

Projectidee IKC voor Faro-initiatieven 2025 (3)

Onderzoek naar Inheems Erfgoed in Faro Landen

Waarom dit onderzoek?

IKC richt zich in Nederland op het onderzoeken, zichtbaar maken en beheren van erfgoed van Inheemse Volken. Veel Inheemse Volken hebben in het verleden te maken gehad met kolonisatie door een of meerdere Faro landen. Er bevindt zich daarom veel Inheems erfgoed in musea en andere erfgoedinstellingen van Faro landen. Er is weinig bekend hoe er in Faro landen wordt omgegaan met Inheems erfgoed. IKC wil onderzoeken hoe in Faro landen (Europa) nu met het erfgoed van Inheemse Volken wordt omgegaan, wat we hierover van elkaar kunnen leren en of er in dit kader verbeterpunten zijn voor de toepassing van het Faro verdrag.

Wat gaat IKC onderzoeken?

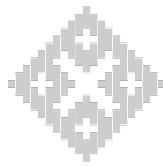
In dit project zoekt IKC naar antwoorden op de volgende vragen:

1. Wat wordt in Faro landen verstaan onder Inheems erfgoed?
2. In welke Faro landen wordt Inheems erfgoed beheerd?
3. Hoe wordt het Faro gedachtegoed op dit moment geïmplementeerd mbt Inheems erfgoed en hoe is dat gedocumenteerd?
4. Hoe werkt dit door in het erfgoedbeleid of het functioneren van de erfgoedpraktijk?
5. Welke rol spelen Inheemse Volken en de Inheemse diaspora in het onderzoeken en beheren van Inheems erfgoed in deze Faro landen?
6. Welke rol speelt de VN Verklaring over de Rechten van Inheemse Volken (met name de artikelen 11 tot en met 15) bij het beheer van Inheems erfgoed?
7. Zijn er in Faro landen al voorbeelden van Inheemse Kennis Centra?
8. Welke musea en archieven in Faro landen zijn interessant voor Inheemse Volken en hun diaspora?
9. Wat kunnen de Faro landen op dit gebied van elkaar leren?
10. Zijn er op dit gebied verbeterpunten voor de toepassing van het Faro verdrag?
11. Is er op dit gebied samenwerking mogelijk tussen Faro landen?

Hoe en waar gaat IKC dit onderzoeken?

IKC wil dit op de volgende manier onderzoeken:

1. Een inventarisatie onder Faro contactpersonen of er in hun land Inheems erfgoed beheerd wordt en of er Inheemse diaspora in het land zijn.
2. Een survey en interviews onder Faro contactpersonen in relevante Faro landen om te inventariseren hoe er op dit moment met Inheems Erfgoed wordt omgegaan.
3. Een survey en interviews onder Inheemse diaspora in Faro landen waarin we vragen of en hoe ze betrokken zijn bij onderzoek naar of het uitdragen en beheren van Inheems erfgoed.
4. Inventariseren hoe in bestaande gremia met Inheems erfgoed wordt omgegaan middels een survey en interviews. Bestaande gremia : (Bijvoorbeeld in het kader van het pan- Europese Faro Convention Network (FCN), op thematische bijeenkomsten van internationale gremia, zoals UNESCO, ICOM, NEMO, ICOMOS, ICCROM, Europa Nostra en het European Heritage Label, maar ook binnen het Europese kaderprogramma



Horizon Europe, onderzoeksnetwerken als het Joint Programming Initiative on Cultural Heritage en een Europese beweging als het New European Bauhaus.)

5. Met geïnteresseerde contactpersonen uit dit onderzoek wil IKC haar eigen ideeën over een Inheems Kennis Centrum in een Bos der Heling delen, alsmede het onderzoek van Elena Ruiz die hierover in juni 2025 een masterscriptie afrondt.
6. Het onderzoek wordt afgerond met een hybride symposium in Nederland waarbij de onderzoeksresultaten worden gedeeld en er met deelnemers nader wordt ingegaan op vragen die gedurende het onderzoek zijn opgeworpen en hoe het Faro gedachtegoed beter geïmplementeerd zou kunnen worden mbt Inheems erfgoed.

Hoe sluit het project aan bij de Faro Toelatingscriteria?

