



Kreisau-Initiative

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Let's decolonise  
**international  
youth work!**

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Methods for non-formal education

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# Let's decolonise international youth work!

## Methods for non-formal education

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# 1.

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## Introduction

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### Who are we?

The Kreisau-Initiative e. V. is a Berlin-based organisation dedicated to fostering dialogue, social engagement, and historical awareness. In the spirit of the Kreisau Circle, a German resistance group against the Nazi regime during World War II, the initiative draws inspiration from the Circle's commitment to democratic values and human rights. While the work of the foundation initially revolved around Polish-German cooperation, this has expanded over time to embrace a more inclusive European perspective. Established in the post-Cold War era, the Kreisau-Initiative has evolved over the last three decades into a modern platform that promotes civic education, intercultural understanding, and the empowerment of marginalised groups.

At the heart of the Kreisau-Initiative's activities lies the belief in the transformative power of open dialogue. Its employees organise seminars, workshops, and projects that encourage critical thinking, historical reflection, and exchanging diverse perspectives. The organisation is particularly invested in reaching out to young people, aiming to equip them with the knowledge and skills necessary for active participation in a democratic society. By connecting the historical struggles of the Kreisau Circle with contemporary issues, the Kreisau-Initiative seeks to inspire a new generation of engaged citizens committed to upholding democratic values and human rights. The topics of colonialism and decolonisation are just two such examples of contemporary issues that have become increasingly important for the young generation to engage with and reflect upon. Through its multifaceted initiatives, this Berlin-based organisation plays a vital role in promoting a more inclusive and informed society.

### Background of the Roots and Borders project

The toolbox you are holding in your hands is part of the Roots and Borders project that the Kreisau-Initiative conducted since 2018. So far, the Roots and Borders project has successfully hosted three youth exchanges and one train-the-trainer seminar for youth workers, with active participation of collaborating partners from Germany, France, Great Britain, and Poland. Rooted in the themes of migration, identity, (physical and mental) borders, and the broader context of European History and the European Union, the project has applied the Restorative Circles method and media-based pedagogical tools such as participatory photography or curating exhibitions in order to create a safe space for young participants to reflect upon the said topics.

During the course of the previous editions, many participants touched upon the topics of colonialism and decolonisation, which they associated not only with their understanding of European History and Dealing with the Past, but also with their personal identity.

In response to this emerging demand, the Roots and Borders projects has since been expanded. Nevertheless, youth exchange facilitators were faced with new challenges when searching for appropriate methods to approach the topics of colonialism and decolonisation in working with youth. As we felt that most methods did not really do justice to these two complex issues, the idea of creating a toolbox focusing mainly on addressing colonialism and decolonisation in youth work started to take shape.

In 2023, the Roots and Borders partner consortium—comprising SocialVisions e. V., the Krzyżowa Foundation for Mutual Understanding in Europe,

Maison de l'Europe de Paris, and BETTWS Boys' and Girls' Club— shifted its focus to the vital topic of decolonisation, with the aim of better integrating this theme into non-formal international youth work in addition to methodically refining it for broader accessibility. To achieve this goal, a seminar week took place in Krzyżowa (Poland) from August 13 to 19, 2023. This training gathered youth work professionals and decolonisation experts, who collaboratively reviewed existing project methods and developed new ones, fostering a more comprehensive exploration of the topic. Following the training, the refined and newly created methods, along with expert contributions, were compiled into the method manual presented here. This toolbox hopes to extend the impact of the Roots and Borders project and reach out to youth workers who also wish to deal with the two utterly important topics of colonialism and decolonisation.

### **The idea behind the toolbox: why and how to talk about colonialism and decolonisation in youth work**

Discussing colonialism and decolonisation in youth work is crucial for several reasons. First and foremost, it provides young people with the historical context necessary to understand the roots of contemporary global issues. Colonialism has left a lasting impact on societies worldwide, shaping power dynamics, cultural identities, and economic structures. By addressing this legacy in youth work, educators can help young individuals develop a critical perspective on the world and recognise the enduring consequences of historical injustices. Moreover, discussing colonialism facilitates conversations about privilege, inequality, and social justice, while encouraging young people to reflect on their own roles in creating an inclusive and equitable future.

Nevertheless, engaging with the topics of colonialism and decolonisation in youth work requires a thoughtful and inclusive approach. Educators should, first and foremost, create a safe and open space where young people feel comfortable expressing their thoughts and asking questions. It is crucial to emphasise the importance of empathy, respect, and cultural sensitivity throughout these discussions, of fostering an environment that encourages critical thinking

and promotes a sense of shared responsibility necessary for creating a more just and inclusive society.

Incorporating diverse voices and perspectives is essential, as it allows for a more comprehensive understanding of the complexities surrounding colonial history. Using multimedia such as documentaries, literature, and art, can provide diverse entry points as well as cater to different learning styles. Additionally, experiential learning activities, such as workshops or interactive projects, can help young individuals connect historical concepts with their contemporary relevance. All these different approaches have been gathered in our Roots and Borders toolbox.

In international youth work, colonial legacies are not amply discussed notwithstanding their various manifestations in tangible ways and through well internalised structures, including unequal opportunities, taken-for-granted privileges, freedom of mobility, knowledge and decision-making structures, accessibility, language, perceptions, etc. We, therefore, hope that this toolbox extends the existing material and contributes to raising awareness about topics related to colonialism and decolonisation in the field of non-formal education in youth work across Europe in such a way that our young citizens are emboldened to act with greater sensitivity and awareness to the multifaceted European colonial past. The toolbox does in no way intend to create collective guilt, but rather to cultivate a sense of responsibility with the aim of promoting open-mindedness and peaceful living with mindfulness towards others, and advancing social justice for individuals with migration background or those from former colonies.

### **What you will find in the toolbox**

Considering the duration of colonialism and the damages incurred, decolonisation approaches need to encompass a wide spectrum of common societal interactions and intersectionality. This toolbox, therefore, provides a range of activities that approach the topic of decolonisation from various angles, namely identity, culture, history and historicity, day-to-day cognitive biases, participatory photography, language, storytelling, etc.

A further advantage of this toolbox is its flexibility: it can be used in different cultural and political contexts, both with international and national youth groups as well with young participants whose country of residence may not have once been a colonial power per se, but has benefited from colonialism nonetheless. At the same time, it remains equally important to address not only the topic of colonialism but also neo-colonialism and decolonisation in countries with no colonial past per se, for example those in Eastern-Central Europe, therewith allowing the possibility to foster reflection in contrasting the systems of colonialism and imperialism.

## 2.

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# What is decolonisation?

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Decolonisation is not as new an idea as many people might think. Generally, the term refers to the process by which colonies and territories that were under the control of foreign powers gained independence and sovereignty. From an historical perspective, decolonisation can be traced back as early as the 18th century, with the independence of the United States of America (USA) from Great Britain in 1776 followed by uprisings in Haiti by 1781 leading to the Haitian Revolution of 1791. Gradually, a wave of revolts emerged in various colonies, for example, India in 1857 and 1914, later joined by Mahatma Gandhi and his Non-violent Movement. For many former colonies, not much has changed despite their independence, with colonial mentality and system shaping norms and attitudes in these countries. The status quo, therefore, overrides the traditional claim that decolonisation should just be the granting of independence to colonial countries and peoples. Decolonisation is a process, and genuine progression starts with an honest learning of colonialism itself. Engaging with ex-colonising societies in discussions about what exactly occurred during colonialism is a prerequisite to, and the necessary first step of, decolonisation. People must know what happened, where and by whom, in the modern era of colonialism that began in the early 15th century, also known as the age of discovery, in the course of which the world witnessed the atrocities begotten from what started as the pursuit for discovery, exploration, and trade.

Colonialism as a concept is driven by the promise of conquest, subjugation, and exploitation with the aim to acquire partial or full political, economic, social and cultural control over another country and its people. Colonial powers had tensions among themselves since they were competing for colonies due to common interests. The more the colonies, the more power visibility and expansion is, and the more access to resources. Modern colonialism stretched globally and across times, from Europe to Africa, Americas, Middle East, India, and Asia. Nevertheless, in the Middle Ages (5th – 15th centuries), there existed already what is termed as European expansion and colonisation that bore resemblance to later colonialism but had distinct characteristics. It is essential to note that medieval forms of expansion and control were different in many ways from modern colonialism. The motivations, methods, and scale of colonialism in the modern era were distinct and marked by colonisation, exploitation, and subjugation.

In 1415, the Portuguese had a big role in establishing (trading) routes and a presence along the North African coast during a period of exploration and colonialism. They established several coastal settlements and trading posts along the North African coast with its largest base in what is now Morocco and the Maghreb region. This inspired Spain to immediately set off for the same mission. In 1492, Christopher Columbus made his



first landfall in the Americas through the Caribbean. This event marked the beginning of European exploration and colonisation of the Americas. It should be noted that Columbus was not the first person to reach the Americas. Indigenous peoples had inhabited the continents for thousands of years before Columbus's arrival. His voyages, however, initiated a new era of transatlantic exploration and contact between Europe and the Americas.

England, the Netherlands, France, and Germany quickly began building their empire overseas as well, following Portugal and Spain. The European competition for colonies and resources led, for instance, to the Berlin Conference of 1884/5, also known as the Congo Conference - a pivotal event in the colonisation of Africa that took place from November 1884 to February 1885 and was organised by German Chancellor Otto von Bismarck. The primary purpose of this conference was to regulate and formalise the scramble for Africa, with various European nations aggressively competing for territory in the continent. The Berlin Conference marked the partition of Africa, with European powers dividing Africa up amongst themselves and therewith shaping the continent's future and instigating its current problems. In summary, by 1914, a large majority of the world's nations had been colonised by Europeans at some point.

Colonialism led to grave human rights violations and caused problems with implications most of which we continue to face to date. Human slavery, apartheid, racism and demonisation, genocides, resource exploitation, looting, artificial boundaries, social segregation, and systemic poverty. Colonisation has left an enduring negative imprint on all aspects of former colonies: cultures, identities, languages, economy, politics, and religions.

The United Nations, founded in 1945, has had a significant role in speeding up the process of decolonisation. The UN charter emphasises the principles of self-determination and immediate end to colonialism through its General Assembly's resolutions - albeit a blanket decolonisation of nations' territories, which is inadequate.

In the words of UN Secretary-General Antonio Guterres:

*"Let us not fool ourselves. The legacy of colonialism still reverberates... Colonialism, a historic aspect of inequality, today's anti-racist movement, points to this historic source of inequality: The Global North, specifically my own continent of Europe, imposed colonial rule on much of the Global South for centuries, through violence and coercion. This led to huge inequalities within and between countries, including the transatlantic slave trade and the apartheid regime in South Africa, and left a legacy of economic and social injustice, hate crimes and xenophobia, the persistence of institutionalized racism, and white supremacy" (Mr. Guterres at the 18th Nelson Mandela's Annual Lecture, July 2020).*

Given the duration of colonialism and the damages incurred, decolonisation approaches need to include a wider spectrum of common societal interactions and intersectionality.

Meaningful decolonisation must start in our minds. Facing our pasts as nations, but reflecting on it as individuals to cultivate mindfulness for an inclusive world. Decolonisation must therefore start in our heads and reach our hearts. We ought to remind ourselves that colonial structures do not only exist in colonised countries but also permeate societies of the global North. The guidelines used or measures applied when it comes to engagements or relations with the people of former colonies are to a greater extent influenced by a colonial mindset. These are very evident in migration and foreign (development/finance) policies.

**3.**

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# Methods for international youth work

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### 3.1. INTRODUCING THE IDEA OF COLONISATION TO YOUNG PEOPLE

**TARGET GROUP:**

Young people with a limited understanding of colonialism and decolonisation.

**NUMBER OF PARTICIPANTS:**

A minimum of 4.

**OBJECTIVES:**

To introduce the idea of colonialism to young people without prior knowledge of the topic. To gain an understanding of the impact of colonialism on a personal level in order to comprehend its impact on an empathetic level.

**KEYWORDS:**

Culture, equality, rights, social justice, decolonisation.

**DURATION:**

1,5 hours

**BACKGROUND:**

This activity is an abstract introduction to the idea of colonialism, serving as a starting point to learn more about colonialism and decolonisation. The activity has been designed for young people without previous understanding of colonialism, with the aim of reaching them on a personal level to help them better understand the impact that colonialism has had – and continues to have – on others throughout history. This activity will form the foundation of other activities that will look more deeply into what colonialism and decolonisation are.

Following one or several sessions that allow young people to gain a more concrete understanding of the ideas of colonialism and decolonisation, youth workers and session leaders can revisit this activity to add further understanding of the relation between the activity and the topic of colonialism on an empathetic level.

**OVERVIEW:**

This activity will introduce young people to the topic of colonialism by delivering a personal experience of colonialism through an activity that will allow them to understand the emotions and injustices pertaining to colonialism.

The activity has been designed for young people to understand the impact of colonialism at an emotional and personal level, allowing them to develop empathy for those affected by colonialism, before moving on to a more concrete and intellectual definition of colonialism.

**PREPARATION:**

To prepare for this activity, the facilitator needs to ensure that two separate rooms or areas are available for this activity to be carried out. To maximise effectiveness, the facilitator should not impart information about the activity or its purposes in order to allow young people to come to the conclusion of unfairness through their own experience.



### **MATERIALS:**

Stickers or tape and paper



### **COURSE OF ACTIVITY:**

#### **Introduction (5 min.)**

Introduce yourselves to the group of young people. Give no indication of the activity to be taken place, as this itself is part of the activity. Ask everyone to write a preferred name on a sticker.

#### **Icebreaker (15 min.)**

Give the group numbers to form smaller groups. For example: 1, 2 and 3. Ask young participants to split into groups by finding others who were allocated the same number as them. Ask them to share 2 truths and a lie about themselves and present them as facts. Then, ask other members of the group to guess which one is a lie.

#### **Icebreaker feedback (5 min.)**

Bring the large group back together. In the spirit of open space, encourage young people to give feedback on how they found the task. Ask questions to receive feedback.

#### **Activity to understand colonisation on a personal level (20 min.)**

Without sharing any information about the next task, split the group into two, placing one group in a separate area.

- **Group 1** – present them with a gift (e.g. sweets), allow them to keep their phones on and treat them favourably.
- **Group 2** – ask them to turn phones off and wait in the room with nothing to do. Do not tell the two groups what the other is doing nor answer any questions that would indicate this.

#### **Reintroduce the groups to each other (20 min.)**

- Bring the two groups back together to form one.
- Ask the group to discuss what happened when they were separated.
- Ask everyone to share what they think and how they feel about what the other group did.
- Ask if they think it was fair and why.
- Ask if they enjoyed being in their group.
- Ask if they wondered what the other group was doing.

Highlight any feedback whereby young participants express injustice and unfairness. You may want to keep a record of the name and what they expressed in order to come back to these comments later in the debriefing.



### **RECOMMENDATIONS FOR IMPLEMENTATION:**

From then on, ensure that young people are treated equally and inform them that this activity was just to demonstrate what colonisation is. If the young people in group 1 were given a gift, make sure that those in group 2 are given the same at the end of the activity. This further demonstrates fairness and social justice on a small scale and a step towards decolonisation.



### **RECOMMENDATION FOR DEBRIEFING:**

The section below looks at steps to evaluate the activity above following learning more about colonialism and decolonisation through other activities. This will give space, on one hand, for young people to develop their own ideas on how to decolonise and, on the other hand, for facilitators to prompt young people to understand the need for decolonisation while giving rise to ideas as to how to do this.



### **DEBRIEFING (15 MIN.)**

- Open discussion about how this activity relates to colonialism.
- Ask young people to share personal experiences around this topic.
- Ask young people to give examples of similar issues in society or throughout history that they know of.
- Concerning the activity where the group was split into 2 – discuss how they would have felt if the activity was repeated again and they were placed in the other group.

## 3.2. RESTORATIVE CIRCLES IN YOUTH WORK ON THE TOPIC OF COLONIALISM/DECOLONISATION



### TARGET GROUP:

Age: 15+



### NUMBER OF PARTICIPANTS:

6 to 25

The method can be used for different group sizes. Even though the method can also be used for bigger groups, from our experience it is best suited for groups with a maximum of 25 participants.



