

HOMELESS CITY
DAKLOZE STAD
MIASTO BEZDOMNE
БЕЗДОМЕН ГРАД
无家可归的城市
CIUDAD SIN HOGAR
VILLE SANS ABRI
نطو الب ةني دم
CIDADE SEM CASA
ORAȘ FĂRĂ ACĂȘTINȚĂ

APPENDICES

CONTENTS:

Appendix A: The Babylonian Tower of Modernity	4
Appendix B: Homeless Map of Rotterdam	
B.01 Overview	6
B.02 Homeless Services Network	8
B.03 Hostile vs Homeless	10
B.04 Rough Sleepers	12
Appendix C: Case Study Analysis	
C.01 Rain City Benches	14
C.02 Sleeping Pods, Reed Watts	15
C.03 The Pauluskerk	16
C.04 Housing First	17
C.05 Pension Almonde	18
Appendix D: Homeless Flows	
D.01 Master Flow	20
D.02 Undocumented Persons Flow	21
D.03 Working Migrants Flow	22
D.04 Economic Homeless Flow	23
D.05 Long Term Homeless Flow	24
Appendix E: Intervention Scenario	
E.01 Re-function Hostile Architecture	25
E.02 Skip Infills	26
E.03 Social Infrastructure Layering	27
E.04 Redesign The Pauluskerk	28
E.05 Finalised Intervention Approach	29
Appendix F: Pauluskerk Diaries	30
Appendix G: Interviews & Conversations	
G.01 Patrick Roegiers	36
G.02 Sigwela Augustin	38
G.03 Frank Dries	40
G.04 Natascha Frensch	42
G.05 Huub de Weerd	43
G.06 Belinda Beikes	45
G.07 Peter Zuidam	46
G.08 Erik Jutten	48
G.09 Jantine Prins	50
G.10 Bernd & Jeanie	51
G.11 Harm Haverman	52
G.12 Lia van Doorn	54
G.13 Jan Verhoeven	56
G.14 Ineke Bergsma	57
G.15 Frans Bosman & Wim van den Engel	59
G.16 Davnon Fikki	62

