mindset and think beyond the old stereotypical stories of diversity.

<https://www.inclusified.be>

# The impact of words and images

The words we use every day are less neutral than we think. They reflect our worldview and our blind spots. Through language, we can perpetuate existing power relations, or we can call them into question and send a signal to the partner organisations we work with (at home and abroad), our supporters, donors and the general public.

Decolonisation is therefore not possible without throwing the patronising discourse and the outdated imagery overboard. However, the new language should not become window dressing. Changes in discourse must be inextricably linked to changes in mentality, working methods, strategies and structures.





## Die, ye old forms

Changing discourse can lead to confusion if not everyone is on board with new terms or knows why certain words are problematic. Discuss this with supporters, volunteers, donors and policy actors, partners in Belgium and abroad, internally in your organisation, etc. For pragmatic or legal reasons, you can refer to the old terms in certain situations, but then state why there is discussion about that term and why you want to avoid it in the future. You can use old and new terms interchangeably for a while and gradually drop the old ones. Or radically opt for a new discourse to wake people up. Tailor the approach to your own organisation.

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Language and images are more powerful than we realise. That is why correct representation is important. Unintentionally, stereotypes creep into our narratives and give a one-sided or incomplete picture. Understanding the process of image formation and its typical pitfalls is very important to enable equal partnerships.

*Sofie Van Pelt, lecturer Advanced Bachelor Global  
Citizenship and Development, UCLL*



# Basic principles for inclusive language use

- **Dare to make choices,**

even if it means letting go of terminology you are used to or which you think appeals to the public or volunteers. Dare to acknowledge and name that certain terms we often use are problematic, and why.

- **Avoid generalisations or catch-all terms.**

Name what you mean as accurately and specifically as possible. Name the country, region or continent you are talking about. Avoid overly concise terms or acronyms that do not sufficiently cover the content.

- **Do not be afraid of the reaction of volunteers and the general public.**

For external communication, do not simply use the term ‘the South’ because ‘everyone knows it’. That is a chicken and egg problem. Choose new terms, tell the story behind them, use them consistently and thus draw the general public into your story.

- **Bring the powers that be into the new discourse.**

The Directorate General for Development Cooperation, the cabinet, the minister, the embassies, other policy actors such as cities and municipalities: they also use the old terms in their project calls and communications. Encourage them to follow your example and double the impact of the new discourse. This will also avoid losing subsidies because donors are not on board.

- **Integrate reflection on (visual) language into a wider reflection on equal partnership.**

The value of reflecting on language and imagery lies in the discussion it prompts: what worldview is hidden behind your language? Do you use words that perpetuate power relations or that challenge the status quo? Adapting your language is not a cosmetic exercise, it reflects the fundamental change of our sector, from ‘helping’ to mobilising together in relation to challenges, alliance and knowledge exchange.

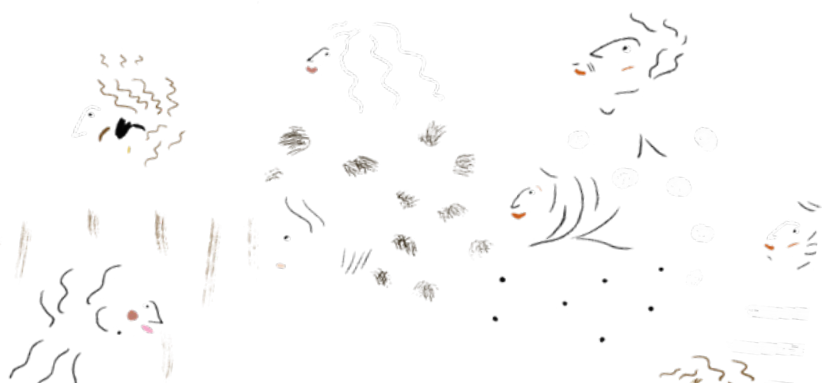
- **Do not banish words.**

Change always leads to resistance, even when it involves words. Be aware and respectful of how difficult it can be for others to let go of certain words. Do not start the conversation in the organisation, with volunteers and donors with: “You can’t say this anymore”. What should you do instead? Ask the ‘why’ question. Why do we use certain terms, which worldview do they reflect, why can they be problematic?



