

Rotterdam
voorbij discriminatie

Increasing social capital as a means to combat racism and discrimination in European cities

Methodology of the project Rotterdam beyond discrimination

The Rotterdam Beyond Discrimination project was initiated by:



vóór gelijke behandeling
tegen discriminatie



Gemeente
Rotterdam



Increasing social capital as a means to fight racism and discrimination in Europe's cities

The methodology of the Rotterdam Beyond Discrimination project (version 1.1, 20230615)

Colophon

'Increasing social capital as a means to fight racism and discrimination in Europe's cities' is a methodology under development. The first version was presented at the final conference of Rotterdam beyond discrimination on 16 May 2023.

Following the discussions there, an adapted version (1.1) was written, dated 2230615. New versions will be published on the RADAR-website: www.radar.nl

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Introduction

The Rotterdam Beyond Discrimination project aims to increase understanding of the experiences of discrimination, exclusion, hate crimes and hate speech, and racism and the impact of those experiences of people in Rotterdam from the Jewish community¹, the Islamic community and the Black community². With their approach, the initiators, RADAR and the municipality of Rotterdam, wanted to increase the social capital of individuals and communities facing racism and discrimination (Putnam 1993, 1994, 1995). This in order to be able to better represent shared interests, and to open an accessible channel of influence towards administrators and the institutional world in Rotterdam. Connection, sharing experiences, developing experiential knowledge and formulating an approach to action should lead to empowerment of those involved. Finally, the project aimed to develop a transferable methodology to detect, prevent and combat discrimination. This document describes that methodology.

What do methodologies have to meet to be transferable and implementable? Van Dale, the dictionary of Dutch, speaks of a method as a fixed well-considered way of acting to achieve a certain goal and of methodology as the doctrine of methods, describing not only a method of working but also the theoretical framework in which that method is contained (see Figure 1). In that theoretical framework, the question, the formulation of the problem, a prognosis, or desired outcome, and the subsequent intervention flow logically from each other and provide the building blocks for an assessment framework for the quality of the professional's actions. That is the starting point for the description here (cf. Beijers, 2008).

This methodology description is not a recipe, not a straightforward overview of the activities carried out. Methodology is approached in this paper as a set of principles underlying tools and approaches that can be used to achieve a goal and takes the form of a handbook that can be used to build cooperation between communities and governmental and non-governmental organisations (NGOs) to tackle discrimination, racism and hate crimes in a super-diverse city, making choices tailored to the local situation. It is intended as a guide and model for Rotterdam, for Dutch municipalities and, in cooperation with the European Union, also for cities in Europe.

In this document, building on the work of Donkers (1999) and Ketelslegers (2002 a, b, c),

methodology is seen as the sum total of the description of four elements: (1) the demand/need that the approach focuses on; (2) the involvement of supporting organisations and (3) a framework for action that consists of: (a) A view of man and society with guiding images of man, whether or not based on philosophical or ideological convictions; (b) Goal orientations describing what one wants to achieve with the approach, c. q. the functions intended. In this, the provider or type of work itself is the subject and it is about its core activity; (c) Intervention strategies of the provider and processes among the participants, what kind of change or situation one wants to realise by means of the methodology; (d) Working and action principles that shape the choice of specific methods and techniques. The methodology concludes with (4) a description of the desired competences and preconditions (figure 2).

In this overview, a roadmap is added, as an example of the concrete implementation followed in



Figure 1: Elements of a methodology

¹ Here, 'community' is written with the notion that the communities involved are not necessarily united but may consist of several smaller contexts.

² When the words Black, Jewish, White and Islamic refer to an identity, they are capitalised in this document.

Rotterdam.

1. Demand/need

What is the demand/need and the social and societal situation of the participants: description of changes and meaning of the intervention for the situation of the groups of citizens targeted.

Rotterdam Region, with almost 1.8 million inhabitants (200+ origins) is a hyper-diverse agglomeration, one of the most densely populated areas of the Netherlands in which no single (ethnic) group has the absolute majority in numerical terms. The coexistence of different ethnicities is burdened by experiences of discrimination and hate crimes. In 2019, 577 racist incidents were recorded. This is only 4% of actual experiences of racism (Andriessen et al., 2020). In some neighbourhoods of Rotterdam, 1 in 4 residents experience discrimination (more than 80 % are ethnic or racist). These are persistent problems in the city that resist policy interventions. If they are effectively combated in one place, they reappear elsewhere and in a different form, and it is difficult for the authorities to get a grip on them. There is a need for local authorities to achieve more relevance in this and develop more valid and effective approaches.

The project 'Beyond Bonding & Bridging - safeguarding equal treatment, linking and integrating communities in a super-diverse society' by the Municipality of Rotterdam, RADAR and Art. 1, co-funded by the European Union, aims to prevent and combat racism and discrimination³ by increasing the social capital⁴ of communities disproportionately affected by it, in this case the Black (n=100,000), Jewish (n=500) and Muslim (n=100,000) communities. The project focuses on these three communities, not to exhaustively identify who is affected by discrimination and exclusion in Rotterdam, but to develop the proposed methodology and make it transferable.

These communities were proposed by the EU and differ from each other on a number of relevant characteristics, such as history, political focus/urgency, socio-economic profile and community accessibility. Moreover, they are three communities that also overlap and as categories are not mutually exclusive.

Being part of or being classified in the 'Black community' refers to a shared history and origin (ancestry) that people experience (Esajas et al., 2021). Participants perceive a Black identity that is transnational and not constrained by language boundaries, but expresses in one's own language a shared experience that includes colonialism, slavery and other forms of racist violence. In doing so, they make that experience visible, identifiable, and changeable, where it is damaging. The experiences that are shared counterbalance the domination of the one-sided images one is confronted with (Clifford, 1988). The Islamic community consists of people who profess to the Islamic faith in all its manifestations. Unlike the other two communities, aspects of ethnicity or origin are less decisive in this community. Diversity within the 'community' was high. Compared to the other two, the Jewish community in Rotterdam is small and consisted of people who identify themselves as Jewish and see themselves as part of the Orthodox or Liberal Jewish community or as secular Jews (Abram 2006, 2017; Mitima 2021). This means that professing the Jewish faith or following Jewish traditions are not prerequisites for belonging to the Jewish community.

A total of 50 people from the three communities participated. In the course of the project, they

³ 'Racism and discrimination' or 'racism' in this context refer to differences made according to 'race, colour, ancestry, religious beliefs or national or ethnic origin', based on an explicit or implicit underlying ideology of superiority and dominance over 'the other' because of those characteristics. The term 'race' refers to supposed biological differences, while ethnicity refers to a shared lineage, history or cultural heritage. Racism and discrimination thus explicitly refer to anti-Black racism, as well as anti-Semitism and Muslim discrimination.

⁴ For an explanation of this concept, see paragraph 3b.

decided to further refer to themselves and each other as 'ambassadors' of Rotterdam beyond discrimination. These are the participants from the three communities who participated in all phases of the project⁵. After sharing their experiences, together they made a preliminary proposal for a Rotterdam anti-discrimination agenda. This was discussed in the final phase with external participants from government, media, education and social and cultural institutions (see annex 6). The project Beyond bonding & bridging, Linking communities and safeguarding equal treatment in a super-diverse city (BBB) serves as an example of how the city can become a place where residents' diversity is valued and protected. The project's research aims to (1) map experiences of discrimination, exclusion, hate crime and hate speech and understand their impact on individuals and individual communities; and (2) strengthening the social capital of the three communities involved and evaluating (impacts and satisfaction) each project phase with the participants and the usefulness of the social capital approach; (3) providing an exemplary methodology applicable elsewhere.

1. The organisations involved, collaborative partners

In what context does the intervention or methodology take place?

The project was developed as a partnership between RADAR (anti-discrimination agency, in Rotterdam and other cities), Art.1 (Centre for expertise on discrimination, Netherlands) and the municipality of Rotterdam and is funded by these organisations and the Rights, Equality and Citizenship Programme of the European Union (grant agreement 963797). In this context, RADAR and the municipality of Rotterdam have decided on a public-private partnership because both have an interest in addressing the problem and can mutually reinforce each other through cooperation. The European Union is involved as a financier of the project so that it can serve as a model project for effectively addressing discrimination and racism in Europe's cities, by increasing social capital.

RADAR is a non-profit organisation operating in the Rotterdam region and dedicated to fighting discrimination and promoting equal treatment. RADAR strives for an inclusive society that offers equal opportunities to all. As part of this project Beyond Bonding & Bridging - safeguarding equal treatment, linking and integrating communities in a super-diverse society, RADAR entered into a partnership with the municipality of Rotterdam. The municipal Board of Mayor and Aldermen wants to make Rotterdam a city in which everyone is free to be themselves, has equal opportunities and in which residents can deal with each other and with differences between people and communities in a relaxed manner, on whatever level. To achieve this, the municipality is making intensive efforts to prevent racism and discrimination, and promote equality and inclusion.

Much has been published on the pitfalls of governmental and non-governmental organisations working together in a public-private partnership, including by Batjargal & Zhang (2021). They point, for example, to the complications of different organisational cultures of the collaborative partners, based on differences in values, interests and perceptions of reality, as well as differences in communication styles. It may involve cooperation that risks taking place in a low-regulation environment with poor monitoring and steering mechanisms, in the complexity of a multi-actor perspective with little shared knowledge or reference points, disagreement on monitoring and reporting, and with limited policy and administrative backing.

It is wise for supporting organisations in new collaborations to orient themselves to this for the purpose of effectively designing the project organisation. The complexity identified by Batjargal & Zhang (2021) was also felt in the cooperation within this project. This included the difference in culture of a public organisation with a highly bureaucratic accountability culture versus a grassroots NGO in which personal involvement and experiential expertise are motivating forces. Also

⁵ For the sake of continuity and safety in the process, the ambassadors decided to allow people who were absent for a longer period of time to re-enter the meetings only after an update and motivational interview.

complicating this collaboration was that the government itself was also identified as a source of discriminatory and racist violence against citizens, that the NGO was said to have inadequate accessibility to its hotline, and that in addition to their partnership, there was also a subsidy and dependency relationship between the two.