1. Implementatie Faro-gedachtegoed; doorwerking in erfgoedbeleid of functioneren erfgoedpraktijk

- Het 'meer Faro maken' van zorg voor het erfgoed van Inheemse Volken in Faro landen

2. 1 of meer Faro-kernwaarden

- Participatie in de volle breedte: IKC neemt initiatief om zelf informatie te delen en te verzamelen over het opzetten van een eigen kenniscentrum en stimuleren anderen in Europa dat ook te doen; Meedoen en meebeslissen;
- Open houding voor andere erfgoed opvattingen: Onderzoeken wat de erfgoed opvattingen zijn in andere Europese landen en bij andere Inheemse Volken en van elkaar leren;
- Erfgoed midden in de samenleving: Onderzoeken en uitdragen wat erfgoedzorg betekent voor de identiteit en het welzijn van Inheemse diaspora in Europa;

3. Inzet genoemd bij 1 of meer Faro-thema's en de genoemde ambities

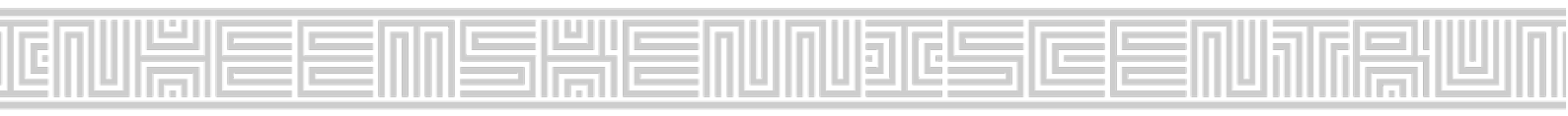
- Inzet bij Faro-thema Internationaal: leren van erfgoed praktijken in andere landen als inspiratie voor Faro-vraagstukken in Nederland en het mbt Inheems erfgoed verbeteren van het Faro gedachtegoed in Faro landen;

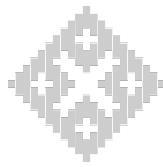
4. Realistische planning en begroting en in balans met omvang initiatief en verwachte impact

- nog nader uit te werken.

Bijlage:

3 posters met belangrijkste voorlopige bevindingen van het onderzoek van Elena Ruiz naar het Bos der Heling





Project Idea IKC for Faro Initiatives 2025 (3)

Indigenous Heritage Research in Faro Countries

Why this research?

In the Netherlands, IKC focuses on researching, making visible and managing the heritage of Indigenous Peoples. Many Indigenous Peoples have had to deal with colonization by one or more Faro countries in the past. As a result, there is a lot of Indigenous heritage in museums and other heritage institutions of Faro countries and yet, little is known about how Indigenous heritage is dealt with in Faro countries. IKC wants to investigate how the heritage of Indigenous Peoples is currently dealt with in Faro countries (Europe), what these countries can learn from each other about this and whether there are areas for improvement in this context for the application of the Faro Convention.

What is IKC going to research?

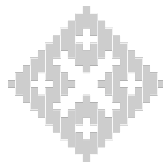
In this project, IKC is looking for answers to the following questions:

12. What is understood by Indigenous heritage in Faro countries?
13. In which Faro countries is Indigenous heritage managed?
14. How is the Faro philosophy currently implemented with regard to Indigenous heritage and how is this documented?
15. How does this affect heritage policy or the functioning of heritage practice?
16. What role do Indigenous Peoples and the Indigenous diaspora play in researching and managing Indigenous heritage in these Faro countries?
17. What role does the UN Declaration on the Rights of Indigenous Peoples (particularly Articles 11 to 15) play in the management of Indigenous heritage?
18. Are there already examples of Indigenous Knowledge Centers in Faro countries?
19. Which museums and archives in Faro countries are interesting for Indigenous Peoples and their diaspora?
20. What can the Faro countries learn from each other in this area?
21. Are there areas for improvement in the application of the Faro Convention in this area?
22. Is cooperation possible between Faro countries in this area?

How and where is IKC going to research this?

IKC wants to investigate this in the following way:

7. An inventory among Faro contact persons whether Indigenous heritage is managed in their country and whether there is an Indigenous diaspora in the country.
8. A survey and interviews among Faro contact persons in relevant Faro countries to inventory how Indigenous Heritage is currently being dealt with.
9. A survey and interviews among Indigenous diaspora in Faro countries in which we ask whether and how they are involved in research into or the dissemination and management of Indigenous heritage.
10. Inventory how Indigenous heritage is being dealt with in existing bodies by means of a survey and interviews. Existing bodies: For example, within the framework of the pan-European Faro Convention



Network (FCN), at thematic meetings of international bodies such as UNESCO, ICOM, NEMO, ICOMOS, ICCROM, Europa Nostra and the European Heritage Label, but also within the European framework program Horizon Europe, research networks such as the Joint Programming Initiative on Cultural Heritage and a European movement such as the New European Bauhaus.)

