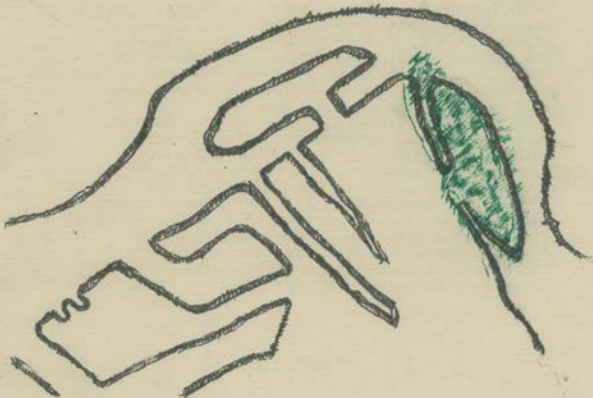


Feijenoord

'Fyen Noort' staat er geschreven op een kaart uit 1648.

Een buitendijks stukje grond dat diende als executie terrein: vanaf de overkant kon men de galgen zien staan. Later werd op het eiland een Pesthuis gebouwd dat echter nooit zodanig is gebruikt. Wel is het gebouw gebruikt als ziekenhuis en als weeshuis/spinnerij. Uiteindelijk werd het Pesthuis betrokken door een bedrijf dat de voorloper was van de vermaarde werf Wilton - Feijenoord. En dat was het begin van Feijenoord als een zeer bedrijvig stukje Rotterdam.



notes:

reinaart:

From October till December 2016 a group of young artists worked in the neighbourhood of Feijenoord, Rotterdam. Their main base was 'huis van de wijk', a neighbourhood platform. We were welcome to be there every Friday. The main reason for being there was, learning to develop an understanding of the city you live and work in. By limiting us to a little neighbourhood, it was easier to understand what this learning can bring us (as art students). Different subjects unfold themselves without the need of a specific program, without the need of a concept. Gentrification, amateurism, craftsmanship, corporate world, history, street culture self organisation, social housing, migration, friendship, ... all pop up as we are a group of people with various interests and focusses. In this publication we started from the interviews which Divyangi Shukla had with different people at the 'huis van de wijk'.

Divyangi

The artistic spirit of the project is about observing and celebrating different cultures as this is the essence of humanity. I started my research for the project keeping this spirit as my guiding principle. Also, studying the facial features of the people being interviewed, through portraits felt indispensable for documentation of their histories, their experiences and their feelings.

In the process, I realised that there was more than just observing. A 'prevalent psychology' of discrimination, exclusion and continuous categorization (which seems opposite to the 'syntheses' in my Indian philosophy) got revealed to me. And the entrenched terminology like gentrification, xenophobia, red lining, parson of colour, black, white etc. made my experience difficult as a foreigner which I somehow share with the people interviewed. An engagement such as this one teaches us that a culture should try to find a sense of contentment from a deeper, universal consciousness rather than from comparison or exclusion.



✦ By looking at a 'Rotterdammer' in this neighbourhood, we are looking at Dutch citizens. Divyangi made seven portraits of people connected to the 'huis van de wijk'. This collection of portraits shed light on understanding 'being Dutch'. Most of the interviewed people are born in the Netherlands and give us an insight that 'the Netherlands' is an intercontinental concept by default.

Mustafa ----- rotterdam

U

Mustafa -- from Moroccan descent

- There are different ethnicities in Morocco : Arabs, Berbers, French, Spanish, Mauritan, Senegalese, ...
- The first inhabitants of Morocco were Amazigh (berber), then came Jews and later Arabs.
- It has different religions : Muslims (Sunni Islam), Catholics, Jews,...

+

Mustafa has no specific info about differences in or different Islamic position in Morocco as he has been born here in Rotterdam.

+

Labour migration in the Netherlands started -- started after 1958 but increased drastically from 1962 onwards because of strong economical growth in West Europe and the demand of cheap low-skilled labour.



+ Feels at home in the Netherlands but wants to be buried in Morocco. (Grandma and Grandpa are buried there). He wants to be with them, he was their favorite grandson.

+ He doesn't like to read negative news. It's better to focus on positive news/things. You become negative in your mind; it's better to see the positive things.

+ For a youngster with a non-Dutch or non-European ethnic background it is annoying for the mind. You need to be strong to get over an identity-crisis when you feel more comfortable with the warmth of a Moroccan family lifestyle than the more individual oriented Dutch lifestyle.

