

EUNIC Knowledge Sharing Workshop

Decolonising Cultural Relations

Online, 21 November 2023

Meeting report
Co-organised with DutchCulture

Background

European colonial and imperial history have shaped today's world. The ideological dynamics that legitimized and drove colonial exploitation include notions of Eurocentrism, nationalism and cultural hegemony, among others. While the repercussions of colonial history continue to influence geopolitics and economic disparities in the present day, they also form the foundation for racist attitudes and discrimination between communities. Recognizing the role that culture can play here, DutchCulture and EUNIC aim at contributing to a world where all people are treated equally independently from their background. EUNIC's members are key players in shaping contemporary international cultural relations, creating and implementing policies in which they represent their countries and Europe. Through culture, they are involved in knowledge production and are forging partnerships in many different places around the world.

DutchCulture took the initiative to explore the relation between decolonisation and cultural relations in more detail, sending out a survey to colleagues in the network working at different levels of their organisation, with the aim to show how colonial dynamics are defined in different contexts and whether and how they are perceived to impact cultural relations practices in tangible ways. Since DutchCulture believes that decolonisation is an "everything problem", affecting many different layers of the organisations that we work in, a questionnaire and an invitation to the Knowledge Sharing Workshop was sent out to Ministry directors, programme makers, EUNIC Focal Points and local staff active at the Embassies and institutes that help achieve EUNIC's hybrid, multi-level and global reach.

The survey responses helped shape the structure and programme of a 4-hour Knowledge Sharing Workshop, consisting of different contributions and conversations taking place online on 21 November 2023. This report reflects both the insights gathered from the survey responses as well as the workshop itself.



1. Introduction

'Not everything that is faced, can be changed, but nothing can be changed, until it is faced', James Baldwin famously said. That also holds true for the topic of this EUNIC Knowledge Sharing Workshop: decolonization of cultural relations.

Fair Cultural Cooperation is and has been an important topic for EUNIC and its members, resulting, among other things, in several online resources, including [Not a Toolkit!](#) Aiming to raise awareness about fair practices in cultural relations, the authors of the toolkit, as external experts, raise pertinent questions, we should be asking of ourselves - as individuals, as professionals and as organizations operating within a system - to challenge and improve our practices, policies and procedures when engaging in cultural relations activities.

Building on this body of work, this Knowledge Sharing Workshop was aimed at diving deeper into the topic of fairness, and its meanings in relation to a decolonial perspective on cultural cooperation. This workshop was designed to give the opportunity to explore our experience as cultural organisations working internationally and engage in dialogue with each other.

DutchCulture proposed decolonisation as an urgent topic to address within the EUNIC framework for several reasons: the Netherlands' historical involvement in colonialism, recent apologies of the Dutch government and King, as well as recent developments in the cultural and policy field involving restitution of artifacts.

But most importantly, we believe that cultural institutions have an important role to play in redefining cultural relations through a decolonisation lens. That means: re-examining the way we work with our partners in different (post-colonial) contexts, reflecting on power dynamics and representation, and creating space for healing, justice and innovation, working towards new ways and conditions of cooperation.

We are aware that this topic can be addressed through different perspectives, and that it means different things to different people- depending on lived experience, history or geopolitical context. For this reason, the workshop was specifically designed to offer a safe space for discussion – which we hope the participants experienced. Their input is a valuable source of inspiration and learning. Therefore, we are happy that EUNIC aims to take the outcomes and insights of this workshop back to its network, and continue to facilitate the establishment of networking connections experiences and best practices.

We are thankful to the colleagues who took the time to contribute to the survey and participated in the workshop, and look forward to continuing this important conversation within our EUNIC network.

Kirsten van den Hul, Director DutchCulture



2. Practitioners' perspectives: Two think-pieces on decolonisation within the Dutch context – an academic and an international perspective, followed by Q&A

To introduce the subject of decolonisation from the organizing country's perspective, DutchCulture invited two experts to set participants off and to highlight key developments in the societal and cultural domain in the Netherlands. The two expert speakers' contributions were recorded in full and can be rewatched [through this link](#). A brief summary of their insights can also be found below:

Karwan Fatah-Black is a historian and researcher at Leiden University, specialized in the history of slavery and emancipation in the Atlantic world. Beyond academia, he plays a pivotal role advising heritage institutions, Ministries, and cultural professionals, fostering connections between society and academic scholarship. He translates his extensive research into teaching, including a biannual course on Caribbean history and continues to receive research grants. He serves as a fellow at the Anton de Kom University of Surinam and as a member of the Young Academy of the Royal Netherlands Academy of Arts and Sciences. For this workshop, Professor Fatah-Black was asked to offer an insight into the unlearning and undoing of colonial legacies in contemporary Dutch society, its urgency and its challenges.

