DECOLONISATION AND ANTI-RACISM IN SOCIAL WORK PRACTICE IN NIGERIA

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AFRICAN CENTRE FOR LEADERSHIP, STRATEGY & DEVELOPMENT

For

christian aid

Nigeria

MANUAL ON DECOLONISATION AND ANTI-RACISM IN SOCIAL WORK PRACTICE IN NIGERIA

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A LEARNING MANUAL ON DECOLONISATION AND ANTIRACISM FOR DEVELOPMENT WORK

CHRISTIAN AID NIGERIA

MANUAL ON DECOLONISATION AND ANTIRACISM IN SOCIAL PRACTICE

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Acknowledgment

Christian Aid Nigeria would like to appreciate the participation and contributions of partners, donors, staff and collaborators to the success of this learning manual. We would also like to thank our consultants for putting together one of the most detailed synopses on the topics. We especially acknowledge the insightful contributions of our informants and participants during the KIIs and FGDs respectively.

It is important to register our thanks to our parent office based in the United Kingdom and all of our country offices across the globe. We have produced this manual to improve the quality of our work in Nigeria, however, in ensuring that the tenets prescribed in this manual are in tandem with our globally acclaimed values of dignity, equality, justice and love, the material is useful and easily adaptable to other country, community or project contexts.

We recommend its use by all who work with Christian Aid, globally.

Tope Fashola
Country Director, Christian Aid Nigeria
Abuja, March 2024

Glossary of Terms and Abbreviations

AfDB	African Development Bank
AIDS	*Acquired Immunodeficiency Syndrome*
ASD	*African Social Development*
CACS	*Christian Aid Country Strategy (2019 – 2026)*
CAGS	Christian Aid Global Strategy (2019 – 2026)
CAN	Christian Aid Nigeria
Coloniality	All continuing set of attitudes, values and power structures serving to justify, memorialise and perpetuate Western dominance
DANIDA	Danish International Development Agency
Decoloniality	*A construction of paths and practice of thinking, sensing, believing, doing and living established to delink from Western knowledge and dominance*
DEI	*Diversity, Equality and Inclusivity*
Development work	*Project or programme that involves work delivered through a combination of goods and services (consulting and/or non-consulting services) that contribute to the positive development of the individual, workplace or society*
DfID	*Department for International Development (UK)*
EU	*European Union*
FBO	*Faith-based Organisation*
FDG	*Focused Group Discussion*
FGM	*Female Genital Mutilation*
GESI	*Gender and Social Inclusion*
IMF	*International Monetary Fund*
Indigenous	*Originating or naturally belonging to a place or region in Nigeria*
INGO	*International Non-Government Organisation*
KII	*Key Informant Interview*
N-power	*National Social Investment Programme*
NBS	*National Bureau of Statistics*
NGO	*Non-Government Organisation*
SAP	*Structure Adjustment Programmes*
SIDA	*Swedish International Development Agency*
Social work	*Practice-based profession that promotes social change, development, cohesion and the empowerment of people and communities*
USAIDS	*United States Agency for International Development*
WB	*World Bank*

EXECUTIVE SUMMARY

Colonisation began in the late 19th century by European powers including Britain, France, Germany, Belgium, Italy, Portugal and Spain who sought to expand their empires and exert control over African territories. Colonisation had negative effects on the colonised, especially in terms of the conception of power and how it is used; legitimisation of Western knowledge as the only valid one; colonial mentality and inferiorisation of oppressed groups and extraction of natural resources from the colonised territories leading to poverty and underdevelopment.

Although the historical roots of racism in Africa can be traced to the 15th century through the 19th century transatlantic slave trade where millions of Africans were forcibly removed from their homelands and transported to the Americas and subjected to enslavement and various inhuman conditions, the manifestation in Nigeria can be found in the country's complex ethnic and cultural diversity. The British colonisers exploited this diversity by imposing their administrative, legal and economic systems, which combined to promote practices that perpetuated discrimination and marginalisation of indigenous Nigerians.

It is therefore necessary to revisit social work practice (encompassing social development work) in Nigeria to be conversant or cognisant of the history, sensitivities and perceptions of the indigenous peoples or communities in which the work is conducted. This manual is developed to serve as a collection of thoughts and expositions for decolonial and anti-racial indoctrination in social development work in Nigeria.

Decolonisation as a theory focuses on challenging the colonial and imperialist perspectives on Africa and Africans. It seeks to debunk hegemonic discourses in Africa by continually opposing and resisting those notions that cast Africans as primitive and backward. In a similar vein, antiracism is a process of actively identifying and combating racism. The goal is to become aware of racism in all its forms and/or ramifications and actively change the beliefs, behaviours and policies that perpetuate racist ideas and actions in individuals, institutions and systems to create an equitable society.

It has been argued that colonial exploitation and resource extraction contributed to poverty in colonised territories including Nigeria. The legacy of colonialism affected the way formerly colonised peoples acquire knowledge, understand their history, comprehend their world and define themselves. This is why decolonisation is important to address land distribution policies, educational systems, economic policies, trade relationships and international partnerships. For Nigeria, decolonisation will mean addressing poverty and reshaping power dynamics through alternative development strategies, preserving cultural identity, promoting indigenous education, establishing transparent governance, ensuring equitable power distribution, redefining international relations and challenging colonial biases. This will also mean not depending on aid for development, indigenisation of social work practice and Gender and Social Inclusion (GESI).

There are lessons from philosophical thoughts in Nigeria such as the concept of Omoluabi in Yoruba land which is founded on the principles of respect, equitable wealth distribution and social justice. Drawing from this, development workers in Nigeria can focus on people (respectful relations and collaboration), place (context and language), expectation (shared goals and shared benefits), framework (participation, cooperation and collectivism), data production strategies (field work, observations, folklore, songs, artefacts and dance), ethics (community-led and community values), and representations (capacity, knowledge and skills transfer).

It is recognised that decolonisation and antiracist intervention should take cognisance of unique challenges and opportunities in different contexts. A decolonised methodology for social development challenges Eurocentric and general Western methods which otherwise undermine local knowledge and experiences of the marginalised population groups. Therefore, social development workers in their work on decolonisation and antiracism should not only recognise the negative effects of colonisation and racism on power, gender, knowledge, colonial mentality and exploitation but should adopt a new approach to development work that prioritises alternatives, power analysis, indigenous knowledge, GESI, a rights-based approach and local ownership. Social practice/development workers should recognise that decolonisation goes through phases of rediscovery and recovery; mourning; dreaming/visioning; commitment and action.

Development partners, International Non-Governmental Organisations (INGOs) and faith-based organisations (FBOs) have great roles to play in decolonisation and anti-racism efforts. Development partners can facilitate collaborative processes, support locally-led initiatives, challenge assumptions and values, lobby for policy changes and engage in truth and reconciliation. INGOs can play a vital role in fostering decolonisation by taking practical steps such as adopting locally relevant approaches and challenging current strategies and approaches through a decolonisation lens. FBOs can contribute to decolonisation by reassessing their world views, participating in collaborative processes and establishing decolonisation and anti-racism practices.

An important aspect of decolonisation is Gender Equality and Social Inclusion (GESI). Decolonisation cannot be divorced from the complex web of intersecting identities including race, gender, ethnicity and socio-economic status(class). Recognising these intersections is paramount for crafting policies and interventions that address the unique challenges faced by different groups. There is therefore the need for inclusive policies, incorporation of diverse voices, investment in capacity building and inclusive monitoring, evaluation and learning.

There are huge economic and social benefits of decolonisation and antiracism including increased self-sufficiency and economic growth; reduction in exploitation and resource drain; increased trade and investment opportunities; enhanced cultural identity and pride; improved access to education and healthcare and increased political participation and representation.

INTRODUCTION

Social work practice (encompassing social development work) in Nigeria must be conversant or cognisant of the history, sensitivities and perceptions of the indigenous peoples or communities in which the work is conducted. It is important to know that indigenous peoples often equate non-government social or development interventions with subjugation and coloniality or ulterior intentions. Social work practice must engage with broader issues of sustainable human development and socio-political factors that stand as barriers to human and social well-being. These include patriarchy, corruption, political conflicts, and gender, ethnic, and religious discrimination. Hence, social interventions must be delivered, conscious of the primers of memories or perceptions that degrade the core benefits of the projects or programmes.

Such a philosophical shift is consonant with advocacy for holistic integration of social work and social development but extends beyond it. This manual is to serve as a collection of thoughts and expositions for decolonial and antiracial indoctrination in social work practice, addressing the injustices and impacts of colonisation and coloniality in the field of development, and providing tools, guidelines, and a manifesto for transforming social practice in Nigeria. It aims to discuss and critique the construction of a Western epistemology or ontology devoid of context, advocate for an antiracist model of social practice, and challenge and dismantle white supremacist, colonial, and oppressive structures and practices within the field of social work practice. It simultaneously demystifies and redresses the concepts of decolonisation and antiracism.

The manual also emphasises the importance of addressing the history of colonisation and race in socio-economic thoughts, actively recruiting diverse leaders, mentors, workers and beneficiaries, and going beyond data-driven approaches to create emancipatory practices.

How to start Decolonising Christian Aid Nigeria's Work

This manual is not an academic curriculum and may not exhaustively address the topics of decolonisation and antiracism. Rather, this manual invites staff, partners and friends of CAN to embark on the journey of understanding decolonisation and antiracism, how to engage with these concepts and to support the process within the work environment and in the projects and/or programmes undertaken by the organisation. The expectation here is to signpost the essential terms, and concepts and identify edifying practices to advance decoloniality on an ongoing basis.

Decolonial approaches described in this manual extend beyond traditional methods rooted in familial and community networks, mutual aid, and social welfare services. It proposes the empowerment of women, marginalised and vulnerable groups in Nigeria from a national development perspective through active participation in policy formulation and implementation. It focuses on strategies to reduce ethnic conflict and social division and to promote collaboration and cooperation with international partners and indigenous NGOs working to reduce poverty and inequality, eradicate disease, and strengthen essential social institutions, such as the family, health, and education.

The manual is not prescriptive as there is no one-way to embrace decolonising practices. By engaging with this manual, it is expected that users gain a basic understanding, become empowered and can step up to develop their own decolonising approaches in the context of the work or project environment.

Who is this manual for?

This manual has been commissioned by CAN as a means of practicalising or giving vent to its stated plans and programmes as enshrined in its strategy documents (CAGS and CACS, 2019-2026). It provides a comprehensive and nuanced understanding of the concepts of decolonisation and antiracism, tailored to the Nigerian context. It encourages users to critically reflect on their roles and responsibilities in promoting positive change.

This manual further supports CAN's quest to integrate decoloniality and antiracism in their work and work environments across Nigeria. However, this manual can be used by everyone interested in putting to task or inculcating these proposals in their work practice. The rudimentary scope and focus of the manual make it easily accessible and useful to CAN, its partners, donors and beneficiaries of their work in Nigeria and beyond.

How is this manual structured?

In this manual, the focus has been on four aspects: concept, context, specifics and examples. Whereas these represent good starting point, it should not be considered as a definitive list. The manual should be used to advance understanding and commence personal development of decolonising strategy. By implementing the changes proposed in this manual, you can already have a positive impact on the work and work environment.

Like in other endeavours, decolonising work is an ongoing process. It is dynamic and continuously evolving. It has to respond to the challenges faced in our organisations and society. Coloniality, racism and discrimination evolve and how these practices manifest themselves in our work and societies also metamorphose. Our responses to this have to evolve too. We need to be ready to (re)act. The ultimate goal is to create a fairer work environment with just outcomes for all partners and beneficiaries. There is a need for collaborative efforts to achieve this.

Module one: Introduction to Decolonisation and Anti-racism

Module Objective: Establish a foundational understanding of decolonisation and anti-racism principles

- Defining Key Concepts: Decolonisation, Anti-racism, Racialisation, Power Dynamics.
- Historical Context: Examining the historical roots of colonialism and racism.
- Importance of Decolonisation: Linking decolonisation to poverty alleviation and power dynamics in development.

1.1: Key Concepts and Definitions

1.2: Historical Context of Decolonisation

1.3: Decolonisation, Poverty, and Power Relations

1.0: INTRODUCTION TO DECOLONISATION AND ANTIRACISM

Decolonisation as a theory focuses on challenging the colonial and imperialist perspectives on Africa and Africans. It seeks to debunk hegemonic discourses on Africa by continually opposing and resisting those notions that cast Africans as primitive and backward (Hooks, 2006). Most Nigerian contributors see it narrowly in light of the independence struggles of the mid-20th century. It is viewed as the "historic process when a nation seeks independence from foreign rule". In a broad sense, decolonising social work practice requires becoming genuine, and returning to the cultural roots for inspiration and direction. It is rooted in the postcolonial reality that African societies are still marked by colonial remnants operating within their legal, institutional, governmental and decision-making systems. For social work to be functional for Africans, reorientation of its methods toward facilitating holistic and indigenous interventions is mandatory (Ibrahima and Mattaini, 2018).

In a similar vein, antiracism is a process of actively identifying and combating racism. The goal is to become aware of racism in all its forms and/or ramifications and actively change the beliefs, behaviours and policies that perpetuate racist ideas and actions in individuals, institutions, and systems to create aa fair and equitable society.

1.1 KEY CONCEPTS AND DEFINITIONS

Recount that the colonisation began in the late 19th century by European powers, including Britain, France, Germany, Belgium, Italy, Portugal, and Spain, who sought to expand their empires and exert control over African territories. In Nigeria, it is believed that this 'Scramble for Africa' led to the "establishment of colonial administrations and the exploitation of African resources for the benefit of the colonising countries". As Peruvian sociologist, Anibal Quijano (2000) noted in his 'Coloniality of Power' concept (Figure 1), colonisation transformed the political hierarchies between colonisers and the colonised, creating new power relations. In the new social order, colonised subjects were not valued as human beings but were disposable resources to exploit (Maldonado-Torres, 2011). As the imposition of colonial rule expanded across African societies, so also did resistance movements and nationalist struggles seeking to reclaim sovereignty and autonomy. In essence, the first wave of decolonisation marked a significant achievement for African nations although it brought about numerous challenges including political instability, economic underdevelopment, social fragmentation, and cultural dislocation. Resultantly, "newly independent countries had to grapple with issues such as nation-building, governance structures, economic diversification, and managing diverse ethnicities within their borders," per the KII participants. Therefore, a new wave of decolonisation emerged as a process expanded into advocacies and practices to undo the legacies of interrelated power relations and social orders created by colonialism. The constancy of this latest process is what is termed 'decoloniality'.

