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Learning for Equality is a project lead by Dr. Isabel Awad.
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Free Seas and Captive Histories: International Law's Colonial Imaginaries

By Arjîn Elgersma
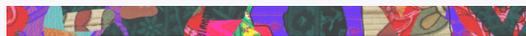
Programme

MSc Engaging Public Issues | ESSB

International (maritime) law and its many institutions, contrary to popular belief, have done little to mitigate the precarious and violent consequences of the shipping industry. Made up of supposedly neutral rules, it functions through removing itself from the realm of the political; international disputes, evident in dominant perspectives of international law, can only be settled through objective means. The history of international law tells us otherwise. After all, the history of jurisprudence (legal theory) and practices of international law were constitutive of justifications for colonialism. Though its rhetoric has changed significantly over the years, its role in protecting the accumulation of capital has remained. Moreover, its role in consolidating international waters as a global commons – accessible to all while in reality only to some – cannot be understated. For some theories of capitalism, what happened on land necessarily entails researching what happened on water.

Rotterdam is no exception to port cities whose on-land activities are intimately related with those overseas.

Judges deal with vague complex, congested and overlapping laws dictating what rules ought to apply where. From the 60s to 80s a series of cases were brought forward in varying European and North-American courts by the International Transport Federation. In order to provide seafarers, most of which are from the global south, with long-due wages and decent working conditions, the ITF and ship workers used strikes to make demands. Most of these strikes were considered unlawful by their respective courts (only one case in Sweden being the exception). Primarily because ship companies ensured that their seafarers were contracted for unfavorable labor laws or had clauses that explicitly denied them the right to strike.

Seemingly a thing of the past, such cases still take place today in even worse conditions. Dutchmaritimelaw.nlOpens external for example, amongst which Erasmus School of Law is a partner, depicts a pleasing, reputable, and honorable narrative of the competence of Dutch legislation. "FOR EXPERT, SPEEDY, AND AFFORDABLE

DISPUTE RESOLUTION GO DUTCH". Hugo Grotius, who was asked by the Dutch East India Company to expand and write on free navigation and sea trade in order to consolidate Dutch trade routes in Asia and America, is described as a 'Dutch hero taming the unruly seas'. It is rather telling how the figure of a jurist whose theories justified non-European peoples as enslaveable and (dis)possessable is invoked as a proud figure of Dutch history. Much like how Dutch education is riddled with imaginaries of Dutch history and its benevolent Golden Age, international law is not merely practiced through technical means, rather than imaginaries that delineate across racial lines who is worthy of legal protection and who is not.

Read the full thesis

Underdogs tilting the scale in Dutch white spaces: Experiences and strategies of academically educated black dutchmen in the construction and negotiation of their identity in the Netherlands

By Juneal Holder

© Andrea Piacquadio

Programme
MA Media, Culture & Society | ESHCC

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The Netherlands is internationally recognized as a liberal and progressive country. However, ethnic and racial minorities that live in the Netherlands experience living in the Netherlands differently than those of Dutch descent. It has been widely discussed that while the Netherlands and Europe may dismiss the existence of race and racism, the effects of these social phenomena are observable. Even as the Netherlands is a multicultural society, its population consists predominantly of white Dutch of European descent.

In predominantly white societies, there is also an underlying ideology, whiteness, that affects the culture and people that it reaches. As such, the experiences of black people as minorities in spaces that consist of mostly white people become relevant.

The present study highlights the experiences of academically educated black Dutchmen from former Dutch colonies, a particularly relevant group of individuals living in the Netherlands. The study aimed to explore and understand how black Dutchmen from former Dutch colonies create and negotiate their identity in Dutch white spaces. For this, an intersectional qualitative study was conducted. The data set consisted of 11 interviews that were thematically analyzed. The main themes addressed the notions of being black and Dutch, living in the Netherlands, Dutch white spaces, and how the participants negotiated their identity in these spaces. The results show that while black and Dutch are factual labels, being Dutch does not hold much significance for the black Dutchmen that were interviewed. All the participants were subjected to a form of (verbal) marginalization while living in the

Netherlands, and there were several, vivid examples, of how the existence of the participants has been racialized in the Netherlands. The results furthermore show that even though the Dutch language, clothing, networking, and education were the most used tools to venture into white spaces among the participants, personal and cultural factors are also important.

Read the full thesis

Ongekend Onrecht

By Fenna Nijboer, Romy Zhang, Lara de Vleesschouwer, Serena van den Boogerd

Course & Programme
Communicating (in)equality in the city | International Bachelor Communication and Media | ESHCC

Contact the students
Fenna Nijboer, Romy Zhang, Lara de Vleesschouwer, Serena van den Boogerd.

The childcare benefit scandal or 'toeslagenaffaire' has left its mark on the entire Dutch population.
But do we actually talk enough with the disadvantaged parents instead of about them?
In this podcast, the International Communication and Media students Fenna Nijboer, Romy Zhang, Lara de Vleesschouwer and Serena van den Boogerd talk with Batya Brown (35) and

Nassima Elidrissi (41) about their specific positions as women of color in the scandal that revealed institutional racism within the Dutch tax authorities.

Listen to the podcast

What can the Rotterdam SlutWalk tell us about art and activism in the city?

By Vy Truong, Wiebke Aepkers, Anqie Dong

Course & Programme
Communicating (in)equality in the city | International Bachelor Communication and Media | ESHCC

Since its emergence in 2011, the SlutWalk has developed into a grand transnational movement calling for an end to rape culture and its victim-blaming and slut-shaming narratives toward sexual assault victims.

In 2019, the SlutWalk first found its way into the Rotterdam city center. On this website, the International Communication and Media students Vy Truong, Anqie

Dong and Wiebke Aepkers share their own experiences with the protest, provide some historical and methodological background to the movement and explore the most recent 2021 Rotterdammer SlutWalk through an interview with one if its organizers.

Visit the website

Connection in a superdiverse city: Reflection on the theory and practice of oral history

By Eileen van der Burgh

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Course & Programme

Rotterdam Stories from the (post)colonial diverse city | ESHCC

Based on her own experience interviewing a Rotterdammer with a Vietnamese background, student Eileen van der Burgh reflects on the value and challenges of conducting oral history projects, especially when exploring urban migration history.

INTRODUCTION

On January 11, I walked with my interviewee through the Euromast Park in Rotterdam to conduct an interview as part of the oral history project Rotterdam Stories from the (post-)colonial diverse city. I was nervous, but I was well prepared in terms of theory and I had given a lot of thought to the questions I wanted to ask. Conducting an oral history interview did turn out to be a bit more complicated in practice than the theoretical literature had suggested. In addition to asking the questions, you have to listen carefully to the interviewee's story. Moreover, as an oral historian you are also occupied with the technical side of recording sound

and sometimes video material. The oral historian is thus characterized as a versatile researcher, but what does it actually mean to engage in oral history as a historian?

Oral history is the oldest form of historical research. The Greek historian Herodotus, who is also known as the father of historiography, used mainly oral sources. The current form of oral history, however, did not emerge until later. The need to record eyewitness accounts of World War II concentration camps was one of the first reasons for the emergence of oral history. In the 1960s, oral history was increasingly used to record the stories of marginalized groups. Today we know oral history as a sub-discipline within history, but also as a method for conducting historical research. Oral history is about the intention to record, analyze and preserve the interview as a source for historical research.

The interview is thus the most important element of oral history. For that reason, the interview I conducted in the context of the project "Rotterdam stories from a (post-)colonial diverse city" will serve as a basis for this paper.

The structure of this paper is based on the three phases of the interview process. In section one the preparatory phase will be discussed.

The focus here is on both theoretical preparation, and practical preparations such as finding and approaching an interviewee. Section two will cover the analysis of the interview itself. The substantive themes that emerged in the interview will be discussed first. Subsequently, extensive attention will be paid to the conduct of the interview and my reflection on this process. Section three will describe the final phase of the interview process. First, the context of the interview as a source will be discussed and then the source critique relative to my own conducted interview will follow. This paper concludes with a brief conclusion.

Continue reading

Accessing the digital life: Tackling digital inequalities in Rotterdam

Hanna Griffiths Mumbru, Carlota Guardado, Jeltje van der Haer, Claudia Heese, Thomas de Jong, Savitha Pangad, Giovanni Parente, Jake Tyne, Ekin Su Yilmaz

Programme
Honours Programme
Tackling Inequalities

Master students from the Honours programme Tackling inequalities worked in a multidisciplinary team for six months. During that period, a group of nine students focused their research and interventions on: How can/does rapid digitalization (re)produce Rotterdam's inequalities in terms of access to local government? After reflecting on the motivation and barriers related to digital literacy in Rotterdam and co-creating with various stakeholders, the group designed an intervention to bridge the gap between generations, help overcome loneliness and the feeling of being isolated and unsafe in the digital world.

OUR PROJECT

It is with a slightly ironic undertone that we would like to present our project. During the spring semester of 2021 we participated in the Master Honours Program 'Tackling Inequalities'. In a group of nine students, we researched digital inequalities in Rotterdam, with a focus on the digital urban government. Apart from the academic literature and several master classes, we learned a lot from our discussions with several stakeholders. As this period was in the middle of the covid-19 pandemic, these discussions with stakeholders were all online. And this is where the irony is best shown, having conversations with stakeholders about digital inequalities, in an online setting. Nonetheless, we were able to gather valuable insights from our stakeholders that made it possible for us to proceed from an urgency towards a proposed intervention.

FINDINGS

In our research we have found that there is an abundance of programs, courses and initiatives to overcome digital illiteracy, but that the problem of digital inequalities is still prevailing. This could be caused by people being unwilling to digitalize. Or, it is because people do not know where to go to find these services.

In our discussions with stakeholders, it became apparent that people were hesitant to use digital services, because they did not feel safe in the digital environment. Furthermore, people find the available courses daunting. They prefer more accessible and low-threshold services, and human contact. Showing people how to perform several tasks online on their own device works a lot better than helping them in course setting with a different device. Also, teaching people how to use a service online that will benefit them is much more effective than teaching them something generic. For example, when you teach someone how to sell a product on Marktplaats, they learn how to do several digital tasks, like uploading a picture, creating an email address and making an advertisement. At the same time, learning this skill benefits them because they can sell their products.

OUR INTERVENTION

Having established that the problem is not in the amount of available initiatives to overcome digital illiteracy, but in the lack of awareness about them, we decided that we should focus our intervention on creating awareness. From our conversations with stakeholders,

10

we decided to focus our attention on the 55+ cohort. We aimed to create awareness by initiating a communications campaign called 'DigiLife 010' in which we aim to empower people in helping others to overcome digital illiteracy. It is important to be careful in this regard because it is not our goal to persuade people to digitalize.

The campaign consists of setting up an Instagram page (username: DigiLife010) to empower younger generations to empower family, friends or acquaintances in the 55+ cohort and a complimentary poster campaign to increase awareness of the initiatives and services that the library offers concerning digital skills. Instagram has shown itself to be a powerful space for engaging with people and disseminating information. The Instagram page will, among other things, provide the digitally literate generation with tips and tricks on how to help others without getting into conflicts. Especially, as it aims to provide the digital literate with teaching tools that will empower them to make the digital illiterate to independent users of the digital world. This will also minimize conflict that arises from a dependency on the digitally literate generation. It is therefore very suitable for our intervention, as we

want to reach the digitally literate generation to empower them to educate their acquaintances that have fewer digital skills. The poster campaign is a valuable addition to our intervention as it also directly reaches people that are not online. The campaign aims to increase the interest and awareness about the services provided by the local libraries related to courses or initiatives on digital skills.

OUR REPORT

The end product of our research is a written report that describes our progress during the project. It is focused on the development of our urgency, our co-creation, discussions and learning experiences with stakeholders and on the many iterative moments we had during the project. It also elaborates on our urgency and on the possible impact that our urgency can have in the future. Please find our report below.

Contact students
Hanna Griffiths Mumbru, Carlota Guardado, Jeltje van der Haer, Claudia Heese, Thomas de Jong, Savitha Pangad, Giovanni Parente, Jake Tyne, Ekin Su Yilmaz.

Download final paper

Affordable housing: Reality or utopia in 21st century Rotterdam?

By Naomi Rommens

Course & Programme
Stad, economie en samenleving |
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Industrial capitalism has been replaced with financial capitalism, which always seems to look for state intervention to maintain its wealth and privileges. There are many investment opportunities in today's city, and with the increasing international competition of cities, municipalities are also increasingly dependent on investments in the local economy. From the (local) government's point of view, this is often justified by assuming that a revitalised economy or inner-city will lead to regeneration throughout the city. However, as a result of these significant investments, cities are in a sense 'marketised' and divided, and it is no longer social needs that drive the city but market demand. These developments are also reflected in the Rotterdam Woonvisie (Housing Vision). The vision seems to have an economic motivation and is no

longer about protecting all citizens in the city and ensuring the affordability and accessibility of housing. Through an analysis of newspaper articles and documents from housing corporations and the municipality, it is argued why the municipality of Rotterdam should take a more steering and transparent approach to facilitate affordable housing. It seems that we cannot simply assume that there is a surplus of affordable housing, the calculations used are not transparent, and residents seem to have less control than before.

INTRODUCTION

Following a request from the Ministry of the Interior and Kingdom Relations and the National Programme Rotterdam South (NPRZ), some major market actors will contribute to the comprehensive rehabilitation of the housing stock in Rotterdam South (Verbeek, 2017). Data from Rotterdam Partners showed that international investments in Rotterdam are rising considerably. In the words of former economy alderman Maarten Struijvenberg: 'Rotterdam is now translating its improved image into economic output' (Vastgoedmarkt, 2017). This illustrates how today's large cities are subject to extensive

changes in capital formation and mobilisation.

According to Short (2017), the financialisation of economy and society is emerging. Competitive industrial capitalism is replaced by the new financial capitalism, which always seems to look for state intervention to maintain its wealth and privileges. The power of capital now has a guiding role in shaping economic and political discourses.

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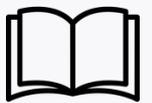
When they see our hair: Detangling the roots of racial representation in The Netherlands through the imagery of Black hair salons in Amsterdam, The Hague and Rotterdam

By Palesa Mashigo

© Adjoa Kpeto

Programme:
MA Media, Culture & Society | ESHCC

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Black hair discrimination has gained increased visibility in recent years. This is partly due to reported stories of discriminatory school or employment policies that have prevented Black women from wearing their natural afro or curly hair out in work or school environments.

Black female public figures, including former American first lady, Michelle Obama as well as Dutch politician, Sylvana Simons have also been the subjects of Black hair discrimination. This has raised questions about how racial representations of Black hair influence the socio-political position of Black women in western societies. Black hair as a racially charged symbol can have harmful effects on the social realities of Black women living in urban spaces.

In an attempt to investigate the extent of these effects, qualitative research was conducted to interrogate how race is articulated in Dutch capital cities through imagery of Black hair salons and the experiences of Black women who frequent Black hair salons. In order to examine how race manifests in contemporary Dutch society, the roots of race and racism were traced back to the colonial era. By tracing the

historical legacy of race and racism in Europe, race relations in the Netherlands could be established and act as a/the departure point for the examination of the articulation of race in urban spaces.

With the aim of understanding how Black women connect their Black hair practices and experiences of going to Black hair salons to their positionality, interviews were conducted with 10 participants. To supplement this inquiry, 60 images of Black and White hair salons in the nexus of the cosmopolitan cities of Amsterdam, The Hague and Rotterdam were collected. Critical discourse analysis and visual analysis were employed to analyse the varied data. The findings highlighted the intersections between race and gender as factors that contribute to the devaluation of Black hair and Black beauty. Ultimately, the research results revealed that race was consistently articulated by dominant representations of White beauty and western beauty standards, whereas Black hair and Black beauty are undermined through their lack of representation.

Read the full thesis

Policy learning in the context of wicked policy issues: A case study of civic integration policy in Rotterdam

By Leonieke van Dordrecht

Programme

MSc Governance of Migration & Diversity | ESSB

In a case study of the Veranderopgave Inburgering at the municipality of Rotterdam, this thesis explores the influence of wickedness on policy learning at meso-level public organisations. Special attention is paid to the particular and politicized character of integration governance.

Learning from fellow municipalities as well as learning from internal resources were identified as the most common forms of learning. Despite the fact that earlier integration systems, primarily the Deltaplan Inburgering, appeared as a valuable source of learning from experience, this thesis found that cross-departmental learning was perceived as a more common form of learning. Wickedness-related characteristics such as non-repeatability and non-computability are helpful in explaining these patterns. Furthermore, the wickedness characteristic of social fragmentation appeared useful in illustrating the impact of internal as well as external fragmentation of integration governance on the processes of policy learning.

However, the most important influence on learning appeared to be political influence by way of determining the organisational and financial capacity, and in turn, the very ability of the municipality to function as a learning organisation. Moreover, political influence determined the receptiveness of the municipality towards knowledge and information.

Thus, although political influence is generally recognized as an influence on learning in public

organisations, it is helpful to pay attention to the combined insights of wickedness theory and scholarship on integration governance to develop a better understanding of policy learning in the Veranderopgave Inburgering and similar assignments in the future. This should contribute to the ability of the municipality, as an important actor in integration governance, to function as a learning organisation.

Read the full thesis

Course Exercise: (Re)mapping Rotterdam

"Re-mapping Rotterdam" is a collaborative activity that brings together students from the International Bachelor Communication and Media and the WE organization. Opens externalStudents and new Rotterdammers connected to WE re-draw the city based on their experiences and perspectives.

The activity is part of the "Communicating (in)equality in the city seminar." It invites students to reflect on maps as communicative tools, which are not simply shaped by space, but shape space, including access to the city.

