DECOLONIAL AND ANTI-RACIST APPROACHES TO HUMANITARIAN ACTION

PHOTO:

Hertha Kingu, Mary Mpeta, and Justina Malemo are warehouse assistants at the MSF pharmacy in Nduta camp in Tanzania.

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DECOLONIAL AND ANTI-RACIST APPROACHES TO HUMANITARIAN ACTION MISSION

The construction of a civilized "us" with rights, modernity, and progress against a barbaric, savage, and uncivilized "other" justifies exploitation and slavery

1
INTRODUCTION

After decades of post- and decolonial studies, their critiques of the international system have gained weight in recent years. First they were pushed by the anti-racist movement with the Black Lives Matter protests and against deaths at the hands of US police, as happened with George Floyd in 2020, which prompted 54 African countries to call for a debate on racism at the UN Human Rights Council[1]. Second, the humanitarian consequences of COVID-19 encouraged debates about the different narratives employed in crises: why were large NGO missions not deployed to alleviate the US emergency during the pandemic? Why was the bias of their local leadership in managing the situation not questioned?[2] Third, the attention and scale deployed to deal with the humanitarian consequences of the Russian invasion of Ukraine has been praised for its speed and breadth of resources, but criticised for the double standards applied to many other crises and conflicts in Africa and the Middle East. Worse still has been the justification for the reception of refugees on the grounds that the Ukrainian population was like "us", being Christian and white, as opposed to people of other origins, who in recent months have been sent back to their countries of origin[3], tried to manage in third countries such as Rwanda[4] or put up more walls[5], without taking into account whether there were people entitled to international protection.

These debates have reached humanitarian action (HA), forced by the accelerated mutations of the global system of the last three decades to analyse "humanitarian crises without dogmatisms or previous schemes" and to incorporate new dimensions such as feminism[6] as well as "other intersectionalities; questions of colonialism, the decolonial perspective; and environmental elements and the fight against climate change.[7] To address these issues, the article is structured as follows: a brief definition of the terms used; an analysis of some of HA's colonial legacies; the main reactions to its decolonisation; decolonial approaches to its main debates; and some conclusions and recommendations.

1 African Countries Call for Debate on Racism at the UN Human Rights Council, Voa News, https://www.voanews.com/a/usa_race-america_african-countries-call-debate-racism-un-human-rights-council/6191031.html
2 Rethinking humanitarianism in the midst of #blacklivesmatter and COVID-19, 18/06/2020, online event by The New Humanitarian https://www.youtube.com/watch?v=1WNdmKNt3No
3 Denmark opens its arms to Ukrainians as it tries to send Syrian refugees home, CNN en español, https://cnnespanol.cnn.com/2022/03/11/dinamarca-refugiados-ucrania-sirios-trax/
4 Controversial UK-Rwanda migration pact moves forward despite criticism, Euronews, https://es.euronews.com/2022/06/11/el-controvertido-pacto-migratorio-del-reino-unido-y-ruanda-avanza-a-pesar-de-las-criticas
5 Poland builds wall on border with Belarus to control migration, France 24, https://www.france24.com/es/europa/20220125-polonia-muro-frontera-belarus-migracion
6 Beatriz Abellán, Alicia Daza and Laura Mula (2021), La aplicación del enfoque feminista en la acción humanitaria https://iecah.org/la-aplicacion-del-enfoque-feminista-en-la-accion-humanitaria/
7 Francisco Rey, Twenty Years of Humanitarian Action in Ten Keys (2022). https://iecah.org/veinte-anos-de-accion-humanitaria-en-diez-claves/

2

WHAT DO WE MEAN BY DECOLONISATION AND RACISM IN THE AH?

Postcolonial approaches critically review the supposedly finished legacies of the former European colonial empires, especially in the field of cultural studies. But they also analyse their ruptures and continuities in the economy, politics and society of the newly independent countries. It should be remembered that when 51 states founded the United Nations in 1945, 750 million people, almost a third of the world's population, lived in non-self-governing territories dependent on colonial powers. Since then, more than 80 former colonies have gained their independence.

For their part, decolonial studies seek to go a step further in order to revise the Eurocentric legacies, already postcolonial, in both knowledge and actions. Both approaches denounce a power structure based on the myth of European enlightenment as the only universal path to modernity that constructed an "us" with rights, modernity and progress against a barbaric, savage and uncivilised "other"[8]. This social construction encouraged racial differences, reinforced by the transatlantic trade of 15 million African slaves to America between the 16th and 19th centuries[9]. The consequence was a system of large-scale exploitation and dispossession of African societies that fuelled the incipient capitalism of the European colonial powers[10].