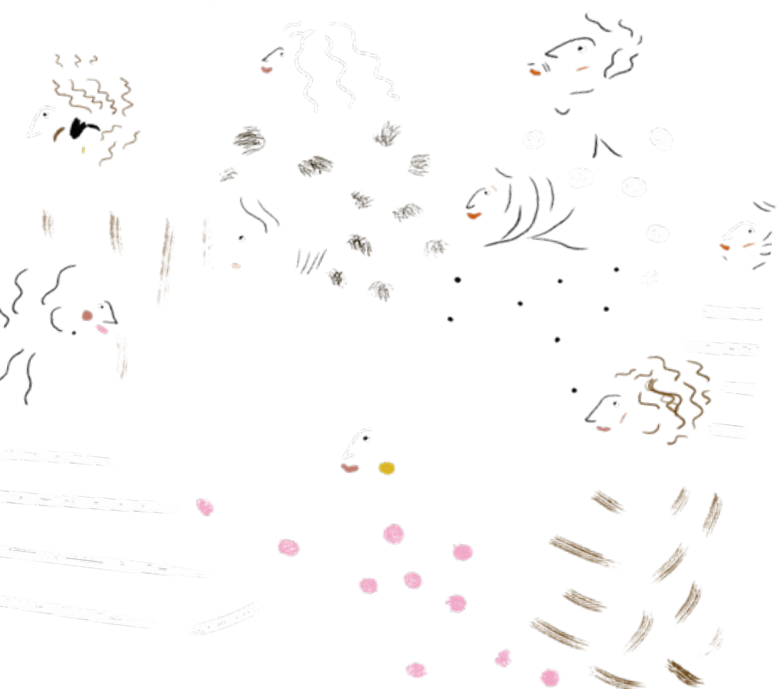
The Ugandan action group No White Saviours was enthusiastic about our intervention, but much less so about the imagery on our website and Instagram account. The picture was too focused on us, as the people who brought the money and we confirmed the image of extreme poverty far too strongly. In the documentary series Crazy Money that we made about our project in Uganda, we really started working on this. It’s a process that we need to pay constant attention to.

*Steven Janssens and Maarten Goethals of Eight.world*



# Powerful words: a list

This list of words is suggestive and not a “take it or leave it” decree. The importance lies in the discussion fuelled by such a list about which words to use and why. We will give some suggestions here for a number of obvious terms that could be improved. But the discussion does not stop here. It is a dialogue that all NGOs must conduct with their partners in the first place, as part of a broader reflection on decolonisation and equal partnerships.



## Development cooperation

The very word says it all, this is cooperation to ‘develop’ other countries. This is to say that we, who give money and set up programmes, are the ‘developed ones’, and that we have a certain superiority over people in partner countries. An echo of the civilising rhetoric of the colonial period. Moreover, the word ‘development’ is largely identified with growth according to the neo-liberal recipe book. This model leads to increasing inequality at all levels and endangers the very survival of the planet. Moreover, the term hides underlying causes of injustice and inequality.

For example, many prefer to speak of international solidarity rather than development cooperation, in order to abandon the idea of development and the division of so-called developed (superior) and undeveloped countries.

**Alternatives:** *international solidarity, international cooperation or partnership, (global) engagement, sustainable and inclusive development, shared responsibility for global challenges, global or international justice, internationalisation, system change.*

“Development cooperation is problematic. We are developing towards what? Who has the power here? It is not a partnership if one party is in control of funding and campaign decisions. The parties are not on an equal footing. People do not need to be developed anymore; they need partnership with mutual respect.”

- Nyanchama Okemwa, *Hand in Hand tegen Racisme vzw*



## Solidarity and justice: what's the catch

**International solidarity.** Who shows solidarity with whom? This term gets stuck in a discourse of one party (the ex-coloniser) showing solidarity with the other (the ex-colonised), out of 'charity' or 'sense of justice'. Solidarity can also start from the awareness of a 'shared' interest, and the need to redistribute power and resources. International solidarity can then be a strategy to allow for a fundamental shift in power and to make the structural causes of poverty and inequality visible. But then it must also be named as such and start from a position of justice.

**International justice.** Some prefer to speak directly of global justice. This term reflects a worldview in which social, civil, political, cultural and economic rights are realised for all within the boundaries of the planet. Justice transcends 'North' and 'South', for it is about ensuring that no one is left out. It is a way of addressing the unequal distribution of power and resources.

“ The Christian conversion drive was secularised in the civilisation mission, then development aid, then development cooperation and now, increasingly, international solidarity. But is it really about aid, cooperation or even solidarity? It would be better to speak of repairs. With that word we acknowledge the damage of colonisation, of plundering. If we take an honest look at history, if we take an honest look at what capitalism and industrialisation have produced, it is clear that the drawbacks are incalculable. Changing the system is necessary. By looking at it as a repair, we can change the perspective. Then the moral authority no longer lies with us.