APPENDIX A

THE BABYLON TOWER OF MODERNITY (2017) - CARLIJN KINGMA

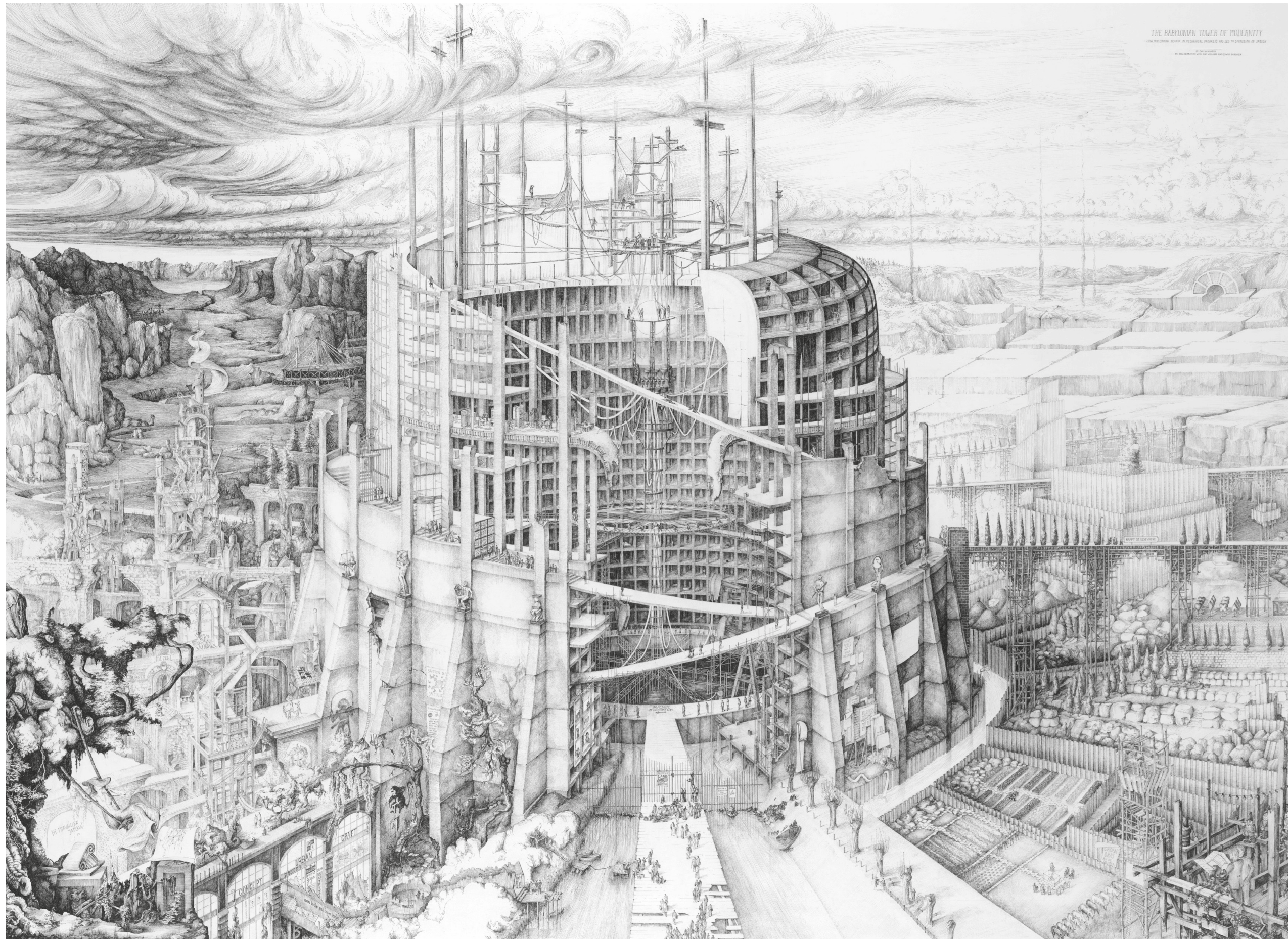
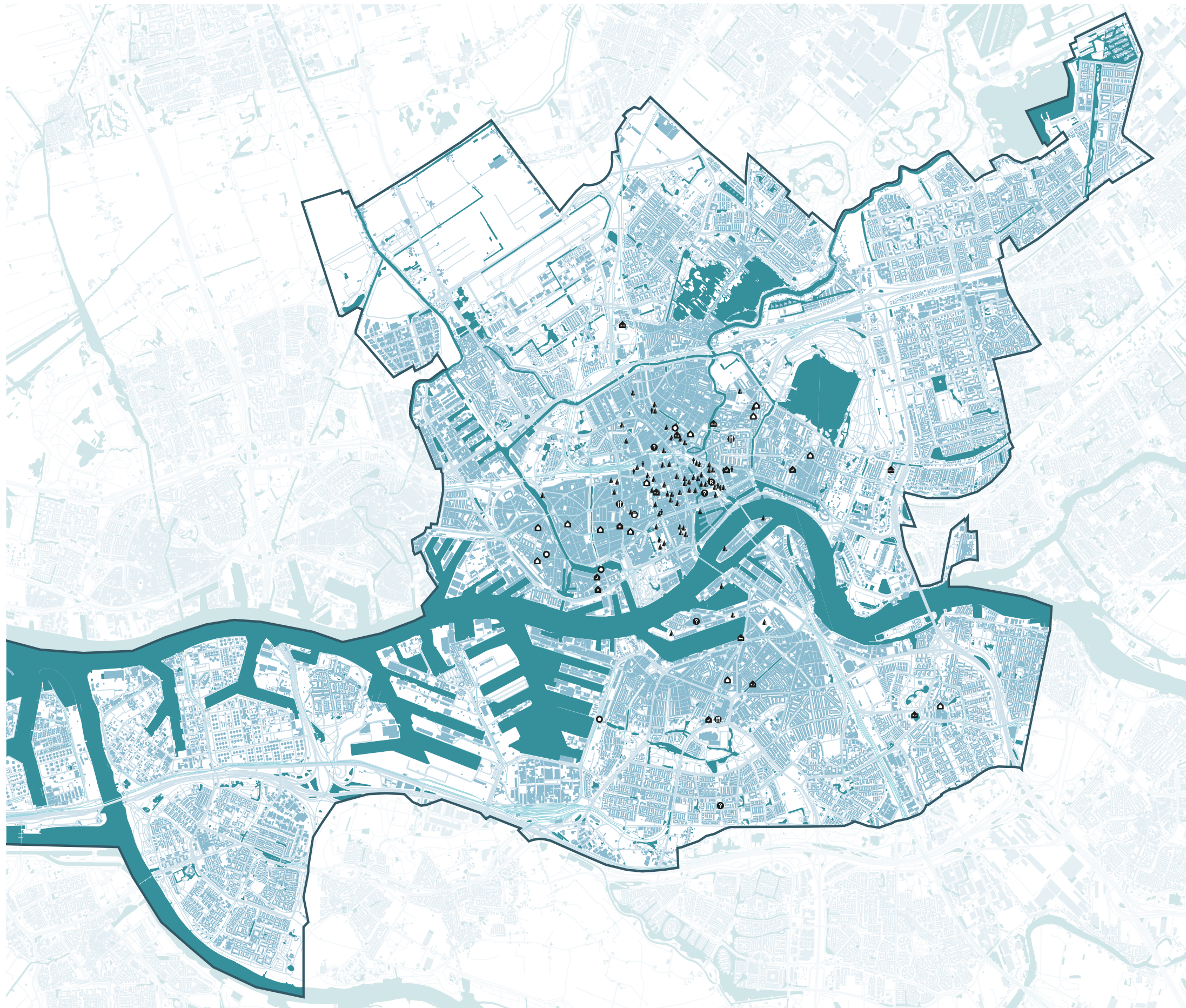