### OBJECTIVES:

- Getting participants acquainted with one another
- Building trust between participants
- Building a safe space for everyone to feel safe to express their truths
- Facilitate dialogue in a group on a difficult or contentious issue (such as colonialism or decolonisation)
- Fostering active listening among participants
- Developing an action plan or promote healing in the group/community



### KEYWORDS:

dialogue, safe space, values, conflict



### DURATION:

2 days



### OVERVIEW:

The restorative circle is an inclusive and non-hierarchical discussion method, where participants sit in a circle and have the opportunity to speak their truth – in the sense of speaking their opinion freely and from their very personal background and experience – every time they hold a so-called talking piece in their hands. When they don't hold the talking piece, participants have the opportunity to actively listen to others. The method is suitable for facilitating dialogue in groups, when there is a contentious issue or even a conflict within that said group. The (personal) experience of colonialism and the struggle of decolonisation are only two examples of such loaded topics. The circle builds, in the first place, a safe space for participants to feel comfortable expressing their opinions about these difficult issues, without the fear of being judged. It also helps establish a level of trust among participants as well as assisting them in getting to know each other better. At the same time it provides a safe setting for learning, as is seldom the case since major misperceptions (or misconceptions) about both colonialism and decolonisation still persist, rendering the unpacking of a broad array of structural injustices essential. The backbone of the circle are the values and guidelines that the participants work on themselves before engaging in difficult conversations. This makes every restorative circle unique. Its ceremonial framework, together with the role of the facilitator (circle's keeper), creates a special dynamic of the dialogue, thereby differentiating the restorative circle from mediation or other types of conflict resolution methods.



### **BACKGROUND:**

While rooted in the tradition of the First Nation people, restorative circles are widely being used today as a form of addressing different levels of harm and channelling healing. They are, for instance, implemented in court cases, whereby judges and prosecutors often become part of a restorative circle next to victims, perpetrators, and their respective larger communities also affected, to a varying extent, by a certain deed (for more see: Belknap, J. and McDonald, C. (2010), 'Judges' Attitudes about and Experiences with Sentencing Circles in Intimate-Partner Abuse Cases', Canadian Journal of Criminology and Criminal Justice, Vol. 52, No. 4.). At the same time, the method has been introduced in schools across North America (for more see: Costello, B., Wachtel, J. and Wachtel, T. (2010), The Restorative Circles in Schools: Building Community and Enhancing Learning, International Institute for Restorative Practices).



### **PREPARATION:**

A restorative circle consists of the following components:

#### **Familiarise oneself with the topic of discussion:**

Delve into the topic to be discussed in order to have a better understanding of the different perspectives involved as well as the sensitive issues that might arise. If possible, get to know the participants beforehand and adjust the centrepiece, talking pieces, opening and closing ceremonies as well as the guiding questions to their specific needs.

#### **Seating all participants in a circle:**

Make sure to have a room big enough for all participants to be able to be seated in a circle so that everyone sees everybody else – preferably with as many seats as the participants and no empty seats between them.

#### **Centrepiece:**

On the floor and at the centre of the circle of chairs, the centrepiece is located. It is usually represented by a round-shaped piece of cloth. Objects of importance to the participants in addition to cards displaying values or other results the group has been working on can be placed on the centrepiece

#### **Talking piece:**

Talking pieces are objects that regulate the dynamics inside the circle and foster dialogue. Only the person holding a talking piece speaks without interruption, during which others have the opportunity to actively listen or take notes in preparation of their own intervention. Once finished, the speaker passes the talking piece clockwise to the person next to him/her. With this, all participants are equally in control of the circle just as much as the circle's keeper. Participants can at any time change the item they wish to use as a talking piece. Usually, the circle's keeper brings 4-5 talking pieces and places them at the centre. All participants are also invited to bring an object that has a special meaning to them or is related to the issue to be discussed. If the talking piece is suspended or not taken into account, the circle of chairs no longer constitutes a restorative circle.

#### **Opening/closing ceremony:**

The restorative circle is accompanied by a ceremonial framework through an opening and closing ceremony that clearly mark the beginning and the end of a restorative circle. Reading poems or quotes, playing music or breathing exercises are just a few suggestions suitable for the opening and closing ceremony. It is recommended for the chosen activity to have some connection either to the group or to the issues to be discussed.

### Guiding questions:

A list of different questions should be prepared for every step of the restorative circle. Concrete examples will be provided later when the individual steps are discussed.



### MATERIALS:

- Pens and papers for participants to take notes
- Equal number of chairs to the number of participants
- Cloth suitable as centrepiece
- 4-5 objects suitable as talking pieces
- Cards and flip chart for writing down things discussed in the circle
- Markers
- Laptop and speakers in case audio is used for the opening/closing ceremony
- A poem/quote for the opening/closing ceremony
- A list of guiding questions



### COURSE OF THE ACTIVITY:

#### Building game (60 to 90 min.):

Participants already sit in a circle of chairs, but neither the method of restorative circles nor the topic of colonialism/decolonisation has yet been introduced. Place 8 to 10 chairs in the middle of the room within the circle. Ask the participants to take turns and build something that evokes the notion of "POWER", using the chairs. The only rules are that the participants are not allowed to talk and when they are done with their construction, the next person is up. Depending on the size of the circle, give the participants the opportunity to take at least two turns each. As circle keeper, you start to build something with the chairs. Once all participants have taken their two turns, you can stop the building activity. Since moving the chairs might get a bit loud, make sure to give participants with noise sensitivity a heads up, and encourage them to either use noise-cancelling headphones or even listen to music during the building game.

The building activity is followed by a short debriefing. You introduce the talking piece and then invite the participants to answer the first question you pose. As circle keeper, you start with offering your own answer. Then give everyone the opportunity to answer one by one going clockwise around the circle.



### Possible questions:

- How did the building activity make you feel?
- Was there anything that surprised you during the building game?
- Did you learn anything about the others during the game?
- Has your perception of power changed throughout the game?
- How do you think the notion of power might be connected to the topic of colonialism/decolonisation?

### Break (15-30 min.):

During the break, make sure to remove the chairs and prepare the centrepiece and also place some talking pieces on it.

### Introducing the Restorative Circles method (20 min.):

After the break, reconvene in the circle setting.

Give a short introduction to the background of the method of Restorative Circles.

Explain why you played the building game (introduction to the dynamics of the circle).

Introduce the talking piece and the centrepiece.

Invite participants to also place their own objects on the centrepiece, which can be used as talking pieces.





Explain briefly the key elements of a restorative circle. For more information check: <https://fromdiaperstodiamonds.com/wp-content/uploads/2015/09/CIRCLE-KEEPER-HANDBOOK-REVI-SED-PRANIS.pdf>

### Check-in round (10-15 min.):

After having introduced the method of restorative circle, do a quick check-in round for the participants to have the opportunity to consciously use the method of using the talking piece.



### Possible question for the check-in round:

How do you feel about being in the circle today?

You should use a check-in round every time you re-enter the circle after a longer break of more than 1,5 hours (ex. after lunch, in the morning, should the circle go on for several days, or continue for more than one session, etc.).

### Opening ceremony (5 min.):

Ceremoniously open the restorative circle by reading a poem/quote of your choice related to the topic of colonialism/decolonisation.

### Personal values (30-45 min.):

Invite participants to take two cards of the same colour and write down two personal values representing who they are when they strive to be their best versions. Give the participants 5 to 7 minutes to think about this and jot down the words.

Then start the restorative circle by offering your two personal values with a short explanation indicating why you chose them. For example, when I am at my best, I strive to be kind to the people I interact with in my daily life, regardless of whether I know them or they are strangers I meet on the train. I believe that a kind word or a smile can make someone's day and sometimes be even soothing. At the same time, I also strive to be brave. If I see an injustice, I will try to find the strength to speak up. Or that I will try new things even though they might be outside my comfort zone and I might initially be afraid to take a risk. In this case, I would write down the words "kind" and "brave" or "kindness" and "bravery" on the two cards.



Then place the two cards in front of you close to the centrepiece. Participants will then go one by one and do the same.

### Societal values (30-45 min.):

Invite participants to take two cards of a colour different from the last one and write down two societal values that best describe the ideal society they would want to live in. Give the participants 5 to 7 minutes to think about this and note down.

Then start the restorative circle by offering your two societal values with a short explanation why you chose them. Next, place the two cards in front of you close to the centrepiece. After this, participants go one by one and do the same.

### **Break (15-30 min.)**

#### **Establishing guidelines (60 min.):**

Ask the participants what agreements they would need for the circle to feel safe enough for them to speak honestly and respectfully. These guidelines work as a set of rules that the participants give themselves for the duration of the restorative circle. It is an agreement that the participants make among themselves regarding how to behave in the circle, how they want to be treated, and what they need to feel safe enough to express their truth.

Write their ideas on a flipchart, which should be then displayed on a wall in the room so that everyone can see it throughout the circle.

As circle keeper, you offer two guidelines:

- Respect the talking piece
- Manage time (take as much time as needed to tell your truth, while being mindful of the given time limit so as not to monopolise the discussion and continue to overtalk).

After that, ask the participants one by one to contribute to the list of guidelines.

When there were no new ideas, ask the participants if there are any points written down that they don't understand or disagree with.

Let the discussion in the circle go on until a consensus has been reached among participants and that everybody agrees on the set of rules established for this particular restorative circle.

#### **Story-telling rounds (60 min.):**

Once (circle) values and guidelines have been established, participants have the chance to see how the circle really works and regulates itself. For this purpose, ask 1 to 2 questions to encourage participants to share their own experiences and engage in a round of story-telling. By this means, participants do not only get to know each other better, but also start to build trust. As circle keeper, you always go first and share a story related to the question posed. You can also alternate the circular direction to follow (clockwise or counter-clockwise). If someone does not have a story in mind right away, they can skip their turn. At the end of a round, make sure to give the opportunity to those who initially skipped their turn to add something if they wish to do so.



#### **Possible story-telling questions related to the topic of colonialism/decolonisation:**

- A time when you came in touch with the topic of colonialism
- A time when you came in contact with the topic of decolonisation
- A time when you experienced an act of racism
- A time when you experienced justice
- A time when you felt you have misjudged someone based on stereotypes

Further questions can arise from the circle and participants. Often, more than one round is needed for participants to share their own stories and reflect upon what they have heard others say. Encourage participants to take notes while waiting for their turn so as not to forget the points they wish to add later.

#### **Exploring colonialism/decolonisation (open-end):**

Following the story-telling rounds, the circle can delve deeper into exploring the topic of colonialism/decolonisation. You can do as many rounds as necessary, and also give the circle the opportunity to regulate itself and bring up its own questions.

Be mindful of the participants' attention span and energy, and try to incorporate short breaks (15-30 min.) every 1,5-2 hours.



**Possible issue-exploring questions related to the topic of colonialism/decolonisation:**

- How have you personally been affected by the overall discourse about colonialism/decolonisation?
- How do you feel about colonialism/decolonisation?
- What do you feel are the most salient forms of injustice you encounter in your day to day lives that are connected to colonialism?
- How have we each contributed to perpetuating (neo-)colonialism?
- What can we personally do to contribute to decolonisation?

**Check-out round (10-15 min.):**

Mark every big break from a circle (e.g. before lunch, at the end of a day, should the circle continue for several days, etc.) with a short check-out round aimed at allowing participants to summarise briefly how they feel after the nearly completed session.

**Closing ceremony (5 min.):**

Thank participants for joining the circle and sharing personal stories. When a restorative circle is coming to an end, mark it ceremoniously with a closing ceremony. You can opt for reading a quote or a poem, playing music or practising breathing exercises.



**RECOMMENDATION FOR DEBRIEFING:**

After the closing ceremony, collect the participants' feedback:

- How have you experienced the method of restorative circle?
- How did the method feel different from other similar dialogue-fostering and channelling techniques?
- What did the method of restorative circle teach you that you would also want to incorporate into other areas of your life?

**Additional questions for facilitators:**

- In what other context could you think of applying the restorative circle method to your work?
- How would you adapt the method of restorative circle to better fit your work context?



**RECOMMENDATIONS FOR IMPLEMENTATION :**

- Encourage participants to use the talking piece they feel most comfortable with and enables them to speak their truth.
- Encourage participants to take care of themselves. At any point, participants can and should take time off from the circle if they need to emotionally regulate.
- Sitting in a circle and actively listening for long periods of time can be draining. Make sure to attend to the energy level in the room. When needed, incorporate quick energisers.
- With long circles spanning several days, you can also incorporate other exercises that take place outside the circle. You would then reconvene in the circle, debrief and evaluate the exercise using the method of restorative circle.



**POSSIBILITIES TO APPLY THE ACTIVITY IN OTHER CONTEXTS:**

Restorative circle can be used as a method to tackle any contentious issue. The story-telling and issue-exploring questions should be adjusted accordingly.

### 3.3. UNDERSTANDING COLONIALISM: ASSOCIATIONS

**TARGET GROUP:**

Age: 15+

**NUMBER OF PARTICIPANTS:**

A maximum of 20

**OBJECTIVES:**

- 1. Emotional Identification:** Participants will recognise and articulate their emotions in connection with the concept of colonialism. By delving into their personal feelings, they will develop a deeper understanding of the emotional complexities associated with this topic.
- 2. Emotionally Open Dialogue:** Through sharing personal stories and experiences, participants will cultivate the ability to engage in open discussions about their emotions. This will create an environment in which emotions are acknowledged, respected, and understood.
- 3. Challenging Perceptions:** By listening to their peers' personal stories and experiences related to colonialism, participants will adopt an open-minded perspective. They will be encouraged to question and reevaluate their own viewpoints, fostering a willingness to reassess their understanding of colonialism based on newfound insights.

**KEYWORDS:**

colonialism, photography, associations, emotions/feelings

**DURATION:**

2 hours and 10 minutes

**OVERVIEW:**

This activity employs visual cues to assist participants in comprehending and navigating the emotions that arise when contemplating the concept of colonialism. It is most effective when utilised as a preliminary exercise, preceding the introduction of additional theoretical knowledge concerning colonialism and decolonisation.

**BACKGROUND:**

Discussions surrounding historical and contemporary issues like colonialism demand not only intellectual engagement but also emotional awareness. The subject is deeply rooted in complex historical narratives that have exerted a profound impact on societies, cultures, and individuals across the globe.

Emotional responses to colonialism are as diverse as the experiences it encompasses, ranging from feelings of pride and privilege to those of pain and shame. By offering a platform for individuals to explore and articulate these emotions, we can foster empathy and a deeper understanding of the complex legacies left by colonial histories.

Providing a safe space for the identification and processing of emotions is a cornerstone of effective learning and growth. Colonialism, like other challenging topics, often triggers feelings of discomfort and defensiveness due to its implication in deeply ingrained power dynamics. These emotional barriers can hinder open dialogue and personal growth. By creating an environment that encourages emotional expression without judgement, participants can

explore their thoughts and feelings in a supportive setting, thereby developing the ability to approach complex subjects with empathy.

The potential of using images in emotion processing lies in their ability to transcend verbal expression. Images are universal, have the ability to surpass language barriers and evoke emotions and memories in an intuitive way. Visual cues can thus provide a bridge between abstract concepts and the personal feelings they evoke.

Images act as mirrors to people's inner emotions, reflecting the thoughts they might struggle to articulate. In the case of colonialism, where echoes of the past reverberate in the present, images can serve as catalysts for processing complex feelings, with visual prompts providing distance that enables participants to deal with their emotions more objectively, often yielding insights they might not have gained otherwise.



### **PREPARATIONS:**

#### **Print Materials:**

The facilitator should print the pictures intended for the activity. It is recommended to have one printed set per participant, along with an additional set displayed on the board. Alternatively, participants can use mobile-friendly digital versions of the pictures. A display board is nevertheless advisable for ease of reference.

Setting up the board:

Place one set of pictures on the wall, board, or flipchart positioned at the centre of the training room. This arrangement ensures visibility and accessibility for all participants.



### **MATERIALS:**

- Printed sets of pictures (one per participant + one to be displayed on the board)  
The set of pictures can be found [here](#)
- Dots/stickers in different colours
- Board/flipchart/wall to display the pictures



### **COURSE OF THE ACTIVITY:**

#### **1. Introduction (10 min.):**

Participants are informed about the upcoming activity. The emphasis is on learning how to identify and process emotions, rather than specifying the theme of colonialism.

#### **2. Energizer (5 min.) of the facilitators' choice**

#### **3. Emotional Associations 1 (10 min.):**

Each participant receives a set of pictures, printed or digital. Their task is to independently choose an image representing the emotion evoked by the term „colonialism.“

#### **4. Marking Pictures on the Board 1 (10 min.):**

Participants are provided with stickers matching in colour. They place their chosen stickers beside their selected images on the board.

#### **5. Small Group Sharing 1 (15 min.):**

Participants are divided into groups of three. Within these groups, discussions revolve around the chosen images, emotions tied to colonialism, reasons behind their choices, interpretations of the images, and optional sharing of personal experiences (or anecdotes).

### 6. Group Reflection 1 (30 min.):

Participants are gathered in a large circle. Each person has the opportunity to share the insights gained from the activity.

### 7. Emotional Associations 2 (10 min.):

Using the same set of pictures, participants once again select images representing the emotions evoked by the term “decolonisation”. This time, they reflect on potential shifts in emotions after the small- and large-group discussions.

### 8. Marking Pictures on the Board 2 (10 min.):

Each participant is given a sticker of the same colour (the colour should be different than the one used for the previous round) and is asked to place it on the board next to the picture they have chosen this time.