- *Sibo Kanobana, researcher in Ethnographic Sociolinguistics at UGent and co-author of 'De bastaards van onze kolonie: verzwegen verhalen van Belgische metissen'.*



## North-South (countries, partners, service, operation)

The division of the world into 'North' and 'South' is a construction based on the Mercator projection of the world, a manifestation of European imperialism. This division has a semblance of objectivity and implies a kind of determinism: we are simply the rich North and they are simply the poor South, and that will always be the case. This encourages thinking in terms of us and them. Letting go of this division is a condition for a real paradigm shift.

Profound inequality has everything to do with the imbalance of power and mismanagement resulting from colonisation and post-colonisation. By continuing to talk about North-South, we perpetuate the classic aid narrative and ignore the root causes of inequality, remain stuck in a charity narrative and remain blind to the systemic change needed to combat inequality.

Moreover, the North-South division is also completely wrong geographically. Many partner countries that we classify as 'South' are located in the northern hemisphere, such as Senegal, Morocco or Pakistan. While Australia or New Zealand, for example, are classified as 'North', but are located in the southern hemisphere.

Decolonisation focuses on a global perspective and benefits from a more unifying terminology of international solidarity or cooperation. The principle of equality becomes tangible when we speak of equitable redistribution mechanisms or shared responsibility in the face of global challenges. However, connecting language should not hide real inequalities and exploitative relationships. Therein lies an important challenge: to have a connective, open dialogue and yet name existing injustices. We must continue to call a spade a spade, otherwise we will obscure the power analysis that is at the heart of decolonisation.

In English-speaking contexts and in academic circles, the terms 'Global North' and 'Global South' are widely used. Those terms can be useful in the context of a systems analysis of power inequality and exploitative relationships, but in the search for decompartmentalised North-South relationships, this is of course not a brilliant alternative terminology.

**Alternatives:** Name the countries, regions or continents you mean as specifically and correctly as possible. Also: low, middle or high income countries, global, international, partner countries.

**Also:**

**North:** We usually just mean Belgium. So say: Belgium (or European countries)

**North operations:** operations in Belgium, policy work

**North department:** Belgium department, policy department

**South operations:** operation in partner countries, international operation

**South department:** International Department, Programmes & Partnerships Department (international)

**Southern or developing countries:** partner countries or just state as specifically as possible which countries or regions you are talking about.

## Going on a mission

This term is a legacy of the civilisation missions by missionaries. It no longer covers what we mean by it today.

**Alternatives:** partner visit, programme follow-up visit, evaluation trip, monitoring trip, work trip. So name the purpose of the trip instead of speaking in general terms.

## Beneficiaries

This reduces people to one external factor: they receive money from NGOs and donors who thereby give them a 'benefit'. The word breathes charity. It does not fit into a holistic approach where we work with partners towards shared goals.

**Alternatives:** programme partners, target audience, (in a rights-based approach also: rights holders)





## Capacity building

A seemingly neutral word that is being questioned because of the suggestion of one-way traffic, as if partners can only learn from us, but this is not possible or not necessary the other way around. Again, everything depends on the context. Based on that mindset, organisations here and in other countries working on the same themes can learn from each other. That does not have to prevent you from reinforcing each other in certain areas; in win-win cooperation, that is exactly the intention. The risk of ‘window-dressing’ can be avoided if the mutual character in the cooperation is true. Reciprocity means more equality.

**Alternatives:** *mutual capacity development, reciprocal capacity building, capacity sharing, mutual learning.*

## Giving a voice or a face

This language is a symptom of the white saviour syndrome. These people already have a voice and a face. But some voices, consciously or unconsciously, are listened to less than others. Also ‘passing the buck’ or ‘providing a platform’ can sound a bit patronising, where they take the step from an unequal situation that continues to be perpetuated. Fulfilling the intention with action can solve this. The order of speaking and rebutting also play a role here: who gets the first and highest word from the moderator in a panel with, for example, a female politician, an academic and an ‘expert by experience’? Whose name is announced first and how do you distribute the power of speech during the proceedings? Whose voice is raised and who responds to whom? A conscious handling of discussion dynamics can ensure greater equality in the dialogue.

**Alternatives:** *actively listen to, speak up (first), engage in dialogue, show that voices are being heard and contribute to voices being heard.*

## Poor people or poor countries

This reduces people to one particular external situation in which they find themselves. It reduces countries to their GNP, whereas they could be ‘rich’ through resources or through the knowledge they have developed if there were equitable relations of trade and power. The use of poor/rich quickly creates the same association as North/South.