Image retrieved
from: [http://www.
carlijnkingma.com/
The-Babylonian-
Tower-of-
Modernity](http://www.carlijnkingma.com/The-Babylonian-Tower-of-Modernity)

APPENDIX B.01 HOMELESS MAP OF ROTTERDAM: OVERVIEW



Once I had decided on Rotterdam as the context for this project I thought the best place to start would be to imagine that I was homeless in the city. Where would I go, what would I do and how would I survive? My first instinct was to google those questions. To my surprise I received very few helpful results. The majority were news articles about homeless people. I tried again, this time searching in Dutch, and discovered the Centraal Onthaal (CO) run by Gemeente Rotterdam. However their website doesn't offer any advice or list places where one could eat or sleep, it simply says to telephone and make an appointment. As a non-Dutch citizen I have no claim to make an appointment and so on day 1 of my hypothetical homelessness I was completely stuck.

This is the case for most homeless people in Rotterdam. There is no collective point of information, no how-to guide or cheat sheet. So, inspired by Patrick Roegiers (Appendix G.01) I decided to create one. I began mapping homeless institutions in Rotterdam, keeping track of the services offered, which locations were in communication with one-another, and which ones existed in isolation.

In this first map we see Rotterdam City in it's entirety. Although the icons are too small to identify at this scale, we can see how central almost all the nodes on the map are. This tells us that the outer neighbourhoods feature a disproportionately low number of services for the homeless and provides evidence that this network is incomplete. Gemeente Rotterdam is one of 43 central municipalities that manage their district's homeless services. If this division of control was further de-centralised then we might see a better representation of homeless services in suburban and rural areas too.

APPENDIX B.02 HOMELESS MAP OF ROTTERDAM: HOMELESS SERVICES NETWORK



The scale of this second map enables us to see the network of homeless institutions and services across Rotterdam. All key services such as shelters or advice centres have a direct connection to the CO either because the municipality provides funding and decides who gets shelter, or because any changes regarding a person's rights must eventually go through government. Then there are a series of secondary organisations and buildings such as shelter homes (where homeless families can be temporarily housed) and training centres, such as NAS' catering facility situated in Oud-Charlois and providing meals for the Pauluskerk.

Despite Rotterdam Zuid being almost as large as the North, there are much fewer nodes on the map in this area. This appears counter intuitive to me, as I have been told that the South is much poorer (Appendix G.07; Appendix G.13) and therefore would expect that social services would be made more available there. From the connection lines indicating relationships between services, we can observe that with the exception of the Maassilo night shelter, all of the nodes are extensions of services in the North. Seemingly, very few of the institutions in the South have any relationship with one another, and therefore any opportunities for sharing resources are missed. The existence of this map would help organisations recognise that potential. In conclusion, this map is the beginnings of what could be a valuable resource for Rotterdam's homeless people and institutions.