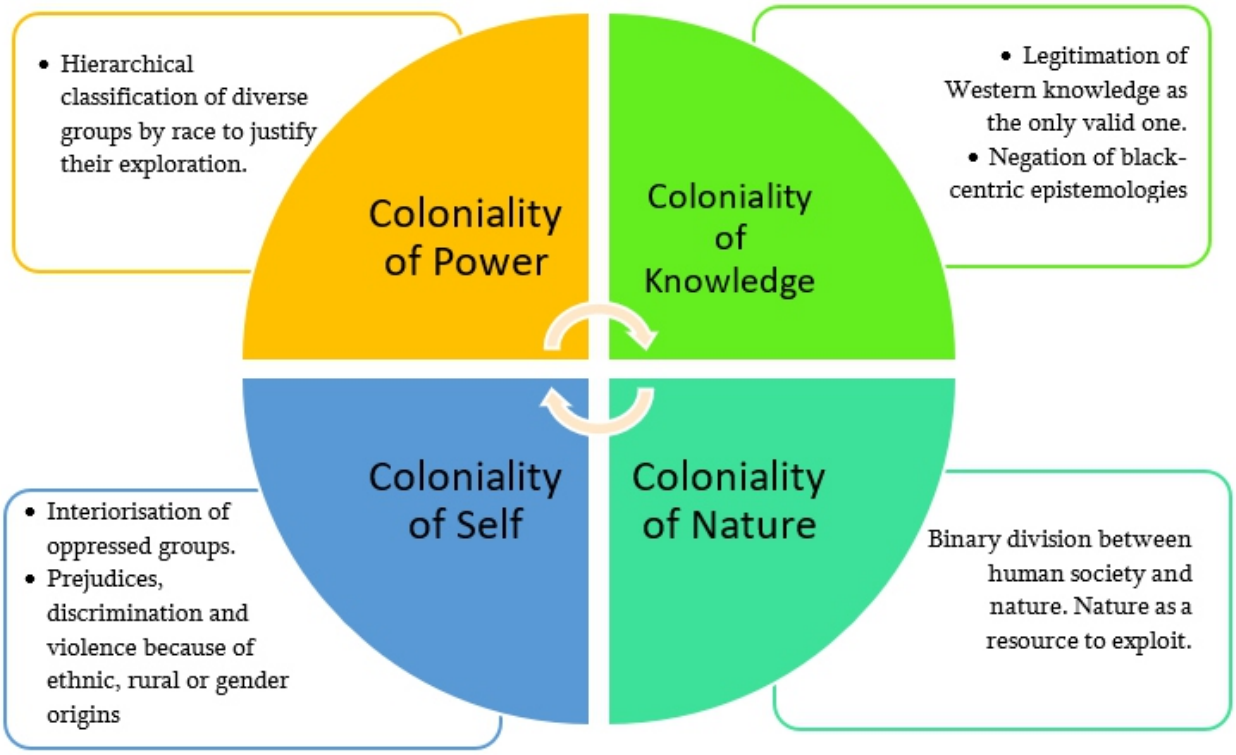

Figure 1: Coloniality of Power

Amongst several impacts of colonialism was the culture of racial superiority organised by the white colonial supremacists against Africans (Adesina, 2020). The struggle against it has been an enduring theme in post-colonial Africa. To highlight these concepts better, Table 1 outlines a contextual explanation.

Table 1: Contextual explanation of key concepts

Concept	Definition(s)	Context examples
Colonialism	●The set of attitudes, values, ways of knowing, and power structures upheld as normative culture by colonising societies and serving to rationalise and perpetuate Western dominance ● Involves a process of dominating space and imposing colonial ideologies, cultures, religions and socialisation upon colonised people	●Slow violence in the Delta and across the country e.g. gentrification of landowners in Abuja, indigene/settler tensions ●Expropriation of land and evictions of people e.g. Maroko/Lekki land, Tarkwa Bay

Concept	Definition(s)	Context examples
Colonialism	●Colonising countries setting up companies to exploit local recourses for the benefit of colonial country. This includes taking away minerals, forestry resources etc. ●Colonialists replacing local rulers, armies, police, prisons, laws, judges, and administration	●Imposition of Western cultures in the form of religion, education/knowledge, clothing, food, architecture, wedding, etc. ●Implantation of foreign language e.g. English, Arabic, French etc . ●Replacement of identities: As in replacement of (sur)names of people and names of places e.g. Peter, Abubakar etc.
Coloniality	●The long-standing or enduring patterns of power that emerged as a result of colonialism ●Exclusionary policies, ideas and practices that marginalise any group of people	●Lived reality is that emancipation is a fictive ghost in the face of neocolonial dispossession (e.g. oil and gas extraction in Nigeria's Niger Delta)
Assimilation	●Views, actions and practices that Black people need to change their physical features to resemble Coloured or White people to be better, beautiful, civilised or socially acceptable.	●Change of skin colour through bleaching ●Wearing long-hair wig, weave-on, hair colouring etc. ●Body scarification like art tattoos as against tribal markings
Decolonisation	●Polysemous terminology	● Cultural and social documentation/narratives through the film industry (Nollywood)

Concept	Definition(s)	Context examples
Decolonisation	●Actions and programmes to rediscover, revalidate and restore indigenous knowledge, cultural values, social and economic structures initially displaced or suppressed by colonialism, and to decentre or dismantle dominant colonial attitudes and power structures ●Process of eliminating the effects or influence of colonisation or colonialism on the attitudes, assumptions, power structure, institutions, etc. of a formerly colonised people or culture. ●Actions and approaches that breakdown structures that sustain and reproduce coloniality. ●Practices and strategies towards self and institutional reflections to dismantle coloniality.	●Nigerian showbiz, music and arts crossover and global acceptance ●Promotion of national attires and cuisines at official occasions .
Race	●Group of people with common ancestry, distinguished from others by mainly phenotypic characteristics	●The Biafran struggle leveraged the language of race in its critique of the Nigerian State as a product of Western imperialism (e.g. Ahiara Declaration)
Racism and Racialisation	●Actions and ideas that promote racial categorisation or maginalisation of someone or something	●Individual's quests to promote Westernised symbols of physical appearances e.g. change in skin colour, wearing wigs, bodily scarification etc. ●Use of slurs or pejorative terms in identification of people, e.g. Oyinbo, Fulani herdsmen, Iyanmirin, Aboki, etc.

Concept	Definition(s)	Context examples
Antiracism	●Goals and actions that actively promote changes in beliefs, policies and behaviours that perpetuate racial ideas, practices and actions.	●Opposition to imperialist prescriptions is a consistent feature of the struggle for a better nation (e.g. anti-SAP riots) ●#EndSARS protests ●Advocacy against dollarisation of real estate market in large cities
Development work	●Strategic programmes and projects aimed at solving problems or alleviating challenges, usually in communities	●Historically tied to colonialism and systems of oppression that it has created and perpetuated ●Programmes heavily driven by the developed Western nations ●Funding provided mostly by Western nations and associated multilateral institutions (e.g. WB, IMF, AfDB, DANIDA, SIDA, DfID, EU, USAIDS, etc.)
Social work practice	●Practice-based actions that promote social change and development, empowerment and liberation of people	●European Christian missionaries or colonial-era figures at the foundation of social work in Nigeria (e.g. Mary Slessor and Richard Lander) ●Existed well before pre-colonial period ●Religious institutions and foundations of wealthy capitalist figures became standards for aids distribution
Poverty	●A state of lack of financial resources or essential amenities for a basic standard of living (WB, 2022) ●A lack of power arising from gender, caste, ethnicity, social status, disability, race, age or religion (CAGS, 2019-2026)	●Nigerians living on less than N137,430.00 per person per year are deemed poor (NBS, 2020) ●40 % or 82.9 million Nigerians live in multidimensional poverty (NBS, 2020)

Concept	Definition(s)	Context examples
Empowerment	●To gain control over material goods, intellectual resources and ideology ●To attain dignity, ability or enablement	●Expanding knowledge and awareness of limiting social issues and how to correct them towards better society (e.g. anti-FGM campaigns). ●Establishment of schemes to promote financial independence (e.g. N-power)
Diversity, Equity and Inclusivity	●Diversity: practice of including people or groups from a range different social and ethnic backgrounds and of different genders or sexual orientations. ●Equity: all people and groups have right to equality of voice, opportunity and outcomes. ●Inclusivity: practice of including different types of people and treating them all fairly and equally	●Internal: Of in-born traits including race, ethnicity, gender, nationality, or physical abilities ●External: Of circumstances defining a person's identity including socioeconomic status, education, marital status, religion, appearance, or location ●Organisational: Of differences in job functions, work experience, seniority, department, or management level status. ●Worldview: of the broad range of beliefs, political affiliations, culture, and/or travel experiences.

1.2 HISTORICAL CONTEXT

Historical roots of racism in Africa can be traced to the 15th- through 19th-century transatlantic slave trade, where millions of Africans were forcibly removed from their homelands and transported to the Americas, subjected to enslavement and various inhumane conditions (Collier, 2007). This was further fuelled by European colonisation, which often led to the classification and hierarchical ranking of African ethnic groups. This classification was used to justify the unequal distribution of resources and opportunities between different groups, further perpetuating racial discrimination and prejudice. As one of the FGD participants poignantly qualified it, "colonisation dated back to 1885 when Africans were balkanised by European nations. They played up our ethnic diversity and weaponised our identities to break our social-cultural ranks. Before then, ethnic jingoism was almost totally absent. There was free inter-ethnic trade, relationships and alliances." This historical context underscored the ongoing struggle for self-governance and cultural sovereignty.

In Nigeria, the historical roots of racism can be found in the country's complex ethnic and cultural diversity but also in how the “colonisers played one [pliant] ethnic nation against the [ungovernable] other.” The British colonisers exploited this diversity by imposing their administrative, legal, and economic systems, which combined to promote practices that perpetuated discrimination and marginalisation of indigenous Nigerians (Eze, 2018). The historical narrative of colonialism in Nigeria is intertwined with the exploitation of resources, the imposition of foreign ideologies, and the “establishment of discriminatory structures based on race and later on ethnicity.” European imperialism and colonisation led to foreign control, social injustices and loss of natural resources.

Box 1.1: The Danger of a Single Story – Transcript (TED Talk, 2009)

by Chimamanda Adichie

I'm a storyteller. And I would like to tell you a few personal stories about what I like to call "the danger of the single story." I grew up on a university campus in eastern Nigeria. My mother says that I started reading at the age of two, although I think four is probably close to the truth. So, I was an early reader. And what I read were British and American children's books.

I was also an early writer. And when I began to write, at about the age of seven, stories in pencil with crayon illustrations that my poor mother was obligated to read, I wrote exactly the kinds of stories I was reading. All my characters were white and blue-eyed. They played in the snow. They ate apples. And they talked a lot about the weather, how lovely it was that the sun had come out. Now, this despite the fact that I lived in Nigeria. I had never been outside Nigeria. We didn't have snow. We ate mangoes. And we never talked about the weather, because there was no need to.

My characters also drank a lot of ginger beer because the characters in the British books I read drank ginger beer. Never mind that I had no idea what ginger beer was. And for many years afterwards, I would have a desperate desire to taste ginger beer. But that is another story.

What this demonstrates, I think, is how impressionable and vulnerable we are in the face of a story, particularly as children. Because all I had read were books in which characters were foreign, I had become convinced that books, by their very nature, had to have foreigners in them, and had to be about things with which I could not personally identify. Now, things changed when I discovered African books. There weren't many of them available. And they weren't quite as easy to find as the foreign books.

But because of writers like Chinua Achebe and Camara Laye I went through a mental shift in my perception of literature. I realised that people like me, girls with skin the colour of chocolate, whose kinky hair could not form ponytails, could also exist in literature. I started to write about things I recognised.

Now, I loved those American and British books I read. They stirred my imagination. They opened up new worlds for me. But the unintended consequence was that I did not know that people like me could exist in literature. So, what the discovery of African writers did for me was this: It saved me from having a single story of what books are.

I come from a conventional, middle-class Nigerian family. My father was a professor. My mother was an administrator. And so, we had, as was the norm, live-in domestic help, who would often come from nearby rural villages. So, the year I turned eight we got a new house boy. His name was Fide. The only thing my mother told us about him was that his family was very poor. My mother sent yams and rice, and our old clothes, to his family. And when I didn't finish my dinner my mother would say, "Finish your food! Don't you know? People like Fide's family have nothing." So, I felt enormous pity for Fide's family.

Then one Saturday we went to his village to visit. And his mother showed us a beautifully patterned basket, made of dyed raffia, that his brother had made. I was startled. It had not occurred to me that anybody in his family could actually make something. All I had heard about them is how poor they were, so that it had become impossible for me to see them as anything else but poor. Their poverty was my single story of them.

Years later, I thought about this when I left Nigeria to go to university in the United States. I was 19. My American roommate was shocked by me. She asked where I had learned to speak English so well, and was confused when I said that Nigeria happened to have English as its official language. She asked if she could listen to what she called my "tribal music," and was consequently very disappointed when I produced my tape of Mariah Carey. She assumed that I did not know how to use a stove.

What struck me was this: She had felt sorry for me even before she saw me. Her default position toward me, as an African, was a kind of patronising, well-meaning, pity. My roommate had a single story of Africa. A single story of catastrophe. In this single story there was no possibility of Africans being similar to her, in any way. No possibility of feelings more complex than pity. No possibility of a connection as human equals.

I must say that before I went to the U.S., I didn't consciously identify as African. But in the U.S. whenever Africa came up people turned to me. Never mind that I knew nothing about places like Namibia. But I did come to embrace this new identity. And in many ways, I think of myself now as African. Although I still get quite irritable when Africa is referred to as a country. The most recent example being my otherwise wonderful flight from Lagos two days ago, in which there was an announcement on the Virgin flight about the charity work in "India, Africa and other countries."

So, after I had spent some years in the U.S. as an African, I began to understand my roommate's response to me. If I had not grown up in Nigeria, and if all I knew about Africa were from popular images, I too would think that Africa was a place of beautiful landscapes, beautiful animals, and incomprehensible people, fighting senseless wars, dying of poverty and AIDS, unable to speak for themselves, and waiting to be saved, by a kind, white foreigner. I would see Africans in the same way that I, as a child, had seen Fide's family.

This single story of Africa ultimately comes, I think, from Western literature. Now, here is a quote from the writing of a London merchant called John Locke, who sailed to west Africa in 1561, and kept a fascinating account of his voyage. After referring to the black Africans as "beasts who have no houses," he writes, "They are also people without heads, having their mouth and eyes in their breasts."

Now, I've laughed every time I've read this. And one must admire the imagination of John Locke. But what is important about his writing is that it represents the beginning of a tradition of telling African stories in the West. A tradition of Sub-Saharan Africa as a place of negatives, of difference, of darkness, of people who, in the words of the wonderful poet, Rudyard Kipling, are "half devil, half child."

And so, I began to realise that my American roommate must have, throughout her life, seen and heard different versions of this single story, as had a professor, who once told me that my novel was not "authentically African." Now, I was quite willing to contend that there were a number of things wrong with the novel, that it had failed in a number of places. But I had not quite imagined that it had failed at achieving something called African authenticity. In fact, I did not know what African authenticity was. The professor told me that my characters were too much like him, an educated and middle-class man. My characters drove cars. They were not starving. Therefore, they were not authentically African.

But I must quickly add that I too am just as guilty in the question of the single story. A few years ago, I visited Mexico from the U.S. The political climate in the U.S. at the time, was tense. And there were debates going on about immigration. And, as often happens in America, immigration became synonymous with Mexicans. There were endless stories of Mexicans as people who were fleecing the healthcare system, sneaking across the border, being arrested at the border, that sort of thing. I remember walking around on my first day in Guadalajara, watching the people going to work, rolling up tortillas in the marketplace, smoking, laughing. I remember first feeling slight surprise. And then I was overwhelmed with shame. I realised that I had been so immersed in the media coverage of Mexicans that they had become one thing in my mind, the abject immigrant. I had bought into the single story of Mexicans and I could not have been more ashamed of myself. So that is how to create a single story, show a people as one thing, as only one thing, over and over again, and that is what they become.

It is impossible to talk about the single story without talking about power. There is a word, an Igbo word, that I think about whenever I think about the power structures of the world, and it is "nkali." It's a noun that loosely translates to "to be greater than another." Like our economic and political worlds, stories too are defined by the principle of nkali. How they are told, who tells them, when they're told, how many stories are told, are really dependent on power.

Power is the ability not just to tell the story of another person, but to make it the definitive story of that person. The Palestinian poet Mourid Barghouti writes that if you want to dispossess a people, the simplest way to do it is to tell their story, and to start with, "secondly." Start the story with the arrows of the Native Americans, and not with the arrival of the British, and you have and entirely different story. Start the story with the failure of the African state, and not with the colonial creation of the African state, and you have an entirely different story.

I recently spoke at a university where a student told me that it was such a shame that Nigerian men were physical abusers like the father character in my novel. I told him that I had just read a novel called "American Psycho" and that it was such a shame that young Americans were serial murderers. Now, obviously I said this in a fit of mild irritation.