Identity constructs function as timeless and absolute idealisations, created without considering the political, economic and social struggles situated in a particular historical time and place that have shaped relations on our planet. Those that, in 1550 at the beginning of the Spanish colonisation of America, motivated the debate on whether the indigenous populations had rights, as Bartolomé de las Casas claimed, or whether they were inferior and therefore subject to domination, as Juan Ginés de Sepúlveda claimed. Those that forged the history of Europe as an internal "civil war" for the conquest of rights against the powers of the ancient régime and at the same time as an external "expansionary war" for colonial domination and conquest[11]. And which today lead to the re-construction of identity folds, absolute totalizations and cultural relativisms.

To speak of decolonial approaches to humanitarian action is to adopt a critical thinking of structural transformation based on definitions of humanitarian networks and organizations such as Start Network or ADESO. On the one hand, to understand structural racism as a "system of structures that have procedures or processes that disadvantage individuals or groups because of their membership of a particular racial or ethnic group"[12]. On the other

Both structural racism and colonialism are based on a bias of ethnocentrism and the myth of the white saviour

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8 Edward Said, (2003), Debolsillo
9 United Nations, Slave trade, https://www.un.org/es/observances/decade-people-african-descent/slave-trade
10 Joseph Inikori, E. (1992) 'Africa in world history: the export slave trade from Africa and the emergence of the Atlantic economic order'. in OGOT, B. A. (ed.) General history of Africa 5: Africa from the sixteenth to the eighteenth century, Paris: UNESCO, 1992, pp. 74-112.
11 Santiago Alba Rico "Europa, Guerra civil y guerra expansiva", chapter in the book "Europa frente a Europa. Mapa de crisis y vías de escape (Lengua de Trapo, 2020).
12 Time to Decolonise Aid, 2021, https://www.peacedirect.org/publications/timetodecoloniseaid/

hand, it is also to understand colonialism as "the use of control by one group over another, leading to domination and oppression (social, political, economic and cultural)"[13] whose results were land grabbing, displacement, and population replacement, and also were the "economic, political and cultural control of the West in the Global South, as well as power of knowledge and production of ideas (...) as cultural imperialism"[14].

Both structural racism and colonialism are based on a bias of ethnocentrism and the myth of the white saviour who assumes their history and knowledge as "the only referent of progress" and the only people who provide selfless help to other non-white people[15]. These approaches often function similarly to the gender bias present in patriarchal approaches by asserting that women have "little to contribute when they are the only ones with relevant knowledge and skills" on the ground.[16] Just as these dynamics are created to exclude gender equality for women and minorities in the Global South[17], there are other racist and colonial dynamics still present today.

Western NGOs accompanied the European colonial enterprise in its "civilizing" mission with a paternalistic vision

3
COLONIAL AND RACIST LEGACIES IN HUMANITARIAN ACTION

TAll organizations, and all people, must reflect on the place and the framework from which we carry out our actions and launch our ideas. Although we may have good intentions or practices, our position places us in situations of privilege vis-à-vis some and of subalternity vis-à-vis other people, organizations, or structures. However uncomfortable it may be to assume it, however good our intentions may be, these positions and frameworks allow us to exercise or suffer the power of others. In this line of diverse reflections, we find different approaches to the colonial legacies of development policies, the explanatory narratives of conflicts and HA which I will now briefly summarize.

It is precisely in this sense that Claire Jacquot reminds us of the "Western origin of NGOs (...) as institutions that accompanied the European colonial enterprise" in a "humanitarian spirit with the idea of a civilizing mission"[18]. Thus, he recalls the history of the European White Fathers, of the Society of Missionaries of Africa, sent "from 1868 to promote the development of the peoples of Africa" in what he identifies as the precursors of two paradigms of humanitarianism in the 19th century: that of "the Red Cross" and the "Colonial Health Service". In other words, a paternalistic past,

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13 Start Network, 2022, Anti-racist and decolonial framework, https://startnetwork.org/resource/anti-racist-and-decolonial ramework#:~:text=Start%20Network%20is%20now%20working,our%20 progress%20against%20these%20commitments.
14 Ibidem
15 Time to Decolonise Aid, 2021, https://www.peacedirect.org/ publications/timetodecoloniseaid/
16 Voice Research Report, 2021, We Must Do Better https:// voiceamplified.org/voice-research-report-we-must-do-better/
17 A feminist humanitarian system https://www. feministhumanitariannetwork.org/a-feminist-humanitarian-system
18 Claire Jacquot, 2010, La médecine humanitaire : histoire et enjeux, pratique et leçons. Relations entre médecine générale et médecine humanitaire : histoire, définitions, témoignages. Sciences du Vivant [q-bio].

underpinned by the duty of civilization.