### 9. Small Group Sharing 2 (15 min.):

Participants are back in their initial groups of three. Conversations focus on the newly selected images, emphasising changes in perceptions or emotions throughout the activity.

### 10. Debriefing (15 min.):

Participants gather in a large circle for a comprehensive wrap-up. This reflection provides an opportunity for participants to summarise the activity’s takeaways and their personal learnings.

Examples of questions that can be asked during the final reflection:

- What did you learn from this activity?
- Did anything surprise you during the exercise?
- Did you acquire new insights about yourself or others?
- How did discussing emotions and sharing make you feel?
- Did your understanding of colonialism evolve throughout the activity?



### RECOMMENDATIONS FOR IMPLEMENTATION:

- Non-judgmental space: While giving instructions, ensure that participants understand that all emotions are valid and there are no right or wrong choices. Encourage them to select images based on their personal feelings without worrying about correctness.
- Intuitive decision making: Allocate a reasonable time for participants to choose images, encouraging them to rely on their initial, instinctive associations rather than prolonged contemplation.
- Group communication guidelines: Before entering small groups, emphasise that it’s a space for open emotional sharing. Encourage participants to express themselves in the first person, focusing on their feelings. For instance, use phrases like “When thinking about colonialism, I feel...” rather than making declarative statements.
- Supporting emotional expression: If needed, provide participants with printouts of the wheel of emotions (here is where you can find more information on the concept and a printable chart to be used <https://medium.com/age-of-awareness/how-to-use-wheel-of-emotions-to-express-better-emotions-8037255aa661>) or offer a brief session on effectively discussing emotions. This can aid those who might find it challenging to identify and discuss emotions openly.
- Image selection: While this toolbox includes sample images, consider using abstract and open-ended visuals that provide the ground for diverse interpretations. This approach minimises biases and empowers participants to choose images that resonate with their emotions.
- Flexible timing: Adapt the duration of each activity segment to suit the group’s size and dynamics, ensuring a balanced pace that accommodates participants’ needs.



- Pre-theoretical introduction: Implement this activity before participants engage with sessions introducing theoretical colonialism and decolonisation concepts. This approach grants participants the space to express their raw emotions before encountering formal definitions. It also enables the facilitator to identify potential areas for discussion, such as negative emotions or underlying biases.
- Continuity in learning: The board with pictures and stickers can be repurposed in subsequent activities. Encourage participants to identify their emotions after each activity, enabling facilitators to track shifts in individual perceptions of colonialism over time.



**POSSIBILITIES TO APPLY THE ACTIVITY IN OTHER CONTEXTS:**

You can easily use this activity in different situations by changing the main topic on which the participants focus. However, it's important to keep the pictures abstract and open to different meanings, irrespective of topic.

Whether you're discussing historical events, personal stories, or complex concepts, this activity's structure remains effective. The visual prompts help people better express their feelings and understand each other, therewith providing a safe space for conversations. By following this approach, you can enhance discussions on a wide range of subjects involving different emotions and viewpoints.

### 3.4. PERCEPTION, INTERPRETATION, AND PERSPECTIVE: EXPLORING SUBJECTIVITY IN IMAGES



#### TARGET GROUP:

Age 15+. This exercise is suitable for both groups from the same community or country and international groups.



#### NUMBER OF PARTICIPANTS:

A minimum of 10



#### OBJECTIVES:

- Enhancing the participants' media awareness and deepening their understanding of how we are affected by the images presented in the news.
- Deconstructing stereotypes and reflecting upon how we only assume the "single story" and how what we see is rooted in our cultural background/life experiences.
- Reflecting upon the concepts of "objective" and "subjective".
- Fostering awareness of and dialogue on the lasting impact of colonialism and the ongoing process of decolonisation in shaping perceptions about images and stories in the media.



#### KEYWORDS:

colonialism, stereotypes, biases, media, critical



#### DURATION:

1,5 hours



#### OVERVIEW:

This activity focuses on enhancing the participants' media awareness and critical thinking by analysing media images. It encourages critical reflection on the influence of cultural background and life experiences in shaping perceptions, serves to challenge stereotypes in addition to prompting discussions about the enduring effects of colonialism as well as the process of decolonisation on interpreting and decoding media content. Additionally, participants explore the notions of objectivity and subjectivity in their responses to images.

The activity revolves around a picture that can be interpreted in various ways. First, participants are presented with an image that they independently observe, interpret and to which they explore their emotional responses. Following this introspective phase, participants share their perspectives and engage in group discussion to assess the objectivity of their perceptions. The facilitator then unveils the picture's context, providing a deeper understanding. The session ends with a short introduction to theories related to objectivity, subjectivity and interpretation as well as a final debriefing allowing participants to reflect on the experience and its impact.



#### BACKGROUND:

In today's globalised society, the power of media – particularly visual imagery – cannot be overstated. The omnipresence of images in news media has the ability to evoke strong emotions, mould public opinion, and shape our collective understanding of world events. Beneath the surface, however, lies a complex interplay of factors that influence how we perceive and interpret these images.



At the core of this decoding process lies the recognition of the multifaceted nature of media perception. One crucial facet is the acknowledgment that our interpretation of images is far from objective; it is profoundly influenced by our individual cultural background, personal experiences, and the broader socio-political context in which we are embedded.

The proposed activity aims to raise the participants' awareness of the multi-layered nature of media perception, encouraging them to scrutinise their own assumptions and develop critical thinking skills. Additionally, it prompts reflection on how colonialism and the evolving landscape of decolonisation continue to influence our perceptions and understanding of global events. Finally, it explores the blurred line between objectivity and subjectivity in image interpretation, empowering participants to engage with media content in a more nuanced and informed manner.



### PREPARATION:

- Establish a code of conduct and a safe space within the group: Identity and community to prepare for this activity, the facilitator needs to read the background story of the picture to be used in the exercise and think how to lead the discussion to be more suitable to the local context and the needs of the participants. We also advise you to get to know theories related to objectivity, subjectivity, and the media. Here are two recommended readings:
  - Ganesan, Aarathi (2017): Why is Subjectivity Essential for the Media's Objectivity, in: The Bastion, August 11.  
<https://thebastion.co.in/ideas/subjectivity-essential-objectivity/>
  - Davidson, Donald (2001): Subjective, Intersubjective, Objective. Oxford University Press Inc., New York.  
[http://epistemh.pbworks.com/w/file/attach/45787947/0198237529%20-%20Davidson,%20Donald%20\(2001](http://epistemh.pbworks.com/w/file/attach/45787947/0198237529%20-%20Davidson,%20Donald%20(2001)



### MATERIALS: PICTURE TO DISPLAY:

- Picture to display  
We suggest using the picture „Three months after the gold's discovery, the Brazilian military took over operations to prevent the exploitation of the workers“ by Sebastião Salgado, to be found on the webpage  
<https://rarehistoricalphotos.com/hell-serra-pelada-1980s>



### COURSE OF THE ACTIVITY (15 MIN):

Icebreaker - quick portraits (15 mins)

1. The facilitator presents a picture that can be perceived as „controversial“ and open to various interpretations.
2. Participants are allotted 10 minutes to individually record their responses to the following questions:
  - a. What do I see? (Objective observations)
  - b. What do I interpret? (Subjective analysis)
  - c. How does the picture make me feel?

**Note:** It's important to clarify the third question. Participants should reflect on their personal emotions related to the picture, such as „This picture makes me feel angry,“ rather than stating what they think the dominant emotion in the picture is.

3. Participants take turns sharing their answers, allowing the entire group to discuss and determine whether what was labelled as „what I see“ is truly objective and why (not)
4. The facilitator reveals the backstory or context behind the picture
5. The facilitator presents the definition of theoretical concepts used in this session, for example:
  - a. **Objectivity** refers to presenting information or observations without personal bias. It involves adhering to the facts and avoiding personal feelings or interpretations.
  - b. **Subjectivity** involves personal opinions, interpretations, and emotions. It acknowledges that different individuals may have diverse perspectives based on their values and experiences.

Participants are asked to comment on the definitions or propose their own interpretation of the concepts.



#### **RECOMMENDATION FOR DEBRIEFING:**

Use the following questions to guide participants in reflecting on what they've learned:

- Can we assert that our statements are entirely objective?
- What factors influence our perception, such as culture, upbringing, or personal experiences? For instance, individuals from countries with colonial histories might interpret the workers in the picture as “slaves.” Why does this occur?
- What happens when we present our personal interpretation as an absolute truth?
- Did your emotions change after learning the story behind the picture?



#### **RECOMMENDATIONS FOR IMPLEMENTATION:**

To enhance the visual aspect of the exercise, consider having participants write their „objective“ and „subjective“ statements about the picture on sticky notes and place them on a wall or flipchart divided into two sections. This will allow them to visually observe the balance between objective and subjective statements.

The next activity after this one could be “The Danger of the Single Story” session.

### 3.5. THE DANGER OF A SINGLE STORY

**TARGET GROUP:**

Age: 15+

This exercise works best with groups of young people coming from or living in a country with colonial history (a coloniser or colonised).

**NUMBER OF PARTICIPANTS:**

A minimum of 10

**OBJECTIVES:**

- getting to know the concept of the single story
- reflecting how different groups are (re)presented in the media
- linking the concept of the single story to colonialism and decolonisation
- learning the strategies of reversing the single story
- fostering awareness, critical thinking, and dialogue around the concepts of colonialism and decolonisation

**KEYWORDS:**

colonialism, stereotypes, biases, media, storytelling

**DURATION:**

2 hours and 30 minutes

**OVERVIEW:**

This activity focuses on exploring the impact of colonialism and media bias, stereotypes and prejudices on our perceptions of different cultural groups. Participants begin by discussing the concept of „single story“ and its manifestations in media. They then watch a TED talk by Chimamanda Ngozi Adichie titled „The Danger of a Single Story“ and engage in a reflective discussion. In small groups, participants analyse the narratives related to a specific colonising or colonised country, be it their country of origin or elsewhere, delving into the history, impact, and potential alternative narratives. The activity aims to foster awareness, critical thinking, and dialogue around these complex and important issues.

**BACKGROUND:**

In the discourse of colonialism and decolonisation, the media assume a pivotal role as a disseminator of narratives and a shaper of perceptions. Biased representations in media narratives can perpetuate stereotypes and prejudice that bear tangible consequences. This exercise stands as an essential tool for heightening awareness, nurturing critical thinking, and fostering empathy within the context of media literacy in post-colonial societies. By engaging participants in an insightful discussion revolving around the „single story,“ this exercise empowers individuals not only to identify and interrogate, but also to actively contest stereotyping and bias embedded in media depictions of the coloniser and the colonised. Additionally, it cultivates cultural sensitivity, encourages critical media consumption, and equips participants with the skills and perspectives vital for navigating the intricate terrain of decolonisation, all the while advancing the cause of inclusivity and equity.



## PREPARATION:

Preparation of this activity can be divided into the following stages:

1. Understanding the topic
  - a. Research and learn about colonialism, media bias, stereotypes and prejudice
  - b. Research key historical and contemporary examples of these issues, particularly in a context that is relevant to participants
  - c. Here are some examples of resources that can be used for understanding the context:
    - i. Books:
      1. Ella Shohat and Robert Stam (2014): *Unthinking Eurocentrism: Multiculturalism and the Media*. 2nd edition, Routledge.
      2. Paul Hodkinson (2017): *Media, Culture, and Society: an Introduction*. 2nd edition, SAGE Publications Ltd.
      3. Ngugi wa Thiong'o (1993): *Moving the Center: the Struggle for Cultural Freedoms*. James Currey.
      4. Edward W. Said (2003): *Orientalism*. Penguin Modern Classics.
    - ii. Podcast: *Stuff the British Stole* by Marc Fennell:  
<http://www.marcfennell.com/stolen>
2. Watching the TED Talk by Chimamanda Ngozi Adichie ([https://www.ted.com/talks/chimamanda\\_ngozi\\_adichie\\_the\\_danger\\_of\\_a\\_single\\_story](https://www.ted.com/talks/chimamanda_ngozi_adichie_the_danger_of_a_single_story)) to gain a comprehensive understanding of the topic (we recommend taking notes on key points, examples, and insights presented in the TED Talk).
3. Reflecting on the local context:
  - Considering how the concepts discussed in the TED talk apply to the specific cultural, historical, and social context in which the session will take place
  - Identifying relevant local or regional examples of colonialism and media bias or stereotypes to incorporate into the discussion



## MATERIALS:

- Projector
- Computer/other devices with internet connection
- Pens and papers



## COURSE OF THE ACTIVITY:

### Introduction (20 min.):

The activity starts with a discussion in the big group. Participants are asked if they are familiar with the concept of „single story“ and encouraged to share their thoughts, impressions, or experiences related to prevalent media-generated stereotypes and bias when portraying various groups of people on the basis of their age, nationality, background, etc.

The activity starts with discussion and sharing in a big group. Participants are asked some questions to get them more acquainted with the topic/subject of the session, and to see how familiar they are with the concepts that will be discussed later on, for example:

- What is the first association that comes to your mind when you hear “the single story”?
- Can you give an example of a group that is portrayed in a biased way in the media?
- How do you think the media shapes our understanding of different cultures and countries? Could you give an example?

The facilitator can write down the answers on the flipchart and go back to the notes after the next stage of this activity, asking participants if their understanding of the topic has changed.

### TED talk (30 min.):

Participants watch “Danger of a Single Story” TED talk by Chimamanda Ngozi Adichie ([https://www.ted.com/talks/chimamanda\\_ngozi\\_adichie\\_the\\_danger\\_of\\_a\\_single\\_story](https://www.ted.com/talks/chimamanda_ngozi_adichie_the_danger_of_a_single_story)).

Subsequently, they engage in a group discussion, addressing the following questions:

- What are your thoughts on this TED talk?
- How does it resonate with your personal experiences?
- Can you provide an example of a “single story” you’ve encountered?
- Have you ever been subject to a “single story” stereotype?
- Have you ever held a biased image of a person or group based on a “single story”?

### Group work (1 hour):

Participants are divided into groups. Their task is to select a group of people from a country that either colonised their own or was colonised by their country of origin. They should then engage in a discussion and respond to the following questions:

#### The story:

- What is the primary narrative of this story, and what is the underlying logic?

#### The “before” story:

- What is the origin of this story?
- What happens if you start the story earlier? How would the narrative shift?

#### The impact:

- How does the story affect people’s sense of self and identity?
- How does it influence the way people understand and communicate with each other?
- Does it reinforce inequalities and/or stereotypes? Which ones? How?

#### The other story:

- How would the story look like if told by its subjects?
- What strategies could one implement to deconstruct the single story and create new narratives?

### Presenting back (20 min.):

Each group is asked to present the results of their work.

### Debriefing (20 min.)



#### RECOMMENDATION FOR DEBRIEFING:

Examples of questions to be asked to help participants undergo an in-depth reflection after the sessions:

- In your opinion, what role does media play in perpetuating stereotypes and prejudice, and how can individuals challenge these narratives?
- Reflect on your personal experiences: Have you ever held a biased view of a person or group based on a “single story”? How did this activity change your perspective?
- Discuss the importance of diverse storytelling. Why is it essential for the media to represent different cultures and identities accurately and comprehensively?
- Consider the group work in which you explored narratives related to colonialism. How did this activity shed light on the complexities of colonial legacies and their impact on societies?
- What strategies or actions can individuals take to promote fair and inclusive narratives in the media and challenge stereotypes and prejudice?
- Do you believe this session has encouraged you to think more critically about the media you consume and the narratives you encounter? If so, how will this awareness influence your future interactions with the media?

- In what ways can the lessons learned in this session be applied to promote inclusivity and respect in your daily life and interactions with others?



**RECOMMENDATIONS FOR IMPLEMENTATION:**

If participants are very young and it might be too challenging for them to analyse such a complex topic on their own, the group work can be divided into smaller stages with short debriefing/discussion done with the facilitator after working on each question/section (the story, the before story, the impact, the other story)



**POSSIBILITIES TO APPLY THE ACTIVITY IN OTHER CONTEXTS:**

This exercise can be used with groups from countries with no colonial past. In this case, it can be used to analyse media narratives concerning various groups at risk of exclusion or discrimination (migrants, refugees, minorities, the elderly, people with disabilities, LGBTQ+ community, people living in rural areas, etc.).

## 3.6. DECOLONISATION OF GEOGRAPHICAL LOCATIONS



### TARGET GROUP:

Age 14 to 19. However, depending on the willingness and interest of participants, the activity can also accommodate persons above the age of 19.



### NUMBER OF PARTICIPANTS:

For meaningful participation, this activity works best with a minimum number of 12 persons, with the possibility of forming at least 3 groups of 4, and a maximum number of 30 participants with 5 groups of 6. Nevertheless, it can be adjusted according to the available number of participants.