Once the course finished, the lecturers met again with Adel AlBaghdadi, founder of WE Organization, to reflect on the activity and the lessons learned. Watch their conversation here:
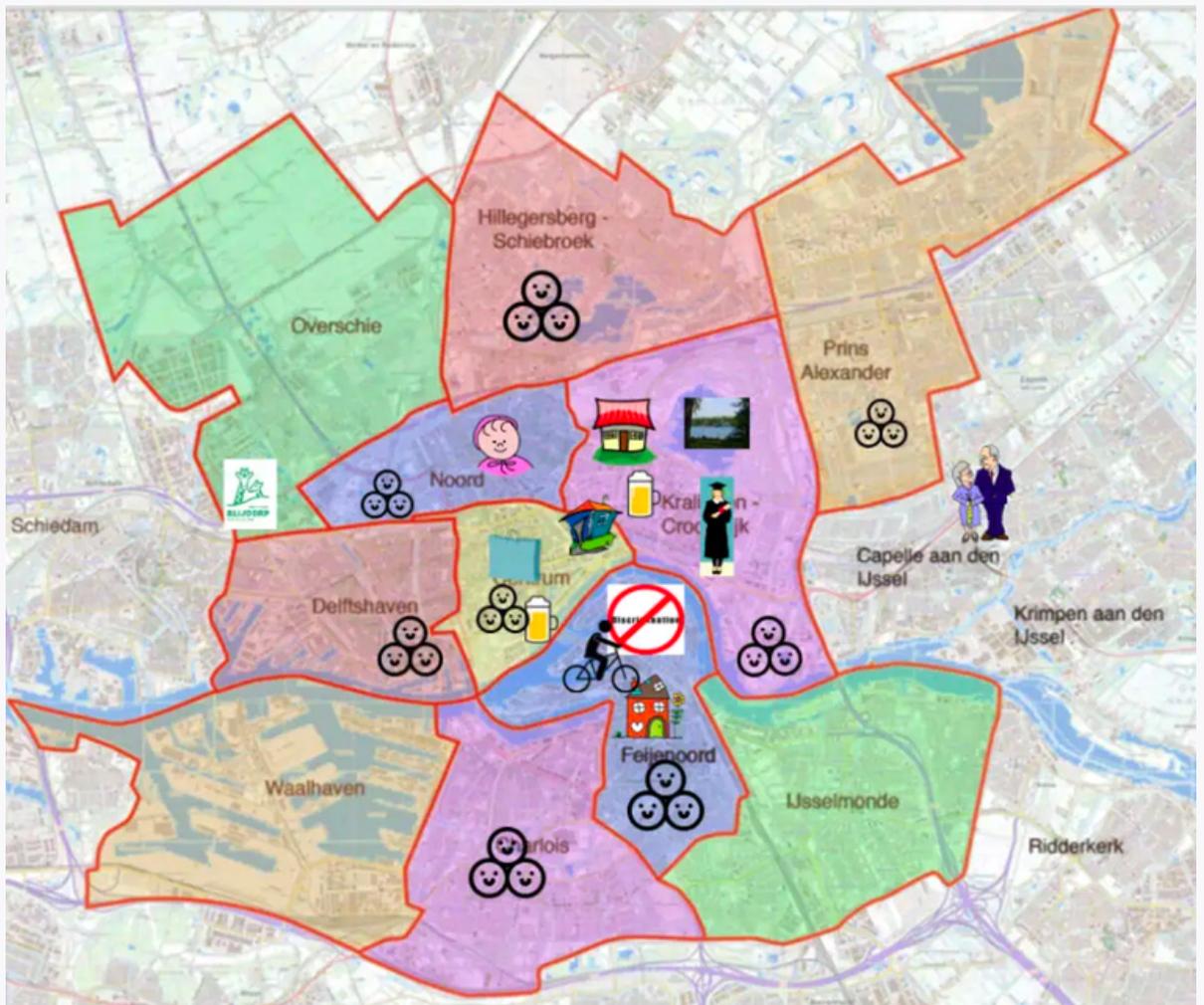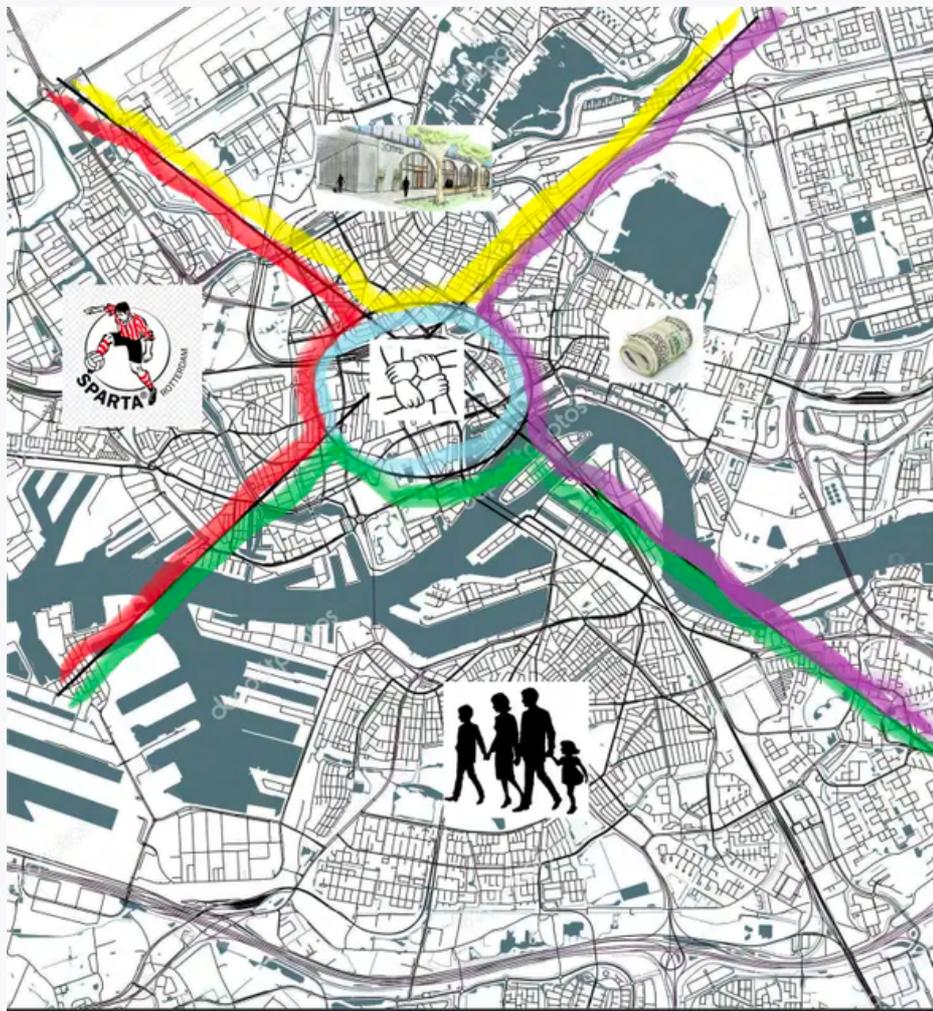
City Centre: Connecting, diverse, inclusive.

South: Over the bridge, family-orientated, danger-safe.

West: Active, Sparta (Neighborhood identity)

North: Young, active, up and coming.

East: Rich and white, older generation, variety (Not only kralingen)

ROTTERDAM

Z: Living memories of Rotterdam from a second-generation migrant from Morocco

By Floris Plak

Course & Programme

Rotterdam Stories from the (post-)colonial diverse city | ESHCC

> By reporting on a recent interview, Cultural History student Floris Plak reflects on how making visible the experiences of (sons and daughters of) immigrants through oral history projects is also a way to make visible their role in Rotterdam's history.

"For me, Rotterdam today means a multicultural city with many different people, where you can learn a lot from each other and where everyone has something to offer. I think it is a beautiful community where people with different backgrounds can live together. Rotterdam also has its beautiful buildings and the soccer club Feyenoord. It is a nice city with nice, direct people. Rotterdam is the city where I feel at home. But also, safe. (Interviews for the module Rotterdamse Verhalen: Erasmus University Rotterdam and Stadsarchief Rotterdam, 2021)."

Here speaks Z, the thirty-three-year-old son of a Moroccangastarbeider[1]. In the 1960s, his father chose to leave his family and build up a future in Rotterdam. The words of Z reflect the postmodern port city in which residents of different cultures work together on a project that is never finished. A porous city absorbs, in the words of the German cultural philosopher Walter Benjamin, new cultures like a sponge absorbs water. At the same time, it says goodbye to cultures that leave the city. Minorities leave the city, but the city does not leave them. In the city's fibers, the traces of the different cultures that lived there remain visible. The life story of Z also reflects the significance of the city for second-generation migrants who, thanks to the oral

history transmission, finally get a voice in the history of Rotterdam. The academic approach towards urban history and migration history, as well as my personal experiences in oral history, form the starting point of this article.

DUTCH MIGRATION HISTORY

Historical research on early modern migration flows in the Dutch Republic has, as Amsterdam cultural historian Geert Jansen argues, been limited to studies of the social composition of migrant groups and their economic position on the labor market. Nevertheless, the Republic held an exemplary position as an early modern society whose economic effectiveness and tolerant culture was largely shaped by a diverse group of migrants. As a country born in freedom by defeating Spanish domination, it opened its borders to migrants who had to flee for religious beliefs. Prominent regent families like Hooft, De Graeff and Huydekoper had to do so themselves. By the end of the sixteenth century, during the Duke of Alva's persecution of heretics, they were forced to find a way out to German cities like Wesel and Emden or English cities like London and Norwich. Returning to the brand-new Republic, they witnessed in the last decades of the sixteenth century and the first decades of the seventeenth century, a large influx of refugees. Jews and Protestants from Flanders, Germany, Portugal and Scandinavia did not feel safe in their own country due to the Thirty Years' War and chose to build a future in the Republic. It led to the founding of a literary discourse in which the Protestant exile was compared to the Biblical Exodus of Israel's inhabitants to the Promised Land. Seventeenth-century writers with the status of first- or second-generation refugees legitimized their stay in the Republic by outlining the Dutch Revolt as a freedom struggle of Protestants against Catholics. Among them was the Flemish author Gerrit van Goedesburg, who in his famous work Olyf-Krans der Vreede argued that after political freedom, the Dutch Republic should work hard for total freedom of faith and conscience. That was before his writing in 1649, a matter handed down to the regions between which the degree of tolerance could differ[2]. The Leiden city clerk Pieter van der Morsch went one step further. He argued in his 1603 Piero's Pocketbook that religious tolerance and the inclusion of refugees were inherently part of Dutch culture[3].

Recent quantitative studies of Rotterdam's migration history from the seventeenth century onward, including those by Rotterdam city historian Paul van de Laar, confirm Jansen's thesis. The four fault lines in Rotterdam's migration flows that Van de Laar identifies show that the city was already characterized by a high degree of heterogeneity in the seventeenth century. Van de Laar uses the concept of superdiversity, which he defines as the study of local long-term developments in the demographic composition of the population in terms of ethnicity, gender, education, social status, religion and mobility. Between 1576 and 1614, over twenty thousand people with a migration background married in Rotterdam, of whom twenty percent came from abroad and eighty percent from other parts of the Dutch Republic. After a slight decline in the second half of the eighteenth century, the number of migrants revived in the nineteenth century. According to the poortersboeken (civil registry) and the register of admissions of the municipality of Rotterdam, two-thirds of the total number of migrants came from the Republic. These figures contrast with the pre-war migration between 1850 and 1940, where the number of new arrivals and the number of emigrants leaving the).

city were almost in balance (van de Laar & van Schoor, 2019). Prewar migration patterns, as Leiden cultural historian Leo Lucassen argues, were characterized by large groups of lower-class workers. Among these were many Germans and Italians. Although it was often assumed that these migrant workers belonged to the landless proletariat and caused nuisance in the city, they managed to build a good future. The group of migrants was often better educated than native-born Rotterdammers, so they were regularly employed as clerks or store assistants. Marriage registers from the 1870s to 1879 showed, as Lucassen argues, a high degree of exogamy. For example, sixty-five percent of German men during that period married a woman of another origin, compared to thirty-five percent of men who married a German woman (Lucassen 2006).

For a long time, historical research has perpetuated the image that migrant workers from the nineteenth century had difficulty integrating into the metropolis. Accustomed to the quiet life in the countryside, they had difficulty acclimatizing to the city, according to the 1952 thesis of the cultural sociologists P.J. Bouman and W.H. Bouman. The city was

characterized by high buildings, railroads, steamboats and endless lines in front of department stores. It brought about a split in society in which the two districts of Rotterdam, south and north of the Maas, became segregated into apparent opposites. Whereas the elite city dwellers lived in the historic northern part of the city, the migrant workers were assigned homes in the significantly poorer and southern part of the city (Bouman & Bouman, 1952). Bouman and Bouman's thesis was heavily influenced by methodologies of the Chicago School of Sociology, which aimed to conduct studies of nationalities and ethnic minorities of immigrant groups in the city (Lucassen, 2006). This approach in sociological studies about the subject, influenced government policies of Western European countries by the idea that migrants assimilated directly into ethnic minority cultures after arriving in the city. Migrants were encouraged to preserve their own culture and could apply for all kinds of subsidies for culture-specific initiatives that would lead to the strengthening of the roots of diverse minority groups in the segregated society. The policy fitted seamlessly into pre-war migration flows that were mostly characterized by migrants with the

same culture or nationality, for example from former colonies. Post-war migration flows, on the other hand, do not allow themselves to be captured in a clear-cut number of cultures, especially for harbor newcomers from the 1990s onward, whose culture had no roots in the already established minority cultures (Vertovec, 2007).

ORAL HISTORY TRANSMISSION

The migration process is more than the migrant's physical border crossing into the new homeland. New technologies, from the 1990s onward, enabled by the invention of the Internet and the popularization of telephones, make contact between two different countries easier. As Vertovec argues, transnational contact influences migrants' individual perceptions of identity through contact with family members left behind. Identity is traditionally studied as the way a group of people defines itself in relation to other groups, as well as the way a group is characterized by outsiders. The identity of an individual is the result of negotiation between the individual and the immediate environment, with the assumption that the social identity of a person develops when staying in a different environment

or a long period of time. The transnational contact of the migrant thus creates a tension with the identity formation. On the one hand, transnational contacts are built out of the awareness and common perception of a shared cultural identity, while on the other hand the socio-cultural identity of the migrant changes - willingly and unwillingly - as a result of the stay in the new homeland. Beyond the consequences for migrants' self-consciousness, transnational contact can also have consequences for the socioeconomic position of the family members left behind and the territory of origin of the migrant. For example, with the efforts of migrants, the area can develop into a tourist attraction by making local investments, while the socioeconomic position of the family may improve with the channeling of money and goods. Also, migrants holding dual passports can claim citizenship and participate economically as well as politically in both the new homeland and the country of origin (Vertovec 2001).

A gradual turning point in migration history research was reached in the 1980s when the cultural upheaval within the field of history put an end to the socio-economic and political historiography of the past. Life stories and experiences translated into personal source material were therein discarded as subjective representations of reality that could contain an erroneous representation of facts. Egodocuments in which authors enjoyed the literary freedom to distort reality did not, as the Rotterdam cultural historian Rudolf Dekker argues, fit within the prevailing views of the sociological historiography of the Annales School. Led by the French social historian Emmanuel Le Roy Ladurie, this historical movement advocated studies of quantifiable long-term developments (Dekker 2002, Le Roy Ladurie 1996). However, oral history transmission and material from personal sources offered, as Australian cultural historian Alistair Thomson argues, the possibility of refuting socioeconomic theories. An example of such a study is that of British oral historian Gina Harkell on the conditions of migrant workers in the coal mines of the English city of Kent. Harkell argues that it was not the wretched working conditions in the mines that were the reason for leaving, but local hostilities against the migrant families and the lack of supportive networks for the wives of migrant workers. In doing so, she demonstrated the

inadequacy of previous studies conducted by the British Department of Employment (Thomson, 1999; see also: Harkell, 1978).

Besides providing a counterargument to socioeconomic theories, oral history and egodocuments can also provide a vehicle for the sociocultural and political participation of minorities. An early forerunner of oral history transmission first attempted to do so in the last decades of the nineteenth century and the first decades of the twentieth. Life stories and experiences of migrants were then used in the struggle against apartheid regimes and restrictions on civil rights against the black population. The experiences of discrimination and racism against this group, mobilized a part of the population to end the humiliation and acknowledge the fate of minority cultures. Starting in the 1970s, oral history was also used for activist purposes by action committees and pressure groups. They were demanding not only recognition but also participation. Recorded experiences and life stories contribute in this way not only to scientific knowledge, but also to the social position of migrants. Existing stereotypes are

debunked in memoirs of people who suddenly get a recognizable face for the readership of this type of egodocuments. The sharing of traumatic experiences and the recognition of the fate of marginalized groups in local communities, can thus have a therapeutic effect for individuals who would otherwise not be heard (Thomson 1999).

The way in which oral interviews can contribute to historical knowledge is, as Italian cultural historian Alessandro Portelli argues, subject to different views. Traditionally, it was assumed that oral interviews provided direct access to empirical knowledge about the migrant's past that was itself considered representative of the minority group to which they belonged. In this view, the interview was conceived as a monologue by the respondent, in which the interviewer played only a minor role. The latter was supposed to ask only the questions that would help the respondent to organize their thoughts. Although the interview does provide access to knowledge about the past, the interview in itself is a historical event in which two people from different backgrounds engage in dialogue about the history of the respondent. The content and

scope of the dialogue constitutes the narrative space shaped by the social frames of reference of the respondent and the interviewer. After all, both participants have an expectation of the person with whom the dialogue is entered into, as well as an expectation of the image that the other has of their interlocutor. The content and scope of the dialogue constitutes the narrative space shaped by the social frames of reference of the respondent and the interviewer. After all, both participants have an expectation of the person with whom the dialogue is entered into, as well as an expectation of the image that the other has of their interlocutor. Both the respondent and the interviewer try to reach consensus based on of geographical and cultural similarities, which raises the possibility that the respondent might answer the questions with socially desirable answers that fit the imagined mind frame of the interviewer. More than a monologue of empirical knowledge, the oral source is, according to Portelli's view, a social construction of a dialogue between two historical actors. The interview tells not only something about the past, but also about the way in which different individuals - from the same temporal mind frames - give meaning to the respondent's past (Portelli, 2018).

As an interviewer, it is therefore, as American oral historian Valerie Yow argues, to create conditions in which the respondent and the interviewer can achieve the best possible outcome. The difference between biography and history lies in the critical approach to the past on the part of the respondent, who thereby steps out of their own safe environment. This creates a friendly bond: respondents can experience it as pleasant that they are listened to and can contribute with their own life story to the knowledge of the past of a local community. A safe environment requires a close negotiation between distance, proximity and trust. Friendly ties lead to uncritical interviews in which the answers remain superficial and do not contain the desired depth. Conversely, an overly critical approach can lead to the respondent feeling uncomfortable and therefore withholding sensitive information. Agreeing together on the content, purpose and follow-up of the interview can be crucial to building a balanced relationship of trust (Yow, 1995).