On the other hand, if we look at humanitarian medicine, it also played a "role in colonial projects" as an extension of military medicine and a "tool for development". In any case, the medical profession did not behave in a unanimous and "docile" manner in support of the colonial project, but there were tensions between "doctors and administrators" over the mistreatment of local populations and the pathogens introduced by the colonisers[19].

It is worth noting that humanitarian organizations, and development aid organizations in general, are not outside the international geopolitical and geo-economic logic of "grabbing by dispossession"[20] of the world's elites, especially accelerated in the last thirty years of economic globalization with its process of "expulsion"[21] of all those sectors and people who are not functional for the world's economic chains. And that, in the case of people from other origins, from formerly colonized countries, they are expelled "outside the abysmal lines"[22] that dictate which lives matter and which do not. Not only is this not alien to HA, to development and peacebuilding NGOs, but in "the aid sector, colonialism in particular, is often seen as the cause of many of the problems it is trying to address: as political scientist Michael Parenti put it, poor countries "are not 'underdeveloped', they are 'overexploited'".[23] For, moreover, it is not only the past but the present of "aid that often flows on the map of soft power relations between former colonial powers and their ex-colonies"[24].

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DISCOURSES AND PROPOSALS TO DECOLONISE THE AH

In the face of this panorama, there are proposals that go in all directions: from dismantling HA to profound changes to incorporating practical principles to decolonise organizations and practices and, of course, to deep resistance against criticizing colonial legacies.

In the group of proposals for radical change, we find Degan Ali, president of ADESO, who considers that the entire humanitarian system must be redesigned from top to bottom, focusing on economic "justice and equality", "structural power" and the "crisis of a system that perpetuates the idea of interference[25]", albeit in other languages. These new foundations of HA must be based on the

Degan Ali is committed to redesigning the HA under the criteria of justice and economic equality avoiding perpetuating the idea of interference

19 Rony Brauman, 2011, Humanitarian Medicine (22-26)
20 David Harvey, 2005, "The New Imperialism: Accumulation by Dispossession", 2005, CLACSO.
21 Saskia Sassen, 2015, "Expulsions: brutality and complexity in the global economy". Buenos Aires: Katz editores
22 Boaventura de Sousa Santos, 2018, https://boaventura-santos.pdf (redbioetica.com.ar)
23 Start Network, 2022, Anti-racist and decolonial framework, https://startnetwork.org/resource/anti-racist-and-decolonial ramework#:~:text=Start%20Network%20is%20now%20working,our%20 progress%20against%20these%20commitments.
24 Paul Curion, 2013, https://www.thenewhumanitarian.org/ opinion/2020/07/13/decolonisation-aid-humanitarian-development-racism-black-lives-matter
25 When the West falls into crisis, 2020, New Humanitarian online event about COVID-19 https://www.youtube.com/watch?v=1WNdmKNt3No

Tamman Aloudat calls for structural changes, solidarity, mutual aid, and empathy to reform power dynamics

"hard work of each person, regardless" of their colour in order to know where they stand on which to build a "true solidarity of global society that involves the global South and the institutions of the global North, especially those based on the Bretton Woods model".[26] Tamman Aloudat, current president of MSF Netherlands and co-founder of Action for Decolonise Global Health, calls for "avoiding the immediate and unqualified dismantling of the humanitarian system" as he says "it is not, in my view, desirable because it ignores the life-saving action that, however imperfect, takes place on a daily basis while alternatives are not offered"[27]. HA's proposals for change will come more from people doing their daily work in hospitals, convoys, kitchens, and offices than from those who believe they were "always anti-racist and anti-colonialist" and those disillusioned with the entire humanitarian system who seek its "immediate destruction". According to Aloudat, it is they who must raise "voices that go beyond the extremes of people in their organizations who think they have the only legitimate voice to talk about decolonization or those who recognize privilege but don't want to change anything". Aloudat provides more critiques of HA's colonial and 'white superiority' legacy than prescriptions for a still emerging decolonization process. Above all, he understands the discomfort that comes with the approach of these changes because it is difficult "to be nice and polite when structural changes are demanded". In short, he argues that HA organizations should be based on "solidarity, mutual aid and empathy"[28], in reforming privileges and power dynamics.