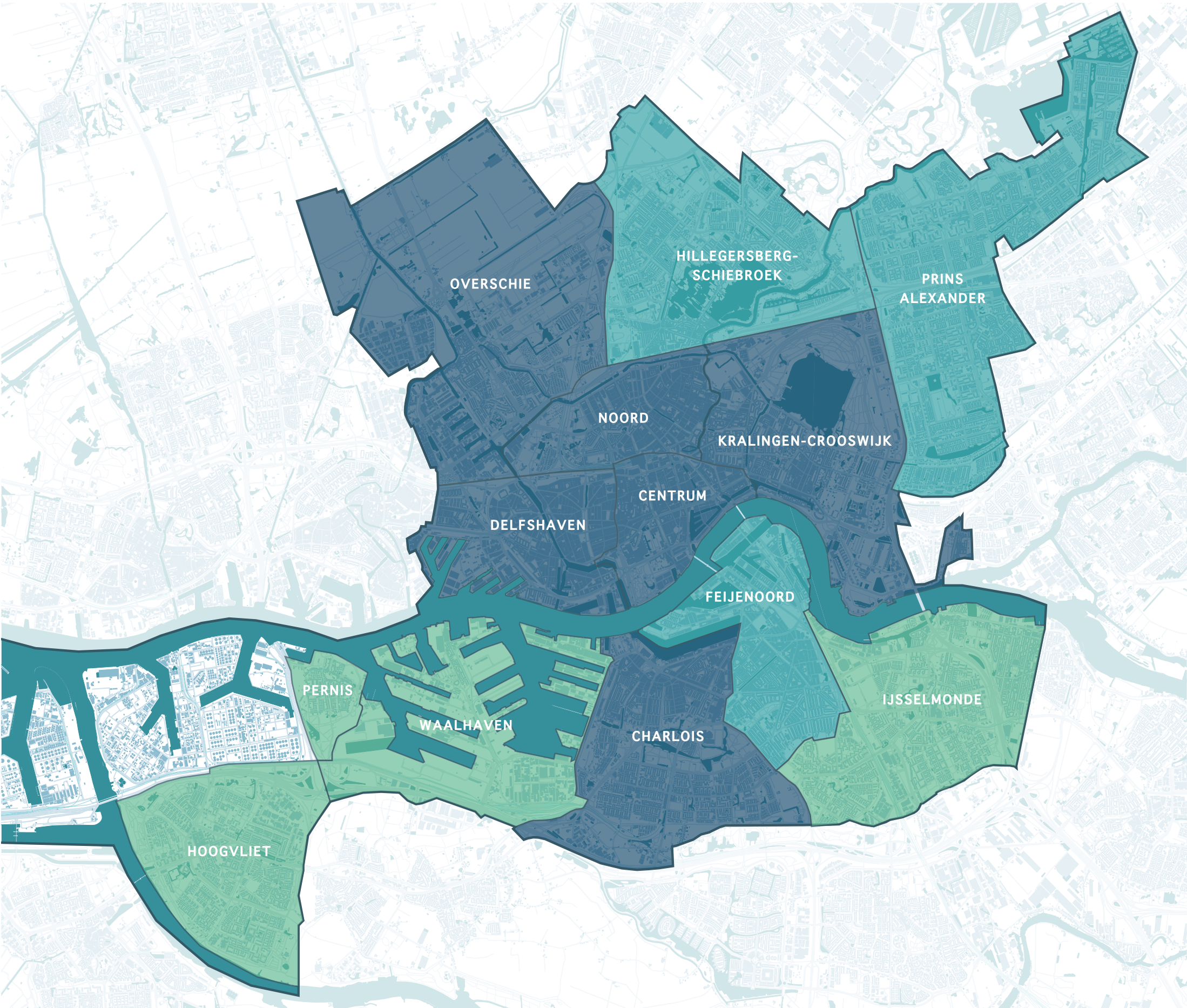
- MAP KEY:**
- MAASSILO EMERGENCY SHELTER
 - NIGHT SHELTER & FACILITIES
 - DAY/NIGHT SHELTER & FACILITIES
 - DAY SHELTER & FACILITIES
 - YOUTH INSTITUTION
 - HOME PORTS/SHELTER HOMES
 - SHELTER BREAK-OUT ACTIVITY
 - CENTRAAL ONTHAAL
 - ADVICE / SUPPORT
 - HOT FOOD
 - COFFEE / WARM DRINKS