The importance of a balanced relationship of trust in oral history projects within a local community, is also studied by American oral

historian Linda Shopes. Shopes warns that shared authority over the interview, where both the respondent and the interviewer bear responsibility for the final product, can easily deteriorate into uncritical interviews. These contentless interviews occur when the interviewer retreats too much during the interview and does not adequately ask about the respondent's views on the past. Especially in oral history projects within the same local community, there is a danger that interviews will not provide enough new information. The term community is used to designate a group of people who live within the same geographical area or belong to the same social class and therefore often adhere to the same norms and values. In a group with the same shared norms and values, as Shopes' view goes, there is a danger that respondents will cling to a form of populist nostalgia. In these cases, the past is viewed with insufficient distance, making it seem that old cultural patterns are still inherently part of the present. Respondents may demonstrate a reconciliation with the past by adhering to the prevailing views of the time or covering up injustices with the cloak of affection. For example, the respondent may tell a version of their story that appears to fit seamlessly within

the zeitgeist of the period in which it is set, while concealing or glossing over important details (Shopes, 2015).

SECOND-GENERATION MIGRANTS

The gastarbeiders' sons and daughters who were born in the Netherlands carry no living memory of life in their parents' country of origin. This generation of migrants will be less inclined to regard the family's migration past with the same populist nostalgia as their parents did but face different issues. The contact with family members left behind feels to them like the negotiation between two cultures. They are expected to subscribe to the values and norms of their parents' traditional culture, but at school, the Dutch culture is often the starting point for them in their dealings with peers. The way in which second-generation migrants deal with their parents' memories and life between two cultures has been underexplored in migration history studies of the past decades. These mostly focus on the experiences of migrants from former colonies, as evidenced by the studies of the Amsterdam-based cultural sociologist Marlene de Vries (de Vries, 2009). In her oral history project about second and third

generation Indische Nederlanders[4], De Vries observes an Indisch heritage and an ethnic identification in the daily lives of her respondents. Whereas the Indisch heritage shows clear traces of dilution, the ethnic identification shows numerous variants. Indisch heritage is defined by the culture in which the respondent lives. A respondent whose parents were both born in the Dutch East Indies, as well as families whose grandparents were born in the Netherlands, has close contact with a large number of Indisch relatives. They are aware of their Indisch heritage. Respondents with one parent from the Dutch East Indies have largely adapted to contemporary conditions, causing dilution with the Indisch culture. All, on the other hand, show themselves to be well aware of the colonial past of their Indisch ancestors. The interviewees of De Vries indicate a negative qualification of Dutch characteristics such as bluntness among parents or grandparents. Parents then often prefer an Indisch partner for their children over a Dutch partner. For third generation migrants, on the other hand, the mental decolonization is largely completed and there is no prejudice against the Dutch[5].

Apart from a handful of quantitative studies on the assimilation process of Turkish and Moroccan second-generation migrants, no research has been done in the Netherlands into the dynamics of their memories[6]. Unlike De Vries' thesis above about migrants from the Dutch East Indies, they have much less to do with the colonial legacy of their ancestors. Moroccan and Turkish gastarbeiders were welcomed with open arms, as evidenced by the memory that Z preserves about his parents' first period in the Netherlands:

- My parents' first phase. My father immediately threw himself into working. He was literally approached upon arrival at the station in Rotterdam, which allowed him to start working immediately without speaking Dutch. By communicating with hands, he got his first job. He then went to work in a soft drink factory as a packer. At that time, my father had one goal in mind: to work and earn money for his family and his parents. My mother had to get used to The Netherlands. She had to take care of four children, my three brothers and my sister. They were born in Morocco and came to the Netherlands when they were young. My mother

focused mainly on that and made sure that there was food on the table when my father came home from work. Eventually she took part in a language course that was offered voluntarily at the time. There she also met first generation female migrants, with whom she had similarities. This way she also got to know friends and my mother also started to feel at home in the Netherlands. (Plak, "Z" Answer to the question: how did your parents' first phase of life in the Netherlands look like?).

Z is the son of a Moroccan gastarbeider who left Morocco for the Netherlands in 1966 to find work as a gastarbeider. His father's departure from Morocco was supposed to be temporary: after a while he would return to his wife who took care of her parents-in-law in the absence of her husband. Things turned out differently. He found work in a soft drinks factory, the cheese sector and finally as a carpenter. During his time as a migrant gastarbeider he had four children with his wife: the three brothers and sister of Z. As part of family reunification, Z's mother followed her husband to the city of Rotterdam in 1984. She remembers her arrival well. Like

her husband, she had not seen a city larger than Rotterdam. For her, the Willemsbrug, built in 1981 and invariably referred to by her as the Red Bridge, was a symbol of the city into which she found herself. Hospitable welcomed, but unfamiliar to her. Her husband, on the other hand, remembers most of all Station Rotterdam Centraal, which had been in operation for almost a decade at that point:

My parents' first arrival in Rotterdam. My father came here in 1966. He literally got off the train at the station in Rotterdam, there he was immediately approached by someone, but he did not speak the Dutch language. They started communicating with hands and later my father understood that the person who addressed him was offering him a job. My father's first impression of Rotterdam was actually the hospitality: that someone approached him while he was getting off the train. A nice job interview at the Rotterdam station, where he also started working right away. My mother came here in 1984. The first thing that has stayed with her is - how she calls it - the Red Bridge, or Willemsbrug. That's the first thing that came to her mind.

(Plak, "Z," Answer to the question: How did both your parents experience the arrival in Rotterdam?).

The bridge and the station, as symbols of the city of Rotterdam, form an important part of first-generation migrants' memories of their first period of life in the city. City space as a part of social experiences, on the other hand, is, as van de Laar argues, a new chapter in urban history. For a long time, geographic city space was dismissed in city history studies as an unimportant piece of scenery that had no role within the urban culture and the socio-cultural encounters that took place in the city. In the 1980s, thanks to the cultural and linguistic transformations, urban history reinvented itself. New fields of research were explored with multidisciplinary methods, borrowed from sociology and anthropology. One of these was the ethnographic method, which was employed to study the behavior of social groups over a long period of time. Urban space was an inherent part of this, and had a dual function as a setting of social production and cultural construction. The social production of urban space includes all the social, economic, technological and ideological factors through which urban space is created. The cultural construction is expressed through the use of the city space and the meaning associated with it (van de Laar, 2006).

The social production of the city, that is, all the factors that contribute to the creation of the urban scenery, is reflected in the dynamics of the postcolonial city. Postcolonial cities, as Van de Laar states, are characterized by initiatives and projects from all layers of the population and all cultures (van de Laar, 2013). Super-diversity has penetrated right through to the capillaries of Rotterdam, Z also observes. Rotterdam, as the quotation in the introduction to this article shows, is for him characterized by the coexistence of different cultures and the welcoming of newcomers. In contrast to the Indisch heritage that De Vries perceives in second and third generation migrants from the Dutch East Indies, the memory of Z and his parents is not characterized by colonialism, but by the hospitable reception of gastarbeiders[7]. Z and his parents also experience contact with the neighbourhood as positive. This is in contrast to the respondents of De Vries, who indicated that many older Indische Nederlanders felt anxiety and

discomfort in relation to native Dutch people. They indicated that friendly contact with native Dutch people was made difficult because both Dutch and Indisch people were not used to dealing with each other in an informal and relaxed manner. Dutch neighbours complained about food smells, for example, and colleagues made comments that were perceived as derogatory (Ibid., 243-269.). For Z and his parents, the neighbourhood meant a lot:

> What I remember very much is that in elementary school I had a teacher who tutored Dutch language to the children in the class with a migrant background. She taught us about Dutch norms and values. The teacher was genuinely interested in us and wanted to know if things were going well at home. That was not only the case with me, but also with my Turkish and Bosnian classmates. I was able to learn a lot from her. We also had nice Dutch neighbours, a man and a woman who often visited us. They knew that my parents were behind in the Dutch language and they tried to help us with the necessary. They would come over for a cup of tea, but they also assessed what was needed within the family. From them I learned that you can and should help everyone, and not look at where someone comes from or what their background is. (Plak, "Z" Answer to question: In your life, you learn from different people. It could be family members, but it could also be at school. Can you explain who you learned from?).

Both formally and informally, the family could count on support from the elementary school and the neighborhood in which they lived. This contributed to the family's rapid integration into Rotterdam and Z's remarkably positive description of his childhood and life in the city. Yet, Z is also critical. As a self-employed person without staff, he is involved in mental health care. After his college studies, he started working as a residential care supervisor for a mental health institution. Four years ago, he decided to register himself at the Chamber of Commerce and to join a website for self-employed people in the mental health sector. Since then, Z has been working in locations throughout the Netherlands. He has never had any problems with racism or discrimination with clients. Z believes it is important,

within the mental health sector, that the care matches the client's wishes, which —according to him —makes him quickly liked by clients and he gives his card at the relevant institution. With colleagues, Z has experienced occasional problems in the city:

> Fortunately, I don't work at one fixed location: I travel all over the country when it comes to projects. I also notice differences in the way people treat each other. I can remember that during a job in Rotterdam they didn't give me a warm welcome. I had to get used to that. I found it strange. Eventually I understood from my colleague, also a self-employed person without personnel, that she had experienced it in the same way, so I could let go and thought: it's not my fault, it's not me. But I do go to other parts of the country for other jobs and I notice that they give me a warmer welcome; in Brabant, for example, they are more approachable. Not here, I found that strange. (Plak, "Z". Answer to the question: Have you ever experienced difficulties during your work because of your background?).

Although Z emphasizes Rotterdam's hospitality when it comes to welcoming his parents and his private life, he is critical of the city's work atmosphere. For him, it is characterized by the unpleasant experience he had when arriving at a healthcare facility, while in other parts of the country he was warmly welcomed. Yet he would rather not talk about this experience. To the question, "How have you experienced the contact with the city and your clients as a starting entrepreneur and have you noticed any changes in it over the years?", Z initially answered that not based on his background as migrant but on the recent social issues concerning the coronavirus (The original question read: Can you notice any differences in your contact with your clients then compared to now?). After the interviewer continued to ask about the experiences from his personal background, he only briefly recounted the unpleasant experience. This shows that Z preferred not to talk about it. Unlike the respondents of De Vries, who spoke openly about the colonial legacy of their ancestors, this seemed to be a case of populist nostalgia in which the respondent tries to condone or cover up abuses (de Vries, 2009; Shopes, 2015). How second-

generation migrants from gastarbeiders families deal with discrimination and racism in the workplace is a topic for further historical and anthropological research.

REFLECTION AND CONCLUSION

The interview with Z was the result of a personal negotiation between knowledge of the Dutch migration past and oral history projects within the community. In the first two sections of this paper, I attempted to provide insight into the Dutch migration past and the striking positive appreciation of the concept of freedom from the seventeenth century onward. Oral history and the rise of egodocuments in historical research has expanded the arsenal of scholarly studies surrounding the Dutch migration past to include a broader understanding. No longer is migration seen as the migrant's physical move from the country of origin to the new homeland, but as a holistic understanding of all the experiences and contacts the migrant makes during this process in both countries. With this interview, I have not only attempted to contribute to the integration of urban history and migration history, but also tried to demonstrate the gaps in historical

research on second generation migrants. Whereas the first stream of gastarbeiders has now been living in the Netherlands for over sixty years and has, by now, children and grandchildren, the study of the memory of second- and third-generation migrants remains limited to the experiences of migrant families from former colonies. This fails to do justice to the post-war migration flows that no longer allow themselves to be categorized by ethnicity and nationality. Postwar migration flows, after all, are characterized by migrants of many different nationalities and cultures that do not fit into pre-established minority cultures. For migration historians arguing against the limited field of vision of the Chicago School of Sociology, here lies the challenge.

Throughout the interview, I noted the importance of distance and proximity between the interviewer and the respondent on several occasions. "Do I like them too much?", Yow asked herself in her study (Yow 1995). I have known Z for several years: I had the opportunity to interview him twice. This had the effect that both the respondent and the interviewer knew each other, and also had a specific expectation of each other. Z knew from other interviews how I worked, that at the start of the

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dialogue I have a thorough preparation behind me and wanted to deliver a good final product after the event. At the same time, I know that Z is a man who is positive in life and out of his enthusiasm looks for the valuable qualities in every person. It brings his two backgrounds, as a member of the Moroccan Muslim community in the Netherlands and his career as a social worker in mental health care, together to create the character he has. Both were aware of the social frames of thought and the expectations of the other that outlined the narrative space, so the interview went smoothly and quickly. Therein also lies a pitfall: as a person, I knew Z longer and already knew the necessary things about his background, so I could consider his experiences as an entrepreneur with insufficient distance. He preferred not to talk about that.

The history scholarship has taught me to be sensitive to the possibilities and impossibilities of the historical source. The egodocument cannot be forced. I, too, was guided by the information the source gave me during the writing of this reflection paper. This felt uncomfortable: the shared authority of oral history projects offer the impression that the

interviewer can determine the content of the interview. After all, the questions that emerge are answered by the respondent. As an interviewer, you can frame the questions in a way that pushes the respondent in a certain direction. I chose not to do that. Out of the realization that the positivity and life experiences of Z and his parents are worth writing down, I have been largely led by the answers Z gave me. Here and there I continued to ask questions, asking for explanations and clarifications where I felt they were needed. Above all, as an oral historian, I felt like a servant. I sat there not for my own agenda and my own research, but with the assumption that the story of second-generation migrants is worthy of finally being documented for a larger group. Although the source, Z, gave me access to his life as an entrepreneur to a lesser extent, it gave me a wealth of information about the cultures of memory and populist nostalgia that I outlined in the article.

Footnotes

[1] 'Gastarbeider': The literal translation from Dutch would be 'guest worker'. Gastarbeiders were foreign or migrant workers who had moved to The Netherlands seeking work as part of a formal guest worker program (Gastarbeider program)

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[2] For a discussion about Olyf-Krans der Vreede, see: Marijke Spies, ''De vrijheid in de Olyf-Krans der Vreede, (1649),'' De Zeventiende Eeuw 13 (1997), 201-207.

[3] For a discussion about the Zakboekje van Piero, see: Geert Jansen, ''The Republic of Refugees,'' 233-252.

[4] Indisch/e: Historical term derived from colonial times. The adjective derived from the Dutch East Indies (today Indonesia) and refers to anyone with links to the Dutch East Indies now residing in The Netherlands (De Vries, 2009).

[5] De Vries, 'Indisch is een gevoel', 317-337.

[6] See, for example, the introductions of: Liza Mügge, Beyond Dutch Borders: Transnational politics among colonial migrants, guest workers and the second generation (Amsterdam: Amsterdam University Press, 2010), 21-46; Elif Kesniker, Youth transitions among descendants of Turkish immigrants in Amsterdam and Strasbourg: a generation in transition (Cham: Springer Open, 2019), 1-26.

[7] De Vries, 'Indisch is een gevoel', 317-337.

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The Story Unfolds: White Media and The Understanding of Ethnic Diversity: an exploratory research into Dutch media

By Nicky Nathaniël Papilaja

Programme

MA Media & Creative Industries | ESHCC

ABSTRACT

Turbulent times following the death of George Floyd in the United States of America ignited racial injustice debates around the world. In many places, the conversation moved beyond racial injustice and rather focused on broader topics such as diversity and inclusion. The Netherlands is no exception to this. Dutch citizens took to the streets to protest and demanded for a more inclusive and diverse society, of which the media is one specific sector. Previous literature into ethnic diversity in Dutch media organizations lack professional insights from the field, which are necessary in order to understand what meaning is attributed to concepts such as ethnicity and diversity. Therefore, the current study set out to gain this knowledge by conducting ten in-depth interviews with media professionals from a variety of Dutch media organizations. This includes radio, television, print media, online media, and local publications. Additionally, a descriptive survey was distributed among employees of one of the largest Dutch media organizations, ADR Nieuwsmedia, in order to understand how ethnically diverse such a workplace currently is. Several studies in the past have pointed out that Dutch media organizations are predominantly white, yet there are no up-to-date numbers available on this. The societal developments of the past months, including the growing impact of the Black Lives Matter demonstrations in 2020, led to

assume there could have been a shift in the demographics of these workplaces. The survey results, based on 103 individual responses, as well as the interviews, indicated that media organizations are still predominantly white. Through a thematic qualitative analysis of the ten interviews, five main themes could be identified that explain the way in which the media professionals ascribe meaning to ethnic diversity in their organization. These themes are: 'disconnected from workplace', 'awareness and change', 'need for visibility', 'power and responsibility', and 'diversity obstacles'. Overall, the interviewees communicated positive pro-diversity opinions, attaching value to ethnic diversity in the workplace. The main research question: "how do Dutch media professionals give meaning to ethnic diversity on the workfloor", was answered by the results of this study.

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The sustainable grand challenge of eradicating poverty among young adults in the Netherlands

By Borja Martin Barbera

Course & Programme

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> The challenge that remains for the Netherlands, is to resolve this GC through equating opportunities across municipalities" . Poverty among young adults in the Netherlands is an even more complex challenge than perhaps meets the eye. Among other reasons, because there is no universal solution. Solving poverty requires different approaches in different local contexts, whether in urban or rural areas, or in more and less privileged neighborhoods. In this essay, Global Business & Sustainability student Borja Martin Barbera discusses how difficult it will be to tackle youth poverty in the Netherlands as long as it remains a highly unequal matter across municipalities.

"Wars of nations are fought to change maps. But wars of poverty are fought to map change." – Muhammad Ali

To map change, poverty needs to be defined, understood, and addressed. Yet its wickedness, complexity, long-term, and large scale continue to demonstrate that it is, in fact, a sustainable grand challenge (GC). While poverty exists worldwide, the underlying disseminating and propagating factors of poverty can differ by region due to the geological or sociological differences that may exist across nations (OECD, 2016). This paper presents how the eradication of poverty among young adults in the Netherlands is a sustainable GC.

Wickedness

To understand the scale of complexity, the issue of youth poverty in the Netherlands has been analyzed by utilizing the wickedness scale developed by Rittel & Webber (1973), which shows the issue as a wicked problem across almost all of its variables (Appendix A). While poverty has become a common term that describes a fraction of the population, the definition of poverty in the Netherlands differs significantly across different sources. The Sociaal en Cultureel Planbureau, for example, considers poverty among the youth in the Netherlands by establishing two reference budgets and assign a monetary value, which is identified as the poverty line (SCP, 2020). However, other perspectives differ from the poverty line, such as that adopted by the National Institute of Statistics, which analyzes poverty not only by household income, but also by the household assets divided between property and debt (CBS, 2019). However, even this latter definition has been criticized by those that believe the definition of poverty should include access to opportunities and mental health indicators (van Gerven, 2021; OECD, 2016). The lack of a definition suggests difficulty in finding definitive solutions for youth poverty. As a characteristic of wicked problems, poverty is not exclusively definable and therefore it has no stopping rule.