His own children only talk Dutch. That is a new struggle. He would like to talk Berber with them but children need to do so much already, and being playful is also important. He doesn't want to force them to learn Arabic or Berber in the weekend, although he misses, them speaking his native language.

x
Movement/traffic is chaotic,
fluid and without real order

x
Culture is very warm/welcoming/
hospitable,
although that is changing

x
Women are confined to the household role,
men deal with tasks in the public sphere.
Roles are gender defined.

x
System based on compliance with traffic rules.

x
Structure of routine and importance of time;
appointment structure

x
Private life is not very approachable,
neighbours are more reserved

+
Madhevi cannot relate to the 'Surinam' identity.
She feels rather Indian.
Her thoughts are mostly in Hindi, ENGLISH and Dutch.
Her cultural taste is more related to Indian music and cinema. She speaks fluently Urdu and Hindi and of course Dutch, English, Surinamese (Sranan)

x Despite the fact that a lot of people have different origins, still there is a unity and understanding of togetherness (but not through national identity)

x Marriage between Africans and Indians is not accepted. There is a general inclination of African males towards females from Indian origin but ~~such~~ such ties seem unacceptable, ~~although~~ ---although this is slowly changing

x In Feijenoord, people are knitted within their own community, ethnicity

x The 'Huis van de Wijk' seems to have more intermingling between different ethnicities.

x It feels as if there is more cooperation among the people in Rotterdam as compared to Den Haag. (She grew up in Den Haag).
Less fun in Den Haag as a city.

Aisha ----: rotterdamert

0
From Pakistani (Hindustan before 1947.) descent

First inhabitants of the land where people from the Indus valley civilization (though this fact can be challenged).

The main population of the region are descendants of the Indo- Aryan people.

Main ethnic groups in Pakistan are Punjabis, Pashtuns, Sindhis, Seraikis, Muhajirs, Balochis, Hindkowans, Gujaratis,....

She feels one could be proud of their ethnicity yet be of a progressive mental set-up; not being occupied with only your own culture.
(considering her experiences : discrimination in public space is common).

+ It is hard to relate to the 'common' thinking pattern of Pakistani culture. She feels more related to the life in the Netherlands.



- x natural affinity with individualistic lifestyle
- x appreciates freedom of choice, and freedom of movement, choice of lifestyle.
- x gender diversity is a big thing. As a girl you are pretty much restricted, being active in public space.

- x A high level of interference in each others lives
- x A set of norms and notions about gender is conservative.

Hendrick----: rotterdamert

- 0 Cape Verde roots
After 1456, part of Cape Verde turned into a Portuguese plantation. Slaves from West- Africa were brought there to work.
They speak a Creole language, similar to Caribbean people, they are called Creole (from a mixed ancestry ; African- European mix)



Madhevi-----rottendammert

(ORANJEBOOMSTRAAT REPRESENTED; jeweeetoch)



0 From Surinamese descent

Suriname was discovered in 1499. Its inhabitants were Arawaks & Caribs. The Dutch abolished slavery in 1863; slaves were released in 1873. Slaves / workers were brought in from a.o. China, India, Java. In 1873, a ship 'Lala Rookh', with workers from east U.P. and Bihar (North Indian states) arrived in Suriname. Most workers were misled as they thought that they were to be taken to the land of Lord 'sri Ram'.

1975 Independence

Last chance for people living in Suriname to go to the Netherlands without visa and formal procedure; almost 50% of the Surinamese migrated between 1970 and 1980. (The Netherlands organised this possibility as they needed workforce as well. Although much more Surinamese came in than expected).

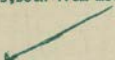
- + There is hardly any discussion on the topic 'slave ancestry of Suriname' in Dutch education. She experiences a deep concern towards this reality and translating identity in an understanding of being in the Netherlands. At school, they learnt nothing about it. They learnt a lot about Egyptian and Roman culture. 'And of course they needed to learn about the WWII and the fight for freedom!' although they also needed to know what happened during that time in the rest of the world yet they missed out on world history. For example- Indians and Moroccans were dragged into the war to fight together with the allies. There was and still is a limited and only European perspective on world history in education.

Ron ----- rotterdamert


0

From Surinamese descent.
Has been twice to Surinam.

He is a result of many different ethnic backgrounds, both from mother's and father's side.



American Indians
(native Americans),
Dutch, partly Jewish



African, Chinese,
Indonesian

When he talks about the Caribbean, he explains that slaves who became ill during transport from the South American coast to North American continent were dropped on the islands. That is how slaves ended upon these islands. This is also the reason there are people of mixed ethnicities and different colored skin tones.



+ Being 5-6 years old, while playing, kids in the neighbourhood who were native Dutch made nasty comments about his skin colour. He didn't know how to react and was searching for identification, looking for similar people--similar features /skin tone, a.o..

" You don't want to be different, you want to blend in. It's hard for children. As a grown up, it's ~~easy~~ it's easier.

After visiting Cape Verde for the first time, he understood that he was Dutch in his way. He became more self assertive regarding his identity.

" I didn't know my roots in Cape Verde. I realized I am Dutch."