### OBJECTIVES:

- To promote a deeper learning of colonialism and decolonisation, using a non-formal approach.
- To understand the role of identity in the context of (de)colonisation.
- To establish a list of locations (countries, cities, mountains, rivers, and lakes) renamed by colonial powers in former colonies as well as to learn about the initiatives taken (or not) to decolonise – restore – such identities while, at the same time, trying to explore the reasons behind the action taken or not.



### KEYWORDS:

colonialism, place renaming, location identity, decolonisation



### DURATION:

1 hour and 40 minutes



### OVERVIEW:

Participants can learn about geographical location identity in the context of de(colonisation) and how it was used by colonial powers to execute their colonial agendas.

Participants can learn how widespread the practice took place on a global scale, and trace the decolonisation progress at home and in former colonies.

After the activity, participants can reflectively extend the same approach of location identity to explore other forms of identities such as human names, languages, cultures, religions, etc.



### BACKGROUND:

One of the primary aims of colonialism was conquest. To achieve this, there was a need for a strong sense of presence on the conquered land where signs and boundaries are crucial elements. Therefore, identity as an entity became a fundamental weapon during colonial reign to communicate power and ideologies. Colonial settlers often renamed places in colonies to reflect their own cultural, linguistic, or political preferences. This practice was a way for colonial powers to assert dominance and impose their own identity on the land they controlled. Critical Decolonisation (use capitals if referring to Edward Said) should, therefore, include recognising colonial identity formations in addition to restoring indigenous heritage or making amendments that serve the interest of native people.



### PREPARATION:

In addition to material and equipment resources, it is important that the facilitator does prior research on their own to broaden their understanding as part of preparation. Some resources they could use include, but are not limited to, the following:

Williamson, Beth (2023): Historical geographies of place naming: Colonial practices and beyond. In: *Geography Compass*. 17(5).

<https://compass.onlinelibrary.wiley.com/doi/epdf/10.1111/gec3.12687>

Ben-Messahe, Salhia (2013): Colonial Desire and the Renaming of History in Richard Flanagan's *Wanting*. In: *Commonwealth Essays and Studies* 36(1), pp. 21-32.

<https://journals.openedition.org/ces/5269>

Manatsha, Boga Thura (2014): The politics of renaming "colonial" streets in Francistown, Botswana, In: *Historia* 59(2), pp. 269-288.

[https://www.researchgate.net/publication/317450306\\_The\\_politics\\_of\\_renaming\\_colonial\\_streets\\_in\\_Francistown\\_Botswana](https://www.researchgate.net/publication/317450306_The_politics_of_renaming_colonial_streets_in_Francistown_Botswana)

Njoh, A. J. (2017): Toponymic Inscription as an Instrument of Power in Africa: The case of colonial and post-colonial Dakar and Nairobi. *Journal of Asian and African Studies*, 52(8), pp. 1174-1192.

<https://doi.org/10.1177/0021909616651295>



### MATERIAL:

- Flipchart
- paper
- markers
- Smart phones/iPads/laptops and Internet connection



### COURSE OF ACTIVITY:

#### Introduction and task distribution (10 min.):

The facilitator introduces the activity and explains the procedure to participants as part of the preparation. Next is group creation (smaller groups of 4 to 6 preferred, as they increase participation). Each group decides how to distribute roles and responsibilities (e.g. a leader, note-taker, presenter). Tasks distribution within the group enhances active participation.

#### Group sessions (45 min.):

Once the groups are set, the facilitator proceeds with instruction as follows:

During the period of colonialism, many cities, rivers, lakes, and mountains as well as important public spaces in colonies were renamed by colonial settlers to serve the interests of colonial powers. With the help of the available tools, please search for formerly colonised countries and look for geographical locations/features renamed by colonial settlers. On a piece of flipchart, please write down your findings. Your findings should at least provide the following information:

- the name of the country where the place is located,
- the original name of the place before colonial occupation,
- the name given by colonial settlers and the meanings, where applicable,
- what happened to the name after independence, was it changed or not? What was the reason for changing or not changing it?

**Example:** Cape Town, one of the South Africa's capital cities was known as !Hui !Gaeb, which loosely means "where the cloud meets" in Khoekhoe language, and when you look at Table



Mountain on an overcast day, you see how the majestic white clouds gather. The place was renamed first by the Portuguese as Cape of Storms, Cape of Good Hopes and, again later, by the Dutch as the Castles of Hope, and by the British as Cape Colony. The name was not changed after independence since South Africa has one of the largest white settlers to date, who are permanently South Africans.

**Note:** Since colonialism was practised globally, it is recommended that groups be assigned to look into specific regions, continents or even countries for the purpose of time and precision as well as to prevent participants from being overwhelmed. For example, group A can be assigned to specifically explore India, while B conducts research on the USA, C takes on Nigeria, D examines Brazil and so on. It is totally okay if one group wants to look for more names depending on their ability.

When a group session is done, the facilitator calls everybody back into the general room and opens space for group presentation.



#### **PRESENTATION (MINIMUM 20 MIN.):**

Each group takes about 10 minutes to display and present their flipchart. Questions during or at the end of each presentation are allowed for the purpose of clarification.



#### **RECOMMENDATION FOR OPEN DISCUSSION (15 MIN.):**

After the presentation, the facilitator can open up a follow-up discussion as a way to reinforce deeper thinking into the topic. For instance, they could raise leading questions such as: What does it actually mean if someone changes the name of a region or city? Imagine this would happen to your city. How would you feel? Or think about what your own name actually means to you? What happens to you if someone comes and tells you this is not your name anymore and you will get another name? At this point, the facilitator could also explore the notion of identity with the participants, the implications of identity distortion for the place itself, its people and its politics. They could also ask what comes in participants' minds, how they feel, and what would their recommendations be for more action.



#### **DEBRIEFING (5 MIN.):**

The facilitator highlights important issues brought up in each group presentation. Emphasis should be directed toward the participants' findings. It is essential that the facilitator does a check-in round with participants and, at the same time, seeks to learn individual thoughts on the practice of location identity (de)colonisation, and not disregard emotional reactions in the room. The facilitator concludes the activity.



#### **POSSIBILITIES TO APPLY THE ACTIVITY IN OTHER CONTEXTS:**

This exercise can be adjusted based on the available time slots. The timeframe provided here is to just provide structure for easy understanding. However, depending on the time available, the activity can be extended beyond 85 minutes. Groups could be given more minutes for their tasks. Presentations could be accompanied by open discussion among participants.

Additionally, in situations where there is no internet access, the facilitator could create a compilation of data on the practice of renaming of places or locations and features in former colonies by colonial settlers. This could then be printed in hard copy and used for the activity – although it can be tiresome.

### 3.7. IDENTITY AND COMMUNITY WORKSHOP IN YOUTH WORK AS A PRECURSOR TO THE TOPIC OF COLONIALISM AND DECOLONISATION



#### TARGET GROUP:

Age 15+



#### NUMBER OF PARTICIPANTS:

5 to 12

The method can be used for different group sizes. While it can be used for bigger groups too, this method is, from our experience, best suited for groups with a maximum number of 12 participants, with any larger group split into smaller ones for it to work.



#### OBJECTIVES:

- To get participants acquainted with each other.
- To define identity and community, and build understanding surrounding the topic.
- To facilitate dialogue in a group about what it means to have an identity and how this fits into community (as a precursor to how colonialism has impacted people's identities and communities, and how this, in turn, has affected people/society).
- To introduce the idea of a flexible and changing identity.
- To discuss community and how your identity may impact how you feel you fit in it.
- To discuss how identity and community evolves over time.
- To develop an action plan or promote healing in a group or community.



#### KEYWORDS:

identity, community, perspective, reflection



#### DURATION:

1-1,5 hours



#### OVERVIEW:

This identity and community workshop aims to develop an understanding of what it is to have an identity within a community and that both are an important part of the human experience. It offers an opportunity to understand what personal identity is and what this is in the context of a community, be it a small group of peers or the society at large. The idea is to allow for young people to realise the possibly hitherto overlooked fact that they have an identity separate from the community they are a part of, or that having an identity recognised by others is important. This is a gateway to discussing similarities and differences between people's personal and cultural identities, and why having those invalidated or dismissed by others would be problematic. It is important that this activity takes place after a safe and respectful space among participants has been established, as there are potentially vulnerable topics to discuss. Additionally, young people may be at different places on their identity journey, and practitioners should be mindful of that.



#### PREPARATION:

**Establish a code of conduct and a safe space within the group:** Identity and community are both deeply personal topics. It is important that a safe space is created to ensure that sharing can be done without fear of judgement. Since sharing could make participants feel particularly vulnerable, respect for all and expectations to be upheld regarding behaviour and communication are necessary to be established prior to the session. The code of conduct should be agreed upon and displayed throughout the session(s).

**Seating all participants in a circle (this can be around a table, but you may not want this as a barrier):** It can be useful for participants to be able to see each other and establish themselves as a group. However, you may want to experiment with different setups, depending on the participants' wants/needs. A more comfortable seating arrangement may help with approaching the difficult parts of the topic.



**MATERIALS:**

- Colour pens and papers
- suitable seating and a surface to write on (table, clipboard, etc)



**COURSE OF THE ACTIVITY:**

**Icebreaker - quick portraits (15 min.):**

Give each participant, already sitting in a circle of chairs, a pen and a paper. Ask them to write their name at the bottom and then pass the paper to their left. Ask them to start drawing the person to their left. Allow ten seconds and then call for the paper to be passed on and repeat until the paper is returned to its owner. The goal is not to have a great portrait, but to allow participants to learn each other's names and have a caricature of themselves, which can be hung somewhere or used as the front of envelopes for messages at the end of the project.

At this point, you can ask for feedback about the icebreaker, whether people enjoyed it or not. If you feel that this would interrupt the flow of the session, apply discretion and move on.

**Main activity:**

Give out A4 papers and pens.

Explain the concept of identity and encourage participants to draw a representation of themselves at the centre of the page, which will be shown to other participants. This can be further discussed should there be time, e.g. How does this representation differ from the starter activity?

Encourage participants to draw a circle around the drawing of themselves and to add three words that they believe describes them.

Ask participants to pass around their papers so that each person can add 1-3 things they think describes that person. Do this until all participants have contributed to each one and have their sheet returned to them.

Engage in a discussion surrounding the differences between the way people have described themselves and how they have been described, e.g.:

*Is there anything they agree with? Anything that surprises them? Discuss how they feel about what has been written.*

Outside the circle, encourage participants to add 3 more ways in which they think their communities view them, e.g.:

*Are they viewed positively or negatively? How differently do people in the group view them in comparison? How does their self-perception match the way the(ir) community sees them?*

At this point, raise the notions of community and belonging.

*Is it important to be accepted by the communities you are a part of? Do you need to 'fit in' to these communities/society or should you be accepted as you are? Is it valuable to be a person of many communities, cultures, and subcultures?*

Draw the discussion to a close, allow each participant the opportunity to share a final word or thought and check the overall feeling(s).

## Break or end of session

### Follow-up activity (45 min.):

Give out a new sheet of paper.

Show participants to draw a timeline from the past to the future across the page.

Encourage participants to think about or write down events that have shaped their identity and how they see themselves, how current events are impacting them and their aspirations, stressing all the while that this need not be shared.

Give this time, you can ask probing questions, e.g.:

*What is your happiest/most difficult time? Where will you be 12 months from now, in 5 years, etc.? What are the key moments in your life? When did you last feel most (like) yourself?*

Allow for participants to comment on what they have written or how they feel if they so wish.

Explain dynamics of identity formation; that while past events and experiences may shape them, they also have agency and can learn and make changes or plans for the future.

Participants can now, if they wish to, alter or destroy the entire or a part of the paper by way of burning, ripping, cutting, etc., depending on the setting.

Allow for discussion about how this has made people feel:

*Do they want to let go of the past or find value in it? Are they thankful for the events? Do they feel lighter?*

Draw the discussion to a close. Allow each participant the opportunity to share a final word or thought and check the overall feeling(s).



### **RECOMMENDATIONS FOR IMPLEMENTATION:**

This activity is not for everyone and will not suit all groups. It can be most useful when establishing a group that has already met a few times. It is vital that you have already observed that members of this group have mutual respect for each other, since the sharing process and being vulnerable may be too much or the risk of (inter)personal conflict too high.

It is a good idea to do this exercise before dealing explicitly with the topic of colonialism, as it provides a deeper understanding of the complex of topics. Afterwards, it is a good idea to carry out the method "Decolonisation of Geographical Locations".

## 3.8. TIMELINE OF COLONIALISM



### TARGET GROUP:

Age 15 to 19



### NUMBER OF PARTICIPANTS:

10 to 25



### OBJECTIVES:

- To gain basic knowledge and an overview of colonialism.
- to understand the process of colonialism on different levels: global-historical, local, individual.



### KEYWORDS:

legacy of colonialism, global understanding of colonialism, dealing with individual stories



### DURATION:

A minimum of 3,5 hours



### OVERVIEW:

#### Global-historical level:

Lay 18 timeline cards on the floor, picture side up. Participants work in pairs and pick up a card. They have time to read and discuss the event with their partner. Next, each pair presents its selected event and places it on the timeline in chronological order. Once everybody has presented, participants reflect on the events and what they knew beforehand.

#### Local level:

In the next step, participants conduct research on certain events from the timeline in order to dig deeper into the topic by looking more closely either at a particular colonised nation and its fate, or at developments on the political level in Europe to see colonialism from the perpetrators' point of view.

#### Individual level:

Participants pick up a card with a personal story. This might be someone who suffered as a result of colonialism or someone who could be called the colonial master or an activist fighting colonialism.

In the end, the facilitator helps participants to bring all these different levels together and to reflect on them.



### BACKGROUND:

A look at today's world map shows that only a few overseas territories escaped the global presence of former colonial powers. Centuries of European expansion have left far-reaching after-effects that are still visible in the everyday culture and memory of both Europeans and their former colonies, attesting to the fact that the chapter of colonialism is far from being closed. Colonialism is a complex historical phenomenon where powerful nations exerted control over weaker regions, exploiting their resources and cultures, therewith leaving a profound and enduring legacy on both sides. Prominent figures like Cecil Rhodes, Leopold II, and Gandhi played key roles for and against colonial rule. Victims of colonialism include indigenous peo-

ples who were subject to exploitation, cultural suppression, and loss of autonomy, left with a legacy of hardship and lasting scars. In fact, the official attainment of self-determination and sovereignty constituted an important element of the highly complex decolonisation process involving not only political, but also cultural, economic and social emancipation of former colonies from former conquerors.

Narratives and attitudes that continue to represent a colonial worldview form an integral part of public discourses as well as privately-held and shared beliefs in Europe. In a similar vein, colonial mindsets pervade European education systems without ample reflection. In order to achieve decolonisation not just in physical but also in mental terms, we need to first understand what colonialism actually means. The following activity shall help young people to gain an overview of the colonial era and, at the same time, to give them the opportunity to dig deeper into some of the main topics and personalities associated with it.



### PREPARATION:

The facilitator should make him/herself familiar with the topic of colonialism and read all the timeline cards carefully. S/he needs to also be emotionally ready for the topic, since it might spark emotional reactions in themselves or in participants.

The room should be prepared in a way that allows for enough space in the middle. The timeline itself is placed on the floor using duct tape. Additional cards mark the centuries, i.e. 1400, 1500, 1600 ... - 2000. Timeline cards shall be randomly placed around the timeline, picture side up. At this stage, chronological order does not matter and cards can be arranged haphazardly.



### MATERIALS:

- duct tape
- paper
- markers
- timeline cards (The set of cards can be found [here](#).)
- red, green and yellow sticky dots
- post-its
- Internet connection



### COURSE OF THE ACTIVITY:

#### Introduction (5 min.):

The facilitator introduces the activity to participants, giving a brief background information on the topic of colonialism. They also ask participants what they already know about the topic. It is important not to mention any events or persons that will be the subject of the cards later. It is more about introducing the basic concept of colonialism and asking participants what they already know about it. This should be very brief, since it only serves as an introduction to the topic and the exercise.

#### 1. Global-historical level:

**1 min.:** Depending on the total number of participants and their age, 1-3 participants select one timeline card as it appears on the floor (picture side up). Advise them not to overthink and just pick one card that seems interesting to them.

**15 min.:** Individually or in small groups, participants are given time to get informed about the event written on their card. In case participants are quite young or have little to no previous experience with the topic, it is advisable to let them work in pairs or in small groups. Older or more experienced participants can also work alone with one card at a time. Their task is to

read and understand what is written. They are allowed to ask questions from the facilitator and/or search on the internet.

**40 min.:** Participants present the events in a chronological order and, each time, the facilitator calls the next date and event. After the presentation, the cards are placed on the timeline on the floor. Presentations shouldn't last longer than 2 minutes, and the audience should be given the chance to ask clarifying questions after each presentation.

**10 min.:** After all the presentations, participants receive 9 colour-coded sticky dots with the following meanings:

Red (3x): "That was new to me!";

green (3x): "This is interesting to me, I would like to know more about it!";

yellow (3x): "This I knew already!"