This project worked with a team with two project leaders who had to keep actively managing these complexities. One result of this was that, during the bonding phase, when security and confidentiality were paramount in the discussions, the team members from the municipality did not participate in the ambassadors' discussions. During the bridging phase, their presence was limited to a listening and observing role. In both phases, the NGO project leader took the lead. It is important to properly name, divide and value responsibilities mutually.

In connection with the need to safeguard the longer-term perspective this approach calls for, it is necessary that the method developed and the elaboration of the agenda formulated are integrated into their long-term policy perspective by both the NGO and the municipal agencies concerned. For the municipality of Rotterdam, this is the programme of the Board of Mayor and Aldermen for the period 2022-2026 (Simons (Leefbaar Rotterdam), Karremans (VVD), Zeegers (D66), & Achbar (Denk), 2022). It states: "There is no room in our city for discrimination, racism, Muslim hatred, sexism, anti-Semitism, hatred of LGBTQA+ or any form of exclusion". The city government is proposing concrete measures to make that happen, and elaborating on them in the 'Living Together' policy framework to be developed in 2023 under that framework. For RADAR, this means that consideration has been given to continuing to support the approach as a facilitator in the future, embracing and further developing the methodology.

2. Action framework

The action framework for this project consists of four components described below.

a. *A view of people and society.*

On what view of people and society, philosophical or ideological, is the approach based? As reflected, for example, in general policy visions, the mission of the organisation(s) involved or the general view of what society should look like.

Discrimination and racism are an persistent problem that seems to resist change and, if effectively fought anywhere, keeps reappearing. It requires an ongoing commitment from government, non-governmental organisations (NGOs) and communities themselves affected by it. In this project, an NGO and a governmental organisation have teamed up to take responsibility: RADAR Inc. and the municipality of Rotterdam.

The starting point for the efforts of both is that racism and discrimination affect human dignity and integrity, are unconstitutional and call for an explicit stance and targeted fight. They want to make the phenomenon and the impact it has visible, fight it by raising awareness and sanctioning it where necessary. They want to protect victims of discrimination and racism and support them in their judicial process and their process of empowerment to be more resilient against it. A second starting point was the shared belief that both want to work on the basis of the experiences and guidance of the communities involved who face discrimination and exclusion. Change that has support within the communities themselves is more effective, a bottom-up approach is more valid and such an approach evokes less resistance from others.

The self-organisations behind the communities involved were linked to the approach by bringing them together in an advisory body to which progress was reported and which advised the project organisation.

Social capital

The approach of this project by RADAR and the Municipality of Rotterdam is built around the

concept of social capital. That concept builds on a utilitarian rationale⁶ that states that to achieve a desired (social or societal) effect, capital and investment are needed (De Haan, 2015). The developers of this project took inspiration from the ideas of US political scientist Robert Putnam (1993, 1994, 1995) who believed that modernity⁷ and post-colonialism of the social development of post-World War II America lead to a loss of social capital. This is visible in loss of social fabric and social cohesion. In his work, Putnam refers to examples of the waning associational life built on altruism and reciprocity in rural America, and the current picture of American self-centredness and lack of community spirit⁸. Social capital according to Putnam involves: "features of social organisation such as networks, norms and social trust that can facilitate coordination and cooperation for mutual benefit" (Putnam 1993: 35). He stays close to the utilitarian rationale, in which he assumes rational and calculating human beings who wish to achieve shared benefits in exchange relationships through multiplication of social capital (mutual trust, shared norms and contact between people). This implies that, according to Putnam, social capital is a concept built on an image of man as a relational and social being that only acquires meaning if it realises effective approachability within communities and in the world of authorities, c.q. leads to mutual surplus value in those social relations (see also Helberg & Zwaan, 2021).

In Dutch public administration, Putnamian thinking regularly rears its head in response to the supposed loss of social cohesion in society. For Putnam himself, this was also an important motivator for development of his thinking. The concept has also gained more interest in the light of current neoliberal thinking in which citizenship is given an increasingly central role in contrast to the old ideal of the welfare state that is responsible for collective welfare and provides the resources needed to achieve it (Beijers, 2020; Rose 2001).

Putnam's approach has been criticised in the academic literature, including by Arneil, (2006) and Wong (2007), for its implicit penchant for tradition and the ingrained white norm. Putnam overlooked the own change potential of marginalised communities and (historically grown) resistance and inequality as relevant factors that burden understanding of the situation and possible solutions. In contrast to Putnam, the work of Bourdieu, among others, places social capital in the context of unequal distribution of resources and assets (Bourdieu, 1986; De Haan, 2015). Bourdieu defines social capital as "the set of actual or potential resources linked to having a sustainable network of more or less institutionalised interrelationships (...)" (1986:21). Being part of this network gives those involved the backing of shared resources and wealth, which entitles them to credit, in the multiple meanings of the word, according to Bourdieu. There are three 'elements' involved in this description: (1) being part of an enduring community, through which one (2) has and can fall back on a set of resources (3) and which grants (the community) access to social credit to a greater or lesser extent.

Human security

Ambassadors describe Rotterdam's institutions as a 'white wall' that sees and treats them as deviant and less entitled. They experience this in several areas of life, such as work, safety, education, income and housing. Institutions perpetuate an image of 'other people' (othering), confirming prejudice and inequality. This leads to loss of trust in society and the authorities, and leads to structural insecurity of existence (precarity) for the people concerned. Discrimination and racism erode the human right to security (human security). Human security is a concept introduced by the United Nations (2005) that refers to protection against intrusive and comprehensive forms of threat

⁶ Utilitarianism is a movement in ethics that determines the (moral) value of an action based on its contribution to well-being, prosperity and happiness: to act well is to act usefully.

⁷ "Generally, the term modernity refers to the process that began in the sixteenth and seventeenth centuries, characterised by continuous social and cultural change. It is the period when the capitalist economy flourished and nation-states emerged which, by trial and error, developed into democracies" (Hartmans, 2001).

⁸ This invariably uses the stereotypical image of long rows of freestanding houses with a lawn in front, a path (driveway) to the public road, but no path to the neighbours.

that jeopardise the long-term well-being of the population concerned. It is built on three freedoms: freedom from fear, freedom from want and freedom from humiliation (Alkire, 2003). The three communities have highlighted threats in the form of direct and indirect forms of violence (attacks on physical, psychological, symbolic and social integrity) both directed at individuals and in the form of micro-aggressions that serve as status reminders (Franklin & Boyd-Franklin, 2000) and institutional discrimination. In addition, there is existential insecurity mainly through experiencing unequal opportunities. These are particularly indicated in the field of education, in access to the labour market, and in contact with the authorities. Finally, the ambassadors pointed out the lack of recognition of the right to exist of the community one belongs to, the history of crimes against that community or the continuous negative profiling of communities, whether it is because of origin, a burdened past, religious beliefs or the ethnic group one belongs to. This affects psychosocial domains of human security, as highlighted by Batniji et al. (2009) and van der Meulen (2018), among others:

1. Feeling at home somewhere: Possessing an enduring sense of home and security, which provides identity, recognition and freedom from anxiety.
2. Feeling part of a community: Having a network of constructive social or family support, which provides identity, recognition, participation and autonomy; and
3. The sense of history, time and future: Acceptance of the past and having a positive outlook on the future, which provides identity, recognition, participation and autonomy.

The experiences of discrimination and racism are not just a human rights issue, but affect the security of individuals and the social relations they live in, here and now, as well as in the past, in the future and in the environment they come from. These experiences have a disruptive impact on their wellbeing that has been reported extensively in this project. Time and place in the experience of those involved from the three communities therefore not only relate to the here and now, but take on multiple meanings that include the past and the life course of generations (here and there⁹).

The problem of language

Not only power is a relevant factor both in preventing discrimination and racism and in finding a solution, but also the ability to critically examine reality. Power as a factor and especially the ideology of that power, which legitimises the prevention of racism and discrimination, preferably does not want to show itself and hides in implicit norms about what is and is not permissible. If power is not visible, for example because one thinks one is facilitating a power-free dialogue, this does not mean that it is not there, as has been evident in this project in the discussion of the white perspective as 'the absent present' (M'charek, 2014). It is necessary to make visible this power that is hidden, and to unfold concepts and images one uses and look for references in time and place that do not present themselves as self-evident but are hidden in them. In the conversation over the course of this project, this happened for example when the ambassadors pointed out that old words and thoughts were no longer adequate. They regularly pointed out the need to find and use new, own words and deconstruct the old language. These included the use of the word 'Black' in everyday language, and the careless use of the n-word. Language matters, can represent inequality, and can damage human dignity. Conversation facilitators must be sensitive to this and also see where it can happen and be able to point it out. Creating a social laboratory situation like the one in which the dialogue was conducted in this project can create the right conditions for this.

⁹ 'Here' refers to the current place of residence, and 'there' to where one sees origins, such as the country of ancestors. In the case of migrant communities, it can also refer to a diaspora and the current experience of being part of a transnational community (cf. Beijers & de Freitas, 2008).

In the project the ambassadors implicitly criticised Putnam's utilitarian model and embraced Bourdieu's thinking where they identified the power of the dominant white perspective as a factor impeding a fairer distribution of social capital.

b. Goal orientations

What does one want to contribute with the approach or functions? What is the core activity of the provider or type of work? What 'verbs' are used in the approach?

The project, in consultation with the European Union, chose to pilot three communities, the Black, Muslim and Jewish communities in Rotterdam, which are disproportionately affected by discrimination and racism. The verbs that define RADAR's deployment are *change* and *combat*, *create* equality and equivalence by *making visible* and *correcting*. The Rotterdam municipality talks about *developing*, *connecting* groups, *bringing together*, *removing factors that hinder* this, and *preventing* disruption of social relations in the city. The municipality wants to create a safe, respectful and relaxed reciprocity and social life in the city of Rotterdam.