11. IKC wants to share its own ideas about an Indigenous Knowledge Centre in a Forest of Healing with interested contacts from this research, as well as the research of Elena Ruiz, who will complete a master's thesis on this subject in June 2025.
12. The research will be concluded with a symposium in the Netherlands where the research results will be shared and participants will discuss in more detail questions raised during the research and how the Faro philosophy could be better implemented with regard to Indigenous heritage.

How does the project fit in with the Faro Admission Criteria?

5. Implementation of Faro philosophy; impact on heritage policy or functioning of heritage practice

- Making care for the heritage of Indigenous Peoples in Faro countries 'more Faro'.

6. 1 or more Faro core values

- Participation across the board: IKC takes the initiative to share and collect information about setting up its own Indigenous knowledge center and encourages others in Europe to do the same; Participate and co-decide;
- Open attitude to other heritage views: Investigate what the heritage views are in other European countries and among other Indigenous Peoples and learn from each other;
- Heritage in the middle of society: Investigate and promote what heritage care means for the identity and well-being of Indigenous diaspora in Europe.

7. Commitment mentioned in 1 or more Faro themes and the stated ambitions

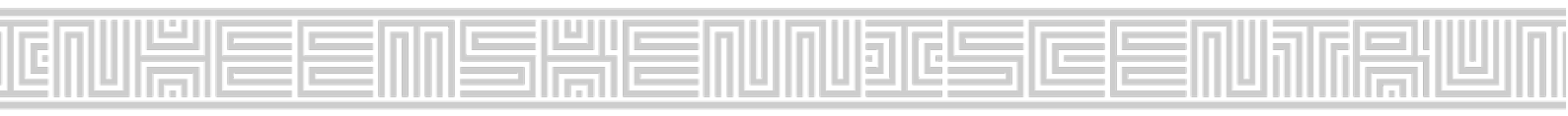
- Commitment to Faro theme International: learning from heritage practices in other countries as inspiration for Faro issues in the Netherlands and improving the Faro philosophy in Faro countries with regard to indigenous heritage.

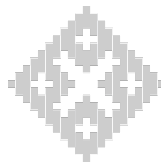
8. Realistic planning and budgeting and in balance with the size of the initiative and expected impact

- to be further elaborated.

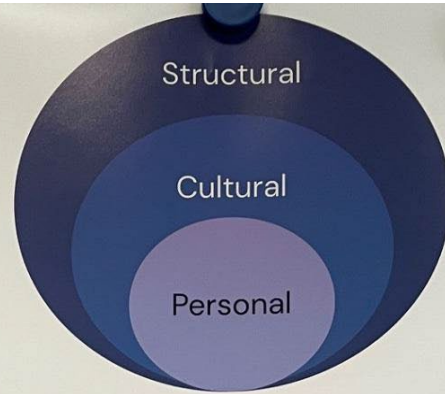
Annex:

3 posters with key preliminary findings from Elena Ruiz's research on the Forest of Healing





Colonial Damage



Structural Damage

Historical Colonial Crimes:

Widespread suffering, "largest genocide of all", grabbing of land and raw materials, human rights deprivations.

Mass deaths of Indigenous people from "diseases and slavery".

Reservations as "concentration camps" → inspiration for Hitler.

Continued colonial power structures:

Pervasive global neo-colonial system linked to NL.

Economy based on colonial exploitation (outsourcing of carbon footprint, massive workforce outside NL working for Dutch economy).

Doctrine of discovery persisting.

Continued denied access to Indigenous remains and artifacts.

Present Colonial Land Dispossession:

Indigenous rights "still being violated today" globally.

Communities losing land to resource extraction, "mining giants," and "blood coal," or for "windmill park[s]," "palm oil plantation[s]," "nature conservation".

Land defenders being criminalized.

"There is no land to go back to".

Colonial Society:

Contemporary societies as highly colonial.

Colonialism and capitalism linked, based on dispossession, grabbing, abuse.

Society based on "coloniality", where "certain people are just not equal".

Indigenous epistemologies are "set to be primitive".

Cultural Damage

Invisibility:

Indigenous individuals feel "made invisible", "not seen and not being recognized", existing in "the margins of awareness".

