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### Mothering the post-industrial city: Family and gender in urban re-generation

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## Notes

### Mottos

1. Rotterdam Cusk, 2006: 170.
2. Thea Beckman, 1990: 211. This translates as: Nowhere in the world did people work so hard, were such risks taken, did people dare to be so practical and profit minded and develop such great plans.

### Introduction

1. Rotterdam Municipality Promotional Film (2011).
2. Rotterdam here refers to the Rotterdam administration. However, this goal of departure from the industrial past is shared by other actors, like for instance Rotterdam businesses, united in the Economic Development Board Rotterdam, EBDR, 2008.
3. Retrieved from the journalist blog Vers Beton: <http://versbeton.nl/2011/09/rotterdam-wast-stralend-wit/>, Accessed 9 January 2013.
4. This is my English translation of the term “stedenbouw” as used in Dutch.
5. In Dutch, these policies are typically called “oudercursussen” “opvoedingscursussen” “ouder begeleiding” en “ondersteuning”. The most suitable translation into English is therefore “parenting guidance” as it can serve as a collective noun and unites the different Dutch terms.
6. *Achterstandsgroepen*. This is a term used in policy, for instance in one of my cases: Bureau Frontlijn, I have given a more elaborate description of this case and this term in chapters 3 and 4
7. This was in response to the report by Team Deetman and Mans (2011) in the television interview program Buitenhof, VPRO/NTR, October 30<sup>th</sup> 2011.
8. I owe the term genderfication to Rogier van Reekum’s suggestion, personal communication.
9. When I use the term transactions, I do not take this to mean an economic transaction, as in the everyday use the term.
10. For this exploration of the concept “transactions”, I primarily use the article of Mustapha Emirbayer (1997). His treatment of the concept is based on the work of Abbott (1995) and the concept “transaction” in the meaning as it is used here originates with Dewey and Bentley (1949).
11. I use the term “working class” throughout this thesis. In the Netherlands, it is customary to use the term “lower class” (*lagere klasse*) or, alternatively, the term “lower-educated” (*lager opgeleiden*) as proxy for class. The term “working class” is sometimes translated as *arbeidersklasse*, but this not frequently used in Dutch. I, however, prefer the term “working class” because in international scholarly debates, this is most common and it is a fitting term in the context of a city that used be called the “work city”.
12. Van der Zwaard said this in her response to Willem Schinkel’s *Rotterdam lecture* in Het Steiger, Rotterdam, May 23<sup>rd</sup> 2013.
13. I write, too, of Rotterdam as idea, representation or myth in primarily chapters 1 and 2.
14. The most important policy texts on which my analysis is based are: Rotterdam Municipality 2008a, 2008b, 2008c, 2010a, 2010b, 2010c. Rotterdam Municipality 2006 and 2007 were issued or presented earlier, but still in use in the years in which I did my research.
15. This is also the title of my article with Willem Schinkel: Schinkel & Van den Berg, 2011.

### Chapter 1

1. This chapter is based on and contains revised extracts from the following articles:
  - “Paternalizing mothers. Feminist repertoires in contemporary Dutch civilizing offensives”. I wrote this with Jan Willem Duyvendak and it has appeared in *Critical Social Policy*, 32(4), 554 – 574 (Van den Berg & Duyvendak, 2012).
  - “Femininity as a City Marketing Strategy: Gender Bending Rotterdam”. This has appeared in *Urban Studies*, 49(1), 153-168 (Van den Berg, 2012).
2. The presentation of these characteristics as innately feminine was one of the main targets of second wave feminism. See besides Rich the works of Badinter (1980), Friedan (1974) and for critical perspectives on these feminisms, for example hooks, [1984] 2000.
3. The following paragraph and chapter 2 show the results of a content analysis of strategic research materials. I analysed materials used for city marketing purposes, I made a content analysis of strategically chosen policy documents, and I also analysed supplementary material like texts about Rotterdam and Rotterdam policy in newspapers and other public sources. This includes texts in books to promote Rotterdam, texts of the Rotterdam marketing bureau and popular sayings, songs and poems that I analyse here for their important role in the construction of the Rotterdam mythology. That means that I do not analyse the way in habitants of Rotterdam, its policy-makers or others think or talk of Rotterdam. I chose the sayings, quotes and song for the analysis of the Rotterdam mythology and repertoire of exceptionality because they reoccur often in different sources on Rotterdam and can therefore be seen as signs of parts of the mythology. This selection is based on a broad collection of material on the city and an analysis of the frequency with which the signs reoccurs. The quotes from the promotional books are chosen because the specific goal of these books is Rotterdam myth-making and presenting an attractive Rotterdam to an international audience. Because of this goal and anticipated audience, these books are exceptionally well-suited material for the analysis I aim for.
4. Information retrieved from Rotterdam Municipality website: [http://www.rotterdam.nl/aantal\\_rotterdamers\\_in\\_2012\\_nauwelijks\\_toe\\_of\\_afgenomen](http://www.rotterdam.nl/aantal_rotterdamers_in_2012_nauwelijks_toe_of_afgenomen), Accessed January 9<sup>th</sup> 2013. And retrieved from [www.stadsregio.nl](http://www.stadsregio.nl), accessed January 9<sup>th</sup> 2013.
5. Translation MvD. All translations from Dutch to English in this thesis are my own, unless otherwise specified.
6. This was in response to the report by Team Deetman and Mans (2011) in the television interview program Buitenhof, VPRO/NTR, October 30<sup>th</sup> 2011.
7. De Berini’s (1992-1994). *Groeten uit Rotterdam*/Greetings from Rotterdam. A song by the local Group De Berini’s.
8. Poster Nijverheidstentoonstelling. Retrieved from [www.hetgeheugenvannederland.nl](http://www.hetgeheugenvannederland.nl), Accessed June 12<sup>th</sup> 2013.
9. Rotterdam here refers to the Rotterdam administration and related services such as Rotterdam marketing. However, this sense of emergency and goal of departure from the industrial past is shared by for instance Rotterdam businesses, united in the Economic Development Board Rotterdam, EBDR, 2008.