It would never have occurred to me to think that just because I had read a novel in which a character was a serial killer that he was somehow representative of all Americans. And now, this is not because I am a better person than that student, but, because of America's cultural and economic power, I had many stories of America. I had read Tyler and Updike and Steinbeck and Gaitskill. I did not have a single story of America. When I learned, some years ago, that writers were expected to have had really unhappy
childhoods to be successful, I began to think about how I could invent horrible things my parents had done to me. But the truth is that I had a very happy childhood, full of laughter and love, in a very close-knit family.

But I also had grandfathers who died in refugee camps. My cousin Polle died because he could not get adequate healthcare. One of my closest friends, Okoloma, died in a plane crash because our fire trucks did not have water. I grew up under repressive military governments that devalued education, so that sometimes my parents were not paid their salaries. And so, as a child, I saw jam disappear from the breakfast table, then margarine disappeared, then bread became too expensive, then milk became rationed. And most of all, a kind of normalised political fear invaded our lives.

All of these stories make me who I am. But to insist on only these negative stories is to flatten my experience, and to overlook the many other stories that formed me. The single story creates stereotypes. And the problem with stereotypes is not that they are untrue, but that they are incomplete. They make one story become the only story.

Of course, Africa is a continent full of catastrophes. There are immense ones, such as the horrific rapes in Congo. And depressing ones, such as the fact that 5,000 people apply for one job vacancy in Nigeria. But there are other stories that are not about catastrophe. And it is very important, it is just as important, to talk about them.

I've always felt that it is impossible to engage properly with a place or a person without engaging with all of the stories of that place and that person. The consequence of the single story is this: It robs people of dignity. It makes our recognition of our equal humanity difficult. It emphasises how we are different rather than how we are similar.

So, what if before my Mexican trip I had followed the immigration debate from both sides, the U.S. and the Mexican? What if my mother had told us that Fide's family was poor and hardworking? What if we had an African television network that broadcast diverse African stories all over the world? What the Nigerian writer Chinua Achebe calls "a balance of stories."

What if my roommate knew about my Nigerian publisher, Mukhtar Bakare, a remarkable man who left his job in a bank to follow his dream and start a publishing house? Now, the conventional wisdom was that Nigerians don't read literature. He disagreed. He felt that people who could read, would read, if you made literature affordable and available to them.

Shortly after he published my first novel, I went to a TV station in Lagos to do an interview. And a woman who worked there as a messenger came up to me and said, "I really liked your novel. I didn't like the ending. Now you must write a sequel, and this is what will happen ..." And she went on to tell me what to write in the sequel. Now I was not only charmed, I was very moved. Here was a woman, part of the ordinary masses of Nigerians, who were not supposed to be readers. She had not only read the book, but she had taken ownership of it and felt justified in telling me what to write in the sequel.

Now, what if my roommate knew about my friend Funmi Iyanda, a fearless woman who hosts a TV show in Lagos, and is determined to tell the stories that we prefer to forget? What if my roommate knew about the heart procedure that was performed in the Lagos hospital last week? What if my roommate knew about contemporary Nigerian music? Talented people singing in English and Pidgin, and Igbo and Yoruba and Ijo, mixing influences from Jay-Z to Fela to Bob Marley to their grandfathers.

What if my roommate knew about the female lawyer who recently went to court in Nigeria to challenge a ridiculous law that required women to get their husband's consent before renewing their passports? What if my roommate knew about Nollywood, full of innovative people making films despite great technical odds? Films so popular that they really are the best example of Nigerians consuming what they produce. What if my roommate knew about my wonderfully ambitious hair braider, who has just started her own business selling hair extensions? Or about the millions of other Nigerians who start businesses and sometimes fail, but continue to nurse ambition?

Every time I am home, I am confronted with the usual sources of irritation for most Nigerians: our failed infrastructure, our failed government. But also, by the incredible resilience of people who thrive despite the government, rather than because of it. I teach writing workshops in Lagos every summer. And it is amazing to me how many people apply, how many people are eager to write, to tell stories.

My Nigerian publisher and I have just started a non-profit called Farafina Trust. And we have big dreams of building libraries and refurbishing libraries that already exist, and providing books for state schools that don't have anything in their libraries, and also of organising lots and lots of workshops, in reading and writing, for all the people who are eager to tell our many stories. Stories matter. Many stories matter. Stories have been used to dispossess and to malign. But stories can also be used to empower, and to humanise. Stories can break the dignity of a people. But stories can also repair that broken dignity.

The American writer Alice Walker wrote this about her southern relatives who had moved to the north. She introduced them to a book about the southern life that they had left behind.

"They sat around, reading the book themselves, listening to me read the book, and a kind of paradise was regained." I would like to end with this thought: That when we reject the single story, when we realise that there is never a single story about any place, we regain a kind of paradise. Thank you.

Like other European overlords, the British colonisers understood the power of knowledge and advanced the agenda of 'coloniality of knowledge' (cf: Figure 2). Through the control of knowledge was born the subjectivity of thought (psychosociology) and the exertion of hegemony on the country and its colonised populations. The instituted formal education systems provided the platform for post-colonisation presenting the “Europeans as sole protagonists of modernisation, including the canon of knowledge production”. Non-European knowledge was historically discredited, dismissed and marginalised (Mills, 2007). As enunciated in Chimamanda Adichie's 2009 TED Talk, “The Danger of a Single Story” (Box 1.1), Western domination or coloniality continued to permeate the spheres of knowledge production, behaviour, experience and identities. Hountondji (1974) explains that social sciences [education] helped to suppress indigenous philosophies of colonised territories and to this day, European knowledge continues to dominate with no recognition of the dynamics of domination, exploitation and oppression in which knowledge is (re)produced.

Social work professionals should be mindful of the influence of donors and development partners in setting the agenda for developmental interventions. As a scholar during the KIIs cited, some of the leading actors in the Nigerian development or social work space have “attended Western institutions and have been schooled through Western epistemology and ontological precepts. Even while studying in Nigeria, they have learned Western theories of social precepts.” To appreciate decolonising and antiracism theories, social work professionals need to understand how Western science/interests combined with European imperialism and colonisation—which emphasise the matrix of control of the economy, authority, nature and natural resources, gender and sexuality, subjectivity and knowledge—to occasion a series of events that decimated the lives and livelihoods of many Africans. Table 2 below further outlines the history, context and complexities of coloniality and its corollary of a deeply racialised world.

Stages of African Colonisation	Manifestations
Classical Colonialism	●Started in Africa towards end of 19th century ●Fuelled by need for arable land for food to feed growing European urban populations ●Characterised by systemic violence—organised, continuous, methodical and wilful ●Integral to capitalism and coexisted with racism, cultural domination and European self-aggrandisement
America and the new model of global power	●Race: a mental category of modernity ●Capitalism: the new structure for the control of labour ●Coloniality of power and global capitalism
Race as a mental category of modernity	●Those considered as the dominant/populous people would be in position of inferiority alongside their cultural features ●Race became a fundamental criterion for domination ●Concept of colour, "White" vs "Black" was born
Capitalism	●Control of appropriation and distribution of products ●New global model of labour control ●Historical-structural configurations that place capital above all else
Coloniality of power and global capitalism	●Configuration of labour: produced the fundamental idea of race in which race and the division of labour became dependent upon each other as they are structurally linked and mutually reinforcing ●Each form of labour was associated with particular group—"Blue Collar" vs "White Collar" ●The concept of race distribution is racist and was maintained throughout the colonial period
Coloniality and the eurocentrification of world capitalism	●Whites, the dominant race, had granted advantages in competing control of worldwide commercial traffic due to their privileged race for products, produced by unpaid labour of Indians, blacks, mestizos, Bangladeshis etc. (what is known as sweatshops) ●New world market ●Europeans promoted non-paid or non-wage labour with the inferior race because they were the dominant race ●Minorities were forced to work for the profits of their

Stages of African Colonisation	Manifestations
	●Social geography of capitalism ●Europeans became the centre of capitalism world economy
New model of world power and the new world intersubjective configuration	●Europe had dominance over all regions of the planet and was the centre of global capitalism ●Formed world capitalism by incorporating a diverse and heterogenous cultural history into a single world ●Neoliberal capitalism engaged with capture, predation, extraction and asymmetric warfare ●Examination of the association of colonial ethnocentrism and universal racial classification will throw up perspectives of Europeans feeling superior to others around the world ●Legacy of extroversion and monoculture of colonised economies and the specialisation in export of primary products.
Trauma and individualism	●Trauma overstates deficits, views the individual as weak, the worker or organisation as experts and presents families and culture as sources of trauma; ●Has been used to demonise the African culture and way of life neglects structural issues like colonialism, assimilation; advances Western view of trauma and neglects the role of the individual in shaping their own present life. Trauma approaches can cause trauma in themselves; they relieve and magnify it. ●Individualism as a philosophy promotes smaller social networks, individualised (as opposed to family or community) identity; promotes autonomy which causes conflict, unnecessary competition, materialism and ultimately poor mental health or wellbeing

1.3 DECOLONISATION, POVERTY AND POWER RELATIONS

Colonisation and coloniality have left scars of power imbalances, erasure of socio-cultural identities and economic disparities. Decolonisation, and by extension, decoloniality, is the transformative process aimed at tearing down the imperial systems that privilege few and oppress many. The decolonial approach (Table 3) seeks to uncover coloniality and provide new ontological and epistemological lenses to understand and act at different levels of individual and collective life.

Table 3: Achieving Development Goals through Decoloniality of Practice

Developmental goal	Decolonial Practice
Quality and functional education	●Promote freedom of thoughts and knowledge to enable independent worldview ●Decolonial, postcolonial and indigenous scholarship can question and degrade perceived objectivity and centrality of Western knowledge ●Criticality is essential to embracing wider breadth of knowledge ●Exploration of alternative frameworks and knowledge systems e.g. ecofeminism, indigenous philosophies and postcolonial perspectives ●Adoption of indigenous languages and ethnic examples to illustrate theoretical concepts
Reduced inequalities	●Critical examination of history and systems of imperialism, colonialism and economic exploitation ●Interrogation of systems that have shaped how and what we learn, how we treat each other and how we "help" each other including the formulation and delivery of interventions ●Examining systems that promote white, male, upper-class, Anglocentric biases. Decolonial work dismantles these systems and builds structures to accommodate varied other perspectives to establish safe spaces ●Social work professionals are encouraged to examine their own privileges and biases and to question the structures around them. ●Create linkages between theoretical concepts and real-world indigenous and relatable experiences of discrimination and power dynamics in social practice.
Environmental sustainability	●Indigenous knowledge systems emphasise the interconnectedness of all living beings, promoting a deep sense of belonging and responsibility towards the environment ●Experiential learning of active indigenous engagement with the environment as a way to alleviating alienation, ecological grief and anxiety. ●Sensory interactions with the environment to forge a deep connect to the natural world.

Peace, justice and strong institutions	●Community-based and participatory projects can only be sustainable through grassroots approaches ●Community voices to be prioritised while solutions should be developed in a democratic and contextually relevant manner ●Emphasis on cultural sensitivity, empowerment of communities, using local knowledge/skills and fostering collaboration

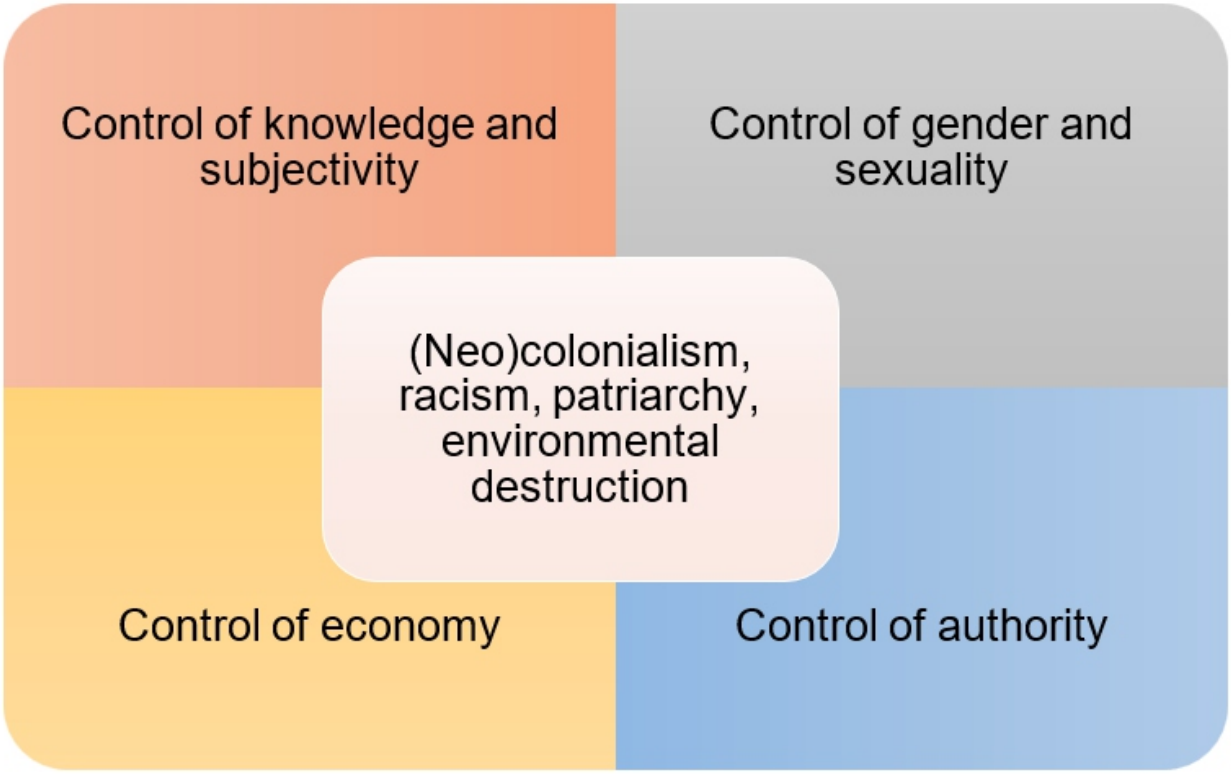

Figure 2: Colonial matrix of power

Module Two: The Connection between Colonialism, Poverty and Development

Module Objective: Explore the intricate relationship between colonialism, poverty, and development practices

- Historical Analysis: Tracing the impact of colonial legacies on contemporary poverty.
- Global and Local Perspectives: Understanding how colonial histories influence development approaches.
- Importance of Decolonisation: Linking decolonisation to poverty alleviation and power dynamics in development.
- Case Studies: Examining specific instances where colonialism perpetuates poverty.

2.1:Hegemonic Forms

2.2:Relevance of Decolonisation in Ending Poverty and Shifting Power Dynamics

2.3: Theory of Dead Aid

2.0: THE CONNECTION BETWEEN COLONIALISM, POVERTY AND DEVELOPMENT

Racially speaking, Nigeria is a largely homogenous society. The conclusion from the FGDs and KIIs is that "most Nigerians experience racism mostly only when they travel or live in Western countries". However, any ethnographic engagement with racialised logic in Nigeria will show clear equivalences of racial hierarchies that are otherwise primarily obvious in heterogeneous demographics like Namibia, South Africa and Zimbabwe. Hence, Nigeria is not immune from the markers of racism and coloniality. Nigeria, a country with a rich tapestry of cultures and a diverse population, bears witness to the enduring impacts of colonial rule. Walter Rodney's book "How Europe Underdeveloped Africa" asserts that systemic poverty on the continent can be directly linked to European exploitation and resource extraction (Rodney, 1972). After Haiti's liberation from France, the island nation was ordered to pay $21 billion in reparations to cover the cost of France's losses during the Haitian Revolution in exchange for its independence. This calculation included the cost of lost slaves. Haiti, the poorest nation in the Western Hemisphere, paid this sum over 64 years and made its final payment to France in 1947. Haiti was forced to borrow money to make part of the instalment remittances. For generations, Haiti's revenues went to service its "double debt," depriving its people of schools, hospitals, and basic infrastructure and pushing the country into a cycle of debt, poverty, and underdevelopment that persists even today.