By investing in social capital, the initiators aim to increase the accessibility of city governance and strengthen the citizenship of communities affected by discrimination and racism. In this, social capital is seen as a lever that, according to Putnam, facilitates cooperation and mutually supportive relationships, making it a valuable means of combating many of 'the social dysfunctions' inherent in modern societies¹⁰. The approach within this project established a structural dialogue within the communities involved (bonding) and between the communities (bridging) to find common ground in defining the problems, the impact they have, the desired solutions and who is responsible for them.

Bonding says Putnam, "enables people to sustain themselves by encouraging reciprocity and cooperation, and bridging enables people to get ahead by providing access to resources that are not otherwise available" (see also Figure 2). By encouraging these processes, RADAR and the municipality of

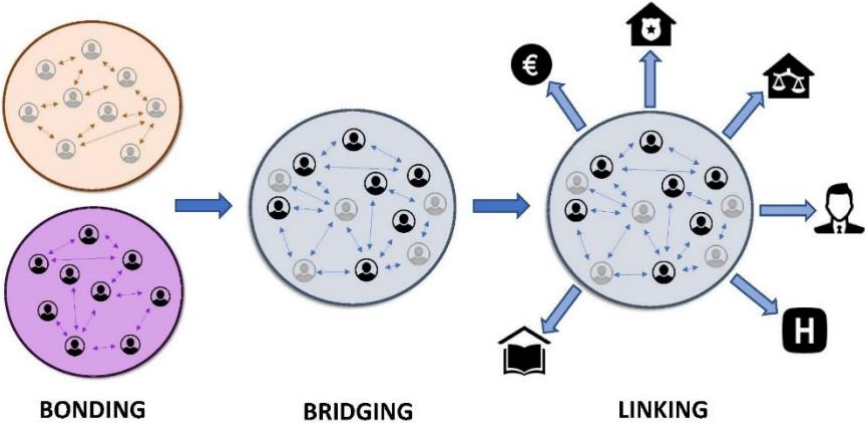


Figure 2: Three forms of social capital according to Putnam.

Rotterdam aim to transcend the interests of individual communities and arrive at a unifying change perspective with greater support and strength. This is to enable them to establish a shared agenda for change (Annex 6) and an ongoing dialogue with the municipality and with key players in institutional life (private and public) in the city. This is a one-off exercise aimed at both a short-term shared agenda and the opening of a stable and tenable channel of influence through which those involved can feed and influence the administrative world in the long term. This ultimately serves to strengthen the democratic nature of society, in which active citizenship and equality of all are central and lower rates of reporting of discrimination, more cohesion, and a safe hyper-diverse

¹⁰ <https://www.socialcapitalresearch.com/what-is-bonding-social-capital/>

Rotterdam for all is achieved. Linking social capital, according to Putnam, describes norms of respect and networks of trust between people who interact across explicit, formal or institutionalised gradients of power or authority in society (Szreter & Woolcock, 2004)¹¹.

Putnam's conception of social capital could count on recognition during the process, especially where it concerns the effect of bonding and bridging, but has also been criticised by ambassadors:

- i. because of the absence of the white perspective that, moreover, did not always prove itself approachable,
- ii. because of the imposed definition of the communities involved in which they saw a colonial outlook,
- iii. because of the lack of trust in the local authorities that remained stubbornly low throughout the project, and
- iv. because of their belief that the lever for change lies in the personal and organisational change process in the authorities in the domains they spoke to. That change process has not yet begun according to the ambassadors.

c. *Provider intervention strategies and processes among participants and people involved in the approach and the context they are embedded in.*

What kind of change or situation do they want to achieve through the intervention? What intervention strategies of the provider are used for this purpose and what processes are envisaged in the participants/target group? What does this mean for the relationship and interaction of the relationship of facilitators and participants?

Centring on experiences

The interviews conducted as part of this project showed that the experiences of discrimination and racism shared by the ambassadors affect human integrity and therefore have the character of experiences of violence. It is person-centred violence that can affect physical, as well as psychological, social and symbolic integrity. It can also manifest itself as daily derogatory slurs through which people are repeatedly put in 'their place' (status reminders), or as a set of rules and procedures of institutions through which they are treated unequally and which lead them to a situation of precarity¹² and loss of human security (Alkire, 2003). The violence can come from individuals, groups and 'systems' and is identifiable to a greater or lesser extent. Shared denominator is that it is not incidental, but represents an underlying world of ideas (Çankaya, 2022). The World Health Organisation defines violence as: "(...) the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that results in injury, death, psychological harm, poor development or deprivation, or has a high probability of doing so" (WHO, 2002:5). Sheper-Hughes/Bourgois (2004) add a symbolic dimension, emphasising that violence derives its power from its social and cultural dimensions: "Violence (...) includes attacks on the personality, dignity, sense of worth or value of the victim." (2004:1).

In public debate, discrimination and racism are often described in terms of what happens, as a legal issue or policy problem, and to a lesser extent as something that has meaning for the person affected by it. Such abstraction create distance and step away from experience: it is about the reality of 'others'. That could be a category of people ('a problem of minorities') or a category of professionals responsible for it (a problem of public servants or legal experts). It is something we prefer to see elsewhere, as Farmer (2017) says: "The coincidence of the experience of violence with

¹¹ <https://www.socialcapitalresearch.com/what-is-linking-social-capital/>

¹² Precarity refers to a situation of (existential) insecurity that is becoming visible in our society in more and more areas of life (<https://www.socialealliantie.nl/index.php/achtergronden/thema-precariiteit>).

otherness, making you see it as something of 'the Other' (not here, not 'one of us')". The project raised the question of whose problem was actually to be solved, the issue of the administrative and legal intractability of the phenomenon and the fragile trust in the authorities, the issue of the integrity of RADAR's anti-discrimination approach, or the problems as experienced by the ambassadors. By describing discrimination and racism as an experience of violence that is physically, psychologically, socially and symbolically transgressive and has a profoundly negative impact on the people it affects, it is possible to return to the people's experience as an input for all other issues.

Creating safe spaces

The project provided a platform where communities could come together and learn from/with each other, by making visible, based on first-hand experience, where racism and discrimination occur, what it means and what impact it has. The prerequisite for this was providing safety (safe space), to be able to share, formulate one's own perspective, tilt definitions of reality and resist the dominance of others (Hussain Khan, Adriaensens, Schuermans, & Cools, 2021; Nduwanje, 2022). For example, in the bonding phase, a safe space was important so that the issue of Blackness could be discussed within the Black community before it was brought forward to other communities.

Within the safe space, the facilitators' task was to create the conditions under which the ambassadors wanted to engage in dialogue with each other, dare to show vulnerability and develop trust in the other and want to learn from the other. This was done by not avoiding debate and struggle, giving sufficient space to minority viewpoints, monitoring the order of discussion well and allowing as many people to speak as possible, paying sufficient attention to the safety of the participants and paying sufficient attention to the emotions that the sharing of experiences sometimes evoked. This project chose dialogue as the core of getting to know each other better, fighting injustice and achieving equality. This is not to exclude other forms of social struggle and emancipation when equality of people and population groups is at stake (cf. Levy, 2020).

In the final evaluation of the project, ambassadors indicated that they would have appreciated an aftercare and emotional support arrangement. What people have experienced is damaging and traumatising for many of them. It requires care and a perspective aimed at healing. As power does its work underground, so does the trauma people experience from it. If traumatisation is not recognised in the conversation and is repeated, it can lead to accumulation of psychological suffering for the person concerned. In this project, requests for help and support were often directed to the various team members, who, however, were not always able to respond to them adequately, or were not addressed because of the need for an independent confidant.

Working as a community of practice

The process adopted principles of the learning community and community of practice as formulated by, among others, Bielaczyc & Collins, 1999; Bierema, 1999; Ramirez, 1999; Wallner & Heemskerk, 2017; Watkins & Marsick, 1999. A learning community is informed at each meeting based on results from previous meetings and on the review of those results against external sources of knowledge (such as scientific knowledge), and subsequently takes steps on its own (see Figure 4). Through this cycle, the reflection on the insights gained and the formulation of an action perspective, a learning development occurs.

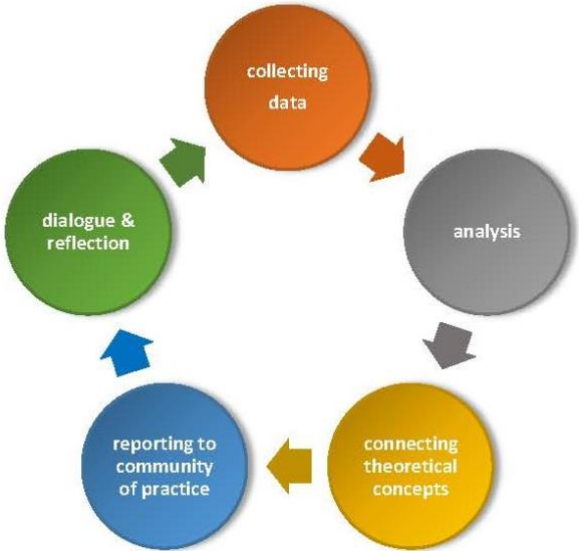


Figure 3: The learning community/ community of practice

Operationalising social capital

Social capital of the ambassadors was operationalised by asking about (1) the extent to which one dares to make oneself vulnerable; (2) the establishment of equal relationships with others with whom one is in dialogue; (3) Estimation of growth of understanding of the issues among the other participants in the conversation; (4) growth of trust in local authorities and administrators; (5) commitments made with the externals; and (6) growth of confidence in 'real change' (Kawachi, Subramanian, & Kim, 2008; Wong, 2007). The increase of social capital was determined based on self-reports by the ambassadors in the evaluative questionnaires after every phase of the project.. Part of the approach was also to engage enough external participants from municipality and police, media, education and socio-cultural institutions in the linking phase in line with the domains of the action agenda. In this, the facilitators had the role of quartermasters. This meant that they had to ensure that the ambassadors were welcome in the circle of external participants, and conversely that the professionals were welcome in the circle of ambassadors. It was important to properly inform and prepare these external participants for the discussion with the ambassadors. The project paid too little attention to this, especially when some linking partners guests were triggered in a negative way in the contact with the ambassadors and started to defend themselves. Prejudices often have their roots in the unconscious parts of mind and body. This led to emotional clashes. In one case, this had to be evaluated and discussed after a linking meeting. It should be made clear to linking partners that they are expected to commit to the conversation and approach for a longer period of time. As mentioned earlier, it is also important here to be able to secure the approach with the ambassadors for a longer period of time.

d. Working and acting principles that shape the choice of particular methods and techniques.