Ask participants to mark the events individually according to the meaning of the colours.

**15 min.:** The facilitator, together with the group, takes a look at the distribution of colours and discusses conspicuous features, such as events marked frequently with a particular colour or, conversely, those not marked at all. The facilitator can ask questions like „Why do you think you have never heard of event XY?“ or „Why is event XY interesting for so many of you?“

## 2. Local level:

**5 min.:** Participants form small groups of 3-4 people (if they worked in groups before, they can go back to that group). Within their groups, they look at the events marked with "I would like to know more about it!" and pick one.

**30 min.:** Participants are asked to do online research on the event to help them answer the following questions:

- What (geopolitical, economic, social, mental) conditions led to the event?
- What were the consequences (regional, global)?
- How is this event perceived today (your personal assessment)?

Participants are asked to create a poster for the card, adding this additional information.

**20 min.:** Participants present each other with their posters. At the end of these presentations, participants are asked whether they notice any links or similarities between the events they were closely searching about.

### **Alternative method if more time is available:**

*Participants can discuss their posters in the World Café format, meaning that posters are arranged on different tables where a group representative (moderator) sits. The others move in small groups, from one table to another. The moderator at the table presents the poster and asks the other participants for feedback. The participants' thoughts and feedback can be written on Post-its and stuck on the poster. The next group can read them, refer to them or write down new ideas. For this method, you should set aside at least 30 minutes.*

## 3. Individual level:

**5 min.:** The facilitator lays the cards with historical figures on the floor, picture side up. Individually or in small groups, participants select one card that they find interesting.

**15 min.:** Alone or in their small groups, they read the information about the person stated on



the back of the card. They can search the internet or ask clarifying questions from the facilitator. Next, they discuss and answer the following questions:

- What kind of impact does colonialism have on the life of your figure?
- Did this person suffer or benefit from colonialism?
- What is your impression of this figure?

**20 min.:** Participants present the personalities (or figures) to each other and locate them on the timeline according to their lifespan.

**Alternative method if more time is available:**

*Instead of asking your participants to simply present the personalities, you could also ask them to create their own exhibition on "Faces of colonialism". In the big group, they decide how and in which order they want to present the personalities. They can also do some research and add other personalities. In the end, they present the exhibition all together. For that, you should plan an additional hour at least.*



**DEBRIEFING (25 MIN.):**

In order to debrief the previous activities, you can ask your participants to sit in a circle, and pose the following questions:

- How did you like the different steps of the activity?
- What did you learn from it? What was new or surprising to you?
- Looking at the different levels, how do you assess the impact of colonialism on individual countries or regions and people?
- Looking at the different levels of colonialism (global-historical, regional, individual) how would you assess the effects and influence of colonialism and its legacies on our world today?
- Do you think that colonialism is amply present in public discourse and debate? If so, how is it being brought to the public's attention, or in what context is it discussed? If not, would you wish to see more attention paid to the issue, if so, how?
- Do you have a personal relation to the topic, e.g., through your family?



**RECOMMENDATIONS FOR IMPLEMENTATION:**

It is important to plan breaks between the different levels of activities, as a lot of input is to be processed by participants. If possible, it is advisable to run them over several days. This gives you the opportunity to go into more depth and, perhaps, also assign participants extra tasks, i.e., further research. The facilitator should always be around during the activities to answer questions, since the topics can be quite complex for some participants. Depending on the prior experience and knowledge level of the group, it may also be advisable to reduce timeline events and personalities, and set a clear focus.

It is not so much important to impart abundant knowledge, rather to make sure what is imparted is also understood. If there is not enough time, the regional level activity is the most likely to be left out, given the amount of time required to conduct proper research and process the acquired knowledge in addition to communicating it to all participants. If there is little time, participants should not have to work under pressure. Therefore, the advice is to skip this activity or to give it as homework.



## 3.9. POSTCOLONIAL CITY TOURS



### TARGET GROUP:

Age 14+

This exercise works best with groups of young people coming from/living in a country with colonial history (a coloniser or colonised), e.g.: Great Britain, Spain, Portugal, France, Germany, Netherlands, Italy, Belgium, Denmark.

Participants are ideally living in a city (project might be possible in villages too, but some research about colonial heritage/ history should be done beforehand by the facilitators). Facilitators as well as all group members should be from and live in the same city.



### NUMBER OF PARTICIPANTS:

15 to 20



### OBJECTIVES:

- To make young people in Europe aware of, and gain basic knowledge about, the colonial past of their city.
- To help the participants rediscover their city through a different perspective.
- To sensitise the participants (and society more broadly) to colonial continuities by drawing attention to the enduring impacts of colonisation.
- To encourage reflection on how the city's colonial history has shaped its development and contributed to its wealth.
- To encourage participants to share their knowledge by making them prepare and conduct city tours.



### KEYWORDS:

colonialism, stereotypes, narratives, local culture of remembering



### DURATION:

2 (ideally consecutive) days



### OVERVIEW:

In this exercise, the participants themselves become tour guides and develop their own city tours with focus on colonialism and decolonisation. In doing so, they engage with local history and the culture of remembrance. After the participants have been prepared by the facilitator, a research phase and conceptualisation of the tour begins. The facilitator is on hand to provide advice throughout. At the end, the participants present their tours to each other and give each other feedback. If possible, the tours should then be made accessible to other young people.



### PREPARATION:

The facilitator shall make themselves familiar with the idea of postcolonial city tours. They can use the following sources as inspirations:

- <https://izi.travel/fr/2428-uncovering-italian-colonial-pasts-florence/en#1e0c3cac-a7f5-4feb-9547-597eab0e4eaa> (audio guide to postcolonial city tour in Florence, Italy; language: English)
- <https://www.stiftungbildung.org/ein-postkolonialer-stadtrundgang-durch-mannheim/> (postcolonial city tour in Mannheim, Germany; language: German)

- <https://www.memoirecoloniale.be/visites-guidees/nos-parcours> (postcolonial city tours in Belgium; language: French)
- <https://postcolonialpotsdam.org/en/articles/written-tour/> (audio and written guides for postcolonial city tours in Potsdam, Germany; language: German and English)



### **MATERIALS:**

Each group of three to four participants should have at least one laptop with Internet connection.



### **COURSE OF THE ACTIVITY:**

#### **DAY 1**

#### **Introduction (90 min.)**

The facilitator provides an introduction into the topic by:

- explaining the concept of post-colonial or decolonial city tours (15 min.)**  
An alternative city tour that aims to draw attention to the colonial history and legacy of a certain place or city.
- drawing attention to the importance and value of these city tours (15 min.)**  
See above the point “objectives”.
- providing a brief historical context to the country’s colonial past (30 min.)**  
It might be useful and helpful to use audiovisual tools such as a suitable video from the internet.
- giving a short introduction into the city’s colonial history (30 min.)**  
Here, as well, it is recommended to use audiovisual material such as videos, pictures, books, etc.

The facilitator splits then the group into smaller groups of 3 to 4 persons. Each group is assigned a different neighbourhood or, alternatively, a different subtopic (art, architecture, wealth, etc.). From this moment on, each group works separately.

#### **Developing the city tours (5-6 hours):**

The groups of 3 to 4 persons develop their own postcolonial city tour by focusing on their neighbourhood or subtopic and by:

- doing some research in order to dig deeper into the city’s colonial past and thereby get an idea about how to start the project.  
researching colonial legacies in their city.
  - It might be useful to have a look at whether postcolonial tours of their city already exist. These can serve as inspiration and a starting point.
- Using local institutions and associations for help by either looking at their websites, visiting them, or contacting them:
  - (history) museums,
  - universities,
  - other cultural and educational institutions.

After having finalised a first draft, each group presents their idea to the facilitator. The draft should include a plan of the sites or places to be visited, what information will be explained at each station, what material is needed during the tour, and how long the tour is going to last. The facilitator should check whether the information is correct and the plan feasible as well as give constructive feedback with suggestions for improvement (30 min. per group).

The groups return to work and try to apply the suggestions for improvement (2 hours).

## DAY 2



### **DOING THE CITY TOURS (APPROXIMATELY 2 HOURS PER GROUP):**

Each group gets the chance to present their work to the other participants and give their tours. The whole group does each tour.



### **DEBRIEFING:**

The facilitator provides a space for reflection. The goal is to make all participants reflect on their learning outcomes, the working process, the project results, possible impacts on their future, etc.



### **Possible questions:**

- How do you feel about what you have learned?
- What surprised you the most?
- What was hard during the preparation?
- How, in your view, is the topic of colonial past and heritage addressed and treated in society?

## 3.10. COGNITIVE BIASES AND DECOLONISATION



### TARGET GROUP:

Youngsters and youth workers, age 15+



### NUMBER OF PARTICIPANTS:

5 to 10



### OBJECTIVES:

Participants will become aware of their own biases and how biases affect unconscious decision-making processes, whether on purpose or not.



### KEYWORDS:

cognitive biases, decolonisation



### DURATION:

60 min.



### BACKGROUND:

#### What are cognitive biases?

- Cognitive biases are systematic patterns of thinking and decision-making that deviate from rational, objective, or logical processes.
- They can lead people to pass judgments or make decisions that are illogical, irrational, or inconsistent with compelling evidence.
- They are a result of our brain's attempt to simplify information processing, which can be helpful in many situations but can also lead to errors in judgement.

#### How can cognitive biases intersect with decolonisation?

Below are a few examples of cognitive biases you will find in the course of the activity that intersect with decolonisation:

- Confirmation Bias: people may hold biased or prejudicial views about colonialism, its effects, or the people involved. Confirmation bias can lead individuals to selectively seek out information that confirms their existing beliefs, making it challenging to have open and unbiased discussions about the impacts of colonialism and the relevance for decolonisation.
- Availability Heuristic: when discussing decolonisation, people might rely on commonly held narratives and stereotypes about colonised peoples and their histories. This can perpetuate misconceptions and hinder a deeper understanding of the complexities of colonialism and decolonisation.
- Anchoring Bias: can influence negotiations and discussions around reparations or the restitution of cultural artefacts acquired during colonial periods. Parties involved may anchor their positions based on historical precedents.
- Hindsight Bias: can distort our understanding of historical events, making it seem as if colonial injustices were more predictable or easily avoidable than they actually were at the time.
- In-Group Bias: can affect the perceptions and attitudes of both colonised and colonising communities. It can lead to divisions as well as a resistance to dialogue and collaboration necessary for meaningful decolonisation efforts.
- Self-Serving Bias: those benefiting from the legacies of colonialism might engage in

self-serving bias by attributing their current privileges or advantages to their own abilities rather than recognising the historical factors that contributed to their current position.

- Status Quo Bias: Status quo bias can lead to resisting changes that are necessary for decolonisation efforts. People may be resistant to revising educational curriculum, returning stolen cultural artefacts, or addressing structural inequalities due to their preference for maintaining the current situation.



#### **MATERIALS:**

Cognitive bias cards by Laurence Vagner and Stéphanie Walter:

[https://drive.google.com/file/d/1vxipSJGs93ge5sNDNpUtJlrsVjvtV-rZ/view?usp=drive\\_link](https://drive.google.com/file/d/1vxipSJGs93ge5sNDNpUtJlrsVjvtV-rZ/view?usp=drive_link)



#### **COURSE OF THE ACTIVITY:**

This activity will be played in 2 rounds.

##### **Round 1 (20 min.):**

- The participants gather around the table and form groups of ideally 5 – if not, smaller. If the group is bigger, there can be 2 per bias category.
- Let each group member choose one colour (= bias category):

Interview & User Testing **YELLOW**

Decision-Making & Behaviour **ORANGE**

Teamwork & Project Management **RED**

Memory, Recalling & Perception **GREEN**

Thinking & Problem-Solving **BLUE**

- Each group member chooses one of the cards without picking it up (all cards remain displayed on the table for all to see), and tells a story relating to the bias from their own experience. The other group members try to guess what bias the story is about. The storyteller gives the correct answer.

##### **Round 2 (25 min.):**

**Recommendation:** As a starting point, the facilitator plays this video explaining the notions of colonialism and decolonisation (<https://www.youtube.com/watch?v=agTLASUsIh0>). They can, prior to this, conduct the activity you can find on [www.teachjustnow.eu](http://www.teachjustnow.eu) to familiarise participants with the notion of decolonisation and provide further context.

- The groups keep the same colour cards as in the first round, but this time everyone needs to come up with one bias in relation to colonialism or decolonisation that they have personally experienced or noticed in daily life.



#### **DEBRIEFING (10-15 MIN.):**

- How did you feel during the activity? How was the process for you?
- Did the activity make you more aware of your own cognitive biases?
- Were you aware of cognitive biases in the first place?
- How useful was it?
- What could be improved? (this question is more relevant if the activity is implemented with youth workers)
- How much did you know about the topic beforehand?



#### **RECOMMENDATIONS FOR IMPLEMENTATION:**

Extend the activity duration at your discretion if you have more than 5 participants. In that case, it is advisable to carry out the following exercises as follow-ups: “The danger of a single story” and/or “Perception, Interpretation, and Perspective: Exploring Subjectivity in Images”.

# 4.

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## Further reading

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### Selected sources on the topics of colonialism and decolonisation

#### **\*\*Fictional Books:\*\***

#### **\*\*Colonialism (Fiction):\*\***

1. „Heart of Darkness“ by Joseph Conrad (1899) – This classic novel explores the dark and unsettling aspects of European colonialism in Africa, delving into the psychological effects on both the colonisers and the colonised.
2. „Things Fall Apart“ by Chinua Achebe (1958) – A poignant portrayal of pre-colonial life in Nigeria and the destructive impact of European colonisation on traditional African societies.
3. „Burial Rites“ by Hannah Kent (2013) – While not directly about colonialism, this novel is set in 19th-century Iceland and offers insights into the impact of social and cultural changes brought about by external forces.
4. „The God of Small Things“ by Arundhati Roy (1997) – Set in post-colonial India, this novel explores the lingering effects of colonialism on individuals and society, intertwining personal and political narratives.
5. „The Poisonwood Bible“ by Barbara Kingsolver (1998) – This novel follows an American family’s experiences in the Congo during the 1960s, highlighting the cultural clashes and consequences of Western intervention.

#### **\*\*Decolonisation (Fiction):\*\***

1. „The Wretched of the Earth“ by Frantz Fanon (1961) – A seminal work that explores the psychological and sociopolitical aspects of decolonisation, written by a psychiatrist deeply engaged in the Algerian struggle for independence.
2. „Season of Migration to the North“ by Tayeb Salih (1966) – This novel, set in post-colonial Sudan, critically examines the impact of colonialism on personal and national identity, with the protagonist returning home after studying in England.
3. „The Power of the Daleks“ by Terrance Dicks (Doctor Who novel) (1993) – While a work of science fiction, this Doctor Who novel touches on themes of power dynamics and resistance, offering allegorical perspectives on colonialism.
4. „Disgrace“ by J.M. Coetzee (1999) – Set in post-apartheid South Africa, this novel explores the complexities of power, privilege, and identity in the aftermath of colonialism and political change.
5. „Half of a Yellow Sun“ by Chimamanda Ngozi Adichie (2006) – This novel, set during the Nigerian Civil War, portrays the struggles for independence and the subsequent challenges of building a new nation in the aftermath of colonial rule.