Currently, Fatah-Black sees two divergent trends in the Netherlands. On the one hand, some people are clinging to nostalgia of colonialism, on the other hand, he notices a changing approach to a collective relation to colonial history, for example through changing attitudes on Black Pete, provenance research into objects in museum collections, and discussions that are influencing the political level such as the recent apologies by the Dutch state for its role in (transatlantic) slavery or the excessive violence used during the Indonesian Independence War (1945-1949). These apologies are not the end of our national conversation, but they show a facing up the consequences of our colonial history. It is an urgent topic since there is a clear paradox between the two trends. When we talk about decolonizing institutions, what does that mean?

A lot of topics are grouped under 'colonial history', e.g. objects in collections. It is inaccurate to label everything as 'colonial' and as 'bad'. We observe increasing virtue signalling, proclamations against colonialism and colonial legacy. What do people mean when they say they want to decolonize? What are the implications? In the Netherlands, people are becoming more open about history, and recognize it is not only a source of pride. There is a shift in who people are identifying with canonical moments in Dutch history to include a more varied image. Acknowledging that wrongs have been done is not the same as decolonizing the narrative. Who are the people that should be called heroes? Are those who resisted slavery also considered heroes? Can people identify with those who were in the margins of history, who do not have the same racial identity? All of these are difficult steps to take.

Keypoints by Karwan Fatah-Black:

- Research surveys in EU countries indicate two divergent trends: on the one hand there is a "nostalgia of colonialism" and on the other hand an acknowledgement of issues and violence involved;
- Apologising for participation in colonialism is a behaviour showing that we are not done with these issues, it is just a starting point, the issues still need to be faced;
- The Netherlands are becoming more open about acknowledging negative parts of history but there is a **need to dismantle the main narrative**;
- Official apologies are just the first step of a **long process**.



Kathleen Ferrier, hailing from Paramaribo, Surinam, is a global human rights advocate and an experienced cross-cultural communicator. She lived and worked around the world, notably involved in grassroots projects centred around health, education, and human rights, in the 'poblaciones' of Chile and the 'favelas' of Brazil. Ferrier was a Dutch MP of the CDA party for 10 years. In Parliament, she was a spokesperson for international cooperation, migration, and education. She is an Honorary Professor of the Global Practice of Human Rights at the 'Asian University for Women' in Bangladesh and as Ambassador for 'The Mekong Club, fighting modern slavery' in Hong Kong. Currently based in the Netherlands and chairing the Dutch UNESCO Commission, Ferrier advocates for the value of cultural collaboration like few others. Recently, she was involved in the Nite Shop's Cultural Currency Conference on superdiverse cities and particularly the perspectives of a new generation of urban citizens.

Ferrier shared some personal reflections. First, in the European context, democracies are not able to speak all together in one voice. Mistrust within the countries and among countries is growing, creating fragmentation and polarization. Global geopolitical relations are shifting, witnessing the raise of an ever more assertive China, with its consequences on the 'Western world' that stands for strong democracies, or as other example, the upcoming US presidential elections in November 2024. The mission of UNESCO is increasingly important, since it stresses (cultural, educational, scientific) connections, as well as communication between human beings to build alliances and safeguard peace. This is built on three pillars: distribution of wealth, international courts of justice, communication between humans. Especially in relation to the third pillar, a lot of work still needs to be done.

In the Netherlands, many institutions and governments (local and national) are acknowledging their own history and apologizing for their role in slavery. But we now also need a healing process, in which culture plays an important role. Also, what does decolonizing mean? **It means recognizing that the way we structured our world, or world view, is no longer the norm of the world.** This is very difficult to understand for many people. A big threat is that there are a lot of different groups that do not want to connect with each other. The Dutch UNESCO committee is very much aware of the cultural richness in the Netherlands, but this is not (willingly) recognized by many Dutch people. Hence, there is the need to support projects that show Dutch culture's contemporary diversity, such as projects on underground cultures like hip pop and other practices. Connecting starts with awareness. Another challenge in the Netherlands is that policy makers should not just await until people with initiatives or projects come to them, but really and pro-actively try to understand the needs and voices of different groups in society. Our world is still organized in a colonial way, with one part of the world that needs to produce and deliver to assure the well-being of the other part. And increasingly, countries such as former French colonies, say they are no longer going along with that. We need better connections.