Evaluative characteristics of the GC

Grand challenges are defined to have three distinct facets. These facets state grand challenges should be complex, uncertain, and evaluative (Ferraro et al., 2015). The evaluative facet of youth poverty in the

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Netherlands can vary depending on the frames utilized and the stakeholders involved (Vossen & Gorp., 2017; Ferraro et al., 2015). Its scope includes a multitude of distinct stakeholder groups. While we concentrate on poverty within young adults aged 16-27, policy makers, educational workers, family members, and NGOs have different perspectives on how to confront the notion of poverty among this demographic (Adetiloye & Matthew, 2013). These ontologies differ across different stakeholders and between them. Most young adults in poverty in the Netherlands reside in urban areas, and consist of students and ethnic minorities (van Gerven, 2021; CRRSC, 2009). Yet the perspectives on solutions to poverty that this group may have is very different to the youth in rural areas of the country (van Gerven, 2021). Tine (2017) finds the cognitive difference associated between rural and urban young adults, and recognizes unique solutions are necessary for each case to ensure efficacious support. These needs cross economic, social and political needs, which demonstrates that the issues among young adults are not discretely social,

political, or economic (OECD, 2016).

Long term and Large-scale
Intergenerational poverty that exists in the Netherlands continues to be an example of how youth poverty is at large a large scale and long-term GC (Visser, 2019). Poor young adults lack the same opportunities compared to young adults from middle class origins. More specifically, the large scale of spatial segregation in the Netherlands is demonstrated when analyzing the 5-6% lower incomes between youth that grew up in disadvantaged areas and youth that grew up in rather affluent neighborhoods (OECD, 2016). This study also suggests poor neighborhoods have lower quality of public services, that ultimately "undermines opportunities" (OECD, 2016). Teachers for underprivileged youth are said to grade their students based on lower expectations, indicating lower quality education for poor students (van Gerven, 2021). This systematic bias reveals a failure of the municipalities to meet the needs of the poor and to equate the opportunities across neighborhoods. The solutions to these issues often times have

delayed effects. Policies to make education equal across neighborhoods, will not have immediate effects, and their improvements and shortcoming will most likely not be visible until the youth is at a working age. The long-term effect of poverty is not only present within the complexity of trial and error of solutions, yet it also is present in the health issues that come as a consequence of being a poor young adult, such as obesity or depression (OECD, 2016; CBS, 2019; van Gerven, 2021). Further complexity arises when analyzing the redistribution of the governments revenue to fit educative and social needs.

Barriers to change

The national government's system correctly attempts to solve some issues that relate to poverty by allowing municipalities to directly deal with potential solutions, such as debt counselling or by giving out discount vouchers. However, a lot is left to desire to solve the problem. The lack of equal opportunities across municipalities, suggests the educational system has hindered young adults across generations (OECD, 2016). As an imperative part that relates to poverty, the lack of equal opportunity in the Netherlands across poor and rich municipalities is something that continues to act as a barrier to poverty solutions and continues to perpetuate the long-term effect of poverty (OECD, 2016; CBS, 2019i). In addition to the flaws within the system, the shame inflicted on young adults by poverty, can be considered a barrier to the solutions that are attempted to be brought by the municipalities. While debt counseling programs can be beneficial, accessibility to these programs is not enough for individuals to confront their phycological or financial problems, and actively attend them (Reynders et al., 2014; Chase et al., 2013).

After all, poverty among young adults in the Netherlands is a GC, and grand challenges do have solutions. This GC is wicked, evaluative, long-term and of a large scale. The challenge that remains for the Netherlands, is to resolve this GC through equating opportunities across municipalities and helping individuals through their phycological barriers.

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"If we can put a man on the moon, why can't we end poverty?"

By Moritz Schreyer

Course & Programme

Sustainability Grand Challenges | MSc Global Business and Sustainability | RSM

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Dutch municipalities, schools, and other organizations have raised the alarm about the growing poverty among young adults. But are joint efforts and good intentions enough to tackle the Grand Challenge of poverty? In this essay, Global Business & Sustainability student Moritz Schreyer proposes a holistic approach to the challenge of poverty among young people, urging to address the root causes of the problem rather than simply fighting its symptoms, and taking into account the identification of latent local issues.

If we can put a man on the moon, why can't we end poverty? This has been debated in various forms ever since the US accomplished their historic moon landing in 1969 (Fishman, 2019). However, while both problems appear highly ambitious, they can be unambiguously distinguished. Whereas the challenge of the Apollo 11 mission entailed clear technical and organizational boundaries, the global social aspect of poverty alleviation aggravates solution formulation; let alone defining the problem itself (Kuhlmann & Rip, 2014; van Tulder, 2018). Such global social problems have been referred to as grand challenges (GCs) within academic literature and gained emerging interest across organizational theory (e.g. George et al., 2016). Apart from the sheer size GCs entail, organizational scholars have defined various criteria to illustrate the differences between GCs and other social or organizational phenomena (Ferraro et al., 2015). By examining poverty among young adults within developed countries, several criteria are described in the following. Why the GC resist attempts to its solving is further analyzed.

Firstly, GCs are evaluative (Ferraro et al., 2015). Due to

people's different backgrounds and views, there is not an unmistakable truth on how a GC and the underlying problem is understood (Partnerships Resource Centre, 2016). If a unified problem definition is already difficult, formulating a solution is almost impossible (van Tulder 2018). Such varying understandings become apparent, when examining definitions of poverty (Sarlo, 2019). While large parts of the world define poverty in absolute terms–meeting the basic needs for a decent life–developed economies such as the EU have implemented the understanding of relative poverty, comparing the income or belongings of individuals/households across the society they are embedded within (Duffy, 2020; Sarlo, 2019). Nevertheless, despite preferring the term of relative poverty, absolute poverty does not disappear across the EU (Duffy, 2020). E.g., Dutch studies on poverty examine both criterion with diverging numbers (Hoff et al., 2019). The differentiating perseverance of poverty also continues across Dutch households. As of 2009, 58% of the Dutch population felt that poverty is widespread within their country, while 40% thought the opposite (European Commission, 2010). Hereby, studies have

shown that particularly financial backgrounds shape the view on how poverty is perceived. Those that already struggle to make financial ends meet, have a higher probability of perceiving poverty as a widespread problem than those with a favorable financial situation (European Commission, 2010). Consequently, even if there are objective facts leading the way, subjective representations frame the evaluative understanding of poverty (Ferraro et al., 2015). Firstly, GCs are evaluative (Ferraro et al., 2015).

Second, GCs are interrelated (Partnerships Resource Centre, 2016). People living in poverty in the Netherlands are more prone to face health concerns and achieve lower educational degrees (Akkermans et al., 2019). At the same time people with low education levels and those with health issues are exposed among the highest risk of falling into long-term poverty (Sarlo, 2019). Furthermore, studies show that young adults with low education levels have recently experienced the greatest increase of poverty in developed European countries (Akkermans et al., 2019).Reasons for this include rising costs within the private renting sectors, of which proportionally more young adults live within. In addition,

young adults comparably have the lowest median income across the working groups, and thus, are most vulnerable for changes affecting their societal livelihood (Aldridge, 2015). Hence, reciprocal feedbacks across interrelated elements within a social system need to be considered, when addressing poverty (Van Tulder, 2018).

Furthermore, GCs cannot be tackled independently and therefore need collaborative efforts(George et al., 2016).While different stakeholders such as governments or organizations that address poverty may have varying interests, the sole action of single actors oftentimes only tackles the symptom, rather than the cause and can even exacerbate the underlying problem(Partnership Resource Centre, 2016; Stroh, 2015).Realizing that institutional change of poverty alleviation is only possible through joint efforts is therefore vital (Ferraro et al., 2015).Recognizing this, the Dutch government has brought a collaborative cooperation between schools, organizations, and municipalities into life to combat poverty of children and young adults (Rijksoverheid, 2020). Additionally, GCs are continuous (Partnerships Resource Centre, 2016). Every solution is imperfect

in terms of that improvements are always possible, simultaneously leading to uncertainty and longevity of GCs (Ferraro et al., 2015; van Tulder, 2018). When trying to address poverty among young adults, stakeholders only have a certain set of known facts to consider (Ferraro et al, 2015). However, multiple elements remain unknown and unpredictable (van Tulder, 2018). Can future preferences and consequences be predicted? While this might be the case for stable systems, dynamic changes through systemic shocks such as the current corona crises remain largely unpredictable (van Zanten & van Tulder, 2020). Although the Dutch government acknowledges that the crisis has hit hardest the most vulnerable, measures that have been taken to address poverty of young adults remain largely the same as before (despite an increase of over all measures). Nevertheless, the effectiveness of these measures in the long run remains highly uncertain (Malgesini, 2020; Rijksoverheid, 2020).

However, if these criteria are known, why can't the GC be solved? One reason is the conventional thinking approach with which stakeholders have tried to address poverty (Stroh, 2015).

Instead of enabling needed structural change, multiple solutions focus on symptoms rather than the root causes of the problem (Stroh, 2015). Rather than taking historical interdependencies into account through which western cultures actions led to several causes of poverty in developing countries, some NGOs frame the poor as victims, emphasizing western aid as solution (Kennedy, 2009). Furthermore, welfare has long been understood to be the solution tackling poverty in developed economies (Sarlo, 2019). Recent studies, however, have put this into question, proposing that welfare does not only not tackle poverty, but is even one of the main enablers (Sarlo, 2019). Such maladaptive actions do not have to be intentional, rather stakeholders addressing poverty might focus on the wrong temporal or spatial scales to identify the root causes of the problem (Bansal et al., 2018). Due to governments in developed economies becoming increasingly intertwined, their approaches on tackling grand challenges such as poverty have started to scale up, hampering the identification of latent local issues even more (Bansal et al., 2018). As poverty differs greatly due to local aspects and variations, a small-scale attentional focus

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seems to be better fitted, when addressing relational poverty (Bansal et al., 2018; Sarlo, 2019). Conclusively, a more holistic approach in terms of systems thinking may encourage stakeholders to start seeing that changes in poverty do not happen in a vacuum (Williams et al., 2019). Instead focusing on short-term output, stakeholders addressing poverty need to be aware of the long-term consequences their activities imply on a socio-ecological level. Systems thinking can support governments and organizations in identifying the root causes of poverty. By this, they might be able to intervene the system in a way that dissolves problems, rather than (re)solving them.

However, if these criteria are known, why can't the GC be solved? One reason is the conventional thinking approach with which stakeholders have tried to address poverty (Stroh, 2015).

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From Junior to TenEUR: Women's Obstacles to Equality at the Erasmus University Rotterdam

By William Sampaeo Shain & Rose Assous

Course & Programme

Qualitative research through interviewing | Liberal Arts and Sciences BA | EUC

This paper studies the main obstacles that women in academia face as they maintain and advance their professional careers, using the Erasmus University of Rotterdam (EUR) as a case study. It also describes how women react in the face of this adversity. This research is done through qualitative interviews of female faculty members at the EUR. Investigating what those challenges are will hopefully help in the solving of gender disparities in the workforce of EUR and simultaneously set an example for other Dutch universities struggling with this matter. The researchers speculated that gender stratification, role differentiation, the double burden and sexual harassment would be at the core of this issue. While being right on those aspects, they

were surprised to discover that their interviewees were significantly affected by the Covid-19 pandemic and its subsequent repercussions. The researchers conclude this paper by introducing three typographies that women revert to in the face of these challenges. These are the following: the fighter, the trudger, and the deserter. By keeping these typographies in mind, the EUR administration can properly address the difficulties that female faculty face at their institution.

Introduction

In 2019, the Dutch Network of Women Professors (LNVH) published a statement estimating that the Netherlands will only reach a balance of having fifty percent female professors and fifty percent male professors by 2042. This statement sheds a stark light on the reality of gender inequality within Dutch academia: women are far from having equal footing to the men that have dominated this realm since the beginning of academia itself. While explicit sexism has declined in recent decades, implicit biases and discrimination are still commonplace. As the president of the Erasmus University Rotterdam (EUR), Ed Brinksma explained in 2021: "It's more the subtle variety, where, you know, a male candidate would have gotten the benefit of the doubt, and this benefit would not have been available to a female candidate." Leisyte & Hosch-Dayican (2014) report that the Netherlands is one of the lowest performers in Europe on the level of aggregate female representation in academia. It is precisely within this bleak national context that another statistic has been published: women occupy only twenty-three percent of professorships at EUR, which means less than one in four professors are women. Coming from a position at the very bottom of the list in 2019, the Erasmus University has since brought the percentage up to 25% in 2020. Though more and more female professors are getting employed in Dutch universities, as well as in Rotterdam, Erasmus University continues to have a stark ratio (Persbureau, 2019).

Operating from a larger feminist and constructivist theoretical framework, we aim to employ a wide range of studies that focus on gender inequality in academic environments to identify the types and factors of discrimination that female university faculty face. Informed by the theories of gender stratification, role differentiation, of

the 'double burden' of mothers in the workplace, and others, we will examine the Erasmus University Rotterdam in relation to its significantly low levels of female representation in the academic workforce. More specifically, an answer is sought to the following question: What are the gendered challenges that female faculty experience in maintaining and advancing their professional careers within the Erasmus University Rotterdam, and how do they react in the face of their adversity?

In providing an answer to this question, the authors of this study hope to provide useful information to help remedy the specific phenomenon that contributes to the gender disparities in the workforce of Erasmus University Rotterdam. Ed Brinksma, for instance, revealed "it's especially a challenge for the School of Economics, and the medical school, but certainly not only these schools" that have to improve, and added, "I have discussed with our diversity and inclusion management, that we would set the new target at something like 40%." This may hopefully also set an example for other Dutch universities struggling to achieve levels of gender equality.

This paper will aim to approach the research question by referencing relevant information and statistics of women in academia. Some of these publications are just a few of the applicable works that will be useful during this research process. This body of scholarly work will provide a useful framework through which to analyse the conducted interviews and further tackle the investigation.

Literature Review

Despite the remarkable advances that women have made towards equal treatment in society, women continue facing significant discrimination in the workplace. Researchers have investigated these shortcomings to gender equality and discovered key theories and phenomena that negatively affect women within institutions. The following will be an elaboration of these findings within the specific field of academia, as is the focus of this paper.

One of the many current obstacles facing women in academia is their representation in the field. Half a century ago, the number of women earning doctorates was significantly lower in Western countries (Light, 2009). Despite varying across the board, the overall representation of women pursuing higher education was

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negligible compared to their male counterparts. With societal progression, however, women are now receiving doctorates at a near-equal level of 50% in Western countries (Light). Naturally, the assumption is that with more females pursuing doctorates, an increase in the female professoriate will occur. This logic has emerged in the literature as a "pipeline" metaphor of greater flow [more female PhD's] leading to an expected increase in female professors (Kulis, Sicotte, & Collins, 2002). Nonetheless, this logic has not yet manifested, and women are consistently receiving professorships at a lower rate than men (Light). This is especially surprising given the emphasis on objectivity and lack of bias within academia. Kulis, Sicotte and Collins have found that the faculty labour supply of women, or the number of qualified women for positions in university faculties, "vastly [outstrips] their resulting representation among faculty" (p. 659).

Additionally, there are three concepts relevant to women's struggles in academia that will be elaborated upon here: Gender stratification, role differentiation, and the double burden.

The concept of gender stratification refers to the social ranking of genders, where men tend to inhabit positions of higher status than their female counterparts (Blumberg, 1984). One of the many reasons for this phenomenon is the lack of informal network ties that are available to women in academia (Nielsen, 2015). Within organizations with significant positions of hierarchy, connections are paramount to advancing and maintaining a career. These connections are made at the peer-level and are a necessity for any academic with a desire for promotion. Bagilhole and Goode (2001) argue that this lack of peer-recognition is not a coincidence, but rather an act of oppression from a patriarchal system that inherently promotes men while hegemonizing women. As mentioned earlier, the current number of female professors is disproportionate to that of female post-doctorates. Because most promotions at educational institutions happen in-house and are based on professorship, women are often last on the list to be promoted to leadership positions (Maki, 2015). This has led to a sharp contrast in the number of men in positions of power when compared to women.

Another discriminatory practice facing women in academia today is the concept of role differentiation. This follows the practice of women in academia being pushed into tasks and roles that have higher levels of emotional labour associated with them. Women academics often report that their roles have higher levels of "motherly" responsibilities (Crabtree & Shiel, 2019). Of course, these non-academic responsibilities are hardly ever recognized by institutions as work worthy of being compensated, but instead further commodify the modern academic woman (Darby, 2017). Unfortunately, the body of scholarly work in this regard is not extensive, but it is noteworthy that female academics across the board have reported these extra tasks, including the expectation of being emotionally available for their students and performing demeaning tasks that are not on par with the prestige that they deserve (Coffan, Exley, & Niederle, 2021). By and large, female academics delineate discrimination in hiring, job descriptions, and treatment due to their gender that can only be attributed to the categorization of tasks as either 'male' or 'female'. The concept of role differentiation has been noted in institutions of higher education throughout the globe, including the Netherlands, ranging from advising and mentoring students, to filling the role of a confidant (Leisyte & Hosch-Dayican, 2014).

Additionally, women tend to be burdened with more domestic work and childcare when compared to their male counterparts. These extra responsibilities, often unequally balanced between partners, force women to dissipate their time and energy into various fields instead of solely focusing on their academic careers (Kay & Hagan, 1998). This disparity in workload inherently favours men because women are the typical caretakers of young children. This has led many women to report feeling that a career in academia and motherhood are inherently incompatible (Acker & Armenti, 2004). In fact, a common theme discovered in past research has been the pressure of the "double-clicking clock" (Ward & Wolf-Wendel, 2004). This phenomenon refers to the combination of the duress that the biological clock of fertility, combined with the pressure to produce research in the early years of a career can create. Unfortunately, research shows that employers often believe work-life balance to be significantly harder for women to

achieve than men, even though both men and women report experiencing similar levels of difficulty in finding this stability (Ellemers, 2014). Women tend to feel these pressures at higher rates than men and frequently see having children as an impetus to achieving an ultimately successful academic career (Canetto, et. al, 2017). Altogether, these factors compose the theory of the double burden, where the overall workload is higher for women than for men, further inhibiting the ability for parity in academia (Acker & Armenti).

A final, but by no means negligible, handicap to women's ability to maintain and advance a career in academia is sexual harassment. Although not innately directed towards women, sexual harassment has become a serious issue as women strive for equality in the workforce, but especially within academia (Roosmalen & McDaniel, 1999). In addition to having serious negative impacts on women's overall well-being, sexual harassment has long influenced how women view their career aspirations in academia. As they themselves, or their fellow colleagues, suffer from this, women in higher education have felt this harassment consistently perpetuating the notion that they

are not welcome in academia (NAS, 2018).

Thus, it is evident that although there are numerous factors that inhibit equality in academia, the main phenomena discovered in past research has been the theories of gender stratification, role differentiation, and the double burden.