An informant during one of the KIIs likened the Nigerian experience to that of Haiti. "Poverty in Nigeria is a historical and systematic issue. Successive administrations since independence, especially the military, have collected and mismanaged huge multilateral funds. The liability of repayment of these funds has been handed down to succeeding generations and compounded interest rates. A good chunk of intervention funds or loans taken are returned to the West through sloppy consultancies and procurement of needless items (cf: Section 2.3: Theory of Dead Aid).

The world's wealthiest countries continue to hoard the earth's resources, ignoring the needs of the majority of people. The West is accused of destabilising certain African regions for economic and geopolitical gains. Low literacy levels and inefficient economic systems contribute to a perpetual cycle of poverty, constricting efforts to foster economic growth. The issues persist till today.

2.1 HEGEMONIC FORMS

Several ethical, cultural, political and personal issues can present special difficulties for social work practitioners who, in their communities, work partially as insiders, and are often employed for this purpose, and partially as outsiders, because of their Western education or because they may work across clan, ethnic, linguistic, age and gender boundaries. In a decolonising framework, deconstruction is part of the much larger intent.

A legacy of colonialism is the way formerly colonised peoples acquire knowledge, understand their history, comprehend their world and define themselves (Bulhan, 2015). Over time, this experience can be analysed into the colonised ways of knowing, behaving, and being (Figure 2). Arising from these are the popular notions of how society should be governed mostly stemming from contrived and enforced forms of social conditioning. Coloniality has constructed racialised hegemonic systems (Table 4) in social practice that privilege certain racial and gendered identities while marginalising others. These practices should be scrutinised, questioned, challenged, and whenever practicable, abolished.

Table 4: Explanation of some imposed hegemonic

Hegemonic Systems	Manifestations
Debt-oriented requirements	●Debt-inducing professional protocols or requirements stand against antiracist and decolonising theories ●An antiracist theory is only possible through approaches that challenge the current capitalist system of project financing and the gulf in wealth between indigenous communities and development practitioners
Centralised Planning	●Coordinated planning models that enforce a central viewpoint or topic of interest of senior or established development practitioners over the informative questions of other members of the project team go against the possibility of diversifying standard project intervention approaches. ●In historically heteropatriarchal institutions, centralised planning may silence the plurality of voices needed to diversify socioeconomic interventions and may reinforce male, ableist, supremacist assumptions.
Trauma-Oriented Research	●Over-emphasising on the trauma of oppressed communities through research and design projects could potentially retraumatise the victims and perpetuate stereotypes. ●An antiracist social intervention experience should allow the communities/participants freedom to address issues that are important to them without forcing them into a particular difficult topic (tokenisation) ●Some examples of trauma-oriented research may include issues of poverty, geopolitical borders, imprisonment, and institutional violence ●Enforce the "right to opacity" by protecting the right to diversity of all peoples

Hegemonic Systems	Manifestations
Prize-oriented activities	●Activities centred on goals and individual prizes reinforce the role of institutional subjectivity and individuality over collaboration. ●Other forms of recognition and distribution of funds pointed towards solidarity and collaboration may foster collective forms of beneficial societal development
Hegemonic Ideology Projects	●Hegemonic ideological projects aim to foster what is generally viewed as "common sense" or the popularly accepted way of conducting society ●Projects focus should not overlook the roles and impacts of racial, gender, and sexual repression on beneficiary communities ●If not to be completely avoided, projects of hegemonic ideology should be accompanied by robust contextual information, and a series of strategies and methods of ideology critique
Contextless Icons	●The study of established references and iconic projects within hegemonic canons without context obscures the relationship between social, political, and economic power ●References from the Eurocentric canon of sociology should always be presented in relationship to their political, economic, and colonial/imperial history ●Whenever established sociological precepts are presented, rigorous effort should be made to discuss the social, cultural, political, and material contexts around them ●It should be noted that data without critical thinking can be a weapon against subaltern populations.
Repetitive Policies/Programmes	●Antiracist strategies that have been repeated for years (sometimes decades) must be put into question in order to address evolving/pressing interpersonal, social, political, and ecological challenges.

Hegemonic Systems	Manifestations
Gentrification/Displacement	●In order to engage with antiracist approaches, staff/practitioners that engage and aid institutions in the speculation, research, and implementation of gentrification processes should be questioned ●Under no circumstances, students should be used as part of development plans that facilitate gentrification and displacement of oppressed, racialised, impoverished, and dispossessed communities.
Smart Cities / Policing / Surveillance	●Dismantle the design and construction of tools of oppression ●Question any projects that assume as virtue the role of 'smart cities' without accounting for the role of policing and surveillance of racialised subjects under the scope these technologies.
Redlining / Segregation	●Projects that require the proposal or study of urban planning should engage with a critical history of redlining, segregation, displacement, and violence in human settlements.
Urban/Suburban Dichotomy	●Rather than reaffirming the depoliticised dichotomy of the Urban/Suburban, City/Rural condition, engage with the issues regarding white flight, redlining, settler-colonialism, and the invention of private property and the laws, systems, and institutions created to consolidate these dichotomies
Settler-Colonial Zoning	●Removal of the imposition of ideological grids on populations ●An antiracist model of social practice would have to dig deep into the settler-colonial legacy of zoning and how it perpetuates the formulation of identities by the ideological division of the ground.

The theory of international political change is assumed to be intrinsically linked to the history of international systems which is the rise and decline of empires and dominant States (Lascuretts, 2020). To appreciate decolonising and antiracist theory, social practitioners need to understand how beyond the economic and political consequences of colonisation, there is an enduring Eurocentric epistemology, ontology, and ideology emanating from, supporting, and validating European monopoly of power, hegemonic knowledge, distorted truth, and deformed being of the colonised.

2.2 THE RELEVANCE OF DECOLONISATION IN ENDING POVERTY AND SHIFTING POWER DYNAMICS

Examining the relevance of decolonisation in poverty alleviation requires a nuanced analysis of its impact on various sectors, from land distribution policies to educational systems, economic policies, trade relationships, and international partnerships. Decolonial social development practices are essential to dismantle models that prioritise economic growth at the neglect of social factors. This mind-shift can help to recalibrate these elements to uplift marginalised or vulnerable communities and alleviate poverty.

In Nigeria, decolonisation remains crucial for addressing poverty and reshaping power dynamics. The process involves a shift from the residual (welfarist) model and reclaiming economic independence by controlling and utilising natural resources for national [socio-economic and political] development. Socially, it requires preserving cultural identity, promoting indigenous education, and challenging colonial biases. Politically, decolonisation means establishing transparent governance, credible leadership selection, ensuring equitable power distribution, and redefining international relations. Additionally, addressing land and resource rights is essential to prevent exploitation and promote sustainable development. Decolonisation is an ongoing and multidimensional process that seeks to create a more just and equitable society in post-colonial Nigeria (Eze, 2018).

A key informant formulated it appropriately. According to her, *"the shift in power dynamics, as a result of decolonisation, should be scrutinised in the context of governance structures, institutional frameworks, and international relations. Understanding how decolonisation influences the distribution of political power and agency is crucial for creating sustainable development models that prioritise the welfare of all citizens"*.

2.2 Theory of Dead Aid

Zambian economist, Dambisa Moyo, propounded the theory of 'dead aid' arguing that international development aid provided to Africa has done more harm than good. She explained that for every dollar given in aid, many more dollars leave Africa for the donor countries. In the 'myths of aid' thesis, Dambisa asserts that when it comes to Africa, aid is a cancerous disease, not a cure. In the 1970s, aid peaked but poverty went up in Africa. Asia was poorer than Africa and received little aid, but now Africa which received aid is poorer than Asian countries like China, Singapore, Taiwan and others. Aid has not lived up to expectations of reducing poverty and increasing economic growth. As a development and growth strategy or policy, aid has been mythical if not deadly.

Using Dambisa's thesis as a foundation, the Africa Social Work Network (ASWNet) synthesised the "Dead Aid and Social Work" theory which is summarised in Table 5 below.

Table 5: Dead Aid and Social Work Theory

Problem with aid	Non-aid alternative
●Increases corruption and bad governance ●Causes aid-dependency and increases poverty; makes poor nations poorer. ●Stifles and undermines economic activities like innovation, entrepreneurship, production, savings, investment and free enterprise. It reverses or slows economic growth, distorts markets and increases debt. ●Reduces value of local products and money leading to inflation. ●Attracts more aid, making the rich in rich countries to strengthen a wrong belief that alms for the poor is the solution. ●Traps people in a vicious cycle of corruption, laziness, dependency and poverty. ●Increases conflict and the fight to be in government. ●Comes with conditionalities attached and serves as neo-colonial tool. ●Benefits aiding economies through increasing their local production of donated goods and services and increasing employment and taxes in donor countries from services like banking, research and administration. For the west, aid is a huge industry and Africa is the market. ●Erodes social capital, meaning families, communities, enterprises, institutions and nations reduce their reliance on each other.	●Borrowing from capital markets not from other countries – the capital market offers bonds and other instruments that African governments can borrow loans from instead of getting grants or low interest loans with conditionalities. This model has been used, for example by the Asian Tigers. ●Developing infrastructure (e.g. dams, roads and markets). For example, providing irrigation for farming through construction of dams is a direct approach that would sustain farming but donors want to give food aid instead. The food is bought from Western farmers, benefiting their economies in the process. ●Genuine and fair trade with overseas countries. For example, European, American and Japanese farmers get billions of dollars in government subsidies that result in food costing less but African farmers who do not have these subsidies end up selling their produce (e.g. cotton and sugar) to global markets for far less than the production cost. ●Improving banking and financial services for the unbanked – provide land and home titles to be used as collateral to borrow, make remittances cheaper, microfinancing, micro-savings, micro-banking and supporting MSMEs and the informal sector (micro-enterprises). ●Increasing foreign direct investments and exports at competitive prices. ●Formulating and executing radical alternatives: (1) cut off aid in a planned way and over specific period (2) have strong decisive political leadership and institute tailored political systems like in Rwanda and China, for example.

Module Three: Why Decolonisation Matters

Module Objective: Investigate the relevance of decolonisation in ending poverty and shifting power dynamics.

- Intersectionality: Recognising how race, gender, and other identities intersect in the context of decolonisation.
- Case for Equity: Understanding the economic and social benefits of decolonisation.
- Risks of Inaction: Analysing the consequences of neglecting decolonisation in development work.

3.1. Indigenisation of Social Work Practice

3.2. Gender and Social Inclusion: Promoting Equity and Diversity

3.3. Economic and Social Benefits of Decolonisation

3.3.1. Economic Empowerment

3.3.2. Social Justice

3.3.3. Culturally Competent Services

3.3.4. Empowerment of Indigenous Knowledge

3.4. Risks of Inaction

3.4.1. Perpetuating Power Imbalances and Inequalities

3.4.2. Unsustainable Solutions

3.4.3. Ineffective Interventions

3.4.4. Marginalisation of Indigenous Knowledge

3.4.5. Disempowerment of Communities

3.0 WHY DECOLONISATION MATTERS

Decoloniality is analytic of coloniality. It concerns the critical awareness of the logic of coloniality (the colonial matrix of power, Figure 1), a critiquing of coloniality, resisting the expressions of coloniality and taking actions to overcome coloniality. In other words, decoloniality is more than the elimination of colonial administrations and entails the decolonisation of the interlocking domains of knowledge, power and being. Decoloniality is meant to be the dismantling of relations of power and conceptions of knowledge that foment the reproduction of racial, gender, and geopolitical hierarchies that came into being or found new and more powerful forms of expression in the modern/colonial world.

Social work practice is influenced by and can influence the experience of the practitioner. Programme performance and project delivery are not homogenous across different demographic groups or communities. Micro-aggressions, lack of safe spaces, and minority status are all factors that affect and impact performance in the social work environment. Differences in attainment cannot be rationalised by variables such as recruitment qualifications. Social work practitioners shall actively design the work environment to become a decolonial space that accepts and cultivates underrepresented demography but also presents a safe environment that allows for their participation in the design, planning and execution of beneficial projects or programmes.

3.1 INDIGENISATION OF SOCIAL WORK PRACTICE

Indigenisation is a crucial step in the process of reconciliation and decolonisation. It acknowledges past injustices, challenges colonial narratives and allows for indigenous communities to regain control over their own stories and knowledge systems. As prescribed by one of the key informants, indigenisation of social work practice in Nigeria should entail the use of "appropriate theories and practice methods including socio-cultural values, norms and philosophies".

Social work practice and training should take into account, the environmental, cultural and ideological variability of a people. "It is necessary that indigenisation should focus on skills, outlook, philosophies, theories and models that are local in content", quoting a participant in one of the FDGs. In other words, social work practitioners must start from within and then go on to determine the problems and their solutions, resources and skills available, processes and procedures to use and what help may be required or borrowed from outsiders. Accordingly, social work knowledge and practice must emerge from "local initiatives which should then sustain it". It also follows that the rightful basis of social work training must

be knowledge from practice. There is a need to develop indigenous theories that will assist social workers in providing the kind of services and support systems that are derived from their client's values, beliefs and culture. That is, social work practitioners and their clients need to modify and develop conceptual frameworks and methodologies rooted in their socio-cultural practice contexts.

3.2 GENDER AND SOCIAL INCLUSION: PROMOTING EQUITY AND DIVERSITY

Gender and social inclusion emerged as key considerations in the Focused Group Discussions (FDGs) on decolonisation and antiracism. Participants emphasised the importance of ensuring that marginalised groups, including women and persons with disabilities and other vulnerable groups, are actively engaged in decision-making processes and can derive benefits from development initiatives. "As any discourse or planning that is social or political must ensure inclusivity," noted one participant, highlighting the imperative of promoting equity and diversity in all aspects of development programming, "so should the outcomes be spread over all segments in the society". However, specific strategies for promoting inclusivity should be extensively debated, integrated into work practice and implemented continuously to build a robustly decolonial social work culture.

3.2 Economic and Social Benefits of Decolonisation

Decolonial principles can bring about a wave of economic and social benefits for improving the well-being of communities and indigenous peoples. Decolonisation in social work challenges the dominance of Western knowledge and practices in the profession. It promotes the incorporation of indigenous knowledge systems and empowers marginalised persons or communities or groups. This shift can lead to several economic and social benefits:

3.3.1 Economic Empowerment

Decolonisation encourages the use of local resources and expertise. This can lead to the development of culturally appropriate and sustainable social services. It can also empower local communities by creating jobs and fostering entrepreneurship in the broader social service sector.

3.3.2 Social Justice

Decolonisation dismantles power imbalances and promotes self-determination for marginalised communities or groups. Social work professionals who practice from a decolonial framework are better equipped to address the root causes of social problems and promote social justice.

3.3.3 Culturally Competent Services

Decoloniality emphasises the importance of understanding and respecting diverse cultures. Social work professionals, who are aware and conscious of colonial legacies, can provide more effective and culturally competent services to clients and partners.

3.3.4 Empowerment of Indigenous Knowledge

Decoloniality recognises the value of indigenous knowledge systems in social work practice. This can lead to more holistic and effective interventions that address the unique needs of indigenous communities.

3.4 Risks of Inaction

A multi-ethnic society like Nigeria with a multi-dimensional social matrix cannot afford to neglect decolonial principles in development work practice as this may lead to several risk factors including:

3.4.1 Perpetuating Power Imbalances and Inequalities

Traditional development approaches often reinforce existing power structures, with Western-oriented partners or grant-making institutions dictating solutions to Nigerian-based organisations. In essence, colonial-era social work models may not address the specific needs of Nigerian communities. This can hinder genuine progress, perpetuate social inequalities and marginalise vulnerable populations.