What exploratory and guiding principles guide the choice of particular working methods and techniques?

Many of the ambassadors (from all communities) put their personal experiences of discrimination and racism in the light of the violence their parents and ancestors also faced. This not only related to their lives in the Netherlands, but also to the former colonies, in the context of the history of slavery, forced migration, wars, refugee stories and the Holocaust. The memory of these is alive and lived in the here and now in relation to the then and there. Present and past intertwine in the ambassadors' experience and underline the systematic nature of the discriminatory and racist violence.

It is important that facilitators of the dialogue are aware of this and can sense this intertwining and also help unfold it when necessary. They should not shy away from emotion in any form (sadness, anger, being knocked down, joy and connection) but be able to dwell on it and call attention to it when it presents itself. It is also important that facilitators are sensitive to the things that are said and shown, but certainly also to the things that are not said or seen, but are nevertheless there. They must be able to act as a facilitator and guardian of the dialogue and ensure that discussion partners get to know each other as a prerequisite for the conversation. In this, they can act in a way known as multidirectional partiality (see, for example, Boszormenyi-Nagy & Krasner, 1986). This means that they have an eye for all interests and can move with them, without losing sight of the other party's interests and with an open eye for and extra facilitative towards the most disadvantaged. As a result, the focus is not on 'being right' as well as on the relationships and patterns in which people relate to each other. Within these, power relations occur that are not always visible within the pragmatics of everyday communication. In this project, we saw in the conversations about the 'absent present' that the ideology of power likes to hide in the things that are not said or not visible (M'charek, 2020). Discrimination often stems from imprinted mindsets and blind spots of which people are not always aware. People feel attacked as a result or are triggered in other ways. Dialogue facilitators must have

an open eye for forms of implicit dominance: how are problems defined, what do concepts mean, what are the rules of communication, and do they fall disproportionately negatively on the disadvantaged party?

Tension can arise between the interest of the facilitators and the interests of the ambassadors as when the ambassadors in the Rotterdam project pointed out to the project team that they were too focused on producing an anti-discrimination agenda as an outcome of the approach. They were said to have too little regard for the participants' need to get to know each other better, to talk about the interconnectedness of their histories and the frictions this has created so far. Whereas the conversation facilitators insist on the dialogue rules as a safeguard for the mutual conversation, the ambassadors emphasise that the conversation with the Other is a learning process, as Levy and Benali also name in their discussion on the meaning of philosopher Levinas for the conversation on racism (Jorritsma, 2020). Ambassadors further pointed to the risk of gaslighting, as questioning and downplaying experiences of discrimination and racism or trivialising them by always singling out one's own experience as a point of reference. This leads ambassadors to doubt their own experiences and feelings (Maruf, 2020).

2. Competences and preconditions

Which knowledge, (policy) visions and organisational guidance are needed to implement effective intervention strategies? What do you need in terms of human resources and facilities?

The methods of working in the project are based on exchanging experiences, developing knowledge based on those experiences and developing an action perspective. In putting these together, an eclectic methodology was used based, among other things, on the principles of deep democracy, socratic dialogue, appreciative inquiry, and action research.

Action research is an approach to practice-based research that combines action and research (see, for example, Bradbury, 2015). The aim is to develop new knowledge while improving practice. To this end, research is conducted in and with that practice, rather than for or about it.

Appreciative Inquiry (AI) is a method for studying and changing (failing) social systems (groups, organisations, communities) that advocates collective research into the best possible solution. This then leads to a collective design of a desired future that is convincing and thus does not need incentives, or coercion or persuasion to realise the planned change (Bushe, 2013:41). The model assumes that our understanding of reality is based on interaction and relationships, that systems change in interaction, that these need social bonding to be future-oriented and change-oriented, and that stories are the driving force in this (Gervase, Bushe & Kassam, 2005, Bushe 2011). This is in line with the relational view of humanity on which the social capital concept is based.

Deep democracy is a method of initiating dialogue and discussion that actively seeks the minority's point of view and experience. Democracy refers to the fact that every point of view matters in the conversation and that the quality of dialogue and decision-making is the highest when both majority and minority voices are valued. It is deep because space is made much more explicitly for the minority perspective in the conversation and one goes further in this than regular forms of dialogue. Also it is deep because attention is paid to the undercurrent of emotions, values and implicit beliefs in groups. When that undercurrent is made use of (through introspection), it deepens mutual relationships and increases the effectiveness and substantive quality of cooperation. In minor

behaviours that are motivated out of the undercurrent there are clues to tipping points in the dialogue, resistance can become visible and things that want to be said but cannot yet come to the surface properly. In dialogue, no one has a monopoly to the truth and much attention is paid to the conditions that must keep the conversation safe, partly by repeating and monitoring the dialogue rules over and over again. Therein, culture takes precedence over structure, there is room to be flexible with the agenda and there is a lot of attention to the sometimes apparent irrationality of the process as a condition for achieving results. It also includes space for informal contacts and having a meal together before the meeting. By using the principles of this method, decisions are widely supported and the potential of the group is fully utilised.

In a *Socratic dialogue*, participants try to find out the value of their opinions in a more or less structured way. Their own experience are the raw material of the enquiry. The conversation is not meant to be a formal debate or informal discussion. The participants try to understand each other. This does not necessarily mean that they have to reach consensus. An awareness of the complexity of the issue is often more satisfying than a constructed consensus. In careful, slow and deep thinking, this method differs from other forms of conversation, such as debate, brainstorming or creative thinking sessions (van Rossem, 2006).

Dialogue should lead to mutual trust, including when it comes to the relationship between citizens and the authorities, focused on cooperation without pre-formulated end goals, in which introspections of the interlocutors involved are important. Within this, it is clear to everyone that the conversation is not a no-obligation exercise, but that social capital is based on a relational and social view on humanity and an action perspective must be linked to it. It should lead to sustainable change and an approach against cynicism (Helberg & Zwaan, 2021). The ambassadors take the lead in shaping that perspective and it should actually be about change that is on their agenda, not an agenda of others (external participants, facilitators, etc.).

Based on these considerations, the following guidelines have been formulated¹³:

1. Ensure safety before, during and after the discussions (be able to intervene in case of discrimination in the group or other forms of transgressive behaviour, prevent participation from having negative repercussions).
2. It is important to consider and address the needs of the participants, such as painful experiences/ experiences of violence require a healing environment, telling hurts, organising aftercare, reimbursing expenses/vacation fees, and getting to know the others and taking time for that.
3. Sensitivity and knowledge and skills among conversation facilitators: awareness and knowledge of communities' history and the plurality of perspectives on it. Taking into account customs and rituals/ holidays in the planning and organisation, respecting specific (cultural) norms and values e.g. in mutual interaction, but also dietary requirements and rules regarding food preparation, respecting holidays. This contributes to a safe environment.
4. Sensitivity to unspoken/implicit differences between people and the power aspects within them; multi-sided partisanship (not the right, but the relationships and patterns) and being able to deeply illuminate the minority position (deep democracy, see also Annex 2). Awareness of the significance of working with intermediaries, sensitivity to language, and openness to new language.
5. A learning environment: awareness of one's own position/professional modesty (the ambassadors are leading), ensure reflexive practice. Sufficient time and flexibility: these principles and the programme are not set in concrete. There is organisational back-up for

¹³ This also drew on the Méndez principles. In 2021 Juan E. Méndez, special rapporteur on torture for the United Nations, developed guiding principles for talking to people who have had a highly intrusive (transgressive or violent) experience (Méndez et al., 2021).

the efforts and for the work of the facilitators: supportive management, intervision, investment in expertise development, continuity.

6. Areflexive practice that constantly problematises its own behaviour and definition of reality as described by Kunneman (2007) and Donkers (1999). Kunneman points out that professionals always work within normative frameworks that intervene in the life of the Other (the client, the patient, the participant, the informant) for whom or with whom he works. A professional must not only 'do it right', but also 'do the right thing'. According to Donkers, (critical) reflection is an important skill, in addition to contextualising abilities such as "historical awareness, moral maturity, a sense of political relationships and responsibilities and a broad perceptive capacity"¹⁴.

This project made a lot of room for peer review and reflection. It made use of community specialists, who have an explicit connection to one of the communities, by virtue of shared roots, belief system or expertise, and are experts on discrimination and racism. They led the conversations at different stages of the project, are directly accessible to the ambassadors and act as brokers. If the conversation leader only represents the white perspective, it is a barrier to a good and safe conversation. It is not recommended. In addition, the ambassadors were asked to evaluate (verbally) after each meeting. An anonymised questionnaire was completed after each phase, which was also used to monitor the development of social capital. This was always fed back in the team meeting in which there was also room for critical reflexive discussion. Evaluation and monitoring are essential parts of the methodology.

7. Time and flexibility in the organisation of the conversations are very important as the Rotterdam practice has shown. In the process, three extra meetings were added to the series of 15 intended meetings, and still the ambassadors indicated that they found both the bonding and the bridging phase too short and that in the linking phase only the external interlocutors were introduced without being able to make commitments. The tight planning of the pilot phase did not provide for this.

The process of developing mutual trust, removing mutual prejudices and working out assignments from the agenda together in the linking phase should be given sufficient attention. In the bridging phase, four meetings were reserved for this purpose. A similar approach would have meant four linking meetings for each part of the agenda (16 meetings in total). Now, one linking meeting per domain (government, media, education, socio-cultural domain) has been chosen. An alternative could be to reduce the number of external participants (per domain) and combine them into one large group (similar in size to the ambassadors) and to focus in the four linking meetings on shared objectives (e.g. diversity in the teams) and on the change issues (e.g. how to deal with resistance, how to achieve sufficient participation).

Staff deployment

The project team was led by two project leaders from RADAR and the municipality of Rotterdam, and also consisted of three 'community specialists' (RADAR), two employees of the 'social development' department of the municipality of Rotterdam, and a researcher.