Indigeneity as being "placeless," globally unrepresented, and often hidden.

Lack of visibility in popular culture and "systemic silencing of Indigenous histories".

Education in the Netherlands neglects Indigenous histories, including slavery and colonial relationships.

Indigenous knowledge is extracted for profit, with a lack of credit for Indigenous people.

Dehumanization & Internalized Inferiority:

Indigenous people labeled inferior and denied human dignity.

Historically ascribed terms like "exotic," "primitive," "uncultured," "savage," and "underdeveloped".

Leading to an internalized feeling of inferiority.

Individuals "see themselves as not being equal".

Indigenous epistemologies are sidelined, causing cultural and spiritual loss.

Erasure of Culture and Language – Ethnocide:

"When cultures are murdered, you also murder an identity. And that's how you murder an entire people".

"Innocent colonization" by missionaries: forced adaptation and loss of traditional customs.

Illegalization of dances and medicinal plants, demonization of spiritualities, and outlawing of ceremonies bring about to cultural loss.

Indigenous languages forbidden, suppressed, and erased.

Sadness and regret over not knowing their Indigenous languages.

Assimilation:

Indigenous people adapted to mainstream culture, often to protect children from discrimination.

A driver for assimilation was striving for "a better future".

Members of new generation now reclaiming Indigenous identity and questioning past assimilation.

Personal Damage

Intergenerational Trauma:

Trauma passed on through generations.

"Epistemic violence" leaves "scars, which stay forever".

Feeling of being "out of balance" due to unconscious historical trauma.

Colonization created an "intergenerational disconnect," challenging sense of wholeness.

Ongoing Discrimination:

Present-day discrimination, including direct racist insults.

Colonial holidays like Thanksgiving, which honor massacres, cause ongoing psychological harm.

Discrimination in academia.

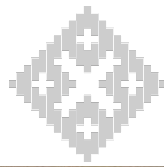
Some Indigenous individuals reject the term "Indigenous" as a discriminatory colonial label.

Internal Conflict:

Conflicts within Indigenous communities often center on identity, e.g., "native enough" debates. → require "unpack[ing] the colonialism behind" them.

Internal conflicts also arise from differing methods and strategies for Indigenous Liberation in the Netherlands.





Healing

Reconnect to Indigenous Identity & Culture

Identity Reclamation & Pride:

Wear Indigenous clothing, to show *"we are still here"*.

Focus on strengths, resilience, and unique knowledge

"Acknowledging our past and finding ways to proudly and collectively carry it."

Cultural Revitalization and Learning

Actively learning suppressed cultural practices.

"Ceremonies, rituals, being together, singing, dancing, art."

Learning from the more-than-human world, like *"from the animals in the forest"*.

Language Revitalization

Desire to learn ancestral languages.

Reclaiming language makes *"your soul more alive again"*, offers new worldviews.

Language is where identity lies, integral to healing.

Ancestral Connection

"Recognizing the connection of your ancestors".

"Inviting the voice of ancestors" as energy traveling through time and space.

Process of remembering ancient healing strategies.

Space for Pain

"Tending to the wound both psychologically, spiritually as physically".

Showing pain and acknowledging trauma can help *"break through it"*.

Feeling the pain of global suffering needed *"to make us human again"*.

Reconnect to Community

Community as Foundation for Healing:

"Unbreakable relationship[s] with my community".

Indigenous perspective emphasizes *"we"* over *"I"*, leading to healing through collective care.

Community as space to learn and reclaim Indigenous identity, strengthening communities.

Non-transactional spaces for Indigenous people to *"just be together"* are vital.

Building Healthy Relationships with Allies

Examples of relationships with white partners as healing.

"Healing is not an identity issue, the healing is for healing relations".

Spirituality can connect Indigenous peoples and allies globally.

Fostering International Solidarity

Ambitions to build strong global Indigenous bonds contributing to broader healing.

Sharing of Knowledge foster international solidarity and trust.

Ceremonies as a Communal Healing Practice

Vital for balance within community and earth.

Creating space for grief through mourning and rituals.

Concerns about ceremonies feeling *"forced"* or like a *"show for... white people,"* lacking genuine healing.

Reconnect to Nature

Holistic Healing connected to Land:

Reconnecting with nature integral to Indigenous identity, as all living things have a soul.

Involves interconnection of physical body, spirit, land, and consciousness.

Healing must be *"rooted in the territory"*.

"Without territory there is no meaning, one would be empty... without a soul".