3.4.2 Unsustainable Solutions

Development initiatives that ignore local contexts and knowledge systems are more likely to be unsustainable in the long term. They may fail to address the root causes of problems and create new dependencies.

3.4.3 Ineffective Interventions

Social work interventions that are culturally insensitive or do not consider the Nigerian context may be ineffective or harmful. This can lead to a sense of distrust and disengagement from social services. They may overlook the needs and priorities of local communities, leading to resistance and a lack of ownership over development projects.

3.4.4 Marginalisation of Indigenous Knowledge

Ignoring indigenous knowledge systems can lead to the loss of valuable cultural resources and effective traditional expertise. This can hinder the development of culturally appropriate and sustainable social work practices that can holistically address social, economic, and environmental challenges.

3.4.5 Disempowerment of Communities

When social work fails to address the root causes of social problems linked to colonialism, it can disempower communities and hinder their ability to achieve self-determination or where the interventions adequately address the identified social issues.

Module Four: Lessons from Nigeria

Module Objective: Focus on the Nigerian context to illustrate a common understanding of decolonisation and antiracism.

- Nigerian Perspectives: incorporating local voices and experiences
- Impact on Poverty: Examining the direct implications of decolonisation on poverty reduction.
- Connection to Global Movements: understanding Nigeria's role in the broader decolonisation and antiracism movements

4.1: The "Omoluabi" Theory (aka Mutumin Kirki or Agwa)

4.2: Human Factor Approach to Development

4.0 LESSONS FROM NIGERIA

4.1 THE "OMOLUABI" THEORY (AKA MUTUMIN KIRKI ORAGWA)

Omoluabi (Ajadi, 2012) is the Yoruba (Nigeria) theory of the "child of character" which emanates from the orature of "introspection and retrospection". Engaging in reflection and observation of indigenisation and decolonisation of social work practice in Nigeria will contribute to sustainable social and economic development. Besides sound theoretical knowledge, it was suggested during the interviews that "social workers must have a broad range of skills including the abilities to listen actively and communicate clearly and effectively". Social workers must be able to "communicate verbally in at least a couple of the national/regional languages, but also non-verbally through gestures and postures".

The Omoluabi teachings (shown in Table 6) offer a new kind of interrogation that takes root in the pre-colonial past. There are several indigenous processes and practices from the past that offer practical solutions to Africa's pressing contemporary issues. A good example is the Gracaca Tribunal, an indigenous justice system, that was modified in Rwanda for post-genocidal reconciliation as the Western system of criminal justice proved to be insufficient.

Table 6: The Omoluabi Theory

Component	Reflection and Introspection
Knowledge (philosophies, oratures, theories or frameworks)	●Use philosophies, oratures, theories or frameworks of past to shape the future
Pedagogies teaching and learning)	●Reflect backwards to learn to improve skills and practice ●Learn from indigenous teachings and theories ●Use the past to inform the present ●Apply existing literature and oral traditions to new research
Social work (social welfare, social assistance, community work)	●Make progress as a community and leave no one behind ●Consider the importance and contributions of history on poverty
Culture and History	●Place value on history and culture. Family history and community culture are important to understand present situation and aspirations.

Component	Reflection and Introspection
Family, relations and community	●Support others to succeed ●One for all and all for one. More power in the collective. Case of broom stick (igi ìgbálẹ̀) versus bunch of broom (Òṣùṣù ọwọ̀) ●"I am because we are"
Ifá corpus	●Holistic, adaptive and complex collection of 256 verses of oral poetry of divination.
Ìwà	●Collection of values and practices of a people
Òlàjú, Oju Inu, Àmì, Ìwàlẹ̀wà, Eniyan Laso Mi, Àṣẹ and Ire	●Òlàjú – enlightenment, modernisation, development ●Oju Inu – the third eye (seeing things beyond the ordinary) ●Àmì - Sign ●Ìwàlẹ̀wà – Good character is beauty ●Eniyan Laso Mi – strong people support system ●Àṣẹ – representing the power to effect change ●Ire - Goodness

The Omoluabi ethos, anchored on three elemental maxims (Table 7), has been transmitted over generations through art, song, dance, poetry and many non-written traditions (cf: Samkange and Samkange, 1980). Reciprocity is an important feature of the African cultural practice and is justified in how relatives, neighbours and community members support each and one another. Not only is support for others reciprocated at over time but it also confers respect, equitable wealth redistribution and promotes social justice. The social justice framework (Figure 3) for the Omoluabi ethos is rooted in economic progress, social justice, distribution of resources, respect and empowerment and reciprocity and sharing. Similar to the Omoluabi ethos are the concepts of Mutumin Kirki (Hausa), Agwa (Igbo), Ishima Idedoo (Tiv), etc.

Table 7: Adapted Samkange's Omoluabi Maxims

Element	Maxim
Human relations	●In recognition of one's humanity and humanity of others and establishment of respectful and reciprocal human relations. ●Code of behaviour centred on kindness, courtesy, consideration and friendliness in the relationship between people

Element	Maxim
Sanctity of life	●Preservation of human life as an inviolable ethical principle ●Selection of human life far and above wealth and other worldly considerations
People-centred status	●A leader or head owes status or influence to the will of the people ●Social work practitioners or professionals owe their practice to their service beneficiaries or communities or clients.

Figure 3: Social justice framework of the Omoluabi ethos

4.2 HUMAN FACTOR APPROACH TO DEVELOPMENT

A concept developed by Zimbabwean social scientist, Professor Claude Mararike to the effect that to attain development, people must adopt and adapt different strategies appropriate to their circumstances. He postulated that African societies, though independent, cannot develop as expected if they continue to function as clients of development organisations and social institutions which have their inherent economic and political agendas.

Similar thoughts have been posited by Professor Ernest Ugiagbe. Ugiagbe (2021) explains that for social work professionals to make a meaningful impact on social development, "*imported theories and models—of social work and development—require thorough interrogation*". A decolonised model of practice for social work in Nigeria (A Practical Guide, Table 8) not only needs to engage with development policy but also with local cultures and traditions.

Participants from both the KIIs and FDGs appear to agree on the need to understand the myriad of forces impacting local policy and programme development, and the relationship between foreign aid, poverty alleviation, and social development. One of the key interviewees suggests that social work "*is concerned with the social well-being of vulnerable, marginalised, and oppressed groups in the society in light of broader interventions aimed at poverty alleviation and social development*". Another participant from the FGDs posited that social work "favours development models that seek the empowerment and liberation of people", but Gray (2010) concluded that theories of human behaviour and social systems are too narrow if social work truly seeks to promote human rights and social justice. Of necessity, engagement in social policy and political systems is needed given the way neoliberal development programmes foster gross inequalities and perpetuate policies that benefit rich nations in the West at the expense of developing nations in Africa.

Table 8: A Practical Guide to Nigeria-centric Social Work Methodology

Practice Focus	Constituents	Participation and information gathering
People	●Respectful relations ●Role of elders/ancestors ●Collaboration/community-centred ●Beneficiaries' perspectives ●Community staff or professionals	**Elders:** Focus group discussions following structure of Traditional Council meetings, hearing from the elders, deciding on projects, arranging meetings, providing guidance, sanctioning participation, making ethics decisions
Place	●Sacred space ●Importance of context ●Local cultural protocols ●Language of communication	
Expectations	●Shared goals/purposes ●Shared benefits ●Managing expectations	**Community representative/worker**: Creative works (songs, stories, dance, plays), interpretation of photographs and videos, local games, meeting schedules and appointments, project support department, or management level status.
Frameworks	●Participation ●Humanity ●Cooperation ●Community and collectivism	
Data production strategies	●Participation ●Humanity ●Cooperation ●Community and collectivism	**Social workers:** State the needs and expectations, informal conversations, interviews, workshop facilitation, meeting planning, co-work reflections, attending
Ethics	●Community-led ●Community values ●Acknowledgement	**NGO:** grant institutional access, sharing resources (knowledge, funding, etc.), project management, validating ideas, endorsement of project ideas and outcomes

Practice Focus	Constituents	Participation and information gathering
Consequences	• Shared learning • Project outcomes • Continued relations • Local empowerment and ownership	**Partners:** Provide adequate funding without conditions or premeditated agenda, give support to ensure safety and security of staff and project, provide imprimatur for project outcome.
Representations	• Capacity and knowledge benefits for the community • Knowledge and skills transfer	**All:** Decide on the language of communication, time frames, scope of representation, etc.

Module Five: Context-specific Differences

Module Objective: Acknowledge and address the unique challenges and opportunities in different contexts.

- Intersectionality in Diverse Settings: Exploring how different contexts shape the decolonisation narrative.
- Regional Variances: Recognising the nuances of antiracism efforts in diverse regions.
- Best Practices: Highlighting successful initiatives that tailored strategies to specific contexts.

5.0 CONTEXT-SPECIFIC DIFFERENCES

5.1 INTERSECTIONALITY OF DECOLONIAL METHODOLOGIES

A decolonised methodology for social practice intervention challenges Eurocentric and general Western methods which otherwise undermine the local knowledge and experiences of the marginalised population groups (Smith, 1999). There are no silver-bullet methods for decolonising work. Some of the methods proposed below (Table 9) have been adapted from other disciplines and contributions from the KIIs and FDGs and can be useful in inculcating a new paradigm of decolonising work ethics for social development practitioners.

Table 9: Practical Methods for Decolonising Social Work Practice

Method of decolonising work	Clarification
Close collaboration with the community should entail collective ownership, collective data analysis, and collective presentation of results	●The community representatives and other individuals should shape and contribute significantly to the design and implementation of the work including title and objectives ●CAN staff/workers and the project beneficiaries in the community should work as an equal team—but the representatives should guide this ●CAN staff/workers should recognise they are learners rather than discoverers or prescribers ●Beneficiaries should be handed ownership of project outcomes—and, for example, receive copies of reports, photographs, recordings, and field notes. ●CAN should include beneficiaries/representatives in acknowledgement of successful projects/work—and seek due approval to publish their names ●CAN staff/workers should be sensitive to adoption or use of unfamiliar tool—e.g. if a community does not use computer software, the practitioners should refrain from this software as well to enable joint work relationship.
Indigenous knowledge is scientific and thus should be granted equal weight to Western scientific insights about communities	●Practitioners often prioritise their scientific insights over Indigenous knowledge. ●But Indigenous knowledge has also evolved over centuries to help communities live sustainably.

Component	Reflection and Introspection
	●This iterative development of knowledge to improve lives can be defined as scientific too. ●This recognition might challenge the assumption of some field officers that Western science is more valid than Indigenous knowledge
Social practice interventions should revolve around establishing trusting, ongoing relationships between outside institutions and Indigenous communities (Datta, 2017)	●Existing institutions, such as NGOs/CSOs, tend to establish strong relationships with Indigenous children and adolescents but eschew the community including elders
Honour Indigenous protocols rather than only institutional protocols (e.g., Lavallée, 2009)	●Outside NGOs/CSOs tend to prioritise institutional protocols, such as the regulations enforced by ethics committees and organisational policies. ●These protocols might attempt to respect Indigenous communities. But, as field staff/workers interact with Indigenous peoples, they will learn about other protocols often imparted orally which they should be amenable to follow ●Therefore, these field staff/workers should recognise that, often, the protocols of their institution might not be adequate for the success of their field work
Non-Indigenous staff should attempt to decolonise themselves—that is, diminish the degree to which they inadvertently perpetuate colonising actions/practice	●Non-Indigenous researchers often inadvertently perpetuate colonisation even if aware of these sensitivities. For example, they may ●unwittingly initiate acts that epitomise or rekindle colonisation; even subtle remarks such as “Let's spend a few minutes discussing…” contradicts some of the features of natural conversation in Indigenous communities; similarly recording a conversation may also represent a colonising force ●impose a Western epistemology—in which they learn many isolated theories, such as critical race theory or participatory action research, and then embrace these theories rigidly as well as evaluate these theories methodically;

Component	Reflection and Introspection
	this approach contrasts with Indigenous ways of knowing what may be more organic in which ideas do not need to cohere as neatly ● Likewise, Indigenous communities do not always embrace binary thinking, such as Western versus non-Western, and can often reconcile conflicting ideologies ● inadvertently appropriate or exploit Indigenous knowledges To override these tendencies, non-Indigenous officers or practitioners should first decolonise themselves; that is, they should ● monitor their behaviour and beliefs—but without centring themselves within their activities ● they should acknowledge and recognise their power and privileges ● they should recognise, question, and even abandon the assumptions that can reinforce disrespect towards work colleagues or Indigenous communities—epitomising humility ● as part of this humility, they should listen more than talk—but still somehow maintain authenticity ● they should enable their colleagues or beneficiary communities to judge which practices are suitable
Non-Indigenous staff/workers should embrace the discomfort that humility can elicit	● When non-Indigenous staff/workers contemplate how their practices might reinforce colonial practices—and embrace humility—they also may feel strong levels of discomfort and uncertainty; they may feel self-conscious as well ● These staff/workers need to embrace, rather than shun, these feelings; if they attempt to resolve these feelings too rapidly, they might inadvertently develop beliefs or opinions that could be harmful, such as the assumption that they are superior ● They need to experience this discomfort while they also feel privileged and honoured to be conversing with beneficiary communities.

Component	Reflection and Introspection
	●Even while maintaining humility and thus selecting their words carefully, they must show authenticity and humanness
Development practice entails action to assist a community of rather than merely box-ticking exercise.	●Non-Indigenous staff/workers often conceptualise output of social interventions as merely reports and grants. ●In contrast, the intervention should be conceptualised as an opportunity for Indigenous peoples to voice their perspectives and attain agency against injustice and oppressions (cf: CAGS and CACS)
Self-preservation and personal development	●Development practitioners might need to learn about other compatible perspectives such as the work of Dr. Marcia McKenzie in critical ethnographic narrative They might need to participate in social justice activities while also investing in reading from a plethora of literature and anecdotes

These methods are not etched in stone: they adapt and change in coevolution with individual and collective efforts of users to shift the conceptualisation of their work environments from objects of handouts to empower people who can question, critique, theorise, communicate and action imbibed knowledge. Figure 4 below summarises a cycle for the methods of decoloniality and antiracism in the work or field environment.

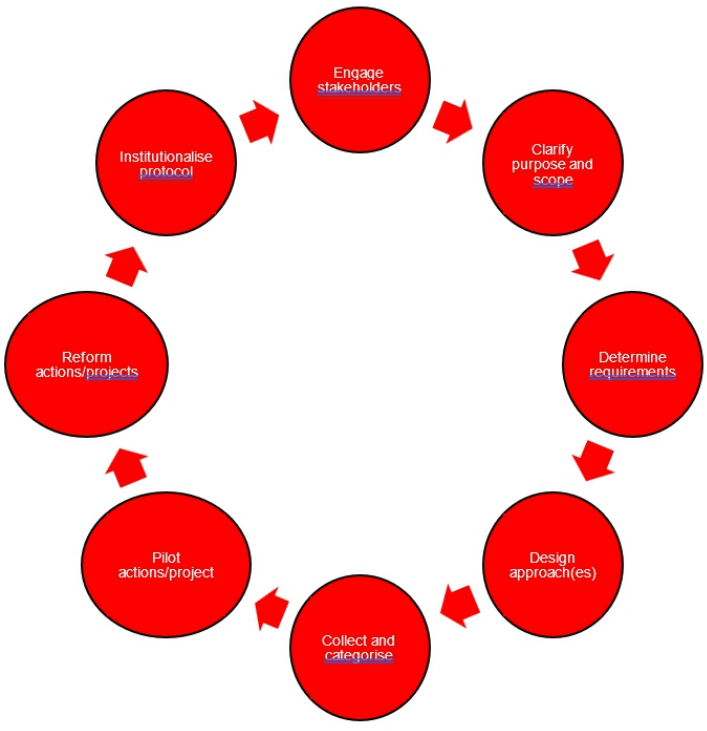

Figure 4: Cycle of Methods of Decoloniality and Antiracism in Social Fieldwork

5.2 OTHER AFRO-CENTRIC DEOLONISATION THEORIES, MODELS AND FRAMEWORKS

Traditional African cultures are collectivist—the philosophy of Ubuntu. Collectivism as a cultural pattern – and value – emphasises the extended family, community, caste, country, and related group identities (Lituchy and Michaud, 2017). Members of collectivist societies carry a sense of obligation to their collective community. Personal satisfaction, self-actualisation, and fulfilment are experienced in reference to their community; accordingly, individuals are able to maintain harmony with the collective (Haj-Yahia and Sadan, 2008). Existence-in-relation defines the African conception of life and reality. For many African people, the group has priority, but without crushing the individual (Chilisa and Ntseane, 2010).