Keypoints by Kathleen Ferrier:

- Culture plays a crucial role in the **healing process** related to decolonisation;
- There is the need to recognise that **we have structured our global society based on colonial outcomes**. However, this is no longer the norm of our world, the structure is **changing**, creating different social and cultural realities;
- Countries/societies refusing to accept **cultural diversity** face two main consequences: they are less able to solve societal problems (they miss recognising issues and potential solutions), and they miss potential and creativity represented by people;
- To move beyond this colonial structure, the most important thing is to proactively build new **connections**.



3. Break-out discussions

DutchCulture and EUNIC designed the workshop as an opportunity to explore more **positionality as cultural organisations** and continue in **dialogue** with each other. Talking about cultural relations through a decolonisation lens is a **responsibility** of organisations in general but also a personal responsibility. There is the awareness that this topic can be addressed through different perspectives, and that it means different things to different people. For this reason, the workshop represents a **safe space for discussion** between equals.

To shape the architecture of the workshop into a format that would be relevant to colleagues working in different contexts and in branches of their organisations, the topic of decolonising cultural relations was offered through four different angles of discussion. These are **education and awareness, partnerships and relationships management, programmes and content, and policy and strategy**. The quantitative (see Annex Figures, 1, 2a and 2b) and qualitative responses to our survey offered enough input to create divisions based on a combination of concretely identified needs and challenges as well as different leverage points depending on colleagues' roles in their organisations. Summaries of the main points addressed in the break-out discussions and some key-takeaways can be found in the following pages, as well as an overview of programmes that were mentioned throughout our conversations. Of course, many internal and external resources were referred to throughout the process. An overview can be found on page 13 of this report and is aimed at offering basic understanding of decolonisation as it applies to cultural relations. Members and participants to the workshop have suggested readings to this end.

(A) Education and awareness

“So far, our approach is intuitive and focuses on the obvious dimensions of cultural decolonisation. We might need to dig into hidden aspects of the topic” - survey response

The process of decolonisation starts with knowing and recognising what we are talking about. Colonial histories may be country- and context-specific, but the repetition of exploitative dynamics, as well as the process of un-learning these, take place in the same patterns. Education, training programmes and internal diversity policies were identified as an achievement and a key need in the survey shared between the participants.

In the case of local branches, it is key to make (new) staff across all levels aware of the impact of colonialism on the host country's history, since they play a large role in shaping the institution's programs, requiring country-specific knowledge and sensitivity. Being on the same page about your institute's role in each country will allow for better strategic decisions in programmes, partnerships, and stakeholder management.

As decolonization of minds and attitudes also takes place at an individual level, it does require a specific and focused approach. Addressing biases, improving communication, and working to break harmful patterns were considered difficult, but essential. Such processes take time. A colleague shared that while there are currently no education workshops or training programmes under a specific *decolonization* banner in their institute, internal programs are designed to ensure equal collaboration in projects. The importance of creating a safe space for everyone to express themselves within the institution was also raised.



The question also arose if the same dynamics apply to formerly colonized European countries and those countries without a colonial past? Is the topic equally relevant for colleagues from France, Bulgaria, Luxembourg, Greece and Finland? While all countries have a vastly different historical experience of colonialism, participants agreed that there are relevant learnings to be gained from different historical specificities. The emphasis needs to be on a wide understanding of decolonization, acknowledging that learning and unlearning needs to happen in various domains simultaneously.

Key take-aways:

- It is key to raise awareness across all departments, also those outside the cultural/program department, of cultural institutes and Ministries.
- Understanding decolonization on an **individual level** is crucial. We can have good policies, but the implementation and the decolonization of a mind takes place on an individual level of lived experience.
- In Europe, formerly colonizing or imperial countries can **learn from the histories of formerly colonized or subjugated countries**, and vice versa. Decolonization is a process that concerns us all, no matter where we are in the world since **we are all part of the structure**.
- Western cultural institutes need to be aware that decolonizing is a concept/process they use, but it might not be the word used in former colonies/other countries. Both parties may have the **same goal but use a different language**.