A total of 2.11 full-time equivalent staff deployment was required (76 hours), divided between two project leaders 16 hours per week together, three community specialists and a supporting local government policy officer (4 hours per week each), a researcher (20 hours per week) secretarial support for 12 hours per week, and a liaison officer to the grantmaker for 4 hours per week. The employees of the Rotterdam municipality were responsible for preparing the phase in which stakeholders from the three communities engaged in discussions with relevant linking partners about their experiences of racism and discrimination, recruiting participants for this

¹⁴ Donkers formulates this for social work.

purpose and as a liaison to the European Community. The researcher monitored and analysed the process (qualitative research) and, for the purpose of learning development, constantly fed back interim results, and evaluated and monitored the different phases of social capital development (questionnaires).

2. Roadmap

The project Beyond Bonding & Bridging - safeguarding equal treatment, linking and integrating communities in a super-diverse society was aimed at building social capital within the Black, Jewish and Muslim communities in Rotterdam, aimed at effectively combating discrimination and racism. Social capital according to US sociologist Putnam involves, "features of social organisation such as networks, norms and social trust that can facilitate coordination and cooperation for mutual benefit" (Putnam, 1993:35). This capital is built on a process of cooperation and coordination, and on mutual benefit (advocacy of shared interest) resulting from it as an outcome. The development of social capital refers to three processes: (1) Bonding; (2) Bridging and (3) Linking (Szreter & Woolcock, 2004).

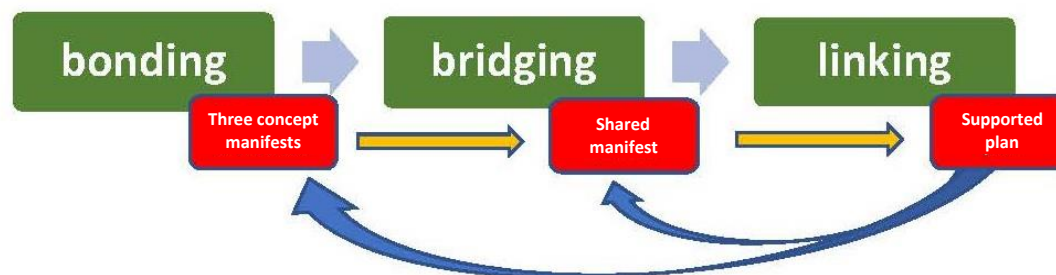


Figure 4: bonding-bridging-linking, development of agenda to combat discrimination and racism

Bonding refers to "inward-oriented connections between homogeneous groups, from which others are excluded".

Bridging refers to "(...) relationships of respect and reciprocity between people who know they are not equal in socio-demographic (or social identity) terms (differences in age, ethnic group, for example)." *Linking* is a refinement of bridging that describes the connections and relationships between individuals or organisations with different levels of authority or power" (Johnson, 2016):61; Szreter & Woolcock, 2004).

The whole program consisted of:

1. BONDING: three times three bonding meetings aimed at getting to know each other, taking inventory of experiences of racism and discrimination, and identifying a possible action perspective.
2. BRIDGING: four bridging meetings aimed at getting acquainted, feedback on the results of the bonding phase and exploring a possible agenda. And finally, investing in bridging as a process (finding common denominators in the experience, testing and eliminating own thoughts and prejudices about the Other, preparing for the conversations in the linking phase
3. LINKING: six linking meetings: focused on preparing the conversations with external guests, four conversations with external guests, and an evaluation and feedback meeting.

This document is the outline script used in the project in Rotterdam. It is not a recipe for getting started, but a reflection of the choices made in Rotterdam, based on the action framework described and the desired competences and preconditions.

1. BONDING

In the bonding phase, three meetings were organised per community (in parallel, a total of nine meetings), always at two-week intervals, to report, analyse and provide feedback.

Goal of Bonding: To achieve connection, trust and cooperation between participants within each of the three communities involved, by sharing experiences of discrimination and racism and the impact it has, and bringing them to experiential knowledge, or increased social capital.

Resources: Getting acquainted, providing information about discrimination and exclusion, how often and how does it manifest itself, sharing experiences, daring to be vulnerable, promoting safety, dialogue, sharing the impact it has, naming patterns that transcend individual experience (experiential knowledge).

Location: Accessible, trusting and safe, confidential/no disturbing noises or glances from others.

Bonding 1

Goal: To name situations that participants have experienced that have touched and have been affected by anti-Semitism.

- Introduction project, with a spokesperson from the Municipality of Rotterdam.
- Introduction of participants.
- Sharing experiences

Bonding 2

Goal : determine which themes and areas need attention, what their impact was and concretise clusters of experience

- Anything missing?
- Are these the right clusters?
- What is the priority of these clusters?
- What needs to be done to address issues/problems (please specify)?

Bonding 3

Goal: Identify and define priorities to be included in the agenda and conversations in the bridging phase.

- Discuss themes in small groups using the 'From talking to doing' method (translate your problem into an approach)
- Evaluation of Bonding phase
- Introduction of bridging phase

Start of the meetings was generally after office hours (walk-in from 17:30) and provided a meal, coffee and tea, travel allowance and vacation pay. Turnaround time was until 10pm.

270 min. BONDING

Finishing time

Section

Activity

Materials/Conditions

Who

30 min.

18:00

Preparation

Prior to the meeting, decide who from the organising institutions will participate, for security and confidentiality reasons and what their role is.

Prepare the room, set up chairs in circle and prepare subgroup tables if necessary, prepare tables for buffet. Preparing coffee/tea

Prepare laptop and beamer with presentation; Flipcharts and pens for subgroups

Reception table with registration forms, administration for vacancy fees, information package for first-time participation, promotional material

Drop-in of participants is also possible at this stage (helping hand, coffee/tea, acclimatisation)

Inloop van deelnemers is mogelijk ook in deze fase (helpende hand, koffie/thee, acclimatiseren)

Circle of chairs, coffee/tea

1. Attendance list
2. Name tags
4. Reimbursement of expenses
5. Laptop
6. Sticky wall
7. A6 paper sheets
8. Pens

Projectleader, community expert, researcher, catering staff

<p>5 min 18:05.</p>	<p>Opening</p>	<p>Opening, welcome and explanation of purpose of meeting by project leader or one of the community experts</p>	<p>Everyone is in the circle</p>	<p>Projectleader</p>
		<p>Explanation of dialogue rules Explanation of the three phases: bonding-bridging-linking</p>		
<p>30 min. 18:35</p>	<p>First meeting: Kennismaking</p> <hr/> <p>Follow-up meetings: Warm-up (bodywork) Reflection on last time</p> <p>Optional: presentation of data on discrimination in the community, or feedback based on analysis by researcher</p>	<p>Getting to know the participants (take more time at first meeting)</p> <p>Follow-up meetings: repeat/expand introductions, always pick up names and practise (briefly)</p> <hr/> <p>Share <i>snippet</i> (compact piece, particle, element of theoretical information) that has relevance to the theme of the evening or project. In the bonding phase, mainly figures on discrimination were shared and results of the previous meeting were fed back, with reference to scientific knowledge (max 5 minutes)</p> <p>Participants reflect in plenary with each other on the previous meeting: what did you take home with you? What touched you? What did you do with it?</p>	<p>Name, where from. what brings you here?</p> <p>40 seconds- <i>BlaBla</i></p> <p><i>Your shoes</i>: Introduce yourself with your shoes <i>Your keys</i>: Introduce yourself using your house keys</p> <hr/> <p>Researcher presents, beamer/laptop/file</p> <p>Role of discussion facilitator is to follow and not the expert who has to answer everything (learning community)</p> <p>Note: people need to get to know each other</p>	<p>Projectleader or community expert</p> <hr/> <p>Projectleader or community expert, researcher</p>
<p>40 min. 19:15</p>	<p>Meal (time of meal and first topic discussion have been swapped frequently)</p>	<p>A meal is served/buffet</p>	<p>Caterer with plates and cutlery. (Structure follows culture)</p>	<p>One team member is liaison with caterer</p>

45 min 20:00	Theme: discussion of issue Plenary or in subgroups	Topic of the meeting is first discussed in subgroups or plenary (round). Contents of meeting 1 inventory of experiences Contents meeting 2 explore experiences and possible actions Contents of meeting 3 further developing actions towards agenda by means of 'from talking to doing' (see appendix 1)	What experiences of racism, anti-Semitism or Muslim hatred do you have?	Projectleader, community expert, researcher, possible additional discussion facilitator
15 min 20:15	PAUSE	Moment of rest, opportunity for informal conversations	Coffee and tea is ready and can be taken or served	
45 min. 21:00	Theme: Follow-up discussion of issue. Plenary or in subgroups	Continued discussion of meeting theme in subgroups or plenary (round). Note: if the group is larger than 20 participants, dividing into subgroups is recommended to allow as much as possible participants to participate.	What experiences of racism, anti-Semitism or Muslim hatred do you have? Flipchart, per subgroup someone to take notes and report back	Projectleader, community expert, researcher, possible additional discussion facilitator
15 min. 21:15	Plenary feedback from the subgroups	Representative from each of the subgroups reports back in plenary.	Ask questions if necessary (no debate)	Projectleader or community expert
15 min. 21:30	Evaluation	Evaluation, standing in the circle. What will you take home? Give in one word what you liked and in one word what could be improved. Questionnaire in the last meeting	Researcher notes Evaluation forms completed on site	Projectleader or community expert Researcher
30 min. 22:00	Cleaning up and shutting down	Clean up room together with participants who want/are able. Participants can have an informal chat if necessary	Project leader gives directions	All
270 min				

2. BRIDGING

Bridging, in the initial programming, consisted of three meetings with the participants from the communities together, always at intervals of several weeks, enough time for reporting, analysis and feedback (researcher). A fourth meeting was added during the process. Such flexibility, depending on the process, is desirable.

Purpose of Bridging: To achieve connection, trust and cooperation between participants from the three communities involved, by sharing experiences of discrimination and racism and the impact it has, to increase shared social capital and formulate a common interest. The participants from the three different communities form one network, based on relationships of respect and reciprocity.