**Alternatives:** *countries with high poverty rates, low-income countries, impoverished countries (refers to exploitative relationship); people in poverty or in a poverty situation, people in vulnerable/precarious situations, people at risk of vulnerability.*

### Lexicon

For more inspiration on words and terms, visit Bond’s language guide.



# Powerful images: a picture says more than a thousand words

Bloated bellies and swarming flies on emaciated children's bodies, white rescuing angels: we know which campaign images have no place in our communications and campaigns any more. We have evolved, but we can still do better. Communication departments think carefully about the image they project of their international operations and partners and how they can break down stereotypes in their audiences.

We know the recruiting power of a strong image, but we also know the damage that an unintentionally derogatory image can cause. So you will not find any blatantly bad examples here. The example below does show how seemingly subtle but deliberate shifts in image choice can set minds in motion, simply by casting the central role differently.



Before:

cover pictures annual reports 'Artsen Zonder Vakantie' 2011 and 2015



Now:

cover pictures annual reports 'Artsen Zonder Vakantie' 2017 and 2018 Vakantie van 2017, 2018



As a medical NGO, Medics Without Vacation evolved from an initiative of Belgian healthcare professionals to a network of both Belgian and African healthcare professionals. Peer-to-peer cooperation and exchange are central; this is how we make hospitals grow together. This evolution also translated into our imagery. Via an image-building project in cooperation with UCOS, UCL and Paco Sanogo we are making our Belgian care professionals aware of the impact of the often unconsciously one-sided images they create and spread. By gaining more insight, they are now consciously opting for more nuanced images.

*Anne-Sophie Bruylants, Artsen zonder Vakantie  
(Medics without vacation)*

# Rules of thumb for decolonial communication

- Write and take pictures with people in mind. Would you like to be portrayed like this? Would you talk about your partner, son, mother this way?
- Always ask the other question: Would I photograph a similar image in Belgium? Would I write in those terms?
- Focus on the work of partners and colleagues. Not: the white rescuer or the white doctor who helps/heals/rescues.
- Appreciate diversity in gender roles, i.e. a female doctor and a father with a child.
- Do not show people in a vulnerable position.
- If you want to use people's photos, make sure they have given their permission. For children: do the parents agree? And above all, is that photo of the child really necessary?
- Place events in their context. Do not isolate them as isolated facts. Make the complexity of the situation and processes clear.
- Do not generalise your perspective, speak only for yourself. Supplement with other narrative perspectives (partner organisation, local media, colleagues).
- Highlight the initiative of the partner organisation (ownership).



# Educate yourself

Decolonising also means taking personal responsibility. Do your homework. It is not (only) for others to tell you what you are doing wrong and how you should solve it. You have no excuse. There is an enormous amount of reading, watching and listening material available. So take the time and make the effort to learn what decolonisation and anti-racism really mean and what implications they have for your work.



## Read

- (article) PowerShifts Resources: Anti-Racism in Development and Aid - Maria Faciolince in From Poverty to Power
- (article) How to decolonize international development: some practical suggestions - Lucy Morris & Andres Gomez de la Torre in From Poverty to Power
- (article) Time to dismantle racism in international development - Lena Bheero, Leila Billing, Eliza-Helen Ampomah, Pontso Mafethe & Alan Lally-Francis
- (articles) Decolonization of international development - The Broker
- (book) Decolonizing Wealth - Edgar Villanueva
- (book) Me and white supremacy - Layla F. Saad
- (book) So you want to talk about race - Ijeoma Oluo
- (book) Why I'm no longer talking to white people about race - Reni Eddo-Lodge
- (report) Racism, power and truth: Experiences of people of colour in development - Bond
- (report) Time to Decolonise Aid - Peace Direct, Adeso, the Alliance for Peacebuilding and Women of Color Advancing Peace and Security

## Watch

- (TED talk) "The Danger of the Single Story" - Chimamanda Ngozi Adichie
- (video) Deconstructing White Privilege - Dr. Robin DiAngelo
- (documentary) "I am not your negro." - Raoul Peck

## Listen

- (podcast) No White Saviors
- (podcast) Shifting the Power: Decolonizing Aid and Development - Rethinking Development Podcast
- (podcast) Intersectionality Matters! - Kimberlé Crenshaw
- (YouTube channel) Black Speaks Back

## Laugh

### Radi-Aid:

- Let's save Africa! Gone wrong
- Africa for Norway - New charity single out now
- Who wants to be a volunteer?

## Follow

- <https://nowwhitesaviors.org/>
- [https://www.instagram.com/pin\\_africa/](https://www.instagram.com/pin_africa/)



### Want to read/watch/listen more?

The toekomstwerf Dekoloniseren made an extensive reading-watching-listening list, which is continuously supplemented.