There are several local-grown or customised theories and models adopted for decolonial practice across different regions of Africa. As generated from submissions obtained in the literature review, and from the KII and FDG exercises, the ideas or methods listed in Box 5.1 are coded into safe theories/approaches (green) which are indigenous to African communities, cautionary theories (amber) which are mostly developed from outside of Africa and dangerous or unsafe theories (red) which lack contextual relevance to decoloniality in social work in Nigeria.

BOX 5.1: LIST OF SAFE AND UNSAFE DECOLONISATION THEORIES, MODELS AND FRAMEWORKS FROM OTHER REGIONS

Safe Theories/ Approaches/Frameworks	Safe Only in Context	Unsafe Theories/Approaches
Ubuntu theories Ukuru Theory Colonial Theory Decolonisation/Decolonial Theory/Decoloniality Africa decolonisation theory Indigenisation theory Africa Social Development (ASD) Model United States of Africa theory African Strengths Theory Theory of Grandparents African Assets Theory African Environmental Theory Bottom-up approach Case management framework Jairos Jiri Disability and Rehabilitation Model Thiongo's Theory of African Languages Paulo Freire's Theory of Education and Decolonisation Afrocentrism/Afrocentricity Nkrumaism African feminism Green Belt Movement (GBM) Shaka Zulu Theory of Leadership and Management Mitumba Theory	Systems Theory Social learning Theory with African examples and explanations	Colonial and Neo-Colonial Theory Assimilation Theory Dependence Theory Psychoanalysis or Psychodynamic Theory Gestalt Theory Humanistic Theory Body Mapping Approach Modernisation Theory Darwinism Theory Biestek's Principles of Casework Positivism Trauma Theory Individualism Western Feminism Françafrique Mzungun Misconception of Ubuntu

Module Six: Strategies for INGOs and Faith-based NGOs

Module Objective: Guide international and faith-based organisations in their decolonisation and antiracism efforts

- Internal Reflection: Assessing the role of Christian Aid in colonial and racist systems
- Implementing Change: identifying practical steps for INGOs and faith-based NGOs to foster decolonisation
- Collaboration with Partners: Building equitable partnerships with local organisations.

6.1: Manifesto of Decolonisation and antiracism

6.2: Diversity, Equity and Inclusivity (DEI) in Social Practice

6.3: Stages of Decolonisation

6.4: Strengths of Decolonisation

6.5: Decoloniality of Social Developmental Work Model

6.0 STRATEGIES FOR INGOS AND FAITH-BASED NGOS

Methodology is important to social work practice and intervention since it frames the subject being tackled, determines the set of instruments and methods to be employed, shapes the analysis, and defines the goal (Tuhiwai-Smith, 2012). Matsinhe (2007) argues that "methodology legitimates and delegitimates, validates and invalidates, approves and disapproves, passes and fails, claims to knowledge and knowledge production. Methodology is the exercise of power to include and exclude, that is, the erection of boundaries and gatekeeping".

Indigenous experience tends to be cluttered with virtualities hence INGOs/NGOs require the development of culture-specific knowledge and practice—developing local, empirically based awareness that provides culturally appropriate solutions to particular contexts. It shall not be taken as an attempt to 'internationalise' and/or 'standardise' or to replicate Western theories, concepts, and methods. The development of indigenous knowledge and practice can naturally occur – as a process of decentering colonial discourse and power structures through tactics that can be resistant or confrontational. The discourse should focus on cultural relevance rather than on adapting imported ideas to fit local needs. Indigenisation must be viewed against the historical processes of globalisation and colonisation. Thus, it is important to move to 'authentication', an appropriate approach that requires accessing values and practices that are culturally genuine, seeking direction from the cultural and spiritual roots, and distancing from Western social work theory and practice (Gray et al., 2008)..

6.1 MANIFESTO OF DECOLONISATION AND ANTIRACISM

To decolonise social practice, it is necessary to transform its focus from the promotion of individual happiness to the cultivation of collective well-being, from a concern with the instinct to the promotion of human needs, from prescriptions for adjustment to affordances for empowerment, from the treatment of passive victims to creation of self-determining actors, and from globalising, top-down approaches to context-sensitive, bottom-up approaches. Through these conscious efforts, the social work practitioner can attain the goal of a humane and just social order.

6.2 DIVERSITY, EQUITY AND INCLUSIVITY (DEI) IN SOCIAL PRACTICE

Diversity is good for equitable and inclusive social practice. As contributed during the FGDs, *"when an organisation knows how to truly embrace value and make use of diversity in its leadership and workforce, it gets better ideas, questions assumptions, identifies blind spots, develops new approaches and creates better solutions"*. Table 10 below respectively outlines the levels and benefits of diversity in social practice.

Table 10: Levels and models of diversity in social work practice

Level of DEI	Clarification
Cross-functional representation	●If your team includes only one kind of profession or function representation (e.g. engineers, doctors, lawyers etc.), then you know there is a problem. A multidisciplinary or multi-professional team is always more functional.
Racial and gender diversity	●The team always has to look towards balancing racial and gender representation or diversity.
Educational background	●Does everyone come from one or two schools? Has anyone worked their way up the ladder through a community institution or other means?
Work experience	●This is always an issue in large organisations that have very structured career streams.
Location/background	●Did all team members grow up in similar environments despite coming from across the country? Different groups from diverse geographical areas are important, even if everyone is from the same country.

Figure 5: Ways to promote Diversity, Equity and Inclusion in Social Work Organisation

6.3 STAGES OF DECOLONISATION

Decolonisation is a process that involves the coloniser and the colonised and it can be measured in stages as shown in the Table 11 below.

TABLE 11: PHASES OF DECOLONISATION

Phases of Decolonisation	What this Means
Phase I – Rediscovery and Recovery	• Still at the level of colonisation • Elevation of form over substance • Rediscovery of history and recovery of culture, language, identity etc.
Phase II – Mourning	• There is no genuineness to decolonise. Colonial practices are maintained in disguise • Expression of anger against symbols of colonisation • Awfulisation of victimhood
Phase III – Dreaming	• There is potential to decolonise (in between) • Panorama of possibilities formed from imaginations, debates, (re)evaluation, consultations and aspiration • Visioning and futurism
Phase III – DreamingPhase IV – Commitment	•Decolonisation has happened. Release from colonial patriotism •Moving in desired direction. Weighing voices rather than counting votes •Indigenous or original does not mean going back to the colonisation era •Formalisation of process as a pro forma expression of will
Phase V – Action	•Continuous proactive steps of reasoning and/or resistance Full decolonisation has been achieved

6.4 STRENGTHS OF DECOLONISATION

This framework can be used to measure decolonisation at any level: continental, country, institutional, community or individual. It can also be used to measure decolonisation by sector – economic, political, social, cultural, religious and other. In social work, it is used to measure how these have been decolonised – processes, resources, data, staff, methods, fieldwork, international work, recruitment of staff/workers (is there a preference for foreign-trained staff), language (how much do you value local languages at work or in literature) and research. The strengths of decolonisation vary, it exists on a continuum and it can be measured as follows:

Strength level	What this means?
1	●Doing nothing to decolonise (i.e. maintaining the status quo
2	●Colonist-led decolonisation, focusing on interests of the coloniser
3	●Hesitation: Slow, negotiation approach to decolonise
4	●Radical means use to decolonise
5	●Forceful means used to decolonise

6.5 DECOLONIALITY OF SOCIAL DEVELOPMENTAL WORK MODEL

Social development is about dealing with social problems at the macro level—social policies, social structures and social institutions. Social work is often practised at the micro- to meso-levels, that is the individual, family and community levels. Developmental social work involves both social and economic development. Developmental strategies can be applied when doing work with individuals, groups, families, communities and society at large. In actual fact, the developmental approach cuts across all methods of social work. At times, it is referred to as socio-economic development. Characteristics and intentions of the decolonial theory to developmental social work approach are:

1. Improving poor people's productive capacity to address poverty
2. Ensuring access to means of production, particularly land and landed resources
3. Focusing on maximising people's form of production e.g. farming, mining, fishing, trading, processing and others
4. Creating and supporting policies that support people to realise their full potential
5. Focusing at both micro or local (families, villages and communities) and macro or large-scale (district, council, state and national) levels
6. Locking community-level framework or plan into national framework or plan
7. Designing social work curriculum from a social development perspective
8. Providing economically viable social assistance programs e.g. start-up capital, support, public assistance or others
9. Contracting and executing infrastructure development projects
10. Providing adequate funding for rural programs and rural workers
11. Does not look at public assistance as an end, but as a way to ensure that people become socially and economically viable and active
12. De-prioritising casework and group work because they are remedial and palliative (i.e. they perpetuate and maintain social exclusion)
13. Ensuring that economic and social strategies are meant to address poverty and underdevelopment
14. Disagrees with Western modernisation's view that poverty and underdevelopment result from the setup of African communities, lifestyles, cultures and methods
15. Disagrees with the view that economic growth is the answer to poverty. Economic growth with no human face is the facilitator of inequality.

Some roles of development and social work practitioners are:

1. Creating opportunities for economic productivity (e.g. farming, irrigation, mining, fishing, off-farm income-generating projects, self-employment and enterprises)
2. Lobbying and advocacy for social justice
3. Mobilising local savings
4. Improving people's economic productivity skills
5. Community workers mobilise the rural communities to improve infrastructure such as roads, bridges, clinics and schools
6. Assisting communities to develop development projects (proposals, plans, funding and feasibility)
7. Ensuring that the community contribution is valued, pursued and recognised

Module Seven: Intersection of Gender, Decolonisation and Antiracism

Module Objective: Ensure a gender-inclusive approach to decolonisation and antiracism.

- Intersectionality of Gender and Race: understanding the interconnected nature of gender and race.
- Addressing Gender Disparities: Integrating strategies to promote gender equality within decolonisation efforts.
- Amplifying Women's Voices: Recognising and elevating the experiences of women in the decolonisation discourse.

7.1: Gender and Social Inclusion in Decolonisation and Antiracism

7.2: Economic and Social Benefits of Decolonisation

7.0 INTERSECTION OF GENDER, DECOLONISATION AND ANTIRACISM

Decolonisation cannot be divorced from the complex web of intersecting identities, including race, gender, ethnicity, and socio-economic status. Recognising these intersections is paramount for crafting policies and interventions that address the unique challenges faced by different groups. Although gender disparities have been highlighted in social and development discourses, various concerns remain. Notably, gender gaps continue to exist in poverty, education, employment, etc.

Western concepts of race intersect in complex ways with the concepts of gender. Gender is not only of the roles of women and how those roles are constituted but also of the roles of men and of the relations between men and women. Ideas about gender difference and what that means for a society can similarly be traced back to the fragmented artefacts and representations of Western culture and to different and differentiated traditions of knowledge. The desired and undesired qualities of women for example, as mothers, daughters and wives, were inscribed in the texts of the Greeks and Romans, sculptured, painted and woven into medieval wall hangings, and performed through oral poetry.

Different historical ideas about men and women were enacted through social institutions such as marriage, family life, the class system and ecclesiastic orders. These institutions were underpinned by economic systems, and notions of property and wealth, and were increasingly legitimated in the West through Judeo-Christian beliefs. Economic changes from feudal to capitalist modes of production influenced the construction of the family and the relations of women and men in Western societies. Gender distinctions and hierarchies are also deeply encoded in Western languages. It is impossible to speak without using this language, and, more significantly for indigenous peoples, it is impossible to translate or interpret our societies into English, French or Spanish, for example, without making gendered distinctions.

Decolonisation efforts are intricately linked to struggles for equality and justice concerning race, gender, and other identities. The decolonial theory of gender inclusion recognises efforts to reclaim indigenous knowledge systems, revitalise cultural practices, and challenge Eurocentric notions of identity to achieve social justice that seeks to address intersecting forms of oppression based on race, gender, sexuality, class, and other identities. Furthermore, decolonisation involves recognising the agency and self-determination of marginalised communities in shaping their futures. This includes amplifying diverse voices within these communities and centring their experiences in discussions about identity and liberation.

7.2 GENDER AND SOCIAL INCLUSION IN DECOLONISATION AND ANTIRACISM

For this study, the working operationalisation of 'gender' goes beyond the binary, recognising both the full spectrum of gender identities and the structural manifestations of gender as a construct that operates at individual, institutional and systemic levels, resulting in inequities. Maria Lugones (2016) outlines a 'coloniality of gender' which positions gender as a colonial construct introduced as part of broader efforts to categorise and control colonised peoples. Crucially, she points out that 'colonialism did not impose precolonial, European gender arrangements on the colonised'; rather, a new system that took into account both gender and race was created, one which privileged European men for both their gender and race, European women for their race, colonised men for their gender and colonised women for neither. Put simply, Lugones tells us that as a direct consequence of colonisation, new gender hierarchies, differentials and relations were forced on colonised societies, where they then intersected with constructions of race to produce power dynamics and inequities that remain alive and well today.

To ensure gender and social inclusion in decolonisation and antiracism efforts, the following may be put in place:

Table 13: Ways of gender and social inclusion in decolonisation and antiracism

Intersectional Approaches	Inclusive Policies	Engage Diverse Voices	Invest in Capacity Building	Monitor and Evaluate Inclusively
Adopt intersectional approaches that recognise the overlapping nature of identities. Address the unique challenges faced by individuals at the intersections of race, gender, and other social identities.	Develop and implement policies that prioritise gender and social inclusion. Ensure that marginalised groups have equal access to resources, opportunities, and decision-making processes.	Actively engage diverse voices in decision-making processes. Create spaces for marginalised individuals to contribute to the design, implementation, and evaluation of initiatives	Invest in capacity building for marginalised communities, particularly focusing on education, skills development, and empowerment initiatives.	Design monitoring and evaluation frameworks that assess the impact of initiatives on gender and social inclusion. Regularly review and adapt strategies to address emerging challenges and ensure continuous improvement

7.2 ECONOMIC AND SOCIAL BENEFITS OF DECOLONISATION

Making a compelling case for equity is integral to garnering support for decolonisation efforts. By dismantling discriminatory structures and fostering inclusivity, decolonisation can unleash the full potential of a nation's human capital. Equity in the context of decolonisation extends beyond wealth distribution; it encompasses access to education, healthcare, and opportunities for personal and professional development.

Additionally crucial is the integration of a decolonial gender analysis in approaches to decolonise social work practices, projects and programmes, acknowledging and confronting the multiheaded dimensions of coloniality in totality to avert the risk of allowing some forms of inequity to flourish unchecked while confronting others. This requires the recognition of the inextricable linkages between historical colonial constructs and contemporary gender inequalities and the use of intersectional feminist principles to interrogate and challenge power imbalances rooted in the coloniality of gender. Advisedly, practitioners shall avoid using constructs of gender that are colonial in origin as the analytical starting point. Failure to do so would not only risk perpetuating a limited and limiting understanding of gender but also serve as ammunition for those who seek to deride and dismiss all efforts towards gender equality as a vehicle to impose 'Western ideals' on the rest of the world. At the same time, social work practitioners must resist the urge to present a simplistic view which demonises all Western methodologies while reifying non-Western ways of knowing unquestioningly. Finally, it is crucial to remember that gender and decoloniality are just two of the many lenses that individuals and institutions are attempting to integrate, and this process must be carefully navigated to avoid 'lens fatigue'.