(B) Partnerships and relationships management

“Defining what is “decolonising cultural relations” will always have to be advanced through negotiation, as it includes several parties. But it is a good start to do it by addressing cultural relations between partners and friends.” - survey response

Eye-level partnerships and working based on local needs are key principles in EUNIC’s cultural relations approach as well as in implementing fairness in cultural relations. Participants attending this break-out sessions were asked to answer the following questions concerning partnerships and relationship management in the context of decolonisation: *How do you ensure fair relationships that take into account potential inequalities, and which steps do you take to engage local partners beyond your line of sight?*

During the conversation, different ways of offsetting asymmetries through fair relationships were mentioned by participants. It related to organisations’ abilities to engage and attract local people (both from cities and rural areas) to create a more diverse working context. Many participants expressed that an organisation should grow and maintain a diverse team, including local cultural staff to ensure diversity, stability and cultural sensitivity in the organisation.

Additionally, attention and space given to partners in the local cultural environment were deemed crucial. Local artists, ideally from both big cities and rural areas, should be supported in realising projects and they could be encouraged to share spontaneous proposals. **Inviting partners to propose projects** reduces the imposing of a European lens, and ensures interest in the project from the field. To support this relationship, an open-door policy is encouraged.

Another opportunity that was discussed was the equal distribution of funds, which would give more decisional power to all parties involved in the projects. Some participants highlighted the lack of awareness about funding in their host country. Improving the public awareness of the role of funding is essential, for example where to apply for funding and the application criteria. To achieve more decisional and financial equality, it was also suggested that European organisations should not evaluate project proposals alone but install a local jury. Finally, according to some participants, to develop stronger partnerships organisations should improve and work on their image and better communicate their values to the “outside world”.

Key take-aways:

- Organisations should work with a diverse team with strong local representation.
- The reach in partner countries should be expanded beyond big cities to include rural areas. An example was given where applicants had to **partner with someone outside of a large city** to ensure spread and diversity. This proved to be a good way to reach people who otherwise would not be involved.
- Funding should be jointly owned to balance financial, and therefore decision-making, power.
- When working in local areas, it was also suggested that the European organisation should not evaluate the projects’ applications but install a **local jury**.



(C) Programmes and contents

“It is not “integration” or simply the token inclusion of the intellectual achievements of non-white cultures. It entails moving from a culture of exclusion and denial to the making of space for, celebrating and engaging other political philosophies and knowledge systems.” - survey response.

About three-quarters of the survey respondents indicated that their institutes implemented concrete changes in terms of ‘programmes’.¹ When further elaborating on ‘programmes, the respondents named projects and programmes launched by EUNIC’s members and clusters forming a direct link to audiences and communities.

The survey responses offered further aspects to improve and work on. Besides for example tackling language barriers including preserving and embracing multilingualism, it is crucial to witness clear demands from the host country to program topics and initiate projects on decolonization. There is a need for effective communication among each other, which involves mutual understanding of each party’s definition of decolonization. During the break-out session, the aim was to zoom in on how decolonisation can be addressed in contents as well in programme designs. We aimed to look for practices from the network and learn (how) to communicate about decolonisation in the local context as a cultural institute or government representation.

Regardless of whether the content of a cultural project tackles the subject of colonialism head-on, it is key to ensure active local ownership and address the specific needs of communities in the host country of the institute. A project or program is considered more successful when fitting into the local context and resonating with local partners and audiences. As expressed in break-out group A (p. 5-6), colleagues also emphasized the role of individuals behind programs and the responsibility of organizations in decolonization work.

In terms of other programme design ideas, innovative approaches may include the use of games as effective tools for engaging in dialogue on challenging topics with young people. The importance of representation and recognition in cultural programming was brought home, highlighting the role of EUNIC’s members in shifting narratives from showcasing and highlighting European arts to local audiences and promoting a mindset that respects, values and platforms local creativity.

Key takeaways:

- The design and structure of programmes contributes to decolonisation more than the subject matter of the programme, especially in the long run.
- Embrace and facilitate opportunities for multilingualism in programmes.
- It is key important to bring forward local artists, and work with those European artists and organisations that respond to local needs.
- Innovative and interactive ways of storytelling such as (online) games can offer a useful level playing field to tackle difficult topics.

¹ See Annex Figure 2b.