## **\*\*Non-Fictional Books, Journal Articles, and Essays:\*\***

1. „Unthinking Eurocentrism: Multiculturalism and the Media“ by Ella Shohat and Robert Stam (1994) – This book critically examines the impact of Eurocentrism on multiculturalism and media representation, offering insights into the perpetuation of colonial ideologies.
2. „Media, Culture, and Society: an Introduction“ by Paul Hodkinson (2016) – Providing an introduction to the study of media and culture, this book likely discusses the role of media in shaping and reflecting colonial narratives.
3. „Moving the Center: the Struggle for Cultural Freedoms“ by Ngugi wa Thiong’o (1993) – This non-fiction work by Ngugi wa Thiong’o discusses the struggles for cultural freedoms in the context of decolonisation.
4. „Orientalism“ by Edward W. Said (1978) – Edward Said’s influential work examines the Western construction of the „Orient“ and its impact on colonial and post-colonial discourse.
5. „Imperial Intimacies: A Tale of Two Islands“ by Hazel V. Carby (2019) – This book explores the intertwined histories of Britain and Jamaica, shedding light on the complexities of imperial relationships.
6. „Decolonising the Mind: The Politics of Language in African Literature“ by Ngugi wa Thiong’o (1986) – Ngugi wa Thiong’o reflects on the importance of language in the decolonisation process, especially in the context of African literature.
7. „Out of the Dark Night. Essays on Decolonization“ by Achille Mbembe (2021) – A collection of essays by Achille Mbembe, offering critical perspectives on decolonization.
8. „Post-colonial Studies: The Key Concepts“ by Ashcroft B, Griffiths G, Tiffin H. (2007) – This anthology provides a comprehensive collection of extracts that shaped post-colonial studies, offering diverse perspectives on the subject.
9. „Kant and Colonialism: Historical and Critical Perspectives“ edited by Katrin Flikschuh and Lea Ypi (2014) – This book delves into the historical and critical perspectives on Kant’s relationship with colonialism.
10. „Decolonization: A Short Story“ by Dane Kennedy (2016) – A concise introduction to the complex historical process of decolonisation, offering a brief overview of key events and themes.
11. „Colonial Desire and the Renaming of History in Richard Flanagan’s Wanting“ by S. Ben-Messahel (2013) – This essay likely explores the theme of colonial desire and the impact of renaming history in a specific literary context.
12. „The Diario of Christopher Columbus’s First Voyage to Americas 1492 – 1493“ by Columbus, C. – This primary source offers insights into the early colonial encounters from the perspective of Christopher Columbus.
13. „Toponymic Inscription as an Instrument of Power in Africa: The case of colonial and post-colonial Dakar and Nairobi“ by A. J. Njoh (2017), *Journal of Asian and African Studies*, 52(8), 1174–1192. DOI: 10.1177/0021909616651295 – This journal article likely examines the power dynamics inherent in the naming of places in colonial and post-colonial contexts.
14. „The politics of renaming ‚colonial‘ streets in Francistown, Botswana“ by Boga Manatsha (2014), *Historia*, 59, 269–288. Available at: ResearchGate – This article explores the political implications of renaming colonial streets in Francistown, Botswana.
15. „Historical Geographies of Place Naming: Colonial Practices and Beyond“ by B. Williamson (2023), *Geography Compass*, 17(5), e12687. DOI: 10.1111/gec3.12687 – This article investigates the historical geographies of place naming, focusing on colonial practices and their lasting impact.

**\*\*Further sources:\*\***

1. „13th Amendment to the U.S. Constitution: Abolition of slavery“ – The 13th Amendment to the U.S. Constitution, ratified in 1865, represents a landmark achievement in the struggle for civil rights, as it formally abolished slavery in the United States, marking a pivotal moment in American history toward recognizing the rights and equality of all individuals.
2. „The United Nations General Assembly Resolution 1514 (XV)“ – adopted in 1960, also known as the „Declaration on the Granting of Independence to Colonial Countries and Peoples.“ is a resolution which played a significant role in advancing the cause of decolonisation by emphasising the right to self-determination for colonial nations and peoples.
3. „JustNow – A Toolbox for Teaching Human Rights“ – a collection of methods on the topic of human rights education. There is also a short video on the topic of colonialism and a corresponding activity plan. <https://teachjustnow.eu/>



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# Annexes

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### **3.3.1.**

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# **Photo Set Associations**

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**3.8.1.**

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Timeline

**Events**

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# 1.

21.8.1415

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## **PORTUGUESE CONQUEST OF CEUTA**

Portuguese explorers conquered Ceuta, a coastal town in North Africa, kicking off the Portuguese empire that would last until 1999. Soon the Portuguese had conquered and populated islands like Madeira and Cape Verde, and their rival nation, Spain, decided to try exploration, too.



1.



**Photo:** Panel of azulejos by Jorge Colaço (1864–1942) at the São Bento railway station, depicting Prince Henry the Navigator during the conquest of Ceuta

Source: [https://upload.wikimedia.org/wikipedia/commons/c/c5/Infante\\_D.\\_Henrique\\_na\\_conquista\\_de\\_Ceuta%2C\\_s.XV.JPG](https://upload.wikimedia.org/wikipedia/commons/c/c5/Infante_D._Henrique_na_conquista_de_Ceuta%2C_s.XV.JPG)  
Creative Commons License CCBY-SA 4.0 Deed

# 2.

## 1492

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### **CHRISTOPHER COLUMBUS**

1492 is the symbolic date of the European Age of Exploration; beginning of the colonization of the Americas and of the Columbian Exchange. Christopher Columbus began looking for a western route to India and China. Instead, he landed in the Bahamas, kicking off the Spanish Empire. Columbus' crew for his famous 1492 voyage consisted of just 90 men, 39 of whom he left behind to build a settlement in what is now Haiti. Spain and Portugal soon became locked in competition for new territories and took over Indigenous lands in the Americas, India, Africa, and Asia.



## 2.



**Photo:** Posthumous portrait by Sebastiano del Piombo, 1519

Source: [https://de.wikipedia.org/wiki/Christoph\\_Kolumbus#/media/Datei:Portrait\\_of\\_a\\_Man,\\_Said\\_to\\_be\\_Christopher\\_Columbus.jpg](https://de.wikipedia.org/wiki/Christoph_Kolumbus#/media/Datei:Portrait_of_a_Man,_Said_to_be_Christopher_Columbus.jpg)  
Creative Commons License CC0 1.0 DEED

# 3.

1493

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## **PAPA BULL INTER CAETERA**

In a series of edicts known as papal bulls, popes gave those nations the right to take control of other lands, subdue the people who already lived there, and convert them to Christianity. Catholic popes laid out a religious justification for colonization, issuing a series of papal bulls now known as the Doctrine of Discovery that asserted colonization was necessary to save souls and seize lands for the growth of the Church. Often, Christian missionaries were among the first to make inroads into new lands. Inspired by the belief that they must convert as many Indigenous people to Christianity as possible, they imported both religious and cultural customs and a paternalistic attitude toward the colonies' Native inhabitants.

The most influential of those decrees was Inter Caetera, a papal bull issued by Pope Alexander VI in 1493. A year earlier, in 1492, explorer Christopher Columbus had arrived in the Americas on an expedition funded by the Spanish monarchy. Though the purpose of the journey was to find a westerly route to Asian trading centres, it also presented an opportunity for Spain to expand both its kingdom and Christianity's reach.



# 3.



Photo: Inter caetera document dated 4 May 1493 in the Archivo General de Simancas

Source: [https://de.wikipedia.org/wiki/Inter\\_caetera#/media/Datei:Inter\\_caetera\\_1493-05-04.jpg](https://de.wikipedia.org/wiki/Inter_caetera#/media/Datei:Inter_caetera_1493-05-04.jpg)  
public domain

# 4.

**1607**

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## **THE FIRST PERMANENT ENGLISH SETTLEMENT IN NORTH AMERICA AT JAMESTOWN, VIRGINIA.**

In 1607, 104 English men and boys arrived in North America to start a settlement. On May 13 they picked Jamestown, Virginia for their settlement, which was named after their King, James I. The settlement became the first permanent English settlement in North America. This event marked the beginning of the enduring British colonial presence in North America, ultimately leading to the formation of the United States of America. The introduction of tobacco cultivation, under the guidance of John Rolfe, proved to be a turning point for Jamestown's economic fortunes. Tobacco quickly became a profitable cash crop, and the demand for labor to cultivate it led to the introduction of African slaves. This marked the beginning of a system of forced labor that would profoundly shape the economic and social landscape of the American South. The settlers' interactions with the Native American population, particularly the Powhatan Confederacy, also had profound consequences. Initially, relations were fraught with tension, and conflicts were not uncommon. However, the establishment of trade agreements and the marriage of John Rolfe to Pocahontas, the daughter of Powhatan, brought a period of relative peace. This fragile peace allowed Jamestown to thrive for a time.



# 4.



Photo: John Smith. Engraving from the 18th century, after Simon de Passe.

Source: STC 22790, Houghton Library, Harvard University  
[https://de.wikipedia.org/wiki/Jamestown\\_\(Virginia\)#/media/Datei:Houghton\\_STC\\_22790\\_-\\_Generall\\_Historie\\_of\\_Virginia,\\_New\\_England,\\_and\\_the\\_Summer\\_Isles,\\_John\\_Smith.jpg](https://de.wikipedia.org/wiki/Jamestown_(Virginia)#/media/Datei:Houghton_STC_22790_-_Generall_Historie_of_Virginia,_New_England,_and_the_Summer_Isles,_John_Smith.jpg)  
public domain

# 5.

## 1707–1997

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### BRITISH EMPIRE

The British Empire was composed of the dominions, colonies, protectorates, mandates, and other territories ruled or administered by the United Kingdom and its predecessor states. It began with the overseas possessions and trading posts established by England in the late 16th and early 17th centuries. At its height in the 19th and early 20th century, it was the largest empire in history and, for a century, was the foremost global power. By 1913, the British Empire held sway over 412 million people, 23 per cent of the world population at the time, and by 1920, it covered 35.5 million km<sup>2</sup> (13.7 million sq mi) 24 per cent of the Earth's total land area. As a result, its constitutional, legal, linguistic, and cultural legacy is widespread. At the peak of its power, it was described as „the empire on which the sun never sets“, as the sun was always shining on at least one of its territories. In the Second World War, Britain's colonies in East Asia and Southeast Asia were occupied by the Empire of Japan. Despite the final victory of Britain and its allies, the damage to British prestige and economy helped accelerate the decline of the empire. India, Britain's most valuable and populous possession, achieved independence in 1947 as part of a larger decolonisation movement, in which Britain granted independence to most territories of the empire. The Suez Crisis of 1956 confirmed Britain's decline as a global power, and the transfer of Hong Kong to China on 1 July 1997 symbolised for many the end of the British Empire, though fourteen overseas territories that are remnants of the empire remain under British sovereignty. After independence, many former British colonies, along with most of the dominions, joined the Commonwealth of Nations, a free association of independent states. Fifteen of these, including the United Kingdom, retain a common monarch, currently King Charles III.



# 5.



**Photo:** The British Empire Exhibition 1924 by Can Pac Swire

Source: Can Pac Swire  
<https://flic.kr/p/2j8P53P>  
Creative Commons licence CC BY-NC 2.0 DEED

# 6.

**22.8.1791**

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## **HAITIAN REVOLUTION**

The Haitian Revolution was a successful insurrection by self-liberated slaves against French colonial rule in Saint-Domingue, now the sovereign state of Haiti. The revolt began on 22 August 1791, and ended in 1804 with the former colony's independence. It involved black, biracial, French, Spanish, British, and Polish participants—with the ex-slave Toussaint Louverture emerging as Haiti's most prominent general. The revolution was the only slave uprising that led to the founding of a state which was both free from slavery (though not from forced labour)[3] and ruled by non-whites and former captives.[4] The successful revolution was a defining moment in the history of the Atlantic World[5][6] and the revolution's effects on the institution of slavery were felt throughout the Americas. The end of French rule and the abolition of slavery in the former colony was followed by a successful defense of the freedoms the former slaves had won, and with the collaboration of already free people of color, of their independence from white Europeans.

# 6.



**Photo:** Auguste Raffet: Battle of the Crête-à-Pierrot (4-24 March 1802)

# 7.

**1884–85**

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## **BERLIN CONFERENCE**

The Berlin Conference of 1884–1885, also known as the Congo Conference or West Africa Conference regulating the European colonisation and trade in Africa during the New Imperialism period. The conference was organized by Otto von Bismarck, the first chancellor of Germany at the request of King Leopold II. The General Act of Berlin can be seen as the formalisation of the Scramble for Africa that was already in full swing. The conference contributed to ushering in a period of heightened colonial activity by European powers, once made the point that the Berlin Conference was responsible for „the old carve-up of Africa“. Of the fourteen countries being represented, seven of them – Austria-Hungary, Russia, Denmark, the Netherlands, Sweden–Norway, the Ottoman Empire and the United States – came home without any formal possessions in Africa.

# 7.



**Photo:** Contemporary engraving of the conference participants



# 8.

## 1904–1908

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### HERERO AND NAMAQUA GENOCIDE

was a campaign of ethnic extermination and collective punishment which was waged against the Herero (Ovaherero) and the Nama in German South West Africa (now Namibia) by the German Empire. It was the first genocide to begin in the 20th century. Between 24,000 and 100,000 Hereros and 10,000 Nama died in the genocide. The first phase of the genocide was characterised by widespread death from starvation and dehydration, due to the prevention of the Herero from leaving the Namib desert by German forces. Once defeated, thousands of Hereros and Namas were imprisoned in concentration camps, where the majority died of diseases, abuse, and exhaustion. In 1985, the United Nations' Whitaker Report classified the aftermath as an attempt to exterminate the Herero and Nama peoples of South West Africa, and therefore one of the earliest attempts at genocide in the 20th century. In 2004, the German government recognised and apologised for the events, but ruled out financial compensation for the victims' descendants. In July 2015, the German government and the speaker of the Bundestag officially called the events a „genocide“. However, it refused to consider reparations at that time. Despite this, the last batch of skulls and other remains of slaughtered tribesmen which were taken to Germany to promote racial superiority were taken back to Namibia in 2018, with Petra Bosse-Huber, a German Protestant bishop, describing the event as „the first genocide of the 20th century“.

In May 2021, the German government agreed to pay €1.1 billion over 30 years to fund projects in communities that were impacted by the genocide

# 8.



**Photo:** A photograph of chained Herero and Nama prisoners during the genocide

Source: [https://upload.wikimedia.org/wikipedia/commons/b/b4/Herero\\_and\\_Nama\\_prisoners.jpg](https://upload.wikimedia.org/wikipedia/commons/b/b4/Herero_and_Nama_prisoners.jpg)  
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# 9.

## 1914-1975

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### **PERIOD OF DECOLONIZATION**

Decolonization is a central historical trend. Occurring in four broad phases from 1776 up to 1991, it has shaped the present-day global system of states through the release of revolutionary forces. The term „decolonization“ refers to the process through which colonial rule dissolved, and it encompasses the various political, economic, cultural and social dimensions of this process both in the periphery and in the metropole. For more than 200 years, decolonization has linked the history of Europe with that of the other four continents in significant ways, and it continues to influence the relationship between the European continent and the rest of the world right up to the present.

# 10.

## LATE 15TH CENTURY–19TH CENTURY

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### THE TRANSATLANTIC SLAVE TRADE

The Transatlantic Slave Trade, one of the darkest chapters in human history, was a system of forced labor and commerce that spanned over four centuries. This trade profoundly impacted Africa, the Americas, and Europe, and it was closely associated with the Triangular Trade, a complex network of commerce that connected these three continents. The Transatlantic Slave Trade, also known as the Middle Passage, began in the late 15th century and continued until the 19th century. It involved the capture, transportation, and forced labor of millions of African people. European powers established colonies in the Americas, primarily in North and South America and the Caribbean, where labor-intensive crops like sugar, cotton, and tobacco were cultivated. The demand for labor in these colonies was insatiable, leading to the brutal enslavement of Africans.

African traders, European colonists, and indigenous people were all involved in this trade. African kingdoms and leaders played a role by capturing and selling individuals from rival groups. These captives endured inhumane conditions during the Middle Passage, a treacherous sea voyage across the Atlantic Ocean, where they were packed into slave ships under deplorable circumstances. Many did not survive the journey due to disease, violence, and harsh treatment.

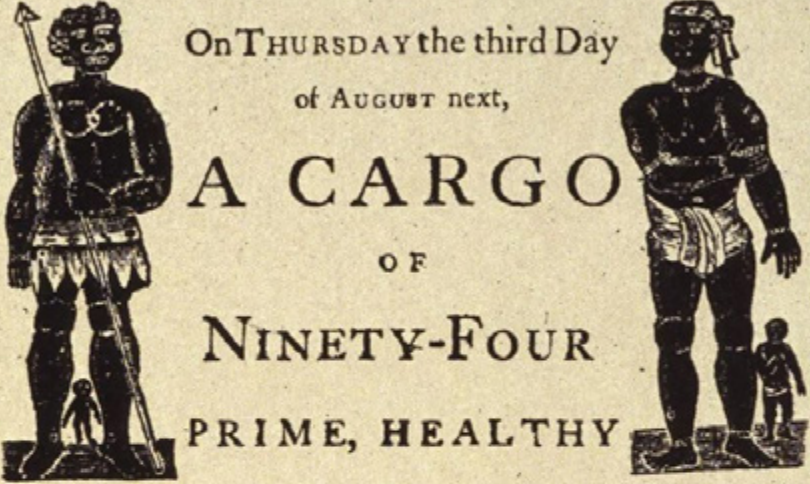
# 10.

Charlestown, July 24th, 1769.

TO BE SOLD,

On THURSDAY the third Day  
of AUGUST next,

A CARGO  
OF  
NINETY-FOUR  
PRIME, HEALTHY



NEGROES,

CONSISTING OF  
Thirty-nine MEN, Fifteen BOYS,  
Twenty-four WOMEN, and  
Sixteen GIRLS.

JUST ARRIVED,  
In the Brigantine *DEMBIA*, *Francis Bare*, Master, from SIERRA-  
LEON, by  
DAVID & JOHN DEAS.