From September to December 2020 I have been walking and cycling through different neighbourhoods, observing the shifts in typologies, programs and people from one area to the next. Extending my approach of ‘what would I do if I were homeless’, I tried to conduct these excursions through the mindset of being homeless; taking note of areas in the city that were unfriendly whilst looking out for other homeless groups to gain tips on how to survive. I was previously unfamiliar with the city which was to my advantage as I had very few preconceptions to alter my conclusions. Spotting homeless people transpired to be immediately problematic. The pandemic means that fewer of them are on the street, and as I have expressed throughout this project, physical appearance is seldom a reliable judge of a person’s homeless status. I was however fascinated to discover how many examples of hostile design exist in the city. Numerous armrests on benches or single chairs instead were among the most common I spotted. As standard, busstop and tramstop benches are designed to keep the homeless away from them, so I decided not to document these as they would skew my results. As expected, hostile designs appears in much denser patterns in the city centre, where there are the most public spaces. However, this overlaps with the density of the homeless amenities, making them islands of refuge surrounded by hostility. Another example is apartment buildings, common in the South of the city, that feature publicly accessible stairwells where rough sleepers are commonly found (Appendix G.14). This draws light to another more hidden form of hostile design, evident in the absence of this style of building in the North of the city.

MAP KEY:
▲ HOSTILE DESIGN (South Rotterdam TBC)
👤 SUSPECTED HOMELESS PERSON

APPENDIX B.04 HOMELESS MAP OF ROTTERDAM: ROUGH SLEEPERS



This last map was made in collaboration with field workers from Ontmoeting Stichting. The colour scale represents the likelihood of field workers finding rough sleepers in that area. The information supplied by Ontmoeting was based on over ten years experience of finding roofless individuals in Rotterdam in order to bring them food, hot drinks and spare clothes. To protect what limited privacy the rough sleepers have left, the field workers would not share specific locations with me. However, Ineke was kind enough to share a collection of photographs showcasing the types of places they tend to find rough sleepers (Appendix G.14).

Very little pattern can be observed from this map, proving that no parts of the city have been established for the roofless individuals, nor is there any area that is particularly favoured by them. It also shows that rough sleepers are found in the furthest corners of the city, meaning a long walk to access other services, including the Maassilo winter shelter.

MAP KEY:

- NEVER/VERY RARELY ANY ROUGH SLEEPERS PRESENT IN THIS AREA
- OCCASIONALLY ROUGH SLEEPERS PRESENT IN THIS AREA
- ROUGH SLEEPERS ALWAYS PRESENT IN THIS AREA

APPENDIX C.01 CASE STUDY ANALYSIS: RAIN CITY BENCHES



Rain City Bench #1 features ultraviolet and glow-in-the-dark ink advertising different functions for day and night. Images retrieved from: <https://popupcity.net/observations/transformable-street-furniture-for-the-homeless/>

In 2013 RainCity collaborated with Spring Advertising in Vancouver to create two bench designs (Brownstone, 2014). This guerrilla style advertising campaign has a two-pronged approach: both raising awareness for the critical issue of rough sleepers and their lack of place in our cities (via Bench #1) and providing an informal shelter for the bench-dwellers (in Bench #2). This gives an identity to the park of wanting to protect the rough sleepers, in turn providing security and a sense of belonging to anyone that chooses to sleep in the park. This gives spatial agency to the homeless, allowing them the opportunity to occupy a public space with a sense of security and even belonging. Furthermore, by functioning as both sitting spaces and sleeping places, they have proven that it is possible to satisfy the needs of the homeless and the needs of the urban landscape (Rennels & Purnell, 2017). As an advert the slogans are clever, because they do not draw on the vulnerability of the homeless individual but highlight the living situation that forces people to sleep on benches. By extension, the slogan does not reduce the homeless to a single identity but instead refers to the phenomenon of homelessness and its intrinsic connection to shelter. By identifying homelessness as a housing issue it creates opportunity for anyone to sympathise, as the want to stay dry whilst sleeping is surely universal and relatable. As a form of anti-anti homeless design, Bench #2 provides a layer of comfort over an existing piece of public furniture. If the bench had spikes or inconvenient armrests, this layering could provide greater transformative qualities, turning anti-homeless design into pro-homeless design.



A layer to protect from hostile design.