## Chapter 2

1. This chapter is based on and contains revised extracts from the following articles:
  - "Femininity as a City Marketing Strategy: Gender Bending Rotterdam". This has appeared in *Urban Studies*, 49(1), 153-168 (Van den Berg, 2012).
  - "City children and gendered neighbourhoods: the new generation as urban regeneration strategy." This has appeared in: *International Journal of Urban and Regional Research*, 37(2), 523-536 (Van den Berg, 2013).
  - "City of exception: the Dutch revanchist city and the urban homo sacer." I wrote this with Willem Schinkel and it has appeared in *Antipode*, 43(5), 1911-1938. (Schinkel & Van den Berg, 2011).
2. Please see endnote 3, chapter 1 for an elaboration on the choice for these materials.
3. Photo of promotional activity La City '08. Retrieved from [www.lacity2008.nl](http://www.lacity2008.nl), Accessed July 10<sup>th</sup> 2010.
4. La City Campaign text: "*The City as Woman*". Retrieved [www.rotterdam.info](http://www.rotterdam.info), Accessed July 10<sup>th</sup> 2008.
5. La City flyer, June 2008.
6. La City logo. Retrieved from [www.lacity2008.nl](http://www.lacity2008.nl), Accessed July 10<sup>th</sup> 2008.
7. For instance in the measurement of the "Social Index": Rotterdam Municipality 2008c.
8. The "social minimum" is a national policy measure to ensure all citizens a basic income level, which is annually adjusted. Basic income support (*Bijstand, Wet werk en bijstand: WWB*) is based on this calculation.
9. The definition of "the family" is broad in the policies. The Dutch national government uses a similar broad definition, thus including gay couples with children, or single parents.
10. Zadie Smith, 2012: 99.
11. The RMO in the appropriately called report *Tussen flaneren en schofferen*, in English: "Between flâneur and rude".
12. The following paragraph is based on and contains extracts the article
13. Document Rotterdam Municipality "Strevelsweg-methodiek", registration number 3.003, retrieved from [www.rotterdam.nl](http://www.rotterdam.nl), Accessed September 5<sup>th</sup> 2007.
14. See [www.strevelsweg.nl](http://www.strevelsweg.nl) for the website on which the street is now promoted as "cleaned up" with the slogan: "Strong together, ever better" (*Samen sterk, steeds beter*). Accessed September 5<sup>th</sup>, 2007.
15. Document Rotterdam Municipality "Inzet interventieteam" Registration number 1.015, retrieved from [www.Rotterdam.nl](http://www.Rotterdam.nl), Accessed August 30<sup>th</sup>, 2008.