Learning from and Respecting Nature:

Learning from more-than-human world is essential for healing alienation from the land.

Healing requires deep respect for nature: *"respect biodiversity, ...the Earth, ...the vegetation, ...the tree"*.

Reciprocity and Environmental Stewardship:

Reciprocity with Earth; *"Earth responds to you"* when cared for.

Indigenous values about nature and life should be universally discussed as *"We are children of mother earth"*.

Connection with nature needed for well-being.

In contrast to

Western understandings:

Indigenous vs. Western healing: holistic vs. fragmented.

Indigenous healing: restoring balance, collective completion.

Western methods: often not culturally sensitive.

Self-determination in choosing healing approaches.

Struggle

For Recognition & Representation

Need for recognition and representation for Indigenous people.

Healing involves *"the right to exist"* and not having to justify one's Indigenous identity.

Recognition should extend beyond symbolic acts.

Representation in cultural spheres is essential.

For Justice

"Healing must go hand in hand with justice, which includes ... 'reparation', 'truth-telling, visibility, and restoring our rights to land, culture, and voice'."

Not Indigenous responsibility to convince; *"the other side"* must reflect on damages and justice.

For occupied peoples, liberation and self-determination are necessary first step for healing.

Dealing with the Impossibility:

Doubts about healing possibility in neo-colonial system / profit driven society.

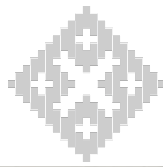
Reparatory justice seen as *"unreachable in capitalism"*.

Dehumanization and disconnection accelerating in society.

Restoration of all that was stolen seen as unfeasible.

Some admit not knowing how to engage with the healing process.





Forest of Healing

The Vision: A space to...

...Reconnect to Indigenous Identity & Culture

Space for Being, Belonging, and Identity Formation:

Place to "be found," a "vocal point" for Indigenous visibility.

Sense of belonging, "feel at home."

Welcoming space for Indigenous people on the journey of reconnecting to their identity.

Revitalizing Cultural Practices and Knowledge:

Space for "knowledge, stories, education, art and expression, celebrations of special ceremonies."

Showcase diverse Indigenous cultures (art, fairs, music), knowledge center, information point.

Medicinal gardens: learn from "non-human" teachers.

Intergenerational learning, Language learning, knowledge production.

Acknowledging Wounds and Collective Mourning:

"Place for our brokenness... to be seen."

Allow "closed events" to share pain, engage in rituals.

Sacred Space for Spiritual Practices:

"Sacred ground," Indigenous presence honored and protected.

Enable powerful ceremonies; "quiet zones" for reflection.

...Reconnect to Community

An informal Community Space:

"Informal hangout space," for people to "just be together."

Space to be together without productive goal as highly decolonial and fostering deep connections.

Relational Values Beyond Capitalist Norms:

Challenge capitalist systems, foster alternative ways of living and relating.

International Solidarity and Collaboration:

Foster international connections, mutual learning, solidarity, through direct exchange programs/ shared projects.

Support frontline struggles globally.

...Reconnect to Nature

Learning from Nature and Living in Harmony:

Space for ecological, agricultural, medicinal learning.

Relating to Dutch territory in "more caring way".

Understanding of "nature as part of every-day lives" expanding beyond physical space of Forest of Healing.

The forest of Healing as a Sacred Ground for Holistic Healing:

While other spiritualities have churches, mosques, Indigenous people need nature.

"Sacred ground," living space for spiritual connection.

...Contest the Neo-Colonial System

Relational Values Beyond Capitalist Norms:

Offer alternative to capitalist ways of living, focus on reciprocity.

Countering alienation.

Struggle for Justice and "Land Back":

"Sovereignty of land stewardship."

"Land back" is powerful symbolic and practical act of recognition of colonial crimes.



Challenges & Doubts

Authenticity and Access: For whom is the Forest of Healing?

Priority: Sanctuary for Indigenous people.

Balance inclusivity with protected Indigenous spaces.

Take on challenge of communication with Indigenous people from non-english speaking territories, to not "reproduce closeness to empire".

Authenticity and Influence: How to ensure integrity and genuineness?

Risk of imitating Western paradigms of knowledge preservation / project management.

Risk of co-optation by corporate/capitalist systems.

Focus on Indigenous values over material outcome (the physical space).

Authenticity and Diversity: How to navigate differences?

Diverse needs, histories; "one size doesn't fit all."

Build unity through shared decolonial values, giving space for each other.