Box 7.1: Economic Benefits of Decolonisation

Increased self-sufficiency and economic growth: Decolonisation allowed colonised territories to develop their economies, leading to increased self-sufficiency and economic growth. As countries gained independence, they could invest in their resources and industries, leading to job creation and economic diversification.

Reduction in exploitation and resource drain: Colonised territories often experienced exploitation of their resources and labour by the colonising powers. Decolonisation eliminated this exploitation, allowing the newly independent countries to retain the economic benefits of their resources and invest in their development.

Increased trade and investment opportunities: Decolonisation created a more level playing field for trade and investment opportunities. Previously, colonised territories were limited in their trade options, often relying on their colonising powers. Independence allowed them to develop new trade partnerships and attract foreign investment, further stimulating economic growth.

Box 7.2: Social Benefits of Decolonisation

Enhanced cultural identity and pride: Decolonisation allowed colonised territories to rediscover and redefine their cultural identities, free from the influence of the colonising powers. This enhanced cultural pride led to a renewed sense of national identity and unity, which in turn fostered social cohesion and stability.

Improved access to education and healthcare: Decolonisation often led to increased investment in education and healthcare infrastructure in the newly independent countries. This allowed for broader access to these essential services, which in turn improved the overall quality of life and social well-being of the population.

Increased political participation and representation: Decolonisation resulted in the establishment of democratic governments in the newly independent countries, providing greater political participation and representation for the local population. This allowed for the expression of diverse perspectives and interests, which contributed to more inclusive and responsive governance.

Drawing on these analyses, it is suggested for broader social justice movements to more explicitly integrate a decolonial gender analysis in applications of intersectional feminist approaches which identify, examine and challenge the roots of power asymmetries. Decolonial thinking draws clear lines between the past and the present, allowing those who incorporate it to treat not only the symptoms of contemporary power asymmetries but to confront the historical causes which remain embedded in systems and structures. These systems and structures work in tandem to ensure the continued exploitation and oppression of various communities and populations, necessitating initiatives and movements for justice and equality to also work together in confronting the many faces and forms of power. Social workers should explore working in a coalition of movements to address the shared colonial roots of racism, sexism, classism, ableism and other markers of marginalisation, breaking free from the yoke of shared oppression to find shared strength instead.

Box 7.3: Recommendations for proactive gender inclusion in social work

1.Movements advocating for the decolonisation of social work must integrate a gender lens and feminist perspectives into their analyses and actions if the aim is to uncover and dislodge the myriad manifestations of colonial influences on their practice. Failing to do so will limit movements to partial and temporary success.

2.Opportunities for alliances must be identified and acted on. Power imbalances lie at the heart of all inequities; work with and not against each other to confront the primary causes of shared struggles. Absence of allyship leaves space for mistrust and rivalry to fester at a time of increasingly limited resources for justice-centred movements.

3.Answers to coloniality must not be neocolonial in design and implementation. Both within social work and among allied movements, it should be ensured that the voices of the oppressed shape the agendas, approaches and actions. In short, it should bed ensure that decolonising movements are not themselves colonised or sanitised.

The manifestations of power asymmetries and other ongoing impacts of coloniality are not exclusive to social work, providing an opportunity for social work actors intent on effecting change to learn from and share with other sectors. Thus, it is emphasised to proactively promote the integration of a gender analysis and feminist perspective into decolonial discourses, prioritise collective actions and alliances both within and beyond social work spaces, and to constantly encourage a process of reflexivity to avoid perpetuating same practice that is sought to be dismantled.

Module Eight: Reflecting on Faith and Decolonisation

Module Objective: Explore the historical position of faith organisations in the context of colonisation and current efforts to decolonise.

- Theoretical Perspectives: Examining how religious teachings intersect with decolonisation principles.
- Church's Role: Analysing the historical role of the church in colonisation and its responsibility in current decolonisation efforts. .
- Interfaith Collaborations: Promoting dialogue and collaboration between faith organisations to advance decolonisation.

8.0 REFLECTING ON FAITH AND DECOLONISATION

Despite the secular dominance of development spaces, faith actors are integral actors in development and humanitarian actions. Where faith actors are part of development debates and approaches, the most local faith voices have been marginalised. Whereas local faith actors tend to be deeply rooted in their communities and stand at the forefront of developing, advocating for, and practising more fair, equitable and locally-led approaches to their work – even if they do not necessarily refer to this work as 'decolonisation'.

The majority of Nigerians identify with a faith—Christianity, Islam or Traditional beliefs. The role of faith is often particularly strong in Nigeria. In many contexts, local capacities, social capital, leadership, expertise, networks and service provision are faith-based. Ignoring the contribution of faith and spirituality in development and humanitarian action devalues pivotal dimensions of people's lived experiences and diminishes their sources of power, legitimacy, accountability and resilience. An inability to speak authentically as faith actors contributes to the erasure of non-white cultures and non-Western faiths.

In the process of engagement, it is important to challenge the concept of the religion used in social work. Different expressions of the same faith in various contexts or engagement with forms of cultural and social life do not fit current definitions of what counts as 'religion' (e.g. indigenous or traditional 'religions'). Social work practitioners are to be aware that the nexus between religion, development and decolonisation tends to look very different from one context to another depending on the positionality of the people they engage with.

8.1 RETHINKING THE SECULAR-RELIGION BINARY

Decolonising development also requires rethinking the binary between the religious and the secular. Although there are multiple types of secularities or secularisation, most do not imply irreligiosity. Secularity is a construction of “religious neutrality” not "anti-religious" since many activities in religious bodies are secular. The logic of the contemporary secular development project is its marginalisation of religion, which can be traced back to the European Enlightenment of the 17th and 18th centuries. Secularisation is certainly a strong element of the European experience, whereby religion has become increasingly divorced from other areas of life, diminishing in significance in terms of how people make sense of the world and the power of its institutions over people's lives.

owever, for many communities in Nigeria such a separation of the religious from the secular is much less strongly felt. The assumption that development will result in secularisation and that therefore religion is not a relevant factor for modern, enlightened societies is another feature of the colonial development experience that fails to account for the ongoing relevance of religious beliefs in people's lives.

In part, decolonising social work practice should look broadly at “faith” rather than “religion” in defining both personal beliefs and organised religion. It should also be stressed that 'faith' as a terminology of decoloniality should carry a universal perspective of the entirety of people's beliefs, spirituality and organised practices. Part of the argument about engaging with faith actors in development has often been about decolonisation in the sense of recognising alternative epistemologies reflected in religious traditions alongside the liberal secular tradition.

8.2 FAITH, DECOLONISATION AND ANTI-RACISM

The right to freedom of belief and religion often involves the question of who decides what constitutes "religious" and who benefits from this process. A clear, universal definition of religion may be impossible. This makes it difficult in law, policy or social practice to engage fulsomely with religion. The definition and application of religion in policy practice usually reflect the assumptions and interests of those defining it. Theories and definitions developed during the colonial period did not dispassionately describe the “objective reality,” but rather reflected and reinforced the assumptions of colonising powers. The idea of “religion” as something that can be identified and separated from other realms of human activity is intrinsically linked to colonial era histories and cultures (Joram, 2020).

In some cases, indigenous faith traditions were actively suppressed, and their practitioners were persecuted. At the same time, colonial powers often sought to control and regulate faith organisations from their home countries, imposing their doctrines and practices on these institutions (Okonkwo, 2018). This led to a loss of autonomy and independence for many faith organisations, as they were forced to conform to the religious and political agendas of their colonial masters. The modern understanding of religion is contingent on context and cannot easily be translated into different cultural, political, economic, and historical circumstances.

Meanwhile, faith organisations, such as the Catholic Church, the Church of England, and the Dutch Reformed Church, played a significant role in the colonisation process. These institutions were often closely tied to colonial powers, providing religious, moral, and social guidance to settlers and indigenous populations alike. For instance, the Church of England and the Dutch Reformed Church were central to the colonisation of various territories in Africa, Asia, and the Pacific. These faith organisations not only supported the expansion of colonial powers but also provided a moral framework for the colonisers, justifying their actions as part of a larger civilising mission (Thiong'o, 1968).

Therefore, colonisation had a profound impact on faith associations as well. The process of colonisation frequently led to the erosion of the authority and influence of indigenous faith traditions, as colonial powers sought to replace these with their religious systems. In some cases, indigenous faith traditions were laboriously suppressed, and their interpreters were bedevilled. At the same time, colonial powers frequently sought to control and regulate faith associations from their home countries, assessing their doctrines and practices in these institutions (Okonkwo, 2018). This led to a loss of autonomy and independence for numerous faith associations, as they were forced to conform to the religious and political dockets of their social masters.

The process of colonisation often led to the erosion of the authority and influence of indigenous faith traditions, as colonial powers sought to replace these with their religious systems. Be that as it may, there has been a growing mindfulness of the need to address the heritage of colonisation and its impact on faith organisations in recent times. Box 8.1 proposes some actions taken from recent actions of global religious bodies to decolonise their institutions and atone for some of their past misdeeds.

BOX 8.1: ACTIONS TO DECOLONISE FAITH-BASED INSTITUTIONS

1.Recognising and acknowledging the historical role of faith organisations in colonisation: Many faith organisations have begun to acknowledge their historical involvement in colonisation and have sought to apologise for the harm caused. This recognition is an important step in the process of decolonisation, as it allows for a more honest and open dialogue about the past.

2.Supporting the revitalisation of indigenous faith traditions: Many faith organisations have made efforts to support the preservation and revitalisation of indigenous faith traditions that were suppressed during the colonisation process. This can involve providing resources, training, and support for indigenous religious leaders and communities.

3.Encouraging dialogue and cooperation between different faith traditions: Decolonisation efforts often involve fostering greater understanding and cooperation between different faith traditions, recognising that each has its unique insights and perspectives to offer. This can help to break down barriers and promote greater tolerance and respect for diversity. This can involve supporting grassroots enterprise, championing policy change, and working in solidarity with marginalised communities.

4.Promoting social justice and advocacy: Many faith organisations are now focusing on social justice issues, such as poverty, inequality, and environmental sustainability, as a way to address the ongoing effects of colonisation. This can involve supporting grassroots initiatives, advocating for policy change, and working in solidarity with marginalised communities.

8.3 THEOLOGICAL PERSPECTIVES: THE INTERSECTION OF RELIGIOUS TEACHINGS AND DECOLONISATION PRINCIPLES

According to Dr. Chidozie Okoro, a professor of philosophy at the Faculty of Arts, University of Lagos, a certain Mr. Moukouani Muikwani Bukoko, born in the Congo in 1915 exposed a letter from King Leopold II of Belgium. Mr. Bukoko had bought a second-hand bible from a Belgian priest who forgot the missive in the Bible. King Leopold's letter (reproduced in Box 8.2) shows the real intention of the Christian missionary journey in Africa and advises a cautionary adoption of its doctrines.

Eze (2018) argues that religious teachings and decolonisation principles intersect in complex and multifaceted ways, reflecting the diverse perspectives and experiences of different religious traditions and indigenous communities. This intersection raises important questions about power, authority, identity, and justice, as well as the role of religion in addressing historical injustices and supporting efforts towards decolonisation. In addition to this, it is germane to note that religious traditions offer diverse resources for engaging with decolonisation efforts, including ethical frameworks, spiritual practices, and calls for reconciliation (Table 12). At the same time, this intersection raises critical questions about complicity with colonialism, tensions within religious communities, and the need for genuine dialogue across diverse perspectives.

BOX 8.2: LETTER FROM KING LEOPOLD II OF BELGIUM TO COLONIAL MISSIONARIES, 1883

Reverends, Fathers and Dear Compatriots: The task that is given to fulfill is very delicate and requires much tact. You will go certainly to evangelise, but your evangelisation must inspire above all Belgium interests. Your principal objective in our mission in the Congo is never to teach the niggers to know God, this they know already. They speak and submit to a Mungu, one Nzambi, one Nzakomba, and what else I don't know. They know that to kill, to sleep with someone else's wife, to lie and to insult is bad. Have courage to admit it; you are not going to teach them what they know already. Your essential role is to facilitate the task of administrators and industrials, which means you will go to interpret the gospel in the way it will be the best to protect your interests in that part of the world. For these things, you have to keep watch on disinteresting our savages from the richness that is plenty [in their underground. To avoid that, they get interested in it, and make you murderous] competition and dream one day to overthrow you.

Your knowledge of the gospel will allow you to find texts ordering, and encouraging your followers to love poverty, like "Happier are the poor because they will inherit the heaven" and, "It's very difficult for the rich to enter the kingdom of God." You have to detach from them and make them disrespect everything which gives courage to affront us. I make reference to their Mystic System and their war fetish – warfare protection – which they pretend not to want to abandon, and you must do everything in your power to make it disappear.

Your action will be directed essentially to the younger ones, for they won't revolt when the recommendation of the priest is contradictory to their parent's teachings. The children have to learn to obey what the missionary recommends, who is the father of their soul. You must singularly insist on their total submission and obedience, avoid developing the spirit in the schools, teach students to read and not to reason. There, dear patriots, are some of the principles that you must apply. You will find many other books, which will be given to you at the end of this conference. Evangelise the niggers so that they stay forever in submission to the white colonialists, so they never revolt against the restraints they are undergoing. Recite every day – "Happy are those who are weeping because the kingdom of God is for them."

Convert always the blacks by using the whip. Keep their women in nine months of submission to work freely for us. Force them to pay you in sign of recognition-goats, chicken or eggs-every time you visit their villages. And make sure that niggers never become rich. Sing every day that it's impossible for the rich to enter heaven. Make them pay tax each week at Sunday mass. Use the money supposed for the poor, to build flourishing business centres. Institute a confessional system, which allows you to be good detectives denouncing any black that has a different consciousness contrary to that of the decision-maker. Teach the niggers to forget their heroes and to adore only ours. Never present a chair to a black that comes to visit you. Don't give him more than one cigarette. Never invite him for dinner even if he gives you a chicken every time you arrive at his house.

Source: *Above letter is courtesy of Dr. Vera Nobles and Dr. Chiedozie Okoro and can be found at http://allafrica.com/stories/200510060035.html*

Table 14: Intersection Of Religious Teachings And Decolonisation Principles

Theological Perspective	Decolonisation principles
Recognition of Inherent Dignity	• Teachings provide ethical frameworks and moral guidance informing perspectives on decolonisation. • Many religious teachings emphasise the inherent dignity of every individual as they are created in the image of the divine. • Many religious traditions emphasise principles of justice, compassion, and solidarity. • These teachings serve as the theological foundation for decolonisation efforts, advocating for the acknowledgement and restoration of the dignity that colonialism often stripped away. Religious communities can draw on these teachings to promote the equal value and worth of all people, fostering an environment that rejects the hierarchies imposed by colonial powers. • For example, Christian teachings about love for one's neighbour and the pursuit of justice resonate with the goals of decolonisation, particularly in addressing historical injustices and advocating for the rights of marginalised communities.

Theological Perspective	Decolonisation principles
Recognition of Inherent Dignity	●Islamic teachings on social justice and equality can intersect with decolonisation principles by challenging systems of oppression and advocating for the redistribution of wealth and empowerment of marginalised groups. ●Islamic teachings on social justice and equality can intersect with decolonisation principles by challenging systems of oppression and advocating for the redistribution of wealth and empowerment of marginalised groups.
Stewardship and Respect for Creation	●Many indigenous spiritualities are deeply intertwined with decolonisation principles, as they reflect holistic worldviews that encompass relationships with the land, ancestors, and community. ●These spiritualities emphasise interconnectedness, stewardship of the environment, and collective well-being, aligning with decolonisation goals that seek to challenge exploitative relationships with the land and promote sustainable ways of living. ●Indigenous spiritual leaders play crucial roles in articulating decolonisation from a spiritual perspective, advocating for the recognition of indigenous rights and the revitalisation of traditional knowledge systems.
Principles of Justice and Liberation	●Many religious doctrines contain principles of justice, compassion, and liberation. These teachings can be instrumental in framing decolonisation as a quest for justice and liberation from oppressive structures. ●Religious communities can draw on the principles to promote economic justice, social equity, and the dismantling of systems that perpetuate colonial legacies. ●The concept of liberation, deeply rooted in many theological traditions, aligns with the aspirations of decolonial principles seeking freedom from historical injustices.