**Photo:** Reproduction of a handbill advertising a slave auction in Charleston, British Province of South Carolina, in 1769

Source: [https://en.wikipedia.org/wiki/Atlantic\\_slave\\_trade#/media/File:Slave\\_Auction\\_Ad.jpg](https://en.wikipedia.org/wiki/Atlantic_slave_trade#/media/File:Slave_Auction_Ad.jpg)  
public domain

# 11.

## 1775 – 1783

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### **AMERICAN WAR OF INDEPENDENCE**

The American War of Independence, also known as the American Revolutionary War was a protracted conflict that emerged as a culmination of mounting tensions between the thirteen North American colonies, which were under British colonial rule, and the British government. The war began with the Battles of Lexington and Concord in April 1775, and the following year, in 1776, the Continental Congress issued the Declaration of Independence, formally announcing the colonies' intent to break away from British rule. The conflict involved significant military campaigns, such as the Siege of Yorktown in 1781, and attracted international involvement, with France and Spain supporting the American cause. The war ended in 1783 with the Treaty of Paris, which recognized the United States as an independent nation, marking a pivotal moment in the history of both the United States and the broader world, as it set a precedent for anti-colonial movements and the principles of self-determination.





**Photo:** American patriots at the Boston Tea Party at Boston Harbor on December 16, 1773, one of the most prominent acts of rebellion during the American Revolution

# 12.

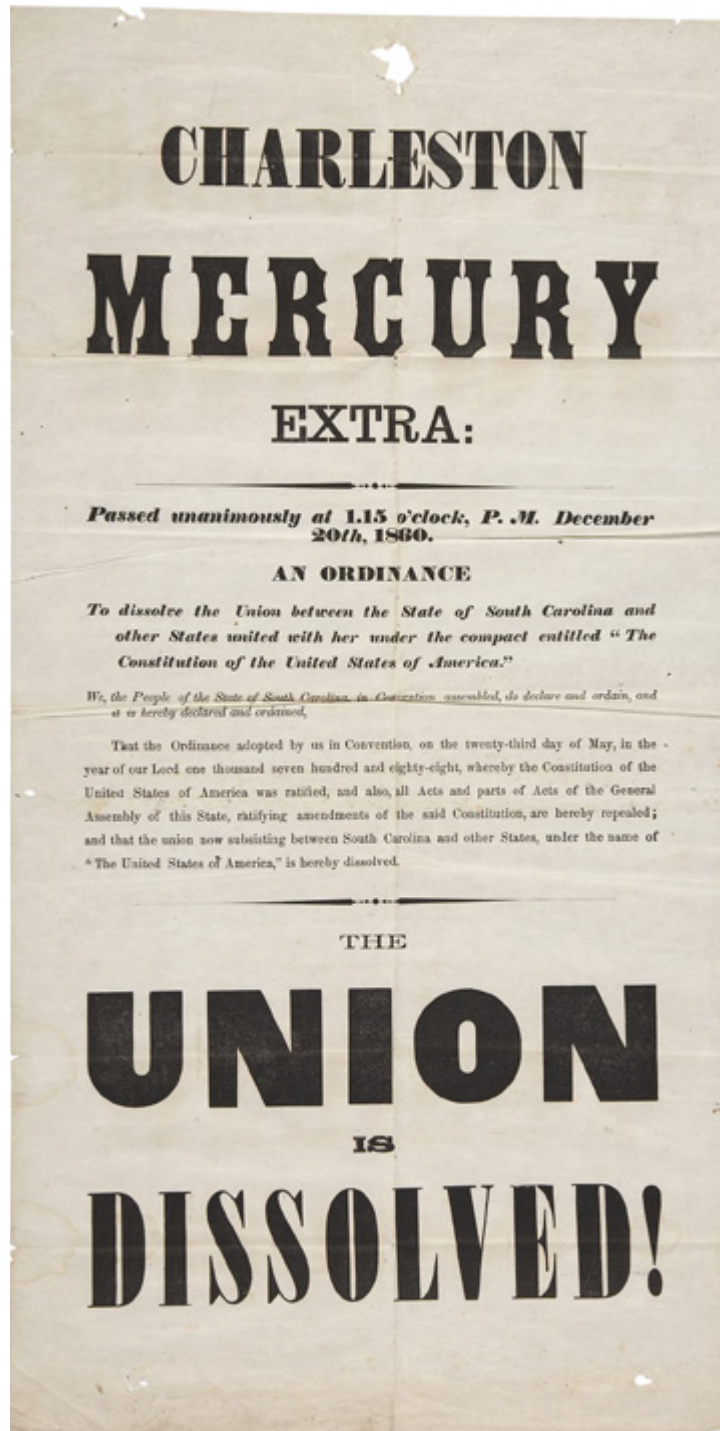
## 1861 – 1865

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### **AMERICAN CIVIL WAR**

The American Civil War was a monumental conflict that profoundly shaped the United States. It was a brutal and devastating struggle between the Northern states (the Union) and the Southern states (the Confederacy) over a range of issues, primarily rooted in the divisive question of slavery. The war resulted in a staggering loss of life and had a profound impact on the nation's political, social, and economic landscape. The Emancipation Proclamation of 1863 marked a critical turning point, declaring the freedom of enslaved people in Confederate-held territory and aligning the war's objectives more explicitly with the cause of ending slavery. Ultimately, the Union emerged victorious, and the Thirteenth Amendment to the U.S. Constitution abolished slavery throughout the country. While the Civil War preserved the United States as a single nation, it also highlighted the deeply entrenched racial divisions that would continue to shape the nation's history for generations to come.





**Photo:** The first published imprint of secession, a broadside issued by the Charleston Mercury, December 20, 1860

# 13.

## 18TH AND 19TH CENTURY

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### **ABOLITIONISM**

Abolitionism was a fervent and transformative social and political movement that emerged in the 18th and 19th centuries with the primary goal of ending the institution of slavery. Abolitionists, both black and white, actively campaigned for the emancipation of enslaved individuals and the eradication of the brutal and dehumanizing practice of slavery. Their efforts included public lectures, writings, and advocacy, often in the face of significant resistance and opposition. Prominent figures like Frederick Douglass, Harriet Tubman, and William Lloyd Garrison played instrumental roles in this movement. Abolitionism eventually led to significant milestones in the fight against slavery, including the abolition of the transatlantic slave trade and the Emancipation Proclamation in the United States. The legacy of abolitionism endures as a testament to the power of collective action and moral conviction in the pursuit of justice and human rights.

# 13.



**Photo:** Proclamation of the Abolition of Slavery in the French Colonies, 27 April 1848, by Biard (1849)

# 14.

1947

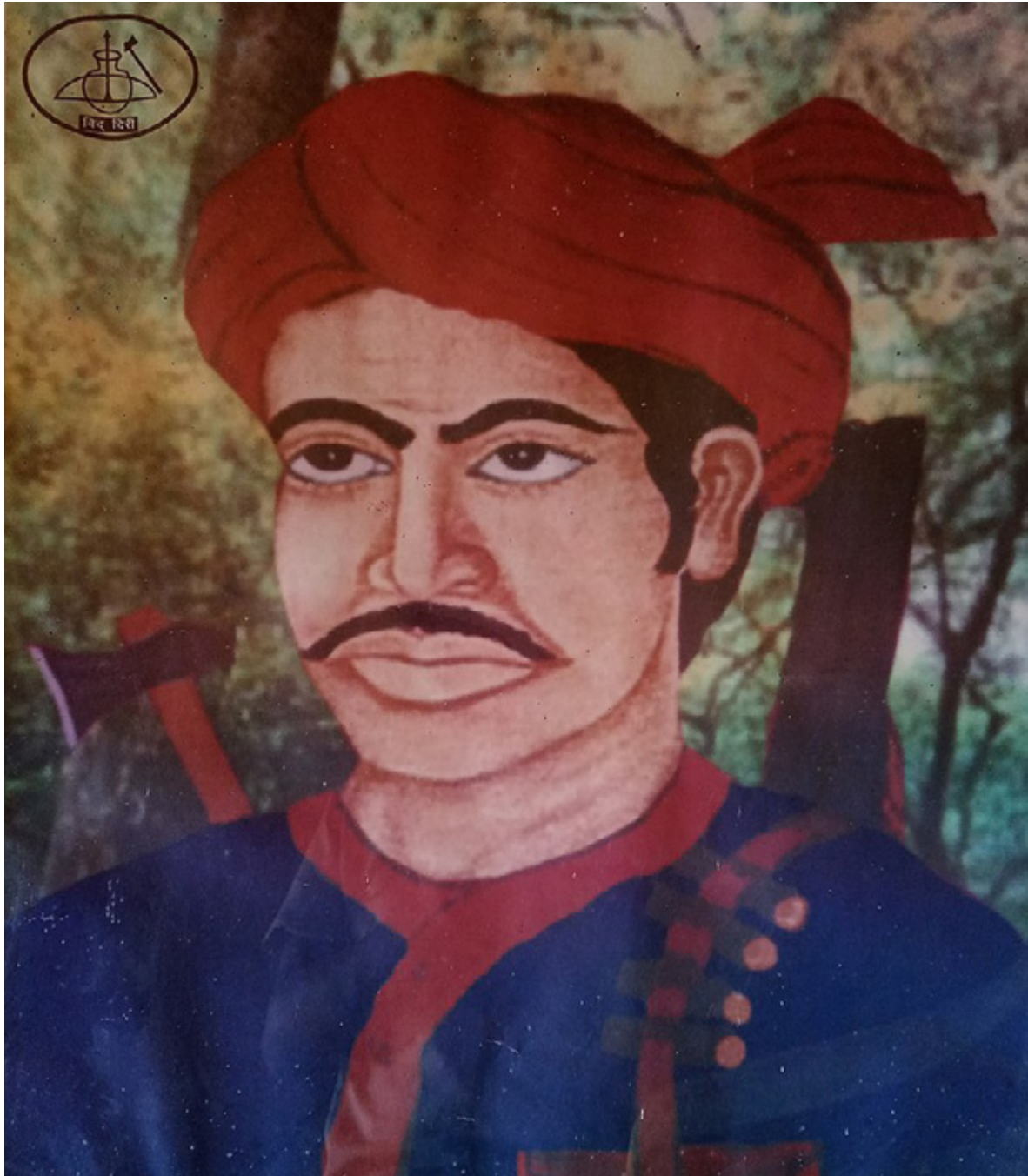
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## **INDIAN INDEPENDENCE MOVEMENT**

The Indian independence movement stands as a monumental and inspiring chapter in the global struggle against colonial rule. It was a powerful assertion of self-determination and a relentless pursuit of freedom and sovereignty from British colonial domination. Led by visionary leaders like Mahatma Gandhi and Jawaharlal Nehru, the movement was characterized by nonviolent resistance, civil disobedience, and mass mobilization. The eventual end of British colonial rule in 1947 marked a significant milestone in decolonization, setting a precedent for many other nations to follow. India's successful transition from colonial subject to independent nation exemplified the universal yearning for self-governance and the overthrow of imperial dominance. The Indian independence movement remains a symbol of hope and determination for countless other nations that have sought to cast off the yoke of colonialism and reclaim their destiny on their terms.



# 14.



**Photo:** Ganga Narayan Singh, leader of Bhumij rebellion

Source: Kingsman3  
[https://en.wikipedia.org/wiki/Indian\\_independence\\_movement#/media/File:Ganga\\_Narayan\\_Singh.jpg](https://en.wikipedia.org/wiki/Indian_independence_movement#/media/File:Ganga_Narayan_Singh.jpg)  
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# 15.

## 1954–1962

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### **VIOLENT INDEPENDENCE OF ALGERIA (FRENCH–ALGERIAN WAR)**

The French–Algerian War, spanning from 1954 to 1962, was a brutal and protracted conflict that culminated in Algeria’s independence from French colonial rule. This war was marked by violence, political upheaval, and a prolonged struggle for self-determination. Algeria had been under French colonial rule for over a century, characterized by economic exploitation, social injustices, and cultural suppression. By the mid-20th century, nationalist sentiments had grown, leading to calls for independence. The war began on November 1, 1954, initiated by the National Liberation Front (FLN), an Algerian nationalist organization, in their quest to end colonial rule and establish an independent Algerian state. The conflict was marked by brutality on both sides. The conflict forced political changes in France as successive governments grappled with its costly and protracted nature. The return to power of Charles de Gaulle in 1958 marked a turning point. Recognizing the need to address Algerian demands for self-determination, a referendum was offered in 1961, which led to the Évian Accords in 1962, effectively ending the war. On July 3, 1962, Algeria declared its independence from France. The legacy of the French–Algerian War is complex and enduring, leaving deep scars on both societies.

# 15.



**Photo:** Algerian rebel fighters in the mountains

# 16.

1822

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## **THE ESTABLISHMENT OF LIBERIA**

Liberia's establishment is a unique chapter in the history of colonization and the quest for self-determination. In the early 19th century, the American Colonization Society, a U.S.-based organization, sought to provide freed African-American slaves with a new homeland. In 1822, they founded the colony of Liberia on the West African coast, primarily to resettle free black individuals and emancipated slaves. The capital, Monrovia, was named after the American President James Monroe, reflecting the United States' support for the endeavor. Liberia's creation was fraught with complex dynamics, including interactions with indigenous populations and the challenges of building a new society. By 1847, Liberia declared its independence, making it one of the first African nations to do so. The establishment of Liberia represented an early experiment in decolonization, albeit one influenced by external colonial powers. While it's a testament to the aspirations of many African Americans for self-governance, Liberia's history is also marked by complex legacies, including cultural and social tensions that persist in the nation today.

# 16.



RESIDENCE OF JOSEPH ROBERTS, PRESIDENT OF THE REPUBLIC OF LIBERIA.

**Photo:** Residence of Joseph Jenkins Roberts, first President of Liberia, between 1848 and 1852.

Source: [https://en.wikipedia.org/wiki/Liberia#/media/File:T.\\_WILLIAMS\\_\(c1850\)\\_Residence\\_of\\_Joseph\\_Roberts,\\_President\\_of\\_the\\_Republic\\_of\\_Liberia.jpg](https://en.wikipedia.org/wiki/Liberia#/media/File:T._WILLIAMS_(c1850)_Residence_of_Joseph_Roberts,_President_of_the_Republic_of_Liberia.jpg)  
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# 17.

## 19TH/20TH CENTURY

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### “HUMAN ZOOS”

Human zoos, also known as ethnological expositions or „exotic“ exhibitions, were a deeply troubling and ethically reprehensible phenomenon that existed from the late 19th to the early 20th century. These exhibitions involved the public display of people, often indigenous individuals from Africa, Asia, Oceania, and the Americas, in a manner similar to how animals were exhibited in traditional zoos. While these exhibits were often presented as educational and scientific, they were rooted in racism, colonialism, and a distorted sense of superiority. Human zoos gained popularity during the age of European colonial expansion and the scramble for Africa. European colonizers brought back „exotic“ people from their conquests to be exhibited in their home countries. Some of the most infamous examples include the 1878 Exposition Universelle in Paris, where a „Negro Village“ was created, and the 1904 St. Louis World’s Fair in the United States, which showcased people from various indigenous cultures. The individuals displayed in human zoos were often subjected to degrading and inhumane conditions. They were made to wear stereotypical clothing, perform dances or rituals, and engage in demeaning activities to entertain the audience. Many of them endured physical and emotional suffering, as they were removed from their homelands and exhibited as curiosities for the amusement of Western audiences.



# 17.



**Photo:** A group of Igorot displayed at a human zoo during the St. Louis World's Fair

# 18.

## 20TH CENTURY – EARLY 1990S

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### LATE ABOLISHMENT OF APARTHEID

The late abolishment of apartheid in South Africa, which began in the 20th century and ended in the early 1990s, marked a critical phase in the worldwide struggle against colonialism and the pursuit of decolonization. Apartheid was a deeply oppressive system of racial segregation and discrimination enforced by the South African government, which aimed to maintain white minority rule and subjugate the country's majority Black population. The system shared similarities with colonial practices, as it enforced racial hierarchies and economic exploitation, echoing the legacies of colonialism. The global anti-apartheid movement, spurred by both domestic resistance and international pressure, played a pivotal role in dismantling apartheid. The eventual release of Nelson Mandela and the peaceful transition to majority rule in 1994 symbolized a successful struggle against colonial oppression, underlining the significance of decolonization not only in reclaiming land but also in asserting the right to self-governance, equality, and justice. The late abolishment of apartheid in South Africa demonstrated the power of collective action and international solidarity in dismantling oppressive systems, making it a poignant and inspiring example of the ongoing fight for decolonization worldwide.

# 18.



**Photo:** "Reserved for the sole use of members of the white race group" sign in English, Afrikaans, and Zulu at a beach in Durban, 1989

**3.8.2.**

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Timeline

**People**

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## 1819 – 1901

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### QUEEN VICTORIA

Queen Victoria was one of the most influential monarchs in British history. Her reign, known as the Victorian Era, coincided with a period of extensive British imperial expansion and colonialism. Under her rule, the British Empire expanded to its zenith, encompassing territories across Africa, Asia, the Americas, and the South Pacific. Queen Victoria was the symbolic head of this vast empire, and her reign is often associated with the concept of „pax Britannica,“ a period of relative peace and stability enforced by British colonial power. While she herself may not have been directly responsible for the specific actions taken in various colonies, her reign represented the height of British colonialism, with all its complexities and consequences. Her image as a symbol of British imperial might and control in a rapidly changing world remains a central part of the story of colonialism and its enduring legacy.