## Chapter 3

1. This chapter contains some revised extracts from the article "Paternalizing mothers. Feminist repertoires in contemporary Dutch civilizing offensives" that I wrote with Jan Willem Duyvendak and that has appeared in *Critical Social Policy*, 32(4): 554 – 574. (Van den Berg & Duyvendak, 2012).
2. Picture retrieved from <http://www.vitaalpendrecht.nl>, Accessed June 22<sup>nd</sup> 2013.
3. This is a behavioral rule that I encountered on a street sign in the West of Rotterdam. This sign was part of the "Mensen maken de stad" programme, see for research on this programme: Uitermark & Duyvendak, 2006.
4. Photo of a street sign in Rotterdam with 4 "agreements" for communal behaviour, part of the "Mensen maken de stad" program, see for further elaboration: Uitermark & Duyvendak, 2006. This photo was retrieved from <http://fluitstraat weblog.nl/> Accessed September 17<sup>th</sup>, 2012.
5. Respectively: Rotterdam Municipality, 2010c; Rotterdam Municipality, 2006; Rotterdam Municipality, 2007.
6. This poster was produced by the Rotterdam Municipality for *Opvoeden doen we samen*. Retrieved from [http://www.vitaalpendrecht.nl/nmagenda/publish/news\\_133.html](http://www.vitaalpendrecht.nl/nmagenda/publish/news_133.html), Accessed February 9<sup>th</sup> 2012.
7. The term "allochthonous" is used in Dutch statistics to refer to people that migrated to the Netherlands themselves or people of whom one or both parents migrated to the Netherlands. See Schinkel 2007 for a critical evaluation of this term.
8. *Mission Statement Bureau Frontlijn 2012*, Retrieved from [www.rotterdam.nl/bureau\\_frontlijn](http://www.rotterdam.nl/bureau_frontlijn), Accessed August 23<sup>rd</sup> 2012.
9. Ibidem.
10. Ibidem.
11. *Information Bureau Frontlijn 2012*, Retrieved from <http://www.rotterdam.nl/frontlijn>, Accessed 27<sup>th</sup> August 2012
12. The school and people in this picture are not in my research. I have not made pictures of the people I encountered in my ethnographic research, because of privacy issues. What can be seen in this picture is however very similar of what I encountered in my research in parent rooms and is downloaded from <http://oud.bs-willibrord.nl/ouderkamer.htm>, Accessed 3 September 2012
13. Jaarverslag Twinkeltje 2010.
14. Nieuwsbrief nummer 4. Stichting Welzijn Feyenoord.
15. Photo retrieved from [www.kei-centrum.nl](http://www.kei-centrum.nl), Accessed October 12<sup>th</sup> 2011.
16. This was the name of a nationally subsidised expert centre for sex education. It is now (2013) called Rutgers WPF [www.rutgerswfp.nl](http://www.rutgerswfp.nl)

## Chapter 4

1. Image retrieved from [www.bibliotheek.rotterdam.nl](http://www.bibliotheek.rotterdam.nl), Accessed October 12<sup>th</sup> 2011.
2. I translate the Dutch word "vrijen" with making out and making love, because it has a broader meaning in Dutch than having sexual intercourse, though it is also used for this narrow meaning.
3. The participants in the courses were not the first or the only ones to experience this tension. In the twentieth century more generally, children's innocence on the one hand and their sexuality on the other hand have been the object of many contentious debates. Romantic, 19<sup>th</sup> century notions of children's innocence, purity and sexlessness were criticised and deemed false in new Freudian theories (Sauerteig & Davidson, 2009), while at the same time continued to be center-stage in stories of subconscious sexualities (children are sexual, but not in a conscious way) (Kincaid, 1998). As a result, children's sexuality was included into "the normal" – though under the radar – in the twentieth century, only to be combated by 1980s and 1990s re-introductions of the innocent child now in the context of concern over child abuse (Sauerteig & Davidson, 2009).

4. This drawing is from the educational folder of the Rutgers Nisso Stichting 2010: *De seksuele ontwikkeling van kinderen (0 tot 18 jaar) en wat ouders kunnen doen*. Utrecht: Rutgers Nisso Stichting. The folder accompanied teaching materials in the practices.

#### Chapter 5

1. This public service is called *schuldhulpverlening*.

#### Chapter 6

1. Plath, S. ([1963] 2009: 116.
2. Goffman uses the term "ritual" to point to the way in which the self becomes sacral in everyday symbolic encounters (for instance in 1967). My use of the term ritual differs from Goffman's approach in precisely this aspect. Instead of looking for the symbolic or sacral, I am interested in the repetitive form of ritual-like transactions.
3. Rich's account is distinctly American, but influential in the international debate. For the Netherlands, feminists like Joke Smit (1967) made a similar argument.

#### Conclusion

1. De Jong (2012) said this in a speech on the occasion of the departure of the national newspaper NRC Handelsblad from Rotterdam. The NRC offices moved to Amsterdam in 2012.
2. In chapter 1, defined a civilising offensive as a more or less planned effort to teach certain kinds of civility to a group of subjects that are deemed to be in lack of that civility. Civilising offensives can be state efforts, but are often also private undertakings to "uplift" and "normalise" certain target groups.