In addition to their voices, many organizations contribute with their diagnoses and their commitment to decolonizing action, their methods, funding, and their own networks and organizations, for which they have carried out exhaustive surveys, studies, and reports. In this group, we have the aforementioned ADESO, Start Network and the British Red Cross, Oxfam, CAFOD, and CARE Canada, among many others.

Finally, there is also a lot of resistance. Some are not very visible but can be glimpsed in the slowness with which processes of change or funding agreements are taken up. But some other resistances are also very visible as they are linked to discourses that implicitly or explicitly praise the benefits left by the colonization of Global North states and nations. Worse still, we encounter narratives that, again, seek to recreate a partisan social construction in order to draw a new line between "us" and "them". These discourses seek to recreate strong and exclusionary identities at a time of great global upheaval with the climate emergency, the COVID-19 health crisis, inequalities, economic expulsions, wars and new conflicts.

26 Degan Ali, Who are the Humanitarians? 2021, Opening remarks for an online event of Centre for Humanitarian Leadership. https://www.youtube.com/watch?v=eT5VF7ecd3I
27 Tamman Aloudat, 2021, https://www.chaberlin.org/en/blog/who-gets-to-decolonise-humanitarianism-2/
28 Rethinking humanitarianism, 2021, podcast The new Humanitarian with Tamman Aloudat. https://www.thenewhumanitarian.org/podcast/2020/1/6/rethinking-humanitarianism-decolonising-aid

5

HOW DO DECOLONIAL AND ANTI-RACIST APPROACHES ADDRESS SOME OF THE MAIN DEBATES IN HUMANITARIAN ACTION?

5.1. Local leadership

The different proposals for dealing with decolonization and racism in HA are also present in the sector's major debates. It is precisely the issue of localization that generates the most different positions. Although the concept has been around for years, it was not until the 2016 World Humanitarian Summit that it was at the centre of the debate. This gave rise to the "Grand Bargain", which included a commitment to allocate 25% of donor and aid agency funding to local organizations. Then came the Charter for Change with eight commitments to advance local leadership. And, since then, we find ourselves in the reflections of many organizations and individuals.

For CAFOD, localization is a crucial aspect of its decolonial and anti-racist approach as it believes that its local branches manage "more efficiently, are more prepared for emergencies and are more recognizable and visible to authorities and humanitarian actors"[29]. CARE approaches it in the same way, for which it is crucial to recognize that its "own structures contribute to the North's monopoly of opportunities, resources and influence in countries that have long wielded the most economic and political power, in the name of outdated ideas about expertise, value and transparency"[30]. For this reason, it is slow to embrace the change it sees as necessary because they have focused "on keeping power and resources in the North and accepting the archaic and fundamentally problematic demands of donors, lest CARE disappear". In fact, CARE Canada proposes to its entire organisation to name "the underlying factors that block our way and we have almost never acknowledged that this injustice is rooted in colonialism, systemic racism and oppression". For the British Red Cross, local actors point to "persistent power inequalities" and the "authority of decision-making power" as evidence that local leadership launched in 2016 has brought about little real change[31]. Moreover, it continues to ignore that power inequality "is rooted in colonial structures of labour and structural racism based on negative assumptions about the capacity of local actors". Even the humanitarian response to COVID-19 has shown what local organizations are capable of when they lead a rapid reaction to humanitarian responses.

Decolonial and anti-racist approaches shift the narrative of localization to grassroots organizations and elites

29 Capacity-strengthening and localisation: perspectives from CAFOD and its local partners, 2021 https://odihpn.org/publication/capacity-strengthening-and-localisation-perspectives-from-cafod-and-its-local-partners/ https://odihpn.org/publication/capacity-strengthening-and-localisation-perspectives-from-cafod-and-its-local-partners/
30 Localisation et décolonisation : L'avenir de l'aide humanitaire, 2021, https://care.ca/fr/2021/02/localisation-et-decolonisation-lavenir-de-laide-humanitaire/#:~:text=F%C3%A9v%2010%2C%20 202021&text=La%20localisation%20de%20l'aide,r%C3%A9ellement%20 r%C3%A9pondre%20%C3%A0%20leurs%20besoins.
31 Is aid really changing? What the Covid-19 response tells us about localisation, decolonisation and the humanitarian system, 2021, British Red Cross, file:///C:/Users/david/Downloads/ReportIs%20Aid%20 Really%20Changing%20What%20the%20Covid19%20response%20 tells%20us%20about%20%20localisation%20decolonisation%20a%20(3). pdf