Methods

Participants

For this research, it was decided to solely interview female faculty members of the EUR. As this research paper is conducted by students from the Erasmus University College, the researchers had little difficulty finding female faculty willing to be interviewed. Replying to an initial email inviting them to participate, six Dutch and five non-Dutch faculty members constitute the 11-person interview pool, with ages varying from 31 to 63 years old. Ten have a partner and nine are mothers, all occupying different positions from different departments, including full professors (5), associate professors (2), a senior lecturer, a PhD candidate, a policy advisor, and an administrator. To protect their anonymity, all interviewees have been given a pseudonym. These are: Mirjam, Manuella, Fatima, Luciana, Salomé, Sophia,

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Mia, Danielle, Priya, Jade, and Jouri. All prescribed names have absolutely nothing to do with the respondents and were of the researchers' random choosing. Moreover, some information, deemed too specific, is simply attributed to an informant.

Ethical principles

Trust and privacy are essential in interviews and qualitative research studies. Therefore, participants' confidentiality and anonymity were a priority throughout the entire research process. The researchers verbally received informed consent by reading a script at the beginning of each interview to get the respondents verbal consent to record the meeting. The interviewer also added that participants could withdraw at any moment (without this affecting them in any way) and that the recording would only be kept until the transcript was made and deleted soon after.

Data Collection & Software

The interviews were conducted by both researchers in February and March of 2021, eight on the platform "Zoom" and three on "Microsoft Teams." After the respondent agreed, the voice recording took place directly on the Zoom platform or on the interviewer's phone. Two

additional platforms were also used: "Otter.ai" was used to transcribe the recordings and "Atlas Cloud," for the coding procedure. The transcripts and coding processes were shared between the researchers and then double-checked to ensure no errors were committed.

Role of the researchers

The researchers of this paper conducted a qualitative research project through interviews, which allowed them to gather empirical data to use as content for their analysis. This paper's practical use is for applied research. Indeed, the aim is to gather enough information and knowledge to hopefully suggest policy changes and improve women's working conditions and remove the obstacles they face through policy initiatives (Boeije, 2010).

Memos

Memos are a useful and important way to monitor a research project. As a team, the researchers scheduled time after each round of data collection to write a memo, each with a small summary of the key findings and an evaluation of that day's session. Additionally, they shared a document on which all useful information was stored to ensure clarity.

The researchers began designing their questions based on initial knowledge of the topic. Once past literature was read, more questions were added to this list (see Appendix A for the total list of questions). Furthermore, throughout the entire data collection process, flexibility was given to the supplemental questions that were asked depending on the details provided by the interviewee. This enriched the data and allowed for a better picture to be painted for the investigators. Nonetheless, the standardization of questions facilitated a systematic approach to the study.

The process of "open coding" was used as the starting point for the coding process. All elements were compared and grouped into different categories on the same topic and marked with a particular code. These codes are recurring themes that have been identified throughout the interviews. The categories stem from the questions which were asked to the participants and the topics that were touched upon during the interviews, as well as from the wording and terminology of the interviewees. These are known as "in vivo" codes or "field-related codes" since they can be identified directly in the collected data (Boeije, 2010). Other codes were derived from the literature, social theories, and concepts that were found on this topic.

Later, the researchers moved to "axial coding", also known as "focused coding." It is the process of putting data back together and forming new connections between the categories. This process is also referred to as first and second-order coding by Gioia et. al (2013). The researchers were always aimed at full consistency in the coding procedure to ensure reliability. They continued this process until "saturation" was met, meaning until no new codes could be found (Boeije, 2010). After that, a coding tree was made (see Appendix B for the data structure figure) as well as a visual map (see Appendix C) to understand the research process and goal, give meaning to it, and continue the" right track. This series of steps took approximately six weeks in total and did not procure any monetary costs.

Results

The primary purpose of this study was to investigate the obstacles female faculty experience in maintaining and advancing their professional careers within the EUR. The participants'

experiences on this matter helped answering the research question presented in this paper. By listening to and analysing their answers, valuable information was obtained about those obstacles.

Work-Life

Basic information about the participants' work life was gathered, ranging from the type of work that they do to their hiring process, their relationships with colleagues and supervisors. In general, interviewees reported that they felt overworked, with some even reporting working up to 80 hours per week, while feeling underpaid (Jade). Overall, while relevant, the information of the respondents gathered during this portion of the interview is relevant to the researchers for overall understanding, but not useful in answering the research question.

Double Burden

Every respondent agreed that mothers who balance work life with parenting are some of the most disparaged individuals in academia, with similar obstacles being noted across the board (see Appendix D, table 4). As Salomé put it, "... it's very, very difficult to combine having a family with an academic career that demands six days a week of work." Most of the interviewees emphasized that this extra workload severely limits women's abilities to conduct research. Jouri argued that expectations within the academic world are unforgiving, stating that, "... we will never make up for the punishing publication numbers that are expected of us." Additionally, the lack of an exhaustive maternity support system was identified, with Mirjam explaining that in a Nordic country she had, "... a whole year of maternity leave to raise my son. [...] At [EUR], I got three months in total."

Causes for Gender Ratio

As presented in the visual map (see Appendix D), the causes for gender ratio are thought to initially come from women's work-life and the phenomenon of the double burden (see Appendix D, table 2).

Many respondents shared that managers only "... hire copies of themselves" (Sophia). These women found that implicit biases may play a role in the hiring process, such as Mirjam, who explained that "... people like to hire people that look like them." Fatima went further, suggesting that "... the environment is created for and by white males." These responses show how women believe that academic institutions in the Netherlands inherently favour white, Dutch individuals, and men in particular.

Networks are another common theme amongst responders. The interviewees reported these informal connections are a source for the gender ratio, causing women to be unconsidered for higher positions for instance. With the informal nature of these networks, their origins have been found in coffee corner talks (Manuella), and social drinks (Mia) with an emphasis on the fact that they are crucial to advancement, and especially difficult for women to join.

There was also a common sense of sexism within Dutch society: Fatima explained that in the Netherlands, "... we have connected successful traits more to males than to females," whereas Mia questioned why women are expected to start a career early in life in the Netherlands and don't have the liberty to join academia later. One respondent drew a comparison to her time in Southern Europe and in Nordic countries, reporting she found more sexism in the Netherlands. A little closer to home, Fatima disclosed that she also feels like "... EUR is highly traditional," alluding to archaic discriminatory practices. Nonetheless, the most significant response encountered when investigating the causes for the f

faculty imbalance is the distribution of professorships. Salomé explained that in terms of gender reform, "... at the professorial level, it moves way too slowly." Regarding gender distribution among faculty, a high number of women are needed and, as Jouri puts it, "... there are just simply not enough women getting to assistant professor." Jade agreed, pointing out that "... you can see that the number of professors and associate professors is really low for females." Ultimately, women see their underrepresentation in the professoriate as a massive hurdle to tackle before reaching equality.

Discrimination

Among the codes created to account for discrimination, the ones that were the most recurrent were rudeness, equality, and relevant departments (see Appendix D, table 3). Some shocking anecdotes were reported, including Danielle's statement that she was called a Dutch slur, to which her supervisor brushed off saying "Ohhh, you know him. He's just like that." Jade emphasized that "... discrimination based on being a female is really present at Erasmus University," which corresponds with other interviewees as well. Regarding equality, Mirjam pointed out that

the setups of the EUR, "... are not very encouraging in terms of giving equal opportunities for male and female professors in career progression." Mia explained that women are often given "projects that have a bigger risk of failure." Sophia was adamant that across academia, "There is sexism, [and] there is a sh*t ton of racism. It's very exclusionary."

Among faculty, there appears to be a consensus that certain departments are significantly worse than others, with one participant reporting that "... the philosophy department is a nightmare for young women" and "... economics is horrible." Others added that the Rotterdam School of Management and the Medical Centre were particularly nefarious for their discriminatory cultures. Several respondents cited the fact that half a decade ago, the Minister of Education offered money to the economics department to hire additional women, "And what they did ... they gave it back" (Sophia).

Gender stratification

The category of gender stratification investigated the notion that men typically inhibit positions of power (see Appendix D, table 5). Unsurprisingly, most of the interviewees reported that most senior positions were occupied by men. Manuella argued that power positions within the university are "... disproportionately taken up by men," while Jade underlined the fact that that "... the status of men at EUR is higher." Indeed, most of the interviewees declared that nearly all deans at the EUR are male, with Danielle saying that among the deans "it's very male" and Jouri pointing out that "... there's never been a female rector."

Because of this gender stratification, Priya reported that women are aware of how they are unable to reach the top management team and that only men can have access to it. She particularly noticed that in the "... bigger faculties like RSM, economics, even the medical school ... the gender stratification is more visible."

Role differentiation

The participants said that female faculty members were mainly seen as caring and emotional (see Appendix D, table 6). Fatima mentioned women are associated with being calmer and more reserved, while Jouri insisted women are not compensated for these extra tasks: "Women are doing all this additional emotional

labour ... things that are not included in the contract time, and we are nonetheless expected to do [them] for free?" Furthermore, the respondents explained how they are given different duties because of their gender, such as "... [being] expected to take … more nurturing tasks" as Manuella revealed. In fact, there was often an expectation for women to act like waitresses, with Jade reporting that men consistently ask "... the female in the room to bring coffee," despite being of equal or lower standing.

Sexual harassment

Interviewee passages concerning sexual harassment were classified by the comfortability of the respondent to respond, and the experiences that these women had. The most frequent response (at nine) was that the interviewees had not experienced sexual harassment themselves. These individuals reported other forms of inappropriate advances that left them feeling uncomfortable and unwelcome, and more than half disclosed that these experiences were commonplace amongst their colleagues (Appendix D, table 7). Mia reported that "... men approach [me] because they want intimacy," while Luciana mentioned recurring sexual jokes that left her feeling uncomfortable.

Fortunately, Fatima had not experienced any sexual harassment, but shared that she has "... heard horror stories." Nearly all the interviewees reported that when sexual harassment occurs, most perpetrators are men, with the survivors being women.

Solutions for gender ratio

Finally, the various obstacles to maintaining and advancing women's career led to the discussion of possible solutions for the gender ratio category (see Appendix D, table 8). The most common themes discovered in the interviews were to hire women and place more females in positions of power. In general, respondents were adamant that a culture change is needed, and that training could improve the situation. Sophia was quick to remark that she has "... no faith whatsoever in diversity workshops," in large part because the 'white men' who need this education more than anyone do not attend. She also went to the core of the issue to report that, "... the hiring committees also just have no realization of how bad it is." Perhaps, as Salomé puts it, this is because "... most selection committees consist of a majority of ... white males." With regards to quotas, and when referencing the

disproportionate standings as they are today, Danielle suggested that statistical figures need to be published and circulated, while Priya stressed the need for, "... more transparency in decision making and more accountability."

Discussion

As was the goal of this research, the investigators aimed to pursue the question: What are the gendered challenges that female faculty experience in maintaining and advancing their professional careers within the Erasmus University Rotterdam, and how do they react in the face of their adversity? The results from the conducted interviews indicated many similarities found in the existing literature. As previously mentioned, many of the respondents shared that informal networks are a significant cause for the lack of promotion amongst female faculty, matching the findings of Nielsen (2015). Several respondents also referred to the hypothesis of an academic pipeline, just as Kulis, Sicotte, and Collins (2002) suggest, where a greater number of women entering academia is expected to balance the professoriate. Salomé mentioned, "And so either women drop off the pipeline … [or] manage at the Associate Professor level but not anymore,"

referring to the fact that women in academia are often unable to rise the academic ladder, matching the figures at the Erasmus University (Persbureau, 2019). Crabtree and Shiel's (2019) findings that women are often given more 'motherly' responsibility were also corroborated during the research process (Jouri, Manuella, Mia, Salomé, Sophia etc.). Finally, Ward & Wolf-Wendel's (2004) phenomena of the 'double-clicking clock' was brought up in multiple interviews, with Fatima explaining that if a young female academic "... [doesn't] publish, there is an issue."

An additional finding that was not expected given the initial literature surrounds the Covid-19 pandemic. Due to the recent historical development of this virus, little to no research has been conducted surrounding the impacts that this pandemic has had on female academics. Most of the respondents reported that the past year has had a severe setback on women's advances in academia. Priya elaborated on the fact that Covid-19 has exposed the "... most explicit ways in which gender discrimination works," and Jouri added that the "... pandemic has scuppered our chances of ever making it back up an already rigged game." Unfortunately, it

appears that women - and young mothers in particular - have been at the receiving end of more abuse, sexism, and institutional disrespect since the start of the pandemic, ultimately making decades of gendered progress null.

Now that the challenges that female faculty face have been clarified, the researchers would like to present three hypothesized typographies that result from the discrimination faced at the Erasmus University Rotterdam. These are as follows:

- The 'Fighter': Sees structural discrimination and actively fights against it. Refuses to be silent.
- The 'Trudger': Believes the obstacles women must overcome are so massive that part of a career in academia is simply weathering discrimination.
- The 'Deserter': Has endured so much that she would rather abandon the institution (or academia as a whole) in search of better treatment/opportunities elsewhere.

As these ideal types are constructed from gathered research, it is relevant to see what the motivations behind forming these typographies were. With regards to the fighter, it was found that some women refuse to simply be categorized in a certain manner. Sophia, for instance, explained that she actively worked to, "... resist [the] sort of the mommy … mother frame" that was attributed to her once returning to work. Others actively worked to contest their abuses or that of their colleagues. At the time of interviewing, one of the interviewees shared that she was in the process of filing a complaint for sexual harassment (fighting), although she was unable to elaborate due to privacy concerns. The trudger, on the other hand, was significantly more pessimistic regarding gender discrimination in academia. Priya, for instance, explained that "… for me, advancing is not an incentive," because she would ultimately face more discrimination and forced to be "... complicit with the system." Mirjam also mentioned the concept of a 'system', stating that its setup, "... evaluation-wise, it's not that accommodating." Deserters were the most resolute with their opinions. One of them shared that she left the University of Amsterdam, "... because it's a snake pit ... it's not a very pleasant place to work." Amongst numerous other abuses, many deserters reported systematic

underappreciation and under-compensation. Jouri reported that if a university is not ready to, "... pay me the real value of my work, I'm going to go work elsewhere." Unfortunately, these abuses have led her to begin looking for an "... exit out of academia because of this structural discrimination." Thus, when faced with adversity in their professional lives based on their gender, women at the EUR will often revert to one of three typographies: Either they will fight discrimination tooth and nail (fighter), they will weather this prejudice throughout their career (trudger), or they will decide that these obstacles are too wearisome, and that it is better to move on professionally (deserter).

It is thus relevant to investigate what is being done at the EUR to combat this discrimination and encourage parity in the workforce. EUR's Diversity and Inclusivity (D&I) office has been hard at work in recent years to overcome these issues and increase opportunities for women. The number of female professors has increased from 15.5% to 25% in a matter of two years (Persbureau, 2019). Although nowhere near the desired mark, this increase in female faculty shows a sincere effort to balance the workforce. To quote the late Swedish statistician

Hans Rosling, things can be "bad, but better." This improvement can largely be attributed to the hard work of the D&I office. One of the many initiatives that the team has implemented is an Inclusive Recruitment & Selection Toolkit (n.d). This document outlines the different steps that can be taken to further ensure equal treatment during the hiring process and (hopefully) attack prejudices and internal biases at their roots. The four steps necessary to take are: preparation, inclusive recruitment, standardize the (pre-) selection process, and evaluation. By introducing these steps, the D&I office encourages hiring managers to write inclusive and attractive vacancy texts, diversify the avenues of applicant selection, reduce bias through anonymity and standardized interviews, and regularly evaluate the impacts of these efforts. As evidence shows, progress has been made thanks to various initiatives from EUR stakeholders – one being this toolkit. Nevertheless, EUR's ultimate goal of a discrimination-free workplace has still not been achieved and there are further improvements that can be made.

While conducting interviews for this paper, the researchers inquired what solutions the respondents would like to see.

These included hiring more women, placing more females in positions of power, a cultural change, as well as training hiring and selection committees. Although the previous paragraph elaborates on the D&I office's attempts, it is evident that these efforts must be more public and aggressive. Furthermore, the percentages of female and male academics should be regularly published and circulated to ensure more transparency. Other ideas for remedying gender discrimination can be found in a 2019 paper by VSNU et. al. Some of the suggested implementations include, encouraging a redefinition of quality and "success stories," supporting academic leadership, appreciating academic quality over quantity, and stimulating open science by sharing results with the public. Hopefully, by implementing these suggestions, the work of the D&I office can be expedited and the path towards equality at the EUR will be facilitated.

Conclusion

To conclude, this paper aimed to depict the challenges that female faculty at the EUR face in maintaining and advancing their professional careers. The obstacles discussed by the 11 respondents in the interviews, which were also present in the literature on this matter, are that of gender stratification, role differentiation, the concept of the double burden and sexual harassment, among others. Surprisingly, the interviewees explained the COVID-19 pandemic has significantly worsened the issue at hand. Additionally, this study disclosed how women react in face of this adversity. The three different typographies that were introduced to illustrate their response are "the fighter," "the trudger," and "the deserter." The results of this study prove that a solution needs to be found and carried out to remedy the gender inequality occurring in the workforce of the Erasmus University Rotterdam. Any enacted policy might also set an example for other Dutch universities struggling with this issue. Therefore, if a member of the board of the Erasmus University Rotterdam reads this paper, the researchers of this study urgently recommend you act, or else, you risk losing the great competency of faculty women who will choose to desert academia instead of trudging or fighting through the obstacles. As Ed Brinksma announces it: "I think that if we want to redress the situation at all, we must be prepared to take some measures, and they can't all be nice and voluntary."

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Appendixes

Appendix A - Interview Guide

Appendix B - Data Structure Figure

Appendix C - Visual Map

Appendix D - Results

"Where there's Smoke, there's Fire" a qualitative analysis of young women's their perception of safety on public transport in relation to associated infrastructure

By Floris Gast, Leone Levi , Mathilde Kallesoe, Shakti Jacota, Thor Heuer

Course & Programme
Qualitative research through interviewing | Liberal Arts and Sciences BA | EUC

Abstract

This research will address the issue of women's perception of safety on public transportation in Rotterdam, as this has not been researched sufficiently by both qualitative and quantitative studies. Women are considered to be the most vulnerable whilst taking public transportation, thereby a high-risk demographic. The purpose of this research is to investigate why certain infrastructure impacts perceptions of safety and identify ways of increasing perceptions of safety. The data was collected through semi-structured interviews with women between the ages of 18-25, to decipher what impacts personal perceptions of safety. Furthermore, interviewees were asked to give their recommendations on what could be improved in infrastructure to increase perceptions of safety. The results indicated that confined spaces, presence of other passengers and staff, and the presentation of safety all impacted perception of safety. The findings of this report will be used to develop a policy paper to suggest improvements to the RET.