(D) Policy and strategy

“Our relations are composed by how we address one another, how much space and resource we provide in order to continue addressing one another as equals in the vast fields of action committed to self-determination, distribution of power, and collective sustenance.” - survey response

In order to build sustainable, future-oriented cultural relations, we need to implement policies, strategies and systems that help foster inclusive dialogue and continued learning, both at EU and national levels. How can we use the network's leverage for positive change, and how do we keep ourselves and each other accountable? What type of policy structures are conducive or counter-effective to our goals in this regard, and how do we approach them?

When engaging in cultural relations where a strong colonial legacy is at play, it is crucial to be mindful of your role within the context. The emphasis is put on listening, before speaking. This principle also holds true in countries without a colonial history, where power imbalances and positioning similarities might persist. It is essential to consider whose stories are being told, as this influences the shared imagined future.

Although the term 'decolonization' may not be explicitly used, processes resembling decolonization can still occur. This is evident in the reshaping of relationships between former colonizing and colonized countries. Practical obstacles, often bureaucratic, hinder the creation of fair partnerships with countries outside the European Union. Consequently, there's a growing trend toward public and civic society partnerships, rather than intergovernmental ones.

It is difficult to change power relations if local partners do not have their own financial capacities. Participants noted that there should be - internationally - more opportunities for funding the infrastructure of cultural organisations instead of funding only projects. When initiating programs for collaborative partnerships, selecting the right partners who share similar long-term goals is crucial. Decolonization extends beyond practicalities—it necessitates a shift in attitude, a decolonization of the mind. Creating a new narrative is essential, one that normalizes equality. In the European context, it is essential to emphasize that global exchange benefits not only those outside the EU but also brings advantages to those residing within the EU. This holistic understanding is key to fostering meaningful and equitable global relationships.

Key take-aways:

- When the country you work in or for does not have a colonial legacy, there might still be imbalances in positioning and power balance. Consider whose stories are being told, and how this influences the future you envision.
- Public and civil society partnerships can be a basis for on equal footing.
- When embarking on programs designed to support collaborative partnerships it is crucial to find the right partners who are interested in the same long-term goals.
- In Europe, it is important to denote that global exchange does not only help those outside the EU. It is important to pinpoint what the benefits are to those living in the EU.



4. Conclusions

This report is a first attempt to explore decolonization in cultural relations for EUNIC and its members, beginning by recognizing the lasting impact of European colonialism on contemporary global dynamics, which continues to manifest in various forms of inequality and biases. It was identified, both in the survey and in the conversations that followed on 21 November 2023, a need to investigate the network's position and practices, shaping cultural relations of the future.

Speakers Karwan Fatah-Black and Kathleen Ferrier contributed valuable insights during the workshop, covering topics ranging from education to partnerships from a Dutch perspective. The discussions among members were illustrative in highlighting the challenges appearing in different levels of EUNIC's member organisations, underscoring the importance of raising awareness, fostering fair partnerships, and implementing culturally sensitive programs as essential steps in the decolonization process.

Thus, while the journey toward decolonization poses challenges, it is a necessary endeavor to create more equitable and inclusive global practices. By confronting these issues directly and taking concrete actions, there can be progress towards a future where all cultures are respected and valued on an equal footing.

5. Looking ahead

This Knowledge Sharing Workshop gave us the opportunity to explore and set intentions on how we can best contribute the assets of our shared EUNIC network to sustained reflection and action ('RefAction' - as was foregrounded as a key approach by the authors or our work on fair collaboration) on the topic of decolonising cultural relations.

As a result of the workshop several avenues for next steps emerged:

Practical approaches: a continued space for learning and reflection

EUNIC catalyzes many collaborative projects between our members and local stakeholders around the world. We can use the network to give more time and space for focused platforms to collectively learn from these experiences of practical approaches to decolonizing cultural relations.

Attendance at the workshop also came from countries not ostensibly dealing with a post-colonial relationship with Europe. Whilst the wider aggravation and causes of certain global inequalities stemming directly from colonialization are clear, it also demonstrates that the wider values questions of how to approach equity and reciprocity are relevant and applicable for all EUNIC members in our work across the globe.

Upwards leadership: a responsibility for a sustained conversation

Following the workshop, conclusions and impressions were shared at the General Assembly of EUNIC in December 2024. This was an opportunity - and a commitment made - to bring wider visibility and awareness to the topics covered in the workshop into the wider peer-to-peer exchange amongst the leadership of the 39 members making up EUNIC.