Resources: Getting to know each other, investing in developing social capital (contact, mutual trust, daring to be vulnerable, access to knowledge and skills), sharing experiences and information on priorities.

Location: Accessible, trusting and safe, confidential/ no disturbing noises or glances from others

Bridging 1

Goal: Mutual acquaintance, start to gain each other's trust and share results of bonding phase by community.

- Personal introduction
- Looking back on bonding phase
- First presentation of building blocks of an anti-discrimination agenda, with plenary discussion
- Seek direction and prioritise, identify change perspective.

Bridging 2:

Goal: To further elaborate the priorities set in Bridging 1 for the agenda: formulate change perspectives and concretise objectives within the different domains formulated. Exploration of a possible agenda.

- Five thematic subgroups, each elaborating on a 'domain' (including learning, meeting and celebration, media and imaging, etc.)
- First plenary feedback

Bridging 3

Goal: Create balance between process and outcome. Further explore mutual relationships and (being able to) carry the agenda together. What is needed for this and test what images there are between us that need to be named.

- On what aspects are we connected to each other? Examine intersectionality.

- Determine what is needed to be able to carry and defend the agenda together. The theme is daring to be vulnerable among ourselves.

Bridging 4

Goal: Framed meeting, time to reflect on the process and the questions and obstacles in working together. What do participants experience?.

- Campfire discussion (see annex 2)

Start of the meetings was generally after office hours (walk-in from 17:30) and provided a meal, coffee and tea, a travel allowance and attendance fees. Turnaround time was until 10pm.

In this project, the Bridging phase was the most emotional phase of the whole process in which mutual relations were sometimes strained, images back and forth between communities were tested, and discussion ensued about how communities relate to 'the White perspective', who is and is not White, what is Black, how the Palestinian cause relates to anti-Semitism, use of the n-word etc. The campfire discussion was used several times to find shared ground in this.

270 min. BRIDGING

Finishing time

Section

Activity

Materials/Conditions

Who

30 min.

Preparation

Prior to the meeting, decide who from the organising institutions will participate, for security and confidentiality reasons and what their role is.

Projectleader, community expert, researcher, catering staff

18:00

Prepare the room, set up chairs in circle and prepare subgroup tables if necessary, prepare tables for buffet. Preparing coffee/tea

Circle of chairs, coffee/tea

1. Attendance list

Prepare laptop and beamer with presentation; Flipcharts and pens for subgroups

2. Name tags

4. Reimbursement of expenses

Reception table with registration forms, administration for vacancy fees, information package for first-time participation, promotional material

5. Laptop

6. Sticky wall

Drop-in of participants is also possible at this stage (helping hand, coffee/tea, acclimatisation)

7. A6 paper sheets

8. Pens

5 min	Opening	Opening, welcome and explanation of purpose of meeting by project leader or one of the community experts	Everyone is in the circle	Projectleader
18:05.		Explanation of dialogue rules		
40 min.	Meal (time of meal and first topic discussion have been swapped frequently)	A meal is served/buffet	Caterer with plates and cutlery. (Structure follows culture)	One team member is liaison with caterer
18:45				
30 min.	First meeting:			
19:15	Getting to know each other	Getting to know the participants (take more time in the first meeting). In the first meeting, a lot of time is made for sharing the results of the Bonding meetings in the three communities.	In the circle: name, what brings you here? <i>40 seconds- BlaBla.</i> Conversation leaders should be alert to explicit and subcutaneous tensions. (Interpersonal) pain points and lack of knowledge can lead to transgressive behaviour....	Projectleader or community expert
		Follow-up meetings: repeat/expand introductions, always pick up names and practise (briefly)	Exercise ' <i>Walk, stop and talk</i> ' (see annex 3)	
	Follow-up meetings: Warming up	Share 'snippet' (compact piece, particle, element of theoretical information) that has relevance to the theme of the evening or the project. For example, PowerPoint presentation on figures of discrimination or results of previous meeting linked to scientific knowledge (max 5 minutes)	Start each meeting with <i>Energiser</i> exercise. <i>Also diversity game on intersectionality</i> (see appendix 4)	Projectleader or community expert, researcher
	Reflection on last time			
	Optional: feedback based on analysis by researcher	Participants reflect in plenary with each other on the previous meeting: what did you take home with you? What touched you? What did you do with it?	Researcher presents, beamer/laptop/file	

<p>45 min</p> <p>20:00</p>	<p>Theme: discussion of agenda Plenary or in subgroups</p> <p>Alternative: plenary 'campfire discussion'</p>	<p>Theme of the meeting is discussed in subgroups or plenary (everyone gets opportunity to contribute)</p> <p>Content meeting 1</p> <ul style="list-style-type: none"> • Get acquainted, test images and share results of Bonding. Express confidence. <p>Content meeting 2</p> <ul style="list-style-type: none"> • setting priorities for joint agenda in subgroups <p>Content meeting 3</p> <ul style="list-style-type: none"> • Intersectionality and identity as a social construct, questioning each other <p>Content meeting 4</p> <ul style="list-style-type: none"> • Campfire discussion reflecting on emotions of previous meeting. Processing and finding new balance • Setting draft agenda + preparing role ambassadors during linking phase During the last meeting discuss the draft agenda to be shared with linking partners during the final phase 	<p>Clear communication (in advance) about the possible building blocks of agenda, review together, because of non readers.</p> <p>Pay attention to accessible language.</p> <p>In the first meeting, the World Café method was used to discuss together the experiences from the bonding phase and ideas for a direction for a solution (Annex 5: The World Café method). The Campfire discussion was then used using the following topics:</p> <ul style="list-style-type: none"> • What did you notice or remember most about the previous session? • What did you think or do after the previous session? • What did you learn and/or take away? <p>The agenda is written in draft by the project group and distributed among the ambassadors in advance.</p>	<p>Project leader, community expert, researcher, possibly additional discussion facilitator</p> <p>Project group members and researcher</p>
<p>15 min</p> <p>20:15</p>	<p>PAUSE</p>	<p>Moment of rest, opportunity for informal conversations</p>	<p>Coffee and tea is ready and can be taken or served</p>	<p>Catering</p>
<p>45 min.</p> <p>21:00</p>	<p>Theme: Continuation of theme discussion in subgroups or continuation of campfire discussion</p>	<p>Follow-up on discussing the theme of the meeting in subgroups or plenary campfire discussion.</p>	<p>Flipchart, someone per subgroup to take notes and report back.</p> <p>Bridging can give rise to strong emotions the moment mutual images are tested. It is important</p>	<p>Project leader, community expert, researcher, possibly additional discussion facilitator</p>

			that the person facilitating the discussion can deal with this in a way that respects everyone's dignity.	
15 min. 21:15	Plenary feedback from the subgroups	Representative from each of the subgroups reports back in plenary.	Ask questions if necessary (no debate)	Projectleader or community expert
15 min. 21:30	Evaluatie	Round of evaluation, standing in the circle. What will you take home? Give in one word what you liked and in one word what could be improved. Written evaluation in the last meeting	Researcher records Evaluation forms completed on site	Projectleader or community expert Researcher
30 min. 22:00	Cleaning up and shutting down	Clean up room together with participants who want/are able. Participants can have an informal chat if necessary	Project leader gives directions	All
<hr/> 270 min				

3. LINKING

The Linking phase consisted of six meetings (including evaluation), always at intervals of several weeks, enough time to make a report and evaluate in the project team.

Purpose of Linking: To establish connection, trust and cooperation of participants from the three communities involved, with officials or organisations that represent institutional control or authority in society and are significant in realising or implementing the anti-discrimination agenda.

Means: Getting acquainted, providing information on discrimination and exclusion, discussing the agenda and arriving at a shared formulation and solution to the bottlenecks.

Linking 1

Goal: Internally with 'the ambassadors' - at this stage, participants from the three communities have chosen this title - discuss and set the agenda to be sent to linking partners and explore the topics.

- Reviewing the text critically.
- Choosing participants to articulate the group's perspective.

Linking 2

Goal: discuss the sub-agenda with representatives of government (municipalities and police) and with RADAR.

Linking 3:

Goal: discuss the sub-agenda with representatives of (traditional) media and social media.

Linking 4

Goal: To discuss the sub-agenda with representatives of all forms of education.

Linking 5:

Goal: To discuss the sub-agenda with representatives of cultural, socio-cultural institutions and self-organisations.

Evaluation Linking:

Goal: To evaluate the linking phase and plan for possible follow-up, beyond the project period.

Start of the meetings was generally after office hours (walk-in from 17:30) and provided a meal, coffee and tea, a travel allowance and a vacancy allowance (for the ambassadors). Turnaround time was until 10pm.

270 min. LINKING

eindtijd	Onderdeel	Activiteit	Materialen/voorwaarden	Wie
30 min. 18:00	Preparation	<p>Prepare the room, set up chairs in circle and prepare subgroup tables if necessary, prepare tables for buffet. Preparing coffee/tea</p> <p>Prepare laptop and beamer with presentation; Flipcharts and pens for subgroups</p> <p>Reception table with registration forms, administration for vacancy fees, information package for first-time participation, promotional material</p> <p>Drop-in of participants is also possible at this stage (helping hand, coffee/tea, acclimatisation)</p>	Circle with chairs, flipcharts, coffee & tea	<p>Projectleader community expert</p> <p>Additional meeting facilitators and note takers, researcher, catering staff member(s)</p>

40 min 18:40.	Meal	A meal is served/buffet	Caterer with plates and cutlery. (Structure follows culture)	One team member is liaison with caterer
15 min. 18:55	Opening	Opening, welcome and clarification of purpose of meeting by both project leaders	Frontal presentation in theatre set-up: <ul style="list-style-type: none"> • Explain process (bonding + bridging phase with people from the 3 communities) • What was picked up there? • Striving to present a common agenda at the end of this phase, supported by the ambassadors and representatives from government, civil society and cultural organisations 	Projectleaders
	Introduction Ambassadors	Introduction from experience or spoken word or poem by one of the ambassadors Information on the grouping of ambassadors and linking partners into subgroups and the agenda topics to be discussed in each: different groups with different subthemes	Preparation of that contribution with the ambassador Grouping on the basis of registrations, projected on screen	Ambassadors Projectleader
60 min. 19:55	First round of subgroups	Getting acquainted and initial exploration of the agenda/problem and reactions to it	Dialogue rules are observed	Discussion leader and reporter for each subgroup
20 min 20:15	PAUSE	Moment of rest, opportunity for informal conversations	Coffee and tea is ready and can be taken or served	Catering
45 min 21:00	Second round of subgroups	Second exploration of the agenda and identification of desired actions that ambassadors and linking partners can undertake	Dialogue rules are observed Distribution of evaluation forms to linking partners	Discussion leader and reporter for each subgroup Researcher

20 min. 21:15	Plenary feedback	Each subgroup reports in the plenary what was discussed and what results were achieved. If necessary, questions for clarification	Per subgroup someone reporting back	Projectleader
15 min. 21:30	Evaluatie	Evaluation in the plenary hall. Feedback on the meeting for those wishing to contribute	Researcher records	Projectleader
30 min. 22:00	Cleaning up and shutting down	Clean up room together with participants who want/are able. Participants can have an informal chat if necessary	Project leader gives directions	All
270 min				

EVALUATING LINKING

270 min.

<i>eindtijd</i>	Onderdeel	Activiteit	Materialen/voorwaarden	Wie
30 min. 18:00	Preparation	<p>Prepare the room, set up chairs in circle and prepare subgroup tables if necessary, prepare tables for buffet. Preparing coffee/tea</p> <p>Prepare laptop and beamer with presentation; Flipcharts and pens for subgroups</p> <p>Reception table with registration forms, administration for vacancy fees, information package for first-time participation, promotional material</p> <p>Drop-in of participants is also possible at this stage (helping hand, coffee/tea, acclimatisation)</p>	Circle with chairs, flipcharts, coffee & tea	<p>Projectleader community expert</p> <p>Additional meeting facilitators and note takers, researcher, catering staff member(s)</p>
40 min 18:40.	Meal	A meal is served/buffet	Caterer with plates and cutlery. (Structure follows culture)	One team member is liaison with caterer
15 min. 18:55	Opening	Opening, welcome and explanation of purpose of meeting	Conversation in a circle	Projectleader
45 min. 19:40	Evaluation in subgroups	Introduction and initial exploration of the agenda and reactions to it	Dialogue rules are observed	Moderator and reporter for each subgroup
15 min 19:55	PAUSE	Moment of rest, opportunity for informal conversations	Coffee and tea is ready and can be taken or served	
45 min 20:40	Plenary feedback	Each subgroup reports in the plenary what was discussed and what results were achieved. If necessary, questions for clarification.	Per subgroup someone reporting back	Projectleader

20 min. 21:00	Discuss adapted action agenda	Ambassadors respond to the agenda adapted from the first five Linking meetings	Agenda sent in advance and subject to change.	Projectleader and researcher
15 min. 21:15	Evaluation	Evaluation forms for the ambassadors on the linking phase are completed on the spot.	Copies of the evaluation forms and sufficient pens.	Researcher
45 min. 22:00	Cleaning up and shutting down	Clean up room together with participants who want/are able. Participants can have an informal chat if necessary	Project leader gives directions	All
270 min				

Annex 1: 'From talking to doing' conversation format

Using the discussion format, ambassadors in the subgroup exchange experiences and ideas with the objective of moving from a problem definition to an approach. In the conversation, ambassadors fill in the different cells of the format for each solution direction they see.

Theme:	
What is the problem:	
Idea for solution:	
Challenges:	Opportunities:
Partners:	Target group:
Next steps:	
PROBLEM	DESIRED OUTCOME
What is going wrong and where does it show....	What do we want and what does that look like....
...and how much does that bother us?	...and what does that give us?

Annex 2: Campfire conversation

A campfire conversation is a form of dialogue based on Deep Democracy and the Kgotla, a form of popular consultation from Botswana. The aim of a campfire conversation is to come together to find common ground, or a common narrative shared by all, for an issue that concerns all, with everyone having the opportunity to speak¹⁵.

At the *Kgotla*, everyone takes a seat in a circle symbolising the equality of all participants. The facilitator tells what is going on. Then everyone gets to speak explicitly. There is also room for improvisation. After everyone has spoken, a decision is made.

Deep Democracy was developed in South Africa and its approach stimulates creativity and innovation and helps resolve differences. Deep Democracy first creates safety, then gives space to viewpoints, emotions, opinions and visions and then ensures that what needs to be said is said. In Deep Democracy, the 'no' is actively sought during the process. The dissenting opinion is listened to. It is important for a good decision and contributes to taking responsibility for the decisions taken. It offers individuals and groups the opportunity to learn and grow.

The methodology constantly calls on participants to make their own choices, allowing them to stay in touch with their own resources, judgement, creativity and assertiveness. A campfire conversation consists of 4 steps:

Step 1. Formulating the question

The conversation leader poses his question to the group, assisted by the community experts.

Step 2. Clarifying the question

The group asks clarifying questions to the conversation facilitator, thereby refining or clarifying the issue at stake.

Step 3. Sharing collective wisdom

Group members share their views, give their perspective and offer advice. They may do so from their own role but also from another role, for example as a member of their community.

Step 4. Conclusion and sharing decision

Based on this, the facilitator formulates the final conclusion and thanks the group.

¹⁵ his description is based in part on: <https://bouckaert.nu/het-kampvuurgesprek/> and <http://www.vergaderendoejezo.nl/consultatie-iets-voor-jou>

Annex 3: 'WALK, STOP AND TALK'

Walk-stop-talk is an getting to know each other exercise where all tables and chairs go aside and there is a large open space.

The aim of the exercise is to get to know each other, including those with whom one comes into contact less easily. In addition, it is an exercise that invites people to move around the space, as a loosener and energiser for the meeting, allowing people to show themselves anywhere in the space.

WALK: Participants are invited to move in a relaxed manner through the space. As they walk, they make eye contact with others they encounter.

STOP: On the facilitator's word 'Stop', each person initiates a conversation with the nearest person in the room.

TALK: Using the following questions:

- What did you think of the meal (1 min)?
- How do you feel here in the space? Where is tension? Or relaxation (1 min).
- Find three similarities you share. (1 min)
- What do you need for tonight and what do you have to offer the other person? (1 min)

A meeting lasts a maximum of five minutes, during which the pairs exchange information about the questions. The facilitator monitors the time. Not finishing is no big deal. Then participants mover on until another STOP.

Try to make time in the program for at least three encounters.

Annex 4: INTERSECTIONALITY EXERCISE

The aim of the intersectionality exercise is to discover which (sub)identities match with others who do not belong to the same community to which they were initially assigned. Several possible partial identities are formulated, each printed on an A3 sheet and placed on the floor in a large circle in the room. The titles are not fixed and can be changed. In Rotterdam, they were:

Occupational group	Character/psyche	Time/leisure	Relational status	Sexual orientation
Belief system/Religion	Family history	Position in the family	Migration background	Language
Geographical origin	Life stage	Physical ability	Learning style	Blank
Intelligence	Gender	Class	Ethnicity	

1. All participants receive three tokens/tokens and are invited to walk around the circle and examine which aspects of identity are mentioned and place a token next to each of the titles that they consider to be important for themselves, c.q. to which they profess, or are counted as belonging to to a significant extent.
2. Participants are then asked to stand by the sub-identity that they consider most important, the one most essential to who they are at that moment.
3. People who stand together by their partial identity are invited to talk to each other and explain what that partial identity stands for, the significance they attribute to it, possible differences between their own views on it and the images others have of it. Together, the participants explore similarities and differences with each other
4. The facilitator asks some groups, those who want to share, to report back in plenary.
5. The steps can be repeated if necessary and are finally evaluated: What does this exercise show? What experience did the ambassadors have when they shared with the others: Aha experiences? Discomfort?

Annex 5: THE WORLD CAFÉ METHOD

World Café is a method to exchange experiences and views where everyone is invited to share experiences, insights and knowledge in a casual way. In this way, a lot of knowledge present in a team is brought to the surface and exchanged.

Procedure

The process can be set up and guided by one person or a team, if available. In any case, one or possibly two people should serve as facilitator(s).

A café atmosphere is created where participants discuss an issue or problem around café tables. At regular intervals, they move to a new table. One conversation facilitator per table remains seated and summarises for the new table guests the previous conversations, creating a cross-fertilisation of conversations, based on the ideas of the other participants. At the end of the process, the main ideas are summarised during a plenary session at which options for follow-up are also discussed.

Give the World Café a name. It should match the objective or theme. For example: Leadership Café, Knowledge Café, Strategy Café, Discovery Café, etc.

- Provide spacious tables scattered around the room. Each table has a "table cover", in the form of a paper sheet or a large flipchart sheet with markers. On it the topic of conversation.
- The aim of the dialogue: to gain insights, to bring to the surface lack and coherence in thinking, to inform and stimulate, to connect and create understanding, personal relationship, cooperation, knowing each other's thoughts, understanding and expression of creativity.
- Participants spread out across tables and exchange experiences and ideas. At least one person (the regular) records the course of the conversation with notes on the table cover. Large mind maps emerge.
- The researcher monitors time and dialogue (no discussion): take your time, listen, no decision has to come out, don't think against others, don't fixate on solutions and make room for new thinking.
- After 15 minutes, participants switch tables, only the regulars stay. They welcome the newcomers and discuss the previous round (5 minutes).
- Conversation continues, building on what is already written on the table.
- This cycle repeats until all participants have been to all tables and topics.
- After the last round, people return to their own (initial) table to exchange views on what else they have picked up and to see what has been added to their own mind map.
- In conclusion, the results from the sheets are exchanged in plenary and evaluated as a team.

Requirements

A room set up as a (cosy) café, discussion facilitators, note paper, flaps or large post-its.

What it can bring

It gives each participant the opportunity to give his or her input, thus promoting "ownership" of the research or topic. There does not have to be an outcome, but it is okay. It stimulates discussion on content and dialogue precludes discussion.