Read the full essay

STEM Fields: A Female Perspective on the Relationships between Gender and Work

By Shakti Jacotă & Cazper Lourens Gerard Steigstra

Course and Programme
Gender Studies | EUC

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Introduction

The field of STEM focuses on establishing a curriculum in four disciplines: science, technology, engineering, and mathematics. Globally, women only make up 28% of the workforce in STEM fields, a shockingly low statistic for the fastest-growing and highest-paid jobs of the future (The Stem Gap, 2020). There are several key reasons for why this is.

Firstly, STEM fields are typically perceived as being fields for only men to work in, and therefore when women attempt to pursue careers in these fields, they are considered to be less competent than men. Because of this, women leave STEM fields at a higher rate than male colleagues (Hewlett et al, 2008). When having evidenced their competency, they are typically disliked and therefore become socially rejected, meaning reward allocations in the forms of promotions and an increase in salary are taken away. A direct quote from the research of Heiman and Okimoto (2007, p.92) in relation to women working in these fields says, "doing what men do, as well as they do it, does not seem to be enough; women must additionally be able to manage the delicate balance of being both competent and communal". From this, it is evidenced that women who dedicate themselves to a career in STEM subjects must already work much harder than that of men, to prove themselves academically and attempt to feel socially included and supported.

Secondly, there is typically a lack of interest or self confidence in girls to pursue careers in STEM subjects. This can tie into the fact that STEM fields are considered to be ones that men pursue, and this therefore links into the issue of gender roles.
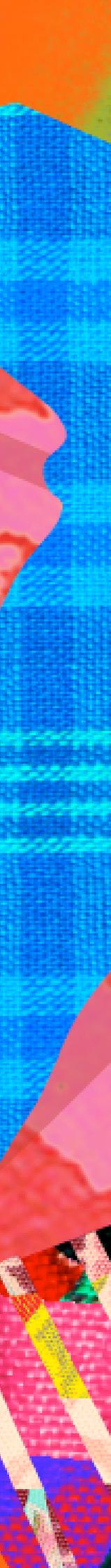
Culturally, gender roles influence occupational interest (Low, et al. 2005), and children from a young age believe they cannot pursue particular occupations as their gender is inappropriate (Hartung et al. 2005). Research conducted by Eccles (2006) showed that men and women's occupational choice is influenced by the value that they place on how much this career can contribute to society. She found that women are more likely to prefer work with a clear social purpose. Following her findings, most people do not view STEM occupations as directly having a benefit on society (National Academy of Engineering, 2008), and therefore STEM subjects do not appeal to those who value making a social contribution (Eccles, 2006). Despite this, certain STEM sub disciplines such as biomedical engineering attract more women due to the fact that they have a clearer social purpose (Gibbons, 2009).

Finally, it is believed many women leave STEM careers because they cannot balance working and family responsibility, but this is more convoluted than it is made out to be. Married women with children in STEM have a disadvantage compared to married men in relation to receiving promotions (Xie&Shauman, 2003). A study conducted by the Society of Women Engineers (2006) found that most women who left their jobs in engineering did this due to family-related issues. After beginning a family, women are generally thought of to be the primary caregiver due to maternal instincts or because of classic societal norms, whilst men can choose how much involvement they want with their families because they are the primary breadwinner (Barrett&McIntosh, 2015). This is incredibly problematic as evidenced by research conducted by Hewlett (2008). He found households who have both parents working in fields of STEM, both having demanding schedules, the man's career is often given more priority and the woman must leave her job.

We were curious to investigate these issues further, specifically from the perspective of a woman who has been working in the field of STEM, to understand whether she has encountered these issues. Therefore, the question this research paper aims to answer is: What is the relationship between gender and work in the STEM field, from a female's perspective?

We have chosen to interview a senior academic working in the
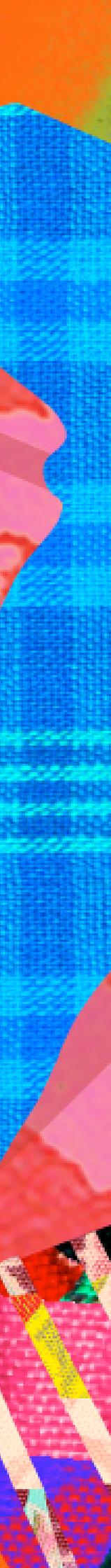
field of robotics, Prof X,1 to inquire into her lifetime experience of studying and working in the fields of technology and engineering. Prof X currently works as a Professor at a prominent university in Europe, and was recently recognized for being amongst the top women in robotics in an annual list compiled by Robohub (Robohub, 2021). Throughout her academic career she has published numerous conference and journal papers, and also served as an expert in her field on committees and review panels.

Alongside her impressive career in academics and in the field of robotics, Prof X is also married and a mother of two children, both now young adults. Throughout her career, she has balanced the role of being a parent whilst following her passion. For this reason, we have chosen to ask her questions about both her experiences being a woman in a male dominated field, and her experiences of balancing this work with her duties of being a parent. Moreover, as a migrant, she is often further considered as being a minority in the country of which she is a national. We were therefore curious to understand if these experiences had any impact on her potential growth in the STEM field.

Family

As evidenced by Xie & Shauman (2013), it is incredibly difficult for women in STEM to balance a career alongside family responsibility. The pressure for a woman to conform to societal roles and abandon her career after beginning a family is something that is commonly seen.

Rarely, women feel able to support their own ambitions by continuing with their careers for a variety of reasons, one of these includes the rising cost of childcare. When asked about the balance between managing her career and family, Prof X explained that when she had her first child she attempted to look after them during the day and work in the evening, but this was not sustainable. Being privileged with having enough money for childcare, she hired a nanny instead. She also explained that throughout her children growing up, she also was lucky enough to be able to afford to send them to private schools which had after school clubs, so her children would not have to be alone at home whilst she and her husband were working. Prof X made it very clear that she does know some women who want to follow a career alongside having a family, but it is just unfeasible to do so due to the rising costs in childcare.
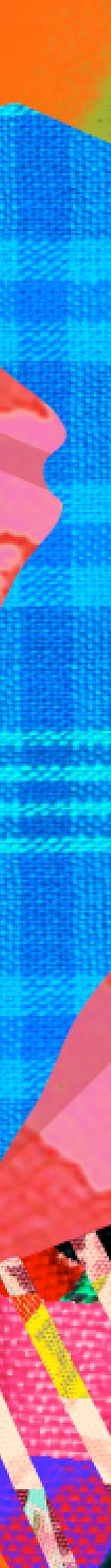
In the UK, the average cost of a place in a part time nursery for a child under two years old is £132 a week (Coleman et al. 2020). Furthermore, the same report evidenced only 56% of councils in England report having enough childcare for parents working full time (Coleman et al. 2020). From this, it is evidenced that the issue lies not only in the earnings of parents in a family, but also depends on the infrastructure of the city one is living in. At the end of the day, the main influences in what determines who can continue with their career is based on their income and their location of residence.

Furthermore, there is commonly a divide in how women feel they must balance their career and how much time they must invest in their family. As evidenced by Heiman and Okimoto (2007), women must work harder than men in the fields of STEM to achieve the same promotions or pay raises. Prof X felt this pressure as well, stating that she "had prioritised work over them" because she felt as if she did have to participate in every work opportunity or cover extra modules requested by her manager to advance in her career. Because of this, she admitted she had put the needs of her children to the side, and sometimes they had to "fend for themselves".

Ezzedeen (2009) acknowledges that there is a clash in the time when a woman must advance her career and her fertility, leading them to make a choice between the two. Moreover, women are more likely than men to amend their careers in response to parenting (Blair-Loy, 2001). Prof X on the other hand did not feel the need to make a stark choice between having a career and raising a child, and many scholars agree with this viewpoint. A study conducted by Ezzedeen and Ritchey (2009) investigates methods which women can undertake in order to find a good balance between the two, through the use of interviews. Many women agreed with the words of Prof X, with one saying, "I don't see why you have to give up anything to be all that you can be" and claiming you must be independent and a whole person away from your family. Many men already possess this way of thinking, and the reason why women do not can come down to the societal norms and standards that are placed on them from a young age (Low, et al. 2005). Prof X stated the importance of having a supportive partner from her own experience, and claimed she was lucky that hers was supportive of her ambitions and her career drive. Through the research of
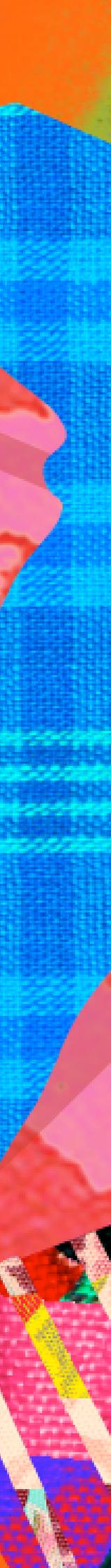
Ezzedeen and Ritchey (2009), women they had interviewed additionally said the same thing, in regard to possessing a good social support system.

Finally, when reflecting on the upbringing of her children, Prof X gave some advice, stating that "children grow up fast, and you have the rest of the time for a career. Take your time". She herself acknowledges this advice could be seen to be anti-feminist, but it is interesting to also compare this to her answer when she was asked if she would do anything differently in retrospect. In regard to managing her career and raising a family, she said she would not have chosen to have done anything differently. Perhaps the importance of each priority shifted for her when she focused on a different aspect, and she was attempting to state that she should not have prioritised advancing her career so much over the care of her children.

Whether or not a woman chooses to prioritise her career over her family comes down to the values in regard to the way the person in question is raised, but also quite importantly, and commonly forgotten, are the resources a person has in order to be able to manage both. As seen from the rising cost of childcare, it is close to impossible for one parent not to have to give up their career to be with their child if there are not enough financial resources to provide daycare for the child (Coleman et al., 2020). Because of this issue, women are generally the ones who are made to give up their careers to focus on their children as opposed to men due to societal standards (Coleman et al., 2020).

Work
Women must work significantly harder than men to pursue a career in the male-dominated STEM field (Hewlett et al., 2008). Women especially face gender-related difficulties mid-career, causing them to often leave the field of work. Difficulties faced are mainly said to be related to feelings of isolation, unsupportive work environments, extreme work schedules and unclear rules about advancement and success (Hewlett et al., 2008).

The main difficulty that Prof X faced also happened during the mid-career period of her life. Prof X mentioned that in her experience it took a lot longer than expected to be promoted. This especially compared to the rate of how quick and easy her white male counterparts were receiving
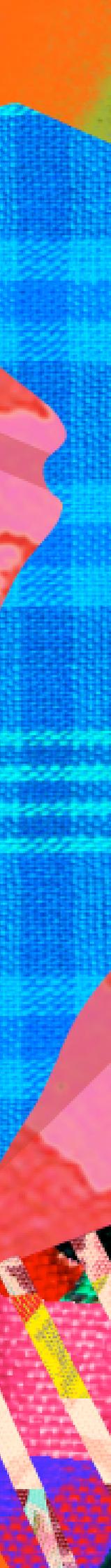
these promotions, while most of these colleagues had not done as much in the STEM field as she had. She describes the inequality in the promotions offered in throughout her career not as overt discrimination, but rather as implicit. Prof X states that she is unsure about whether this was due to her race, or gender, or both.

When asked how it made her feel to see people that had done less or as much as her getting promoted faster, Prof X described the experience as very frustrating and mentioned that it made her feel bitter. This in turn impacted her energy levels, considering the amount of time and effort invested into her work. She often prioritised her work over family commitments, but for some reason she was "just not getting there, not getting the promotions" (Prof X, 2021).

Several pieces of research convey, especially in the field of academia, that historically women are less likely than men to be promoted to high-rank positions (Cole, 1981), which still seems to be the case even forty years later (Ginther & Khan, 2021). When women do get promoted, it does not happen as quickly as the promotions awarded to men

(Wolfinger et al., 2008), echoing Prof X's experience. According to Wolfinger et al. (2008), this is frequently the case for PhD onward promotions, but under the PhD level there is little to no evidence for gender-based discrimination. A reason that people tend to mention for gender-inequality within academia and the work floor is the 'multiple role obligation' of women, combining marriage, parenthood, and work. But data does not seem to support this: women scientists who are married are significantly more prolific than those who are not and married women with one or two children are more scientifically productive than unmarried women and only slightly less productive than women with children (Ezzedeen et al., 2009). Although Prof X mentioned that it is not easy to combine both family life and work in the STEM field, she stated that she prioritised her work responsibility, therefore did not mention this as a feasible reason for the lack of promotions.

Another possible explanation that has been brought forward historically as for why women do not get promoted as quickly and often as men, is that many women are excluded from the activities that allow for full participation and growth (Cole, 1981). The findings
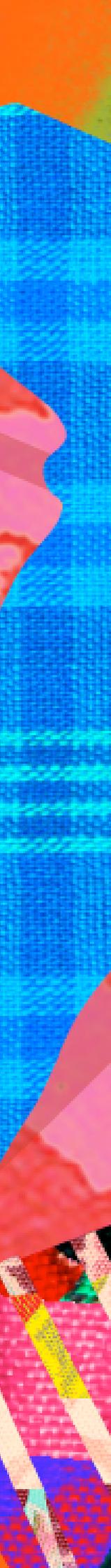
of Mengel (2015) have confirmed these findings to still be true. The findings show that these activities are said to mainly be the informal activities that contribute to social networking; therefore, women are less included in the community thus might not make the right connections to climb up the ladder. This reason was additionally one of the likely reasons Prof X raised as to why she was not receiving promotions, as she briefly discussed not being included in the 'after work culture'.

Nowadays, the ratio of women to men in academia and the STEM field is still low, but efforts are being made to increase the number of women. Prof X mentioned that in the last ten to fifteen years she gets called upon a lot to be part of boards, panels, and seminars to make sure that women get represented, and mentioned that sometimes panels and boards get boycotted nowadays if there are no women on them. She believes this to be effective, as "if you do not see women around in these positions, younger women might be discouraged to pursue their careers in the field". Prof X also mentions that she often feels insecure about these forms of positive discrimination, and wonders whether she gets asked

to participate because she ticks the required boxes, or because of her expertise and opinion.

Suggestions for Improvement
When posed the questions of what should be done to improve gender equality in the STEM field, Prof X had a clear answer: 'educating men …, men have to be educated that women are equal and men are not different and special' (Prof X, 2021). The roots of gender inequality lie in the roots of the patriarchal society we live in; Prof X explains that it already starts when we are kids because 'boys go out and play, so explore the environment, which girls do less so, which apparently affects them later' (Prof X, 2021). Because of phenomena like these, boys score better in certain aspects like spatial skills, but this can already be fixed through simple training (Hewlett et al., 2008). Therefore, Prof X believes that 'you shouldn't get girls to just play with dolls, everybody should play with everything, boys should play with dolls, for example' (Prof X, 2021).

These deep patriarchal structures within our society in which we see certain tasks as stereotypically male and other tasks as female is also what many feminists see as the main cause of gender inequality. Therefore, the interests
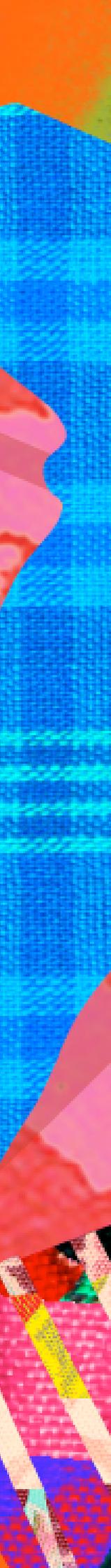
of most boys and girls are shaped by the environment around them. To tackle this, we should indeed 'educate men' but also make the fields of STEM more accessible to women by making small chances already at colleges and universities, such as changing admissions requirements and presenting a broader overview of the field (Hewlett et al., 2008).

Conclusion

As a professor and one of the top ranked women in robotics, Prof X has experienced the gender inequalities on the work floor and academia. Throughout her career, a personally identifiable difficulty was seeing how fast male colleagues were getting promotions, while not having done as much in terms of research and accomplishments compared to herself. However, there could be many explanations for this and gender inequality in the field in general, the main ones identified on the basis of Prof X's experience and feminist research are informal activities women are not included in, the expectation of having to combine both family life and work, and the patriarchal roots that still exist within today's society.

To improve gender-equality within the STEM fields and academia, forms of positive discrimination have been implemented recently and small changes in the work and study environment are proven to help, but according to Prof X, what we really need to make large steps in gender-equality improvement, is 'educating men … that women are equal [to men] and men are not different and special' (Prof X, 2021). Therefore, we should start from the bottom-up: tackling stereotypical gender roles and making small chances to improve gender equality.

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Social-spatial segregation in Bogotá: a self reinforcing and multicausal phenomenon

by Camilo Jáuregui

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MSc in Urban Management and Development | IHS

Introduction

One of the most pressing problems in Bogota is the social-spatial segregation. This phenomenon is deeply embedded in history since it has been structural in Bogota from colonial past. Important processes as industrialization, armed conflict and the urban-rural divide are

explanatory of the great social and economic inequality and thereby of this enduring problem. Part of its complexity resides in the fact that it brings consequences in different dimensions such as environmental, social or economic which are the three pillars of sustainability. In that sense, the social-spatial segregation in

Bogota has caused is observable through the lens of different indicators that can be spatialized in maps. The economic dimension seems to be the main driving cause explaining this segregation; however, the social dimension is not merely a consequence but also a cause in this complex phenomenon. Therefore, this report will focus on the economic dimension relating it with social aspects. In fact, there is a relation of mutual causation between the social and economic dimension causing a loop impossible to break as factors lead to consequences that become then factors in a reiterative cycle. That's part of the reason why it can be considered as one wicked problem (Head, 2008) that doesn't evolve in a linear way; there is an intertwining bringing a multi-causation dynamic in which the income, the commuting time, the stratum, the housing conditions, and others factors are both causes and consequences. In that regard, through different indicators this report will explore the multi-causation feature of the social-spatial segregation.

Sustainability Indicators:
In the 2030 UN Sustainable Development Agenda (Klopp and Petretta, 2007) the economic, environmental, and social

dimensions are three pillars reunited under the concept of sustainability. In the same vein, Urban Sustainability is defined by Elmqvist et al. (2019) as a rationality through which managing the resources a city depends on must "guarantee the wellbeing of current and future generations, ensuring distributional equity" (p.269).

In that sense, part of the economic and social sustainability in a city should be understood strictly related to the level of equity between different social segments as it is a measure of how well or bad distributed the well-being is. The quality of life as well as the financial resources or the economic opportunities are two important features that seem to be fundamental conditions for a city to be liveable with the less possible. In general terms, the social-spatial segregation as it exists in Bogota reunites some elements that are clear indicators of a limited social and economic sustainability. The chosen indicators are the following ones:

1) Social stratums: this indicator is itself spatial and was proposed by the national government to recognize in a simpler way the neighbourhoods with social and economics disadvantages in order

to manage tax collection and resources allocation with a sense of equity. This indicator is commonly used as a general information about the spatialization of the social classes according to the stratum of the neighbourhoods. In Colombia, it is one of the most used indicator in policy making processes as well as in socio-economic analysis.

2) Population per stratum: this indicator is relevant since it shows the amount of people in the different social stratums, thereby indicating the distribution of population in the different social classes.

3) Housing deficit: it refers to the amount of households in the city with disadvantages that can be both quantitative and qualitative. In that sense, overcrowded households in which the area is not sufficient for the number of people cohabitating will be counted in this map as well as the households presenting deficiencies in terms of materials or sanitation. In some way, this indicator shows one of the most visible negative effects of poverty.

4) Population per locality: it gives basic information of the population living in every locality. This is a previous basic information to

understand in a more complete way the impacts on population of some other indicators as average commuting time, employment informality or income distribution.

5) Informal employment: this indicates the proportion of people working in the informal sector considering the multiple obstacles to find a formal job. This indicator is relevant since it exposes one of the vulnerabilities poor people in Bogota have to face.

6) Multidimensional poverty: this indicator is fundamental to understand the multiple dimensions of poverty, overcoming the economic perspective to add five dimensions in total. This demonstrates how the negative impacts of being poor in the city encompass the housing, education, work and some other components

7) Average income per locality: this indicator is particularly relevant considering this one of the central variables that influences the economic options population has to run a life or a household. This is also important to show the economic asymmetries between the highest and lowest classes

8) Population density: refers to the number of people living in each locality. It enables to understand and dimension the number of people that are affected by social-spatial segregation.

9) Density of economic activity: this one refers to the number of enterprises in every locality. It makes possible to dimension how the economic sectors are spatially distributed in the city, allowing to understand that economic activities

as well as opportunities are asymmetrically distributed.

10) Average travel time by public transport: this indicator is considerably important since it allows to understand one of the most concrete effects of having a social segregation throughout the territory: the time invested in going from home to work and the other way around. This time is one of the most expensive fixed costs of being poor and living in the peripheries.

MAPS AND ANALYSIS

Map 1: Social Stratums

BOGOTÁ CITY MAP SHOWING SOCIAL STRATUMS AND AREAS WITH HOUSING DEFICIT

LEGEND

Zonal Planning Unite (UPZ)

Housing Deficit per UPZ

0,00 - 1151,00
1151,01 - 3119,00
3119,01 - 6628,00
6628,01 - 15136,00

Stratum per block
1
2
3
4
5
6

Student: 629819
CRS: MAGNA Bogota City
Datos Abiertos Bogotá - SDP, 2019
SISBEN Bogotá, 2014

Scale 1:189.557

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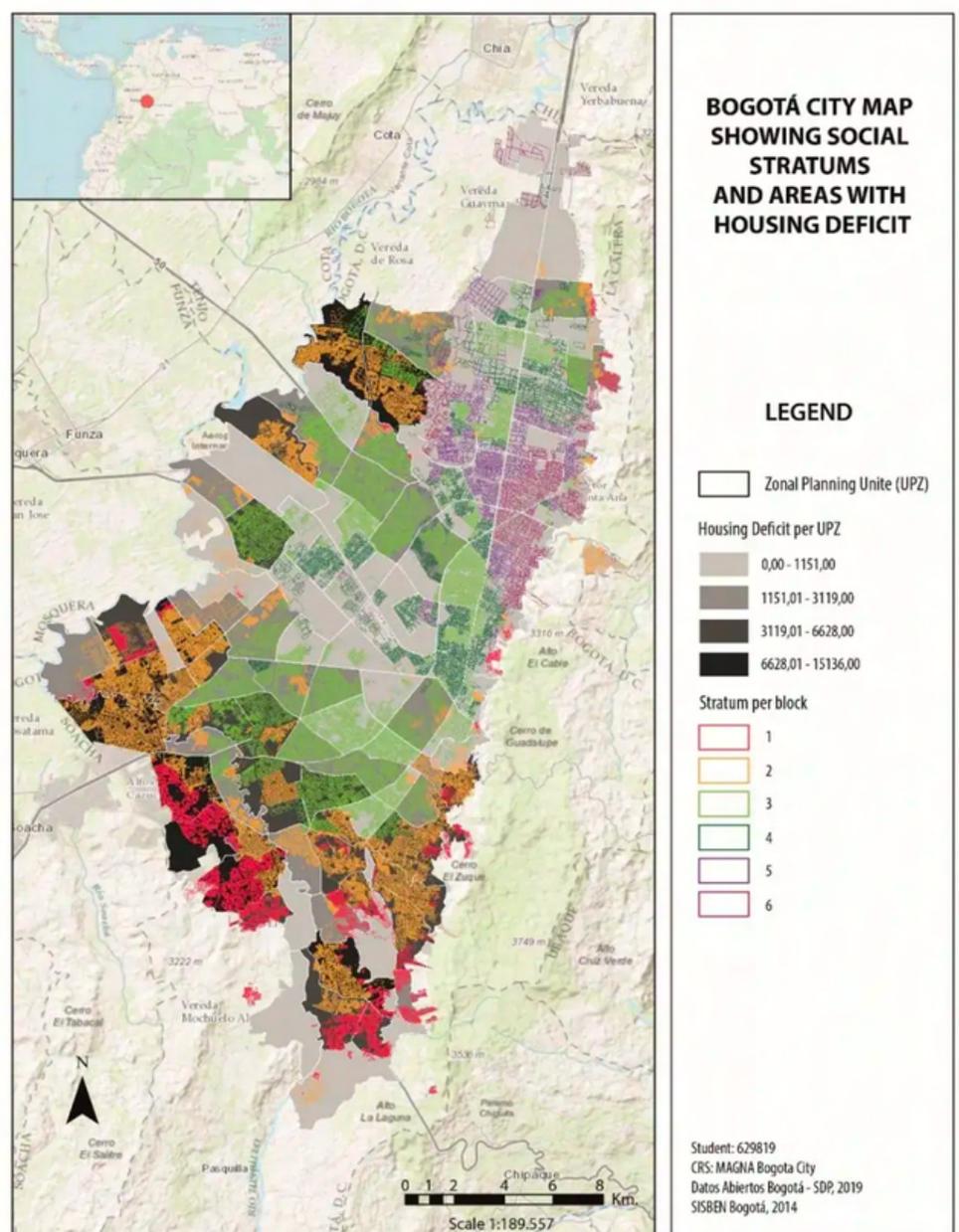
Stratum	Population	%
1	735.748	9,15
2	3.327.722.	41,37
3	2.857.861	35,52
4	757.923	9,42
5	240.570	2,99
6	124.889	1,55

The social stratums is a system created by Colombian government in order to leverage and allocate resources in a more fair way. Going from stratum 6 (highest class) to stratum 1 (lowest class), this instrument allowed to recognise what were the neighbourhoods with more unsatisfied needs in order to make the required improvements or investments. This also allowed to tax Bogotanos with different rates according to their social and economic status, creating a tax collection system in which the higher classes would cover important portions of the public services fees of the lower classes. Since this system identifies neighbourhoods according to their social, infrastructure and income conditions among other indicators,

a map of this indicator would offer the opportunity to observe spatially how the socio-economic conditions are in every neighbourhood and locality. However, the social stratums system has also brought a harmful externality for Bogotanos: segregation and discrimination.

It is easily observable that the southern part of the city concentrates the vast majority of the lowest classes, being stratum 2 in conditions of poverty and stratum 1 in conditions of extreme poverty. It is the same situation for the south-western part of the city in which the predominant social stratum is 2. Stratum 2 is also in some north-western peripheries. As it is observable in green, the majority of Bogota's surface

corresponds to social stratum 3. As figure 1 shows, this doesn't mean the stratum 3 is most populated; the most populated stratum is stratum 2. The stratum 3 areas are normally inhabited by middle-low classes whereas the stratum 4 areas are commonly inhabited by middle-high classes. The stratum 4 (dark green in the map) is mostly concentrated in the geographical centre of the city and also in some neighbourhoods located in the upper north surrounded by stratum 5 and 6 neighbourhoods which are closer to the historic centre and the Central Business District (CBD). It is then observable that the highest and the lowest classes are located in the extreme opposite parts of the city. This means that population from stratum 1 and population from stratum 6 have little or no contact in their daily lives. This is quite powerful in terms of discrimination, also because the fact of belonging to a stratum creates a stigma, being this one of the most harmful externalities of this social stratum system.

Map 2: Housing deficit compared to social stratums
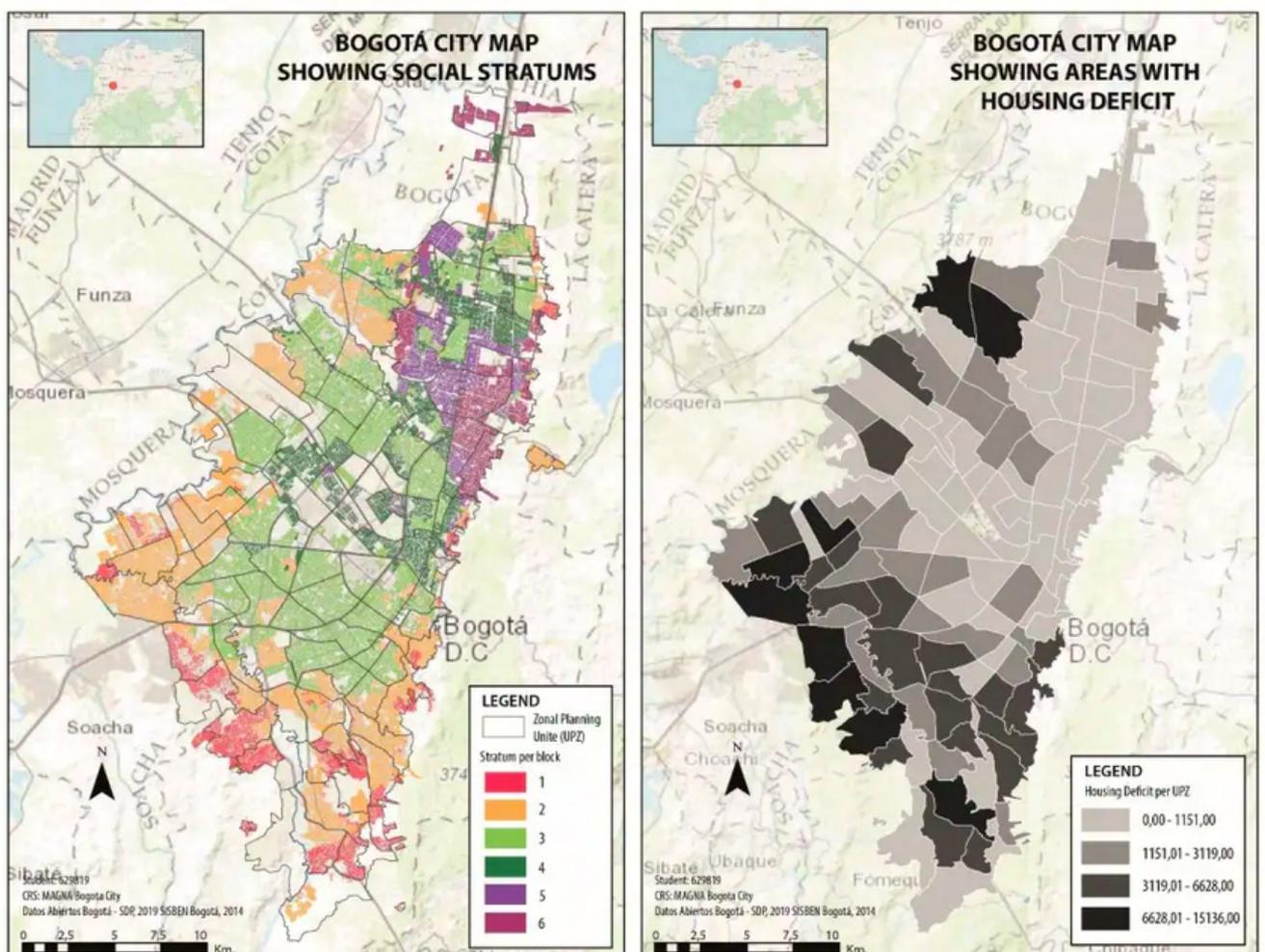
The map of housing conditions is here exposed in order to be comparable with the social stratums one. It is clearly observable how the extreme south and south-western part of the city concentrates the highest rates of housing deficit, which is to say the highest number of households with housing deficit are in stratum 1 and 2. In some north-western UPZ there is also a considerable concentration of housing deficit. By observing in a detailed way, the stratum 3 neighbourhoods located in the south have also this problem of housing deficit. This means that, despite of the stratum, Bogota is facing a situation in which people and neighbourhoods in low living conditions are located spatially concentrated in the south.

In the western part of the city, there are also some threatening conditions in terms of housing deficit. These neighbourhoods in the west with housing deficit correspond to stratum 3 areas which makes housing deficit be understood as a phenomenon that is not only harnessing the lowest social classes but also the middle class. This means that there is process of impoverishment that is affecting the middle not only in economic terms but also in living conditions. Just by focusing on the surface of the city in which housing deficit is a problem, it is possible to conclude that almost half the territory is under a housing deficit problem.

Map 3: Informal employment and multidimensional poverty

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BOGOTÁ CITY MAP SHOWING INFORMAL EMPLOYMENT AND MULTIDIMENSIONAL POVERTY

LEGEND

Zonal Planning Unite (UPZ)

Informal Employment
- 22,72 - 29,80
- 29,80 - 40,54
- 40,54 - 49,18
- 49,18 - 56,02

Multidimensional Poverty
- > 0,60
- 0,61 - 3,40
- 3,41 - 6,80
- 6,81 - 10,90

Student: 629819
CRS: MAGNA Bogota City
Datos Abiertos Bogotá, 2020
Encuesta Multipropósito, 2019

Scale 1:257.963
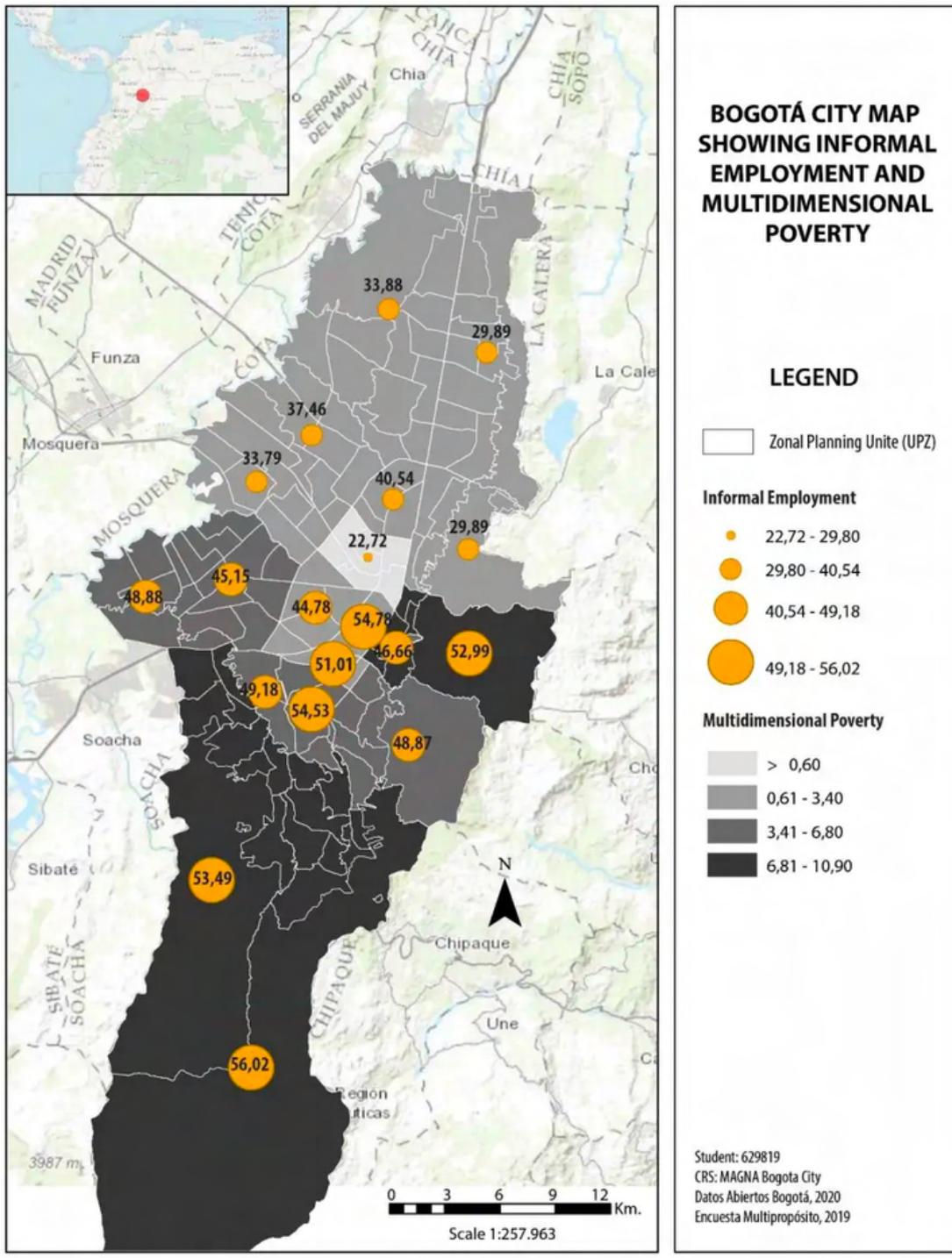
This map shows that employment informality (measured in %) is a condition that is common and relatively high all over Bogota. The locality with less informality has a rate of 22,72 % of job informality among the total jobs. The localities that are in the second and third concentrate around 30 % of employment informality. Thi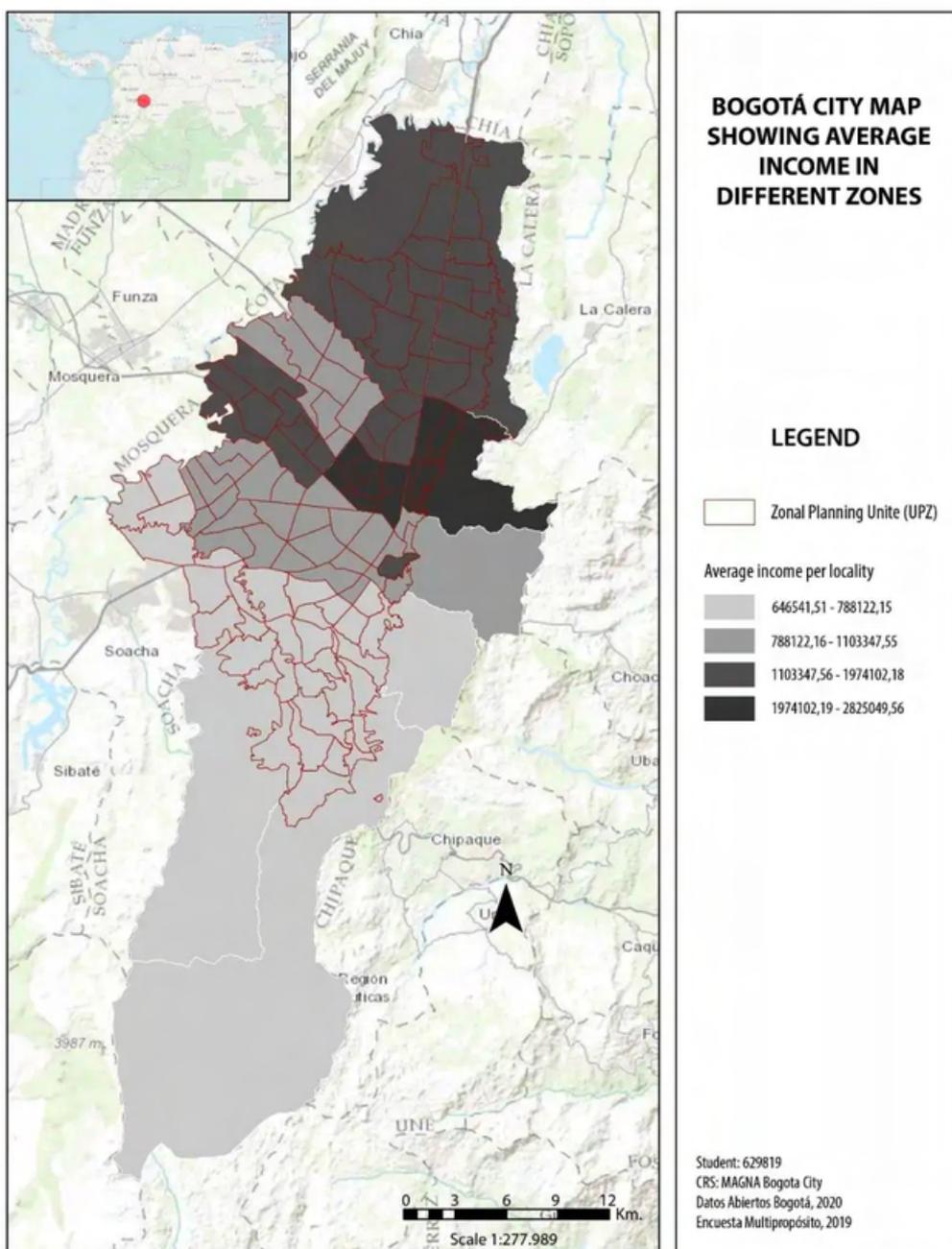s indicates that informality is a major problem that seems to be significant even in stratum 5 and 6 localities as indicated in Map 1. The southern part of the city have some worrying figures since job informality in some southern localities is higher than 50 %, meaning that in these areas people find numerous obstacles to have a formal work. This clearly threatens the well-being of millions

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of people that are not able to enter the formal economy with all its social benefits. As observable in the map, almost half of the city has a rate of job informality near the 50 % which is particularly worrying.

The informality is, in some sense, a response to the poverty (measured in %) that is commonly measured by the multi-dimensional poverty. This indicator reunites the following five dimensions: housing, public services, living conditions,

education and employment, and social welfare. Once again, the south of the city seems to be in the worst position as well as a locality in the east, which corresponds to the historical centre. The multi-dimensional poverty in the north is also observable but in a less significant way. There is only one locality in the geographical centre of the city that has a particularly low rate of multi-dimensional poverty.

Map 4: Average income per locality

BOGOTÁ CITY MAP SHOWING AVERAGE INCOME IN DIFFERENT ZONES

LEGEND

☐ Zonal Planning Unite (UPZ)

Average income per locality

646541,51 - 788122,15
788122,16 - 1103347,55
1103347,56 - 1974102,18
1974102,19 - 2825049,56

Student: 629819
CRS: MAGNA Bogota City
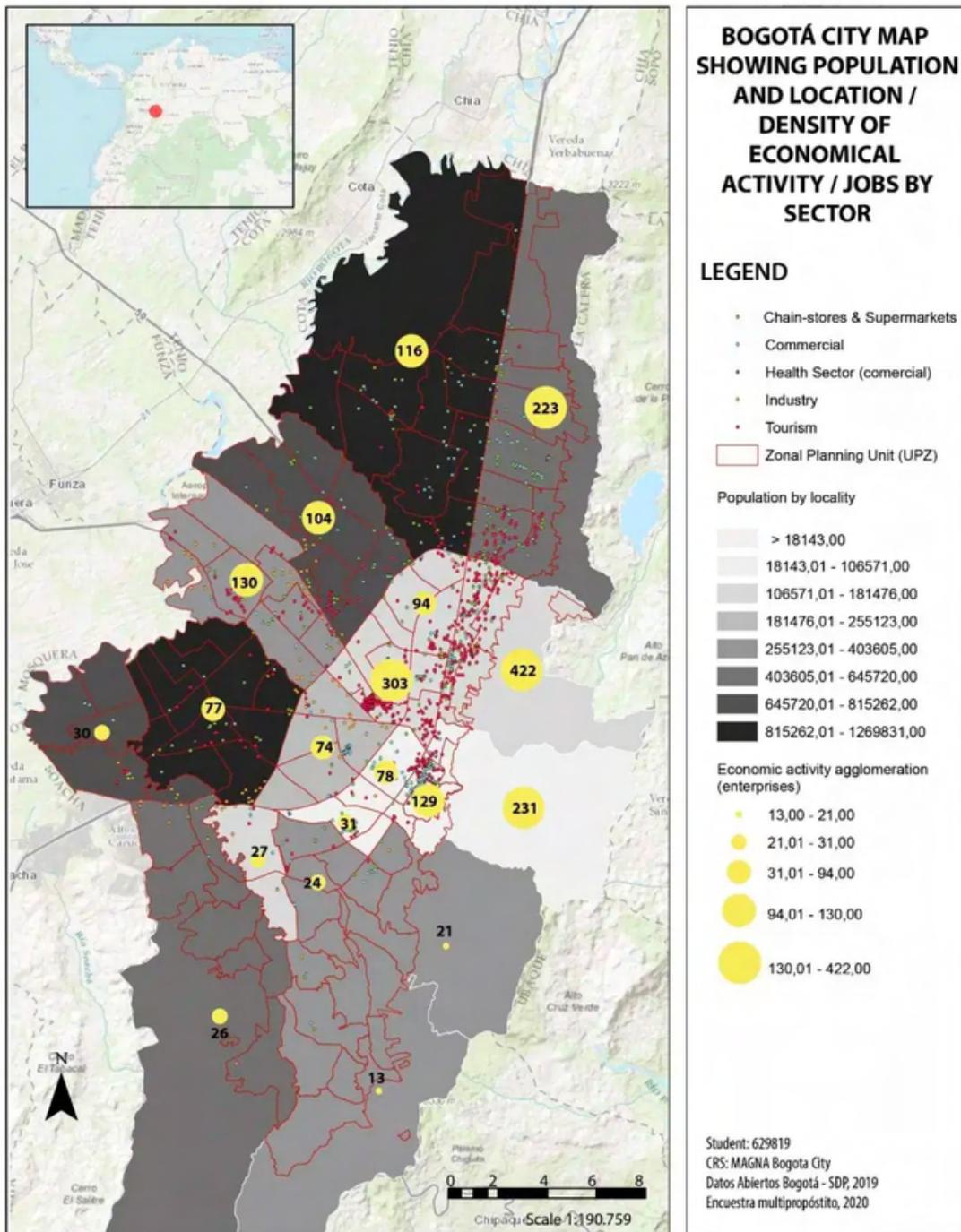Datos Abiertos Bogotá, 2020
Encuesta Multipropósito, 2019

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Based on this map, it is possible to state that one the biggest asymmetries between the north and the south corresponds to the average income (calculated in Colombian pesos). The northern part of the city concentrates the highest salaries which is, partially, proportional to the formality employment observable in Map 3 and the areas with the highest income (dark areas) are in the north-eastern part of the city. The extreme south inhabitants have the lowest incomes with an average of 150 USD to 185 USD per month. The areas in the north have an average income of 250 USD to 450 USD which is the double compared to the southern neighbourhoods. And population from the localities with the highest income receive in average three times of an average income in Bogota's south. The second lowest range of average income correspond mostly to stratum 3 which is located in the south as well as in a north-western locality. This distinction between the north and the south has been of the main causes of division and mutual discrimination, understood as divide between rich people and poor people reinforcing stigmas and contrasts. One of the most important aspects to take into account is that this indicator of income may not necessarily coincide with other important indicators like the housing deficit that observable in Map 2, in which it is possible to observe that stratum 1, 2 and 3 may share the same problems.

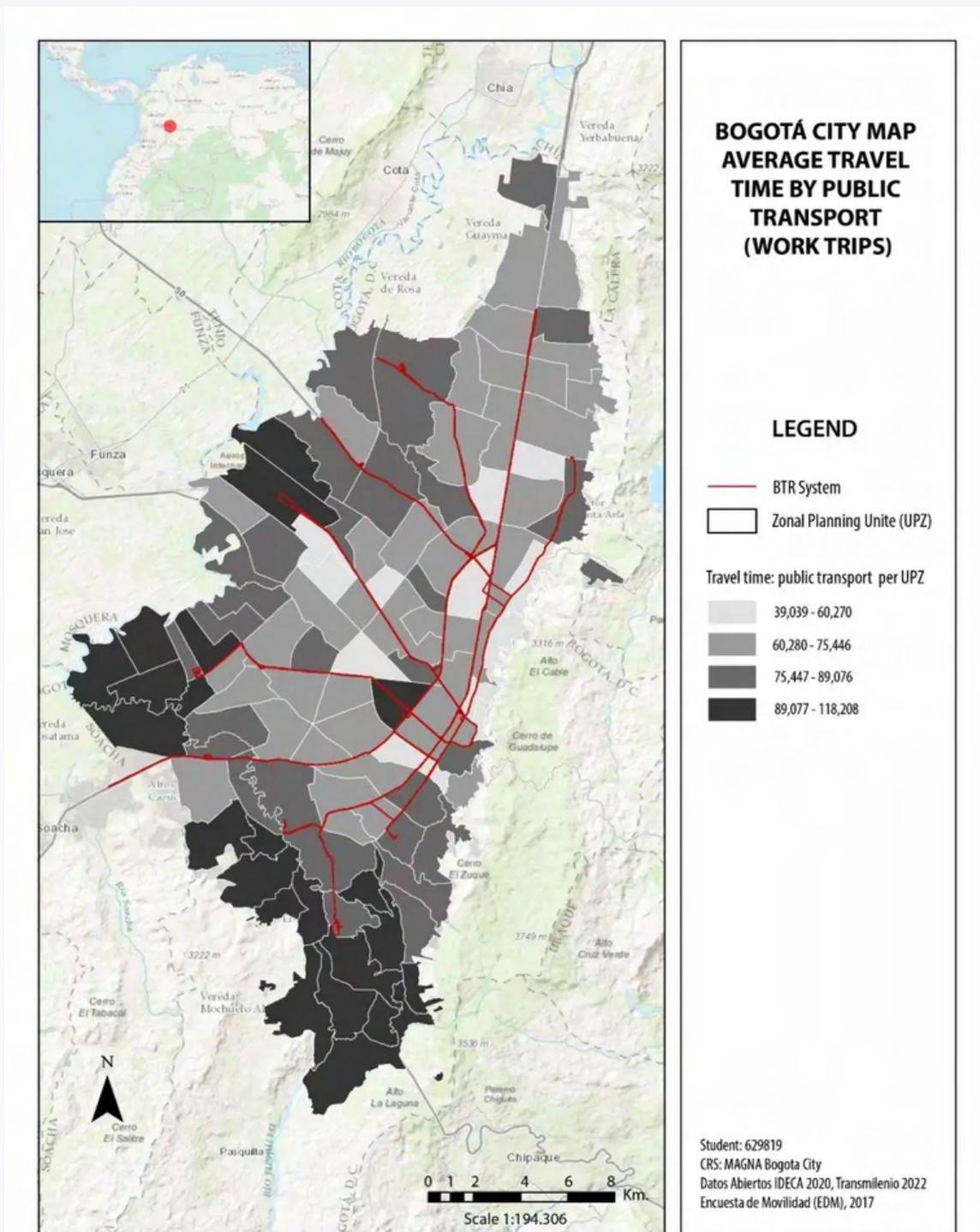**Map 5: Population, density of economical activity and jobs by sector** →

BOGOTÁ CITY MAP SHOWING POPULATION AND LOCATION / DENSITY OF ECONOMICAL ACTIVITY / JOBS BY SECTOR

LEGEND

- Chain-stores & Supermarkets
- Commercial
- Health Sector (comercial)
- Industry
- Tourism

▢ Zonal Planning Unit (UPZ)

Population by locality

	> 18143,00
	18143,01 - 106571,00
	106571,01 - 181476,00
	181476,01 - 255123,00
	255123,01 - 403605,00
	403605,01 - 645720,00
	645720,01 - 815262,00
	815262,01 - 1269831,00

Economic activity agglomeration (enterprises)

- 13,00 - 21,00
- 21,01 - 31,00
- 31,01 - 94,00
- 94,01 - 130,00
- 130,01 - 422,00

Student: 629819
CRS: MAGNA Bogota City
Datos Abiertos Bogotá - SDP, 2019
Encuestra multipropóstito, 2020

This map illustrates how the predominant economic sector are located in Bogota. In addition, this will also show how it is concentrated and how this corresponds or not to the way population is concentrated in the city. As it is observable, the eastern localities concentrate the largest amount of enterprises. In the three localities of the extreme east, we can count 876 enterprises which is almost the half of the total enterprises in Bogota.

This concentration in the eastern part for the city is almost the same for every economic sector which differs with the concentration of population. The most populated localities are the western ones with two major ones located in the north-west and south-west. Both of them count around one million inhabitants which corresponds to near one third of Bogota's total population.

The extreme concentration of economic activities in the east reduces the economic opportunities for populations living in the economic periphery. This is connected to what was illustrated in Map 3 since those are localities, in addition to the southern ones that had a high employment informality. The southern localities perform poorly regarding economic activity concentration. Just by taking the example of the extreme south localities, only 13 and 26 enterprises are located there. This is of course a clear disadvantage in terms of economic opportunities and is explanatory of many different low rated indicators. This will affect other urban dynamics as the transportation and the average time spent commuting, as will be shown in Map 5.

BOGOTÁ CITY MAP AVERAGE TRAVEL TIME BY PUBLIC TRANSPORT (WORK TRIPS)

LEGEND

— BTR System

☐ Zonal Planning Unite (UPZ)

Travel time: public transport per UPZ

39,039 - 60,270
60,280 - 75,446
75,447 - 89,076
89,077 - 118,208

Student: 629819
CRS: MAGNA Bogota City
Datos Abiertos IDECA 2020, Transmilenio 2022
Encuesta de Movilidad (EDM), 2017

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One of the most tangible negative effects of social-spatial segregation is the time people living in the peripheries or in the low-class neighbourhoods spend in their daily trips. In the localities represented with the darkest colour the average commute time surpasses 89 minutes per day. This is extremely high compared to the time spent by people living the eastern localities where the economic activities are mostly concentrated. In economic terms, this means that the fixed cost of living in a poor area are higher. In some cases, some people spend almost two hours per day commuting which significantly reduces leisure or family time and, thereby, life quality. Simply put, time for leisure, entertainment, family and personal matters seems to be a luxury that is also determined by the place people live in. As it is observable the BRT system is much more concentrated in the eastern part of the city which is also explanatory of the large differences in the average commuting time between the eastern and the western localities. Large surfaces of the western part of the city are not covered by the BRT system which is a tremendous disadvantage since this factor has to added to the long distances from the places people live in and the places people work in.

Conclusions

It is possible to talk about social-spatial segregation from different perspectives. It is definitely a phenomenon produced by inequity and disparities between social classes that seem to be totally unconnected. This is what happens between the south (also south-east) and the north (and north-east) of Bogota. In both places we find several dynamics that are completely different based on social or economic dimensions. This phenomenon that is commonly understood from an economic point of view brings along some other important obstacles that threaten significantly the Urban Sustainability.

Through this report, it was possible to observe how the well-being and the distributional equity which is a key sustainability component is endangered by this segregation. Disbalances, stresses, tensions and difficulties are just a part of its consequences. This brings real and concrete consequences in people's individual lives as well as in Bogotanean society. The social stratification is one clear demonstration of how fragmented Colombian society is and this fragmentation is spatialized finding concrete expressions of it in the discrimination and stigmas associated to social stratums. In

addition, belonging to a stratum limits or enables people to expect for some specific opportunities that would end up bringing access to different ranges of possibilities in terms of education, employment, leisure, cultural events and public spaces.

Some observable costs are caused by this spatialized segregation. For instance, the fact of being distant from the main economic activities is an important factor that is explanatory of one of the highest fixed costs of living in the periphery since the average commuting time can almost be two hours which is a clear disadvantage of the poor areas compared to the rich and central areas. Since this kind of trips is done by millions of people from their houses to their working places, usually located in the centre (East), the impact on the quality of air is tremendous considering public and private transports in Bogota are mainly fuel based.

Considering all this, social-spatial segregation affects severely the liveability of the city since it brings numerous consequences in environmental, social and economic terms taking into account that individual's lives are also affected in these same terms. In that sense, people's quality of

life is multi-dimensionally affected. As this phenomenon is closely related to poverty, some of the ideas proposed by Partha Dasgupta (2007) concerning the multiple causation of poverty are also explanatory of the social-spatial segregation. Social-spatial segregation conduces to positive feedbacks between different factors that reinforce the occurrence of this phenomenon just as it happens with a poverty trap.

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