He wasn't able to play football 'bare-foot' like other Cape Verdéan mates ;-)

I KNOW I AM DUTCH AND NOBODY SHOULD DECIDE FOR ME WHO I AM; NO ONE SHOULD DECIDE FOR ME WHERE MY HOME IS.

- x culture feels very warm
- community life
- better livelihood
- x fluid movement into each others' spaces

x clear line between public and private space. Life is

less designed or organised around meetings.

- x self-focused; seldom neighbours are unaware of each others' existence; little interaction.

x there is much more individual freedom, there is little interference; independent choices.

- x More interaction; more interference. Suggestions about expected behaviour connected also to be bringing good/bad name to the family.

x Gender roles are a bit more ~~cl~~ classical.

Rafael ----; rotterdamert

0

Ancestry from Dominican Republic, a former colony of Spain that lays in the Greater Antilles in the Caribbean region of South America. First Spanish settlement was there from early 16th century onwards. (Columbus discovered San Salvador/Bahamas, Hispaniola/ Dominican Republic and Cuba in the first travel, in search for India.)

- French rule (1795-1809), 1821- independence from Spain and unification with Haiti- after independence from Haiti they became colonised again by U.S. military control and there was conquest to be able to control the Panama canal route.

Because of European colonisation--- highly mixed ethnical constitution : Africans (of all nationalities?), Europeans, West- Asian (Lebanese and Syrian), from the Caribbean countries, Chinese, Japanese,...

What caused the crisis after the 60'ties ?
The Dominicans suffered a lot from the leadership of first Molina Trujillo and later Joaquin Balaguer, both backed up by the U.S. government.

The country witnesses widespread corruption.

+ Doesn't relate himself with a 'WINE?'
driven society. Doesn't relate himself
to talking about 'WINE!' as in my car,
my table, my this, my that.....

x When there is an unexpected visit (in the
Netherlands), people are not automatically
welcomed to eat along.

—van alqoc
ston



+ Kafaal says that people from the Antilles (Dominican Republic, Dutch Antilles) and other Spanish speaking communities can have more difficulties in integrating in the Dutch infrastructure as governmental communication is often translated in Turkish and Arabic but not in Spanish or other relevant language.

+ The affiliation to a particular national identity raises 'identity crisis' for people with different ethnicities. There is too much focus on 'Dutch identity' which is - as we see in this book - way broader than talked about or understood. The Dutch identity is a bit lost.

x Welcoming in their private space, not appointment based (relation), humane atmosphere, relaxation of the mind

x High importance is given to the guest, a celebrating culture.
Arranging good facilities to be hospitable,
Anticipating unexpected guests

x Self centric society.

x Society is too much constructed

x Interaction and communication is often based on appointments and/or agreements

x A general gloom and depression in the people, widespread melancholy (growing disbelief, materialistic mindset)

+ Some people move from Feijenoord to Noorderstrand when a higher education and income is acquired, they should stay and help building the community.

+ The migration in the 60s and 70s by the Turkish and the Moroccan people led to their ghettoisation because of the way they were housed. They were packed in houses and left to their own communities.

+ Some groups of people become stubborn regarding migration and its effects. They want to protect their own culture in a completely changed world and time period. They become resistant and don't accept newer and other mind-sets because they think that getting influenced by other cultures might be bad for their own culture. What they don't realise is that being influenced or being affected always happens, it is a given.

x
There is an instinctive connectiveness within people of same ethnicity and other common identities (-----; sameness and homosociability).

x
People are more concerned about growth of the economy and are business oriented (read individualistic).

x
(poor) People worry about jobs and food and show apathy towards cleanliness.

Farley-----: rotterdam

0 From Curacao (he came to the Netherlands age of 6).
Original inhabitants of Curacao were 'Arawak' (and
later 'Galibi or Caribs).

Portugese sailors in the 16th century named it
'the island of healing' (curazon is Portugese
for 'heart'. Spanish traders took the name as
did the Dutch later.

+ The experiences of discrimination based on
descendance and colour of skin reflects in his
experiences.

+ Feels restricted in living in his own way
of doing things.

for example:

People can complain about the length of
a plant growing in someone elses
garden. The governement rules intervene
way too much within the private sphere.
(micromanagement)



- + You are not really accepted in the Netherlands (because of skin colour) nor in Curacao (because of how you speak the language). You unwillingly hover a little between two realities.
- + He feels that the enrichment given to the Dutch culture has never been regarded nor has been looked upon not nor rightfully rewarded.

x Consumption is only possible through payment and buying goods from the store

x Conscious- unconscious racism

x Not been given the same rights.

For example- when trying to buy a garage to open a workshop, he was denied the possibility

x It is harder to start a big company as a person who is considered as immigrant.

x Consumption is possible in many natural ways (maybe because there is a lot of natural food at hand).

x Mixed culture, mutual respect and affection towards all communities.

x Position of people is based on capabilities and on education not on race.

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