I am pleased to release the third and last issue of the *Southern African Journal of Social Work and Social Development* for 2018. This issue addresses a range of topics: indigenous social work, adolescent identity, youth-headed families, community development, and women's property rights in Nigeria. This collection, while disparate, seems threaded together by a concern for local insights into social issues and social work practice. Such publications are important as social work in South Africa, within the broader African and global South contexts, continues with the decoloniality agenda – decentring the hegemony of global North knowledge, and giving more centred attention to social work within global South contexts.

This issue is also significant in that two of the five manuscripts emanate from scholars in other parts of Africa, outside of South Africa, reminding South African readers of the extent to which we are embedded within the broader African community. We hope that we will have more publications from elsewhere on the continent in future.

Osei-Hwedie and Boateng, both from Ghana, open this issue with a revised version of Prof. Kwaku Osei-Hwedie's keynote address, delivered to the ASASWEI Conference in October 2017. The title of their article draws on a Ghanaian expression, "Do not worry your head", used to encourage people to relax when facing an intractable problem. The authors provocatively critique the failure of African social workers, over many years, to develop an indigenous African conceptualisation of and approach to social work. They suggest that a complete reconstruction of social work in Africa may not be possible, and that rather than worrying our heads about that, we should concentrate on making more modest adjustments to social work in response to local contexts, practices, beliefs and paradigms. In so doing, these authors offer an alternative approach to decoloniality and Africanisation of social work. While not the final word on this subject, their views may stimulate further research and thinking on revisioning social work in Africa.

In the second article, **Petersen, Grobler and Botha** explore the development of adolescent identity using a psychoeducational programme in the context of family violence. Mindful of the ways in which growing up in a violent family can negatively impact identity development, particularly during the adolescent phase as young people work at developing a sense of self that is independent of the family, the authors implemented a programme focused on facilitating identity development. Their findings, drawing on observation and art-based techniques, show the nuances of this development in response to the intervention. Future research on this topic could give greater attention to the cultural constructions of the "self", which is often less about being separate and

autonomous from the family of origin and more about the self that is embedded within the clan. The research question could be: in such cultural contexts, combined with the challenge of family violence, what does reconstructing adolescent identity look like?

Soji engages with this research question, though in the context of youth-headed households, with participants aged 23–31. Using a qualitative longitudinal design, she investigates the developmental pathways towards adulthood of three household heads, giving attention to the contextual and cultural constructions of these pathways. Instead of relying on traditional global North models of development (such as Erikson's psychosocial development or Arnett's emerging adulthood), Soji draws on the notion of "waithood", developed in the global South, which refers to the idea of the suspension of adulthood. Her results suggest that young adults engage in an ongoing process of "being adults" rather than a transition to adulthood, involving both micro and macro factors, and that relational (rather than individual) processes are most important in their development.

Demashane and Nel explore the use of Appreciative Inquiry (AI) in community development, a methodology originally developed for organisational development. Using participatory action research, the authors integrated and applied AI methods, specifically the 4-D phases (discovery, dream, design and delivery), in their work with a community in Soweto. The authors argue the conceptual congruence between AI and the asset-based community development (ABCD) approach. Thereafter, they provide phase-by-phase findings of the activities implemented and the community's experiences of those activities. Finally, a series of critical reflections on the process generates practical guidance for practitioners wishing to implement AI within the ABCD approach. This study advances local practice by drawing together two distinct methodologies for facilitating people-centred and -led macro change.

In the final article of this issue, **Yesufu and Nkomo** investigate the challenges faced by women in Nigeria regarding land and property rights. According to precolonial practices, which were exacerbated during the colonial era and which persist today, inheritance is through the first-born son, leaving widows without property. Despite signing international legislation prohibiting discrimination against women, Nigerian laws retain patriarchal inheritance practices, perpetuating female poverty. Working within a feminist paradigm, the authors interviewed 20 women to hear their experiences regarding land and property rights. They found that these practices lead to housing and food insecurity, poverty and the vulnerability of widows and female children. The authors conclude that patriarchy needs to be challenged and that social development approaches that champion human rights and socio-economic development are needed in Nigeria.

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