**Photo:** Queen Victoria, 1819–1901, by Bassano, 1882. Glass copy negative, half-plate.

Source: [https://en.wikipedia.org/wiki/Queen\\_Victoria#/media/File:Queen\\_Victoria\\_by\\_Bassano.jpg](https://en.wikipedia.org/wiki/Queen_Victoria#/media/File:Queen_Victoria_by_Bassano.jpg)  
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## 1451-1506

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### **CHRISTOPHER COLUMBUS**

Christopher Columbus was an Italian explorer and navigator who played a pivotal role in the age of European colonialism. In 1492, he embarked on a groundbreaking expedition sponsored by Spain, which ultimately led to his arrival in the Americas. Columbus's voyages, often credited with opening the door to the New World, marked the beginning of a significant era of European exploration and colonization in the Americas. While his journeys are celebrated as historical milestones, they also signify the onset of colonialism in the Western Hemisphere, leading to the subjugation and exploitation of indigenous populations. The consequences of his expeditions, such as the enslavement and mistreatment of indigenous peoples, are part of the broader narrative of colonialism and its profound impact on the Americas, making Columbus a controversial figure in discussions of decolonization and historical justice.



**Photo:** Portrait of Christopher Columbus preserved in the Library of Congress of the United States of America – 19th century copy from an engraving by Aliprando Caprioli

Source: [https://en.wikipedia.org/wiki/Christopher\\_Columbus#/media/File:Christopher\\_Columbus.jpg](https://en.wikipedia.org/wiki/Christopher_Columbus#/media/File:Christopher_Columbus.jpg)  
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**1869 – 1948**

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**MAHATMA GANDHI**

Mahatma Gandhi was a towering figure in the struggle against colonialism and the fight for decolonization. A key leader in the Indian independence movement, he advocated for nonviolent civil disobedience as a means to achieve self-determination and end British colonial rule in India. Gandhi's philosophy of satyagraha, or truth force, inspired millions, emphasizing peaceful resistance and the power of passive resistance to oppressive colonial forces. Through campaigns such as the Salt March and numerous protests, he galvanized the Indian population and garnered international support for India's independence. His legacy extends beyond India's borders, serving as an enduring symbol of the global struggle against colonialism and injustice, influencing later civil rights and decolonization movements worldwide. Gandhi's leadership and unwavering commitment to nonviolence remain emblematic of the transformative power of peaceful activism in the pursuit of decolonization and human rights.





**Photo:** Studio photograph of Mahatma Gandhi, London, 1931.

Source: [https://en.wikipedia.org/wiki/Mahatma\\_Gandhi#/media/File:Mahatma-Gandhi,\\_studio,\\_1931.jpg](https://en.wikipedia.org/wiki/Mahatma_Gandhi#/media/File:Mahatma-Gandhi,_studio,_1931.jpg)  
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## 1918 – 2013

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### **NELSON MANDELA**

Nelson Mandela is an enduring icon in the global struggle against colonialism and the pursuit of decolonization. While he is most celebrated for his pivotal role in ending apartheid and his subsequent presidency in post-apartheid South Africa, his influence resonates far beyond national borders. Mandela was a prominent leader in the African National Congress (ANC) and dedicated his life to advocating for the rights and freedom of South Africa's Black majority. Notably, apartheid, the system of state-sanctioned racial segregation and discrimination, was at the core of the injustice he fought against. His unwavering commitment led to his imprisonment for 27 years due to his anti-apartheid activism. Upon his release in 1990, Mandela played a central role in negotiations with the apartheid regime, which culminated in the dismantling of apartheid and the historic, multiracial elections of 1994 that saw him elected as South Africa's first Black president. His life serves as a powerful testament to the enduring values of perseverance, resilience, and nonviolent resistance in the pursuit of decolonization and the broader quest for justice and equality. Apartheid, for clarification, was a system of institutionalized racial segregation and discrimination enforced by the South African government between 1948 and 1994, which systematically oppressed the Black population, denying them basic rights and privileges on the basis of race.



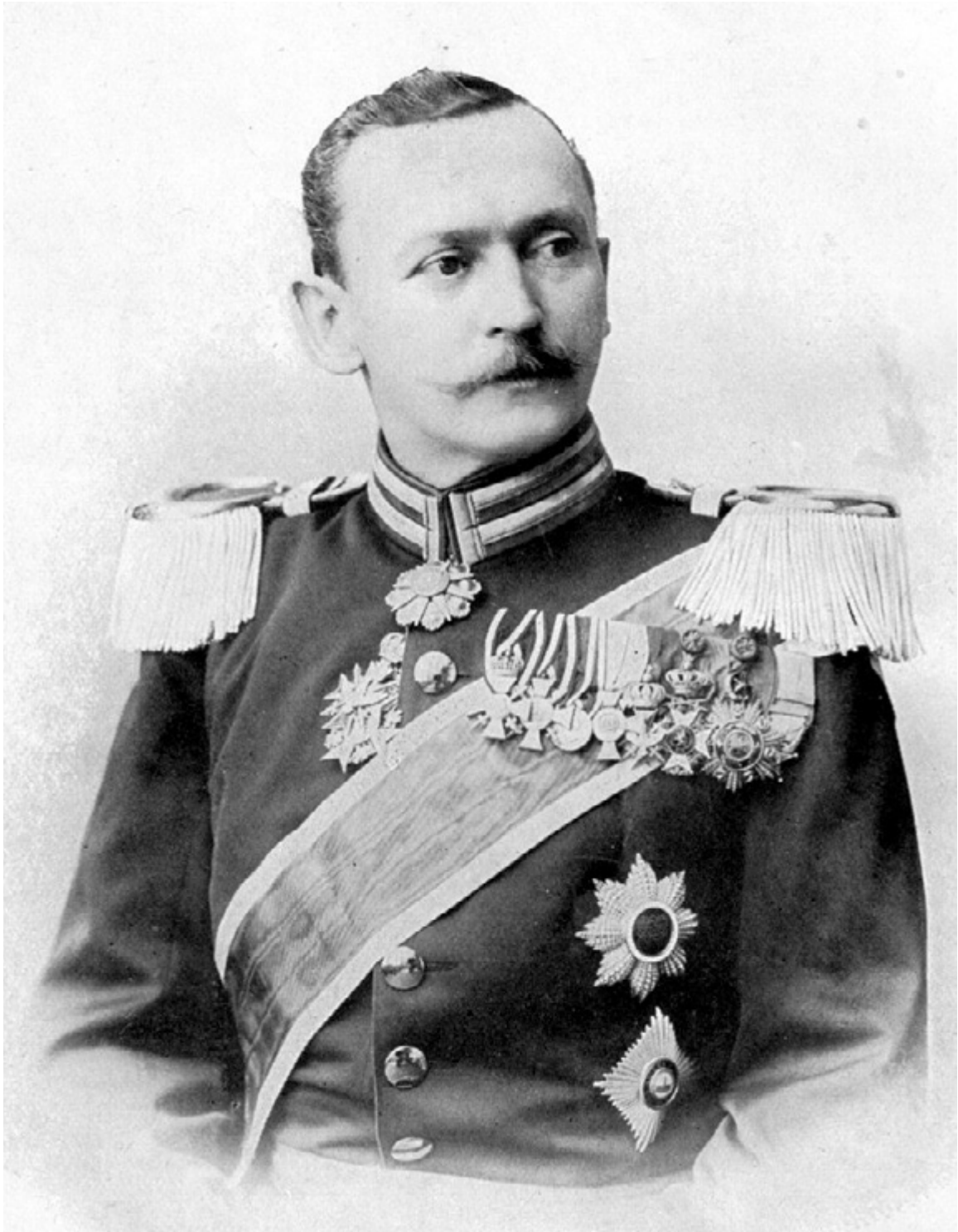
**Photo:** „Free Mandela“ protest in East Berlin, 1986

## 1853–1905

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### **HERMANN VON WISSMANN**

Hermann von Wissmann was a German explorer and colonial official. He played a significant role in Germany's colonial endeavors in Africa during the late 19th and early 20th centuries. Von Wissmann is known for his expeditions and administrative work in territories such as East Africa and what is now Tanzania, where he sought to expand German colonial influence. He was involved in efforts to establish German control over areas in East Africa, which often involved confrontations with local indigenous populations. While some of his actions were exploratory in nature, his work also contributed to the broader framework of European colonialism and the exploitation of African lands and resources. His activities reflect the imperial ambitions of the time and the complex dynamics of colonial rule in Africa during the late 19th century.



**Photo:** Hermann von Wissmann (1853–1905), German explorer of Africa and Governor of German East Africa

Source: [https://en.wikipedia.org/wiki/Hermann\\_Wissmann#/media/File:Hermann\\_von\\_Wissmann.jpg](https://en.wikipedia.org/wiki/Hermann_Wissmann#/media/File:Hermann_von_Wissmann.jpg)  
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## 1848–1920

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### **LOTHAR VON TROTHA**

Lothar von Trotha, a German military officer, is best known for his role in German colonialism, particularly for his actions during the Herero and Nama genocide in what is now Namibia. As a general during the German colonial period in Southwest Africa (now Namibia) in the early 20th century, von Trotha was responsible for brutal campaigns aimed at suppressing indigenous uprisings. His most notorious act was the issuance of the „extermination order“ in 1904, which called for the annihilation of the Herero people. Under his command, German forces engaged in widespread violence, resulting in the death of thousands of Herero and Nama people through forced labor, mass killings, and inhumane treatment. Von Trotha’s actions epitomize the extreme brutality and human rights abuses that often accompanied European colonialism in Africa, and they remain a painful and controversial chapter in Namibia’s history.





**Photo:** Lothar von Trotha

Source: [https://en.wikipedia.org/wiki/Lothar\\_von\\_Trotha#/media/File:Lothar\\_von\\_Trotha.jpg](https://en.wikipedia.org/wiki/Lothar_von_Trotha#/media/File:Lothar_von_Trotha.jpg)  
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## 1532–1595

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### **SIR JOHN HAWKINS**

Several European individuals and entities played significant roles in the transatlantic slave trade. One of the most renowned European slave traders was John Hawkins. Sir John Hawkins, an Englishman, is often considered one of the pioneers of the English involvement in the transatlantic slave trade during the 16th century. In 1562, he became the first Englishman to lead a slave-trading expedition to Africa. Hawkins' expeditions marked the beginning of England's direct participation in the brutal commerce of human beings. He made multiple voyages, primarily to the coast of West Africa, where he captured Africans and transported them to the Spanish colonies in the Americas. Hawkins' legacy remains controversial, as his actions played a significant role in establishing the English slave trade, which would continue to grow and flourish in subsequent centuries. His expeditions were instrumental in shaping the course of history and the tragic legacy of the transatlantic slave trade.



**Photo:** Portrait of John Hawkins, National Maritime Museum, London

Source: [https://en.wikipedia.org/wiki/John\\_Hawkins\\_\(naval\\_commander\)#/media/File:John\\_Hawkins.JPG](https://en.wikipedia.org/wiki/John_Hawkins_(naval_commander)#/media/File:John_Hawkins.JPG)  
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## 1837/8 -1905

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### **TIPPU TIP**

While there were countless individuals involved in the transatlantic slave trade, it is essential to remember that the slave trade was a collective enterprise involving many Europeans, Africans, and others. However, one of the most renowned African slave traders was Tippu Tip, whose real name was Hamad bin Muhammad bin Juma bin Rajab el Murjebi. Tippu Tip, born in 1832 in Zanzibar (in modern-day Tanzania), became a powerful and notorious figure in the late 19th century. He established himself as a successful ivory and slave trader in East Africa. His involvement in the slave trade was deeply troubling, as he played a key role in the brutal transportation and exploitation of African captives. Tippu Tip's influence extended across vast regions of Central and East Africa, and his complex and controversial legacy serves as a stark reminder of the human toll and complexities of the transatlantic slave trade, even among some African participants.



**Photo:** Tipu Tip (Muhammed el Murjebi also Hemed bin Mohammed), c.1890.

Source: [https://en.wikipedia.org/wiki/Tippu\\_Tip#/media/File:Tippu\\_Tip\\_\(Muhammed\\_el\\_Murjebi\\_also\\_Hemed\\_bin\\_Mohammed\).jpg](https://en.wikipedia.org/wiki/Tippu_Tip#/media/File:Tippu_Tip_(Muhammed_el_Murjebi_also_Hemed_bin_Mohammed).jpg)  
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## 1743 - 1803

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### **TOUSSAINT LOUVERTURE - LEADER REVOLUTION HAITI**

Toussaint Louverture, born into slavery in the French colony of Saint-Domingue (modern-day Haiti) in the 18th century, is a towering figure in the history of decolonization and the fight for freedom. He emerged as a brilliant military and political leader during the Haitian Revolution (1791-1804), a seminal event in the broader struggle against colonialism. Louverture skillfully led an army of formerly enslaved individuals against French, Spanish, and British colonial forces, ultimately securing Haiti's independence in 1804. His visionary leadership and commitment to the principles of liberty and equality made him a symbol of resistance against colonial oppression. Toussaint Louverture's legacy not only paved the way for the decolonization of Haiti but also inspired later anti-colonial movements worldwide, leaving an indelible mark on the fight for self-determination and human rights.



**Photo:** A portrait of Toussaint Louverture Oil

Source: [https://en.wikipedia.org/wiki/Toussaint\\_Louverture#/media/File:Toussaint\\_Louverture\\_-\\_Girardin.jpg](https://en.wikipedia.org/wiki/Toussaint_Louverture#/media/File:Toussaint_Louverture_-_Girardin.jpg)  
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**1830 – 29 OCTOBER 1905**

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**HENDRIK WITBOOI**

Hendrik Witbooi , a prominent Nama leader, was a key figure in the resistance against German colonial rule in German South West Africa (now Namibia) during the late 19th century. As a skilled military strategist and a charismatic leader, Witbooi led his people in a protracted and determined struggle against German imperial forces. His leadership and determination in the face of overwhelming odds made him a symbol of resistance and a source of inspiration for the indigenous populations of Namibia. Hendrik Witbooi's legacy extends beyond his military endeavors; he also advocated for the preservation of Nama culture and traditions. His tireless efforts in the fight against colonial oppression and his commitment to the identity of his people continue to be celebrated as an integral part of Namibia's history and its ongoing struggle for justice and recognition.



**Photo:** Hendrik Witbooi

## 1873 – 1914

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### **RUDOLF AND EMILY (BORN ENGOME DAYAS) DOUALA MANGA BELL**

Rudolf Duala Manga Bell and Emily Duala Manga Bell were pivotal figures in the decolonization movement in Africa, particularly in what is now modern-day Cameroon. Rudolf, a prince of the Duala ethnic group, and his wife Emily, who was from the Bakweri people, were prominent leaders in the early 20th century. They played a significant role in advocating for Cameroonian independence from German colonial rule during World War I. Rudolf Duala Manga Bell served as a chief and used his position to resist the exploitative practices of the German colonial administration, raising awareness about the injustices faced by the indigenous population. His outspoken opposition to colonial oppression ultimately led to his execution by the German authorities in 1914. Emily Duala Manga Bell continued her husband's work, actively participating in the decolonization movement. Their legacy as courageous and resilient leaders who fought for self-determination and justice in the face of colonialism remains an important chapter in the history of decolonization in Africa.





**Photo:** Rudolf Douala Manga Bell

Source: [https://en.wikipedia.org/wiki/Rudolf\\_Douala\\_Manga\\_Bell#/media/File:Rudolf\\_Manga.jpg](https://en.wikipedia.org/wiki/Rudolf_Douala_Manga_Bell#/media/File:Rudolf_Manga.jpg)  
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## **1596–1617**

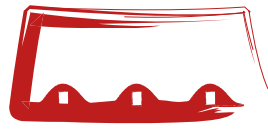
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### **POCAHONTAS (BORN MATOAKA)**

Pocahontas, born around 1596 in the Powhatan Confederacy (Virginia), is known for her role as a bridge between Native Americans and English settlers. She is famous for her interaction with Captain John Smith and her assistance in facilitating trade and negotiations. She was captured in 1613, converted to Christianity, and married John Rolfe in 1614, helping to maintain peace. In 1616, she journeyed to England, where she met King James I and Queen Anne. Tragically, she died in 1617 at the age of around 21. Pocahontas's life symbolizes early cultural exchange and diplomacy, leaving a lasting legacy in American history.



**Photo:** John Gadsby Chapman, *The Baptism of Pocahontas* (1840). A copy is on display in the Rotunda of the United States Capitol.



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