Building equity

Anti-discrimination agenda for Rotterdam

The Rotterdam Beyond Discrimination project was initiated by:



Gemeente
Rotterdam



vóór gelijke behandeling
tegen discriminatie

Rotterdam beyond discrimination

Introduction

In the period from October 2021 to January 2023, people from the Black, Jewish and Islamic communities¹ in Rotterdam engaged in 18 group discussions about their experiences with discrimination and racism². They discussed these initially within their own community (bonding) and then together with those involved from the other two communities (bridging). By doing so, they wanted to strengthen their social capital (to what extent does one have networks that can provide support and help or that can help them get ahead in life?). Then as ambassadors of "Rotterdam beyond discrimination" they engaged in a dialogue with managers and professionals from institutions in Rotterdam in the field of local administration, education, media and the (socio)cultural domain about their experiences and interests (linking).

The experiences of these ambassadors with discrimination and racism are pervasive and affect human dignity and the right to safety. The United Nations defined Human Security in 2005 as: the right of people to live in freedom and dignity, free from fear, free from want and free from humiliation. In Rotterdam, this is not secured for these three communities.

Experiences of discrimination and racism occur on a daily basis throughout the city and have great impact on the victims and their communities. They are experiences that lead to ongoing stress and to loss of self-esteem and autonomy. They tear people and communities apart and put them in a situation of structural volatility of existence that is sickening and leads to conflict, disadvantage, poverty and marginalization. Prejudice leads to othering: people considered as 'others' are seen only as deviant and threatening. This erodes social cohesion of the city.

More than 150 inhabitants of Rotterdam participated in the meetings. They were part of the project 'Rotterdam beyond discrimination' by RADAR, Art.1 and the municipality of Rotterdam, with financial support from the European Union. Based on their discussions, the ambassadors drew up an action agenda to address discrimination and racism in four domains.

1. A recognizable and approachable local administration

This part of the agenda focuses on the municipality and the police force: the ambassadors want authorities that are representative and recognizable, and accessible and approachable for all inhabitants of Rotterdam. They ask for a continuous dialogue and to resolutely tackle the systems and defences within the municipal organization that perpetuate institutional discrimination. They experience this form of discrimination as the most burdensome and persistent. They set two agenda items:

¹ Here "community" is written in the awareness that these communities are not necessarily uniform, but can consist of several smaller connected groups.

² 'Discrimination and racism' is used here to refer to all experiences of anti-Black racism, Muslim hatred and anti-Semitism that have been discussed. These have been extensively reported in other documents of this project (see www.radar.nl).

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- i. *Diversity and recognisability.*
Ensure that municipality and police in all layers of hierarchy are a reflection of society. Diversity leads to better recognition of discrimination and racism and leads to more effective policies. This should be part of a new culture and structure of the administration in which professionals are aware of their implicit biases.
- ii. *Accessibility*
Take concrete measures to improve accessibility of municipal counters, assistance for victims of racism and discrimination, legal aid and of support and report services (police and RADAR). Also protect the position of whistle-blowers, in order to make it safe to report abuse within the organisation.

2. Images in the media

The "traditional" media (film, television, press and photography) and the 'new' (social) media spread images and messages about Black, Jewish and Muslim people that are stigmatizing. Ambassadors indicate that this is often done via micro-aggressions³ of which people are not always aware. This leads to affirmation of prejudice and to reinforcement of the inequality that the ambassadors see and experience. In the current changing media landscape, actual journalistic standards and rules of the game do not offer enough reference and guidance. The ambassadors want to discuss this with the editors, in order to develop more sensitivity for each other's positions. The ambassadors came up with three agenda items:

- i. *Enhance accessible and respectful use of language and images*
Provide accessible and inclusive communication at B1 and A2 level that also shares positive images of Black, Jewish and Muslim people and avoids the use of stigmatizing words and images. For example, do not show only women wearing headscarves when searching for 'Muslim woman' in an image database⁴. Ambassadors want to help with this. A deep reading project, in which they review and discuss media coverage during a period of time with editors, could help them become more sensitive to this.
- ii. *Break the editorial bubble*
Editorial boards need to break out of their "bubble," to become more diverse in terms of their composition and better connect to their readers' perceptions, especially young inhabitants of Rotterdam. Bring the themes that interest them such as discrimination and anti-colonialism more often and better.
- iii. *Make space for diversity and young creators*
The ambassadors want young creators to be given a solid platform and to be trained in media use: offer young creators without a diploma apprenticeships in which they can show their value and can develop themselves. They would like to see a Rotterdam 48-

³ Micro-aggression is common offensive and discriminatory behavior - for example, a belittling question, remark or joke - that can be dismissed as harmless, but has the effect of being put away negatively. This functions as a status reminder.

⁴ Research confirms that the photos in the ANP's image database are one-sided and stereotypical and confirm the cliché image of the Muslim woman: Yüksel, C., & Butter, E. (2020). 'Moslima' Een onderzoek naar de representatie van moslima's in de beeldbank van het ANP. Amsterdam: Democracy and Media Foundation / S.P.E.A.K.

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hour film project and Filmapalooza⁵, in which they can show their image of living in the city.

3. Combating discrimination and exclusion through educational innovation

In Rotterdam, diversity is insufficiently seen as a value and part of the social capital of the city. Education reinforces inequality, instead of working towards equal opportunities and equal citizenship for everyone. The ambassadors do see many good initiatives, but they see stagnant and unsupportive policies. They see that innovation comes about bottom-up and want it to be stimulated and secured from above. The municipality should encourage knowledge sharing and cooperation of classes and schools more actively.

Ambassadors and professionals want to continue their conversation. They want to continue to take inventory of experiences and encourage innovation. The ambassadors propose four ideas to address this:

- i. *Bring in new knowledge and skills*
Ensure diversity within teacher teams, equal opportunities in application procedures and an inclusive organizational culture. Within this, professionals with new competences are needed who are role models, have the courage to be vulnerable and can assist the student as a tutor. Teachers must have basic knowledge about the problems and challenges of modern metropolitan city life. They should actively involve students and their parents.
- ii. *Develop a representative curriculum.*
Provide education that accommodates different perspectives, has an eye for current events, and does not trap history in a Eurocentric narrative. Ensure that people learn about each other's (personal) history. Introduce a world citizenship course and a Rotterdam World Day within the entire Rotterdam educational system. In addition, it is necessary to work towards equal accessibility to art and cultural education for all students (not just white students) and it is necessary to work on the development of social and cultural capital of students. Students must learn to speak up if they are being excluded and learn to behave as a critical consumer of (social) media.
- iii. *Accessible internships and labour market*
Everyone has the right to an appropriate internship and good preparation for the labour market. Ensure that companies that discriminate based on race or ethnicity are put on a black list and that good examples are given a hallmark, as 'Partner of the City of Rotterdam'. Invest in internship brokers and mediators and in involvement of parents/social network, also for older students.
- iv. *Prevent dropout*
Support initiatives in the city that prevent student dropout or promote an appropriate access to the labour market. Two of these stand out:
 - a. Extended selection procedures accessing secondary education: Unequal treatment begins in primary education. Encourage a pilot for an extended selection procedure

⁵ Filmapalooza is an international film festival that serves as the finale for the 48 Hour Film Project, in which filmmakers are challenged to make a film within 48 hours.

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so that children from migrant communities can be involved in the development of their own cultural capital, make better choices and can be assessed more fairly.

- b. School is relevant to the learning and living environment: Problems that students and students experience arise in a context of difficulties in multiple areas of life. Make it possible for school to play a role to reverse negative influences as a network organization with an integrated approach not only in the learning but also in the living environment of students.

4. Identity as a distinctive and binding force

One's own community, the experience one shares with those who are familiar, and the memory of one's origin, provide a sense of belonging in a hyper-diverse city. Many community centres, neighbourhood centres and self-organizations in Rotterdam, where one could find connection have been cut in recent years.

The ambassadors want to restore these safe spaces and make space for the beautiful sides of their own culture. By celebrating them with others they create a better understanding and recognition. This strengthens cohesion in society and the city's role as a shared meeting space. There are two action items:

- i. *Restore safe spaces.*
Restore safe spaces in which people can meet, share experiences and be themselves, based on a shared identity. A safe space provides space that is non-violent (non-racist, not anti-Semitic or Islamophobic) and one cares for the other. The 48 "houses of the neighbourhood," in Rotterdam or places of worship could function as such.
- ii. *Increase space for celebrating identity*
Create more space to celebrate one's own festivals (e.g. by exchanging days off) create an informative and inclusive holiday calendar, and make space for small celebrations and rituals, such as celebrating the Yara night by inhabitants of Rotterdam of Iranian origin or celebrating Hanukkah with the Jewish community. By doing this in the neighbourhoods it will stimulate people to get out of their bubble. Experiencing or doing this together (sports, art and culture, eating together) is supportive.

Rotterdam, April 2023

Rotterdam beyond discrimination

In summary

1. **Provide a recognizable and approachable municipality**
The municipality and police have a role as guardian of equality. To do that well, they themselves must become more diverse and more approachable, and remain in constant dialogue with citizens who experience discrimination and racism.
2. **No prejudice in the media**
Editors of newspapers, television, radio and social media channels in Rotterdam are insufficiently aware that they are reinforcing negative images about the Black, Jewish and Islamic communities. They need to learn to express themselves respectfully, understandably and recognizably, and become more aware of their own prejudices. To do this, it is necessary for editors to break out of their white bubble and become more accessible to young creators.
3. **Equality in education**
Education is important for the cohesion of Rotterdam with all its diverse population. Children should learn at school about topics that are also important from their point of view. Teachers must understand the difficulties of the big city, which students and parents face every day. They must be able to be an example for their students, ensure that those students can do internships without experiencing discrimination and ensure together with those students and their parents a drop in school dropouts.
4. **Welcome every identity**
The experience that people share with their community and the memory of where they come from, is important to everyone in Rotterdam. In order to be able to feel and celebrate that, it is necessary to have a safe place where people can meet and be themselves. It can also be the place to celebrate festivals and other important events of every community and invite other people.



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Annex 7: References

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