Theological Perspective	Decolonisation principles
Liberation Theology and Activism	● In response to historical complicity, many churches have embraced Liberation Theology—a movement that advocates for social justice, equality, and the liberation of oppressed communities. ● Churches can actively engage in decolonisation efforts by promoting Liberation Theology principles. This includes advocating for land rights, economic justice, and political empowerment, aligning their teachings with the struggles of marginalised groups. ● Through pastoral activism and mobilisation of their congregations, churches can contribute to dismantling oppressive structures inherited from the colonial era.
Empowering Local Leadership	● Religious institutions play a crucial role in empowering local leadership for effective decolonisation. This involves recognising and amplifying the voices of indigenous leaders within the church/mosque hierarchy and promoting autonomy in decision-making. ● By devolving power to local communities and fostering leadership that reflects the diversity of congregations, religious bodies can contribute to the dismantling of colonial legacies. ● Empowering local leadership also entails supporting initiatives that address economic disparities, preserve cultural heritage, and promote sustainable development within the community.

8.4 INTERFAITH COLLABORATION: PROMOTING DIALOGUE AND COLLABORATION BETWEEN FAITH-BASED ORGANISATIONS TO ADVANCE DECOLONIALITY

A broader and more rounded interfaith engagement should go beyond mere Christian-Muslim interactions or collaboration. Other religious bodies, especially traditional faiths shall be integrated into the collaborative efforts and actions at decoloniality. Interfaith collaboration, when grounded in shared values and a commitment to justice, can be a potent force in advancing decolonisation efforts, fostering understanding, and promoting positive social change.

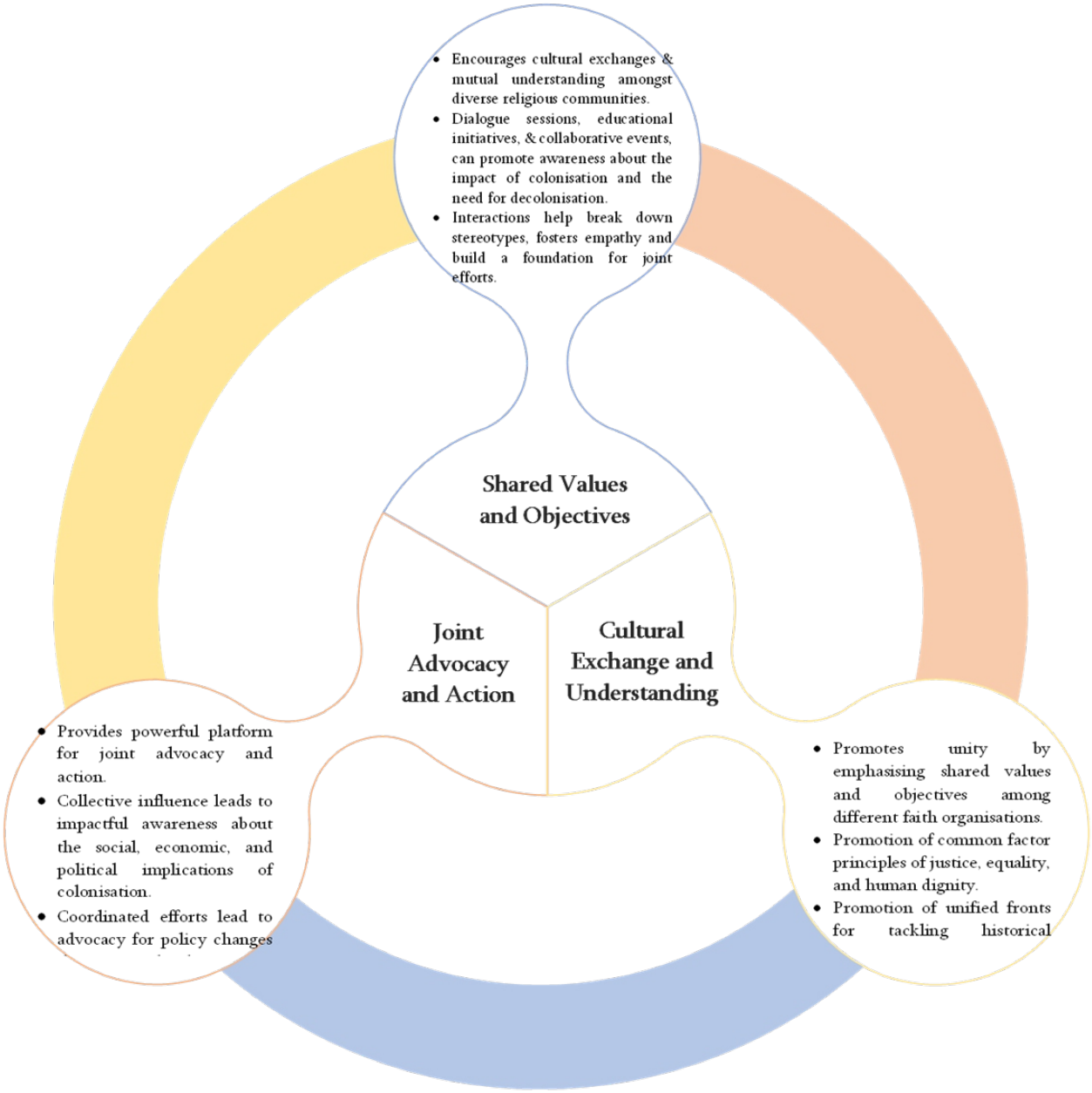

FIGURE 6: ELEMENT AND OUTCOMES FOR PROMOTING INTERFAITH COLLABORATION IN DECOLONIAL PRACTICE

Module Nine: Review and Action Planning

Module Objective: Facilitate a reflective process and guide participants in developing action plans.

- Curriculum Review: Summarising key learnings and insights.
- Action Planning: Encouraging participants to identify concrete steps for integrating decolonisation and antiracism principles into their work.
- Commitment to Change: Fostering a sense of responsibility and commitment to ongoing learning and action.

9.1: Decoloniality is multidimensional

7.2: Economic and Social Benefits of Decolonisation

9.0 REVIEW AND ACTION PLANNING

During the 1700s to 1900s in particular, the Western scientific paradigm evolved to unearth the objective truths or universal laws of nature—principles or assumptions that characterise or explain the world. To unearth these truths or laws of nature, scientists developed techniques that were designed to eradicate misconceptions and biases. This pursuit thus reinforced two assumptions:

- first, Western scientists assumed the world can be reduced to universal, objective truths (Hughes, 2001)
- second, to arrive at these truths, Western researchers needed to minimise the effects of biases and remain as neutral as possible, unfettered by preferences or preconceptions

These fundamental tenets—the notion of universal truths and eradication of biases—have often served communities well and may not seem especially harmful. Nevertheless, when combined with the imperialism and racism that epitomised Europe during these centuries, these assumptions sometimes culminated in practices that were dreadfully unjust and detrimental towards communities throughout Nigeria and around the globe (Ashcroft et al., 2003).

In monitoring and evaluating development work, as it is in research, it is important to underscore that power dynamics exist, with significant implications for the outcomes of project evaluation. Project evaluators are to acknowledge this reality while also critically assessing the power dynamics at play in the evaluation context. While evaluation is not entirely value-neutral (Emerson, 2020), project evaluators are to consciously ascertain power holders, power relationships, how power is exercised, power sharing opportunities and potential impacts of the power asymmetries on the evaluation process and outcomes. The following table outlines some key implications of the power dynamics while undergoing or undertaking project evaluations.

Table 15: Power Dynamics in Project Evaluation

Tenet of Western canon	Implications of power dynamics	Corrective actions
The assumption of universal truths	• Indigenous perspectives that deviate from Western scientific principles or assumptions are derided and often dismissed	• Evaluators shall acknowledge their biases and reflect on whose interest is served by their work. • Evaluators shall strive to engage in reflexive practice and work to ensure that the evaluation process and outcomes are fair and just.

Tenet of Western canon	Implications of power dynamics	Corrective actions
The belief that evaluators must demonstrate neutrality to preclude biases	●Rather than develop rapport and empathy, indigenous communities were perceived as objects of study—almost like a separate species—and not as people with whom to collaborate ●Because they were perceived as objects of study, they were dehumanised; their human qualities, emotions, and needs were dismissed, compromising their sense of agency and power (Bhola, 2003) ●Power asymmetries can make it difficult to meet diverse stakeholders with conflicting needs/interests and ensure that all voices are heard	●Evaluators shall engage in meaningful stakeholder engagement and relationships ●Identify and address power imbalances and ensure that perspectives of less powerful stakeholders are heard and integrated into the evaluation process and outcomes
Application of universal/standardised design and methodology	●Power disparities can affect the overall design and methodology of the evaluation ●Multinational companies or ultra-wealthy individuals can be more powerful than government (CAGS 2019-2026)	●Evaluators to pre-assess the potential impact of power imbalances on data collection, analysis and reporting. ●Evaluators to adopt and adapt examples from other regions or aspects to deliver innovative and effective monitoring and evaluation tools ●Evaluators to carefully consider the evaluation design and methodology to be fit for purpose, especially for accurate data collection which is reliable and reflective of the contributions of all stakeholders

Power dynamics in international development evaluations have significant implications for evaluation designs and potential outcomes. This power tussle has come to stay. Therefore, evaluators must be conscious of their strands and biases, engage stakeholders in meaningful ways, and carefully consider the design and approach of the evaluation to ensure that it is fair, just, and reflective of all voices. By doing so, it will increase trust, and accountability and ensure that evaluation practices contribute to positive social change and transformation.

9.1 DECOLONIALITY IS MULTIDIMENSIONAL:

Considering that different disciplines have a variety of methodological applications, which are perceived differently in development work, it follows that, aspects such as funding flows, research politics and biases, subtextual agendas, and the perceived demographic, economic and gender power dynamics—are likely to tilt decolonising development practice into multiple layers of actions. There can be no way to marshal an exhaustive recommendation on how to institutionalise decoloniality and antiracism in all forms. A sketch of ideas for actions in this regard is enunciated below:

- Promoting better knowledge of and respect for indigenous cultures and heritage
- Increasing Indigenous peoples' access to economic activities and level of employment
- Adopting policies promoting indigenous women and girls' rights
- Discouraging racist demonstrations and acts that generate xenophobic behaviour and negative sentiments towards, or rejection of, migrants (indigene-settler or farmer-herder tensions, for instance)
- Promoting education on the human rights of nomads and information campaigns on the positive contribution of nomads to the host societies and the vulnerability of nomads
- Encouraging respect for cultural diversity, promoting fair treatment of migrants (nomads, refugees and displaced persons), facilitating integration and ensuring that migrants are treated with humanity and receive legal protection
- Guaranteeing the rights of persons belonging to national or ethnic, religious and linguistic minorities, individually to enjoy their own culture, to practise their religion, and to use their own language
- Taking measures to prevent racial discrimination against persons belonging to national or ethnic, religious and linguistic minorities in respect of employment, health care, housing, social services and education, taking into account multiple forms of discrimination
- Mainstreaming a gender perspective in measures of prevention, education and protection aimed at the eradication of colonialism, racism, racial discrimination and related intolerance
- Working to reduce violence, including violence motivated by colonialism, racism, racial discrimination and related intolerance
- Developing IEC materials to teach young practitioners the importance of tolerance and respect
- Establishing and implementing policies and action plans to combat colonialism, racism, racial discrimination and related intolerance, including their gender-based manifestations.

Module Ten: Assessment

Module Objective: Continuous assessments throughout the curriculum, including quizzes, reflections, and a final project, to gauge participants' understanding and application of decolonisation and antiracism principles

10.0 ASSESSMENT

The following questions have been developed to help social work practitioners assess their level of understanding of the concepts, topics and anecdotes given in this manual. It is hoped that the questions will help to determine the degree of understanding of essential teachings in this manual while also helping to recall the learning principles. Above all, it is expected that users will have internalised the theories and formed decolonial ideologies as the default social work practice.

10.1 KNOWLEDGE

- How do you view 'knowledge'? To what extent is it a product separate from society?
- How self-reflexive is your practice about its historical development, its dominant paradigms and methodologies, and what epistemological and ontological assumptions are these based on?
- What are the epistemic dialectics and debates that you and your colleagues engage in, who do you read and talk to, and who comprises your communities of practice? Who are the peers whom you look to who validate your work or practice?
- What conferences do you attend, and where do you disseminate your work?
- To what extent does your work regard your programme/project communities as sites of theoretical production as opposed to applications and sites for data-gathering?
- What are the absences and silences in your field of work, what issues could it address, but does not and why? To what extent does your field of work undertake research that addresses the problems and complexities of indigenous community issues?
- What proportion of staff or practitioners in your office can speak indigenous/regional languages and relate to the cultures and lived experiences of subordinated groups?
- Whose knowledge has shaped and informed understandings of culture and heritage?
- Whose rules regulate how cultural materials are possessed, owned, restricted, or shared?

10.2 WORK POLICY

- What principles, norms, values and worldviews inform your formulation of policies for your work area? Think about absences as well as presences, centres as well as margins.
- Does your policy articulate clearly for staff your own intellectual and social position and that of your preferred partners or collaborators?
- For whom do you design your policy or proposals? Who is the ideal/imagined staff or beneficiary or client that you hold in mind and what assumptions do you make about their backgrounds, culture, languages and social status?
- How do these assumptions play out in the criteria that you use to assess your subjects?
- How does the current Nigerian socio-political context affect your policy design choices? How does your policy reflect its location in Nigeria and Nigerian communities? To what extent does it draw on subjugated histories, voices, cultures, and languages and/or address the meaning of their absences?
- How do your policy and practice draw on the critical Humanities to historicise, relativise and deconstruct inherited methods or frameworks and dominant worldviews?
- How do your policy and practice promote epistemic and social justice?
- How does your policy level the playing field by requiring national and international staff to acquire the intellectual and cultural resources to function effectively in a plural society?

10.3 CLIENTELE/BENEFICIARIES

- Do you articulate clearly for your clientele or beneficiaries your own social and intellectual position?
- To what extent does your practice avoid compelling staff and clientele to become assimilated into dominant practices, dispositions and Western culture? What can you do in your practice to facilitate inclusion without assuming assimilation?
- What proportion of your staff or clientele comes from subordinated groups? How does your practice recognise and affirm the agency of victims and beneficiaries? How does your practice legitimate and respect them, their experiences and cultures and use their languages in the space/field of work?
- What delivery methods can you use to move from monological to collaborative practice methods that might encourage clientele or beneficiaries to actively gain capacity and develop their own solutions to identified problems?
- What can you do to make your assessment practices more fair and valid for all affected persons, without inducing high levels of anxiety and trauma? What assessment methods would play to people's strengths, promoting their agency and creativity?

10.4 GENERAL

- What do we mean by 'decolonising' development?
- How do we decolonise development? Is it possible to decolonise development given entrenched systems and unwillingness to cede power? What are the implications of this and how can it be addressed?
- Who is the 'public' when we speak about the public domain and the public interest?
- Who benefits from greater access to the public domain as a result of these systems and their embedded politics?
- How can digital technologies replicate and extend these systems (and their harms) to the media generated around physical collections and associated materials?
- How does faith inform our approach to work and view of secularity?
- How can faith be brought into development in ways that are decolonial and non-instrumentalising?

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