Upwards leadership on these topics, especially from colleagues with a lived personal and professional experience and stake in the topics from amongst the diverse global workforce of EUNIC members and our partners, is a vital asset in driving positive change.



Our role as a strategic partner to the European Union in the field of culture in external relations:

EUNIC continues to be an active and appreciated partner to the European Union in delivering on the EU's commitments and aspirations to develop its cultural relations work. As the Secretary General of the European External Action Service (EEAS), Stefano Sannino has said: "Culture is an essential asset for the EU in its international relations and EUNIC is our indispensable partner".

The outcomes of this workshop allow us to feedback in practical as well as content terms on the development of new cultural programmes the EU is developing both at a regional and a bilateral level with partner countries and regions around the world. Our role is to bring our practitioner expertise, our close knowledge of local contexts, and our commitment to collaborative working.

This workshop highlighted a few key strengths and assets of what we have as the EUNIC network to contribute positively to a change agenda on challenging topics such as decolonization:

- EUNIC's steadfast guiding commitment as a network to the **cultural relations approach** (since its conception in 2006). This is a value led approach guided by dialogue, co-creation and seeking to further trust and understanding. Now more than ever this approach is a huge asset in our work supporting the evolution of the EU's voice and role on the global stage.
- **Our broader understanding of culture**, along more anthropological lines of expression, and we seek to create meaning, connection and understanding better ourselves, each other and our surrounding environment. Greater attention to intersectionality and our focus on more transversal topics such as education, gender, development cooperation, cultural and human rights enable us to take a deeper look at efforts around decolonization.
- The work of EUNIC members operates in the civil society space and our individual and collective work is done on the ground in all regions of the world with **local cultural partners** and with a **diverse expert global work force** and a long-term durational presence. This is key in terms of being a credible partner and underlines the integrity of our core mission to help build trust and understanding globally through culture.

Andrew Manning, EUNIC Director



Participants

27 colleagues from 16 different EUNIC members participated in this online workshop.

Name	Organisation
Farah Batool	Goethe-Institut New Delhi
Isabella Bommarito	EUNIC Egypt
Romina A. Delia	Arts Council Malta
César Espada	AECID
Anais Fontanel	Institut français
Reem Fouad	EUNIC Egypt
Georges Gambadatoun	Goethe-Institut Nigeria
Olaf Gerlach-Hansen	Danish Cultural Institute
Jessica Glendinning	Embassy of the Netherlands in South Africa
Katharina Görig	Goethe-Institut New Delhi
Jane Klementieva Holm	Danish Cultural Institute
Kouzinia Katramadou	Hellenic Ministry of Foreign Affairs
Mara Kirchmann	ifa – Institut für Auslandsbeziehungen
Irena Kregar Segota	Croatian Ministry of Culture and Media
Anne Kruse	ifa – Institut für Auslandsbeziehungen
Hanna Lämsä	Finnish Cultural and Academic Institutes
Rosanna Lewis	British Council
Celine Portelli	Arts Council Malta
Pavla Radeva	Bulgarian State Institute for Culture at the Ministry of Foreign Affairs
Laura Rosenberger	Austrian Ministry of Foreign Affairs
Oskar Slushchenko	Ukrainian Institute
Odila Triebel	ifa – Institut für Auslandsbeziehungen
Stefanos Vallianatos	Hellenic Foundation for Culture
Carolin Vonbank	Austrian Cultural Forum Cairo
Anna Wäger	Austrian Cultural Forum Cairo
Annu Webb	Finnish Cultural and Academic Institutes
Bente Wolff	Danish Cultural Institute
Online speakers	
Karwan Fatah-Black	<i>Universty of Leiden</i>
Kathleen Ferrier	<i>Chair of UNESCO NL</i>

From DutchCulture: Elisa Bertagnolli, Anne Maamke Boonstra, Simon de Leeuw, Marcel Feil, Astrid Mörk, Kirsten van den Hul, Remco Vermeulen

From the EUNIC office: Sybilla Britani, Robert Kieft, Andrew Manning, Franziska Stambke, Michelle Sun



Selected readings

De Abreu, J., Britto, I., & Esajas M. (2024). Let us not erase Black activism when remembering the Dutch colonial past. In van Bijnen, M., Brandon, P., Fatah-Black, K., Limon, I., Modest, W., Schavemaker, M. (Ed.), *The future of the Dutch colonial past: Curating Heritage, Art and Activism* (pp. 162-166). Amsterdam University Press.

Di Martino, L. (2020). The Spectrum of Listening. In Snow, N., and Cull, N., J. (Ed.), *Routledge Handbook of Public Diplomacy* (pp. 21-29). Routledge.

DutchCulture (2021), An exploration of possibilities and challenges in fair international collaboration, retrieved at: <https://dutchculture.nl/en/news/publication-fair-international-cultural-cooperation>

EUNIC (2019), Make culture count: a joined-up strategic approach to international cultural relations, retrieved at: <https://eunicglobal.eu/news/make-culture-count-a-joined-up-strategic-approach-to-international-cultural-relations>

EUNIC (2021), Not a toolkit! Critical glossary, retrieved at: <https://eunic.eu/fair-collaboration>

EUNIC (2021) Not a Toolkit! Fairness Checker for Collaboration Projects, retrieved at: <https://www.eunicglobal.eu/fair-collaboration>

EUNIC, (2021), Not a toolkit! Ways of thinking decolonisation and racism, retrieved at: <https://eunic.eu/fair-collaboration>

Selected publications:

Fatah-Black K., Lauret L. & Van den Tol J. (2023), *Serving the chain? De Nederlandsche Bank and the last decades of slavery, 1814-1863*. Leiden: LUP.

Fatah-Black K.J. (2021), *Slavernij en beschaving: Geschiedenis van een paradox*. Amsterdam: Ambo|Anthos.

Fatah K.J. (2019), Shipbuilding and repair in eighteenth-century Suriname, *International Journal of Maritime History* 31(3): 521-538.

Hickley, C. (2020). The Netherlands: Museums confront colonial past, *UNESCO*, retrieved at: <https://www.unesco.org/en/articles/netherlands-museums-confront-countrys-colonial-past-0>

Ukrainian Insitute (2022): Decolonization: Selected articles published in the aftermath of Russia's invasion of Ukraine, retrieved at: <https://ui.org.ua/en/sectors-en/decolonization-selected-articles-published-in-the-aftermath-of-russias-invasion-of-ukraine/>

Zayas, C. & Gil, A. (2020). EU External Cultural Action: decolonising the Praxis?, retrieved at: <https://www.culturesolutions.eu/articles/eu-external-cultural-action-decolonising-the-praxis/>

Zondi, S. (2018). *Decolonising International Relations and Its Theory: A Critical Conceptual Meditation*, University of Pretoria.



ANNEX: SURVEY GRAPHS

This annex only shows the survey responses that can be graphically represented. We included three more questions that required an open answer. These are not included in this report.

Figure 1

To what extent do you think your local institute is currently conscious of colonial dynamics and their impact on cultural relations?

29 antwoorden

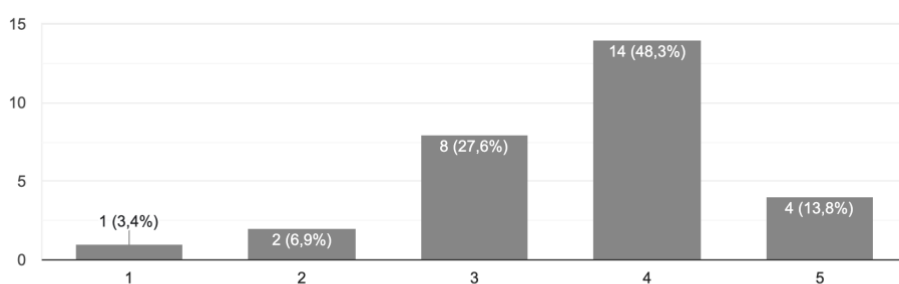


Figure 2a

Has your institute taken concrete steps towards 'decolonising'; in its policies, programmes, and initiatives?

29 antwoorden

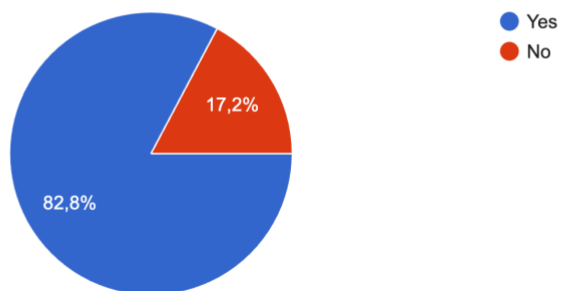


Figure 2b

If so, in which domains has your institute implemented these changes?

29 antwoorden