**Increasing local funding
is not about economic
transfers between
headquarters and
offices from large
NGOs, but changing
donor practices**

From decolonial and anti-racist approaches, as Degan Ali stresses, the narrative needs to be changed because talk of localization refers to a "technocratic language that needs to be dismantled as our grassroots organizations do not need to be localized". Moreover, according to Tamman Aloudat, to achieve change, local participation must focus on the role of elites in the North and South in order to bring about tangible change. In any case, it is also worth noting practices of humanitarian organizations to equalize and "disperse power" such as that developed by the IPAS network or CARE itself, which has grown from a group of 10 organizations from the global North to a federation of 21 organizations, including eight organizations from the global South[32].

5.2. Financing

Increasing local leadership means meeting the financial objectives of the Grand Bargain for local organizations to be able to manage funds, which points not only to organizations but also to the agendas of donors, including national governments. In this sense, in the first decade of the 21st century, the debate on the meaning of humanitarian donations from the BRICS (Brazil, Russia, India, China, South Africa), Arab countries and Turkey emerged strongly, in addition to criticism of the political instrumentalization of HA by US governments at the time, which led to the launch of the Good Humanitarian Donorship (GHD) initiative in 2003 to agree on good practices and principles for donors.

In recent years, there has been growing concern over whether increasing local funding is merely a transfer of funds between headquarters and headquarters of large organizations, or whether, as the British Red Cross points out, "international actors compete for funding with local actors, indicating an unwillingness to cede space and mandate to them". In an article published in August 2022, Heba Aly, executive director of The New Humanitarian, highlighted in her ten proposals for decolonizing HA, the need to "change conversations and practices within traditional donor institutions", proposals that have been discussed for fifteen years by the aforementioned GHD; the International Partnership for Development Innovation, which brings together eight bilateral agencies and three foundations; other discussions and practices in the Ministry of Foreign Affairs, Finland, Denmark and Norway that "have recently strengthened requirements for the NGOs they fund to demonstrate how their projects build local capacity and how affected people are included in planning and implementation"; and also how the UK Foreign, Commonwealth, and Development Office's Rapid Response Service recognizes that "local partners (...) also need to fund the running costs of their organizations".[33]

This does not stop other organizations from going faster. In this sense, Abby Maxman, president of Oxfam International, points out that her global organization is close to achieving 30% in local funding, with some headquarters, such as the Philippines,

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32 Heba Aly, 2022, Ten efforts to decolonise aid
Changing practices around funding, leadership, narrative and identity.
https://www.thenewhumanitarian.org/feature/2022/08/12/10-efforts-to-decolonise-aid
33 Heba Aly, 2022, Ten efforts to decolonise aid
Changing practices around funding, leadership, narrative and identity.
https://www.thenewhumanitarian.org/feature/2022/08/12/10-efforts-to-decolonise-aid

reaching around 90%. And in the humanitarian sector, "the Survivor-led and Community-led Crisis Response approach - developed by the Local to Global Protection Initiative and used in East Jerusalem, Haiti, and Ukraine, among other places - seeks to give small cash grants to community groups to design and implement their own projects", according to Heba Aly[34].

5.3. Procedures

Decolonizing and avoiding racism also means questioning how procedures for day-to-day work should be followed, as they require combining good practices of transparency, quality and management with other structural change. In this sense, Duncan Green, an Oxfam researcher, proposes starting in "low-risk places" with more developed civil societies to establish "a relationship that develops and builds trust, which allows for a reduction in bureaucratic work", even considering that there is a risk of nepotism. But above all, it proposes that the relationship should be based on "decolonization rather than a procedural system, which in its view should start by identifying independent, local, and critical organizations. On the other, the UK's Disasters Emergency Committee (DEC) "has allowed recipients of its funds to work with Ukrainian partners without doing their own due diligence" just as the UK's Humanitarian Innovation Centre has set up a "localization learning and innovation centre in Ukraine" and "OCHA is also exploring the possibility of awarding funding from its pooled fund directly to voluntary organizations"[35].

Moreover, procedures can be systematized in the organizations themselves to implement a decolonial and anti-racist model, as proposed by the Start Network with four ethical standards, in a framework document developed by Arbie Baguios. Thus, in decision-making, it advocates a model based on care and time as opposed to a rapid vision. It also proposes a contextual approach to analyze power dynamics as opposed to a "technical" model; a relational model with more delegation as opposed to a merely standardized one; and, finally, it considers it necessary to have more resources to develop it as opposed to a humanitarian organization model that seeks only profitability. Start Network proposes that these principles be implemented in the face of what it identifies as humanitarian organizations' own "shortcuts in decision-making" by judging, universalizing, and controlling activities[36] as the consequences can be to "impose, exclude, devalue and alienate" others. And, above all, to base any action on the principle of "equality and justice".

5.4. Representation: people, positions of responsibility, and racial equality

There is also debate about the presence of more people from many countries in positions of responsibility in humanitarian organizations, not only as staff under the command of people from Western countries. In this sense, there is a need for diverse, gender-balanced, and racially equal teams. This change is necessary but insufficient if it is not accompanied by a perspective that questions colonial and racist structures, which

Decolonial processes can be systematized in decision-making, and analyzing power dynamics, with more delegation of power and resources

34 Ibidem
35 Ibidem
36 Start Network, 2022, Anti-racist and decolonial framework, https://startnetwork.org/resource/anti-racist-and-decolonial ramework#:~:text=Start%20Network%20is%20now%20working,our%20 progress%20against%20these%20commitments….

are also present in the mentalities of elites in all countries. And in which people from both the South and the North must be allied if they "do the hard work as white, black or brown people who benefit from inequalities of power, despite their good intentions".[37]

5.5. And the principles

As noted above, anti-colonial and anti-racist approaches also have an impact on the debate about the humanitarian principles of humanity, impartiality, independence, and neutrality, which is beyond the scope of this article. Suffice it to say that they question the idea of humanity based on social constructions of who the people helped are, as well as universality versus recognition of differences. Finally, the different decolonial and anti-racist contributions are more concerned with solidarity than impartiality, as well as with ensuring neutrality vis-à-vis the agendas of donors, whatever their origin.

There is a need to build alliances of people from both the Global South and the Global North to analyze power inequalities

6
SOME CONCLUSIONS AND RECOMMENDATIONS

In summary, this article has described the wide variety of definitions of decolonization and anti-racism and the colonial legacies of HA, as seen by authors not only from the HA world. This was followed by an analysis of an equally wide range of anti-racist and decolonial proposals put forward by the sector itself, and how they address some of the sector's main debates on local leadership, funding, procedures, representation and, of course, the debate on principles. Emphasis has been placed on the analysis of those proposals that address profound changes put forward in the documents of networks such as Start Network and ADESO, organizations such as the British Red Cross, Oxfam, CAFOD and CARE Canada, as well as very relevant voices in these debates such as Tamman Aloudat of MSF, Degan Ali and Heba Aly.

In closing, I would propose some recommendations with the aim of moving towards a decolonial and anti-racist humanitarian system. These are initial, but not exhaustive, basic recommendations that seek to move these debates forward, which are absolutely necessary in the sector. Initiate discussions on anti-racism and decoloniality and that these discussions should be geared towards identifying concrete problems and redressing actions. It will not be an easy or short conversation, but it will be a start to setting practices on a path of justice, deepening the debate on humanitarian principles and their possible re-readings.

- To analyze whether the "patriarchal and colonial" as well as racist dynamics of the international system are present in any way in organizations, networks, and actions.

- To propose the revision of our schemes of knowledge, as well as its relationship with the knowledge from other parts of the world, and to consider its historical and spatial evolution.

37 Degan Ali, Who are the Humanitarians? 2021, Opening remarks for an online event of Centre for Humanitarian Leadership. https://www.youtube.com/watch?v=eT5VF7ecd3I

- Encourage the presence of more people from different racial backgrounds, different countries, and gender parity in organizations, always with a focus on decolonization.

- Incorporate decolonial and anti-racist frameworks, according to HA's experiences, both in the internal practices of the organizations, as well as in their wider debates, procedures, evaluations, and action practices.

- Propose reflections on the funding of organizations from the Global South, as well as the role of those from the Global North.

- Include in the objectives of humanitarian action more dimensions with a focus on change with a global intersectional feminist, decolonial, anti-racist, and climate change vision.

The discussions will not be easy or quick, but there is a need to address anti-racism and decolonization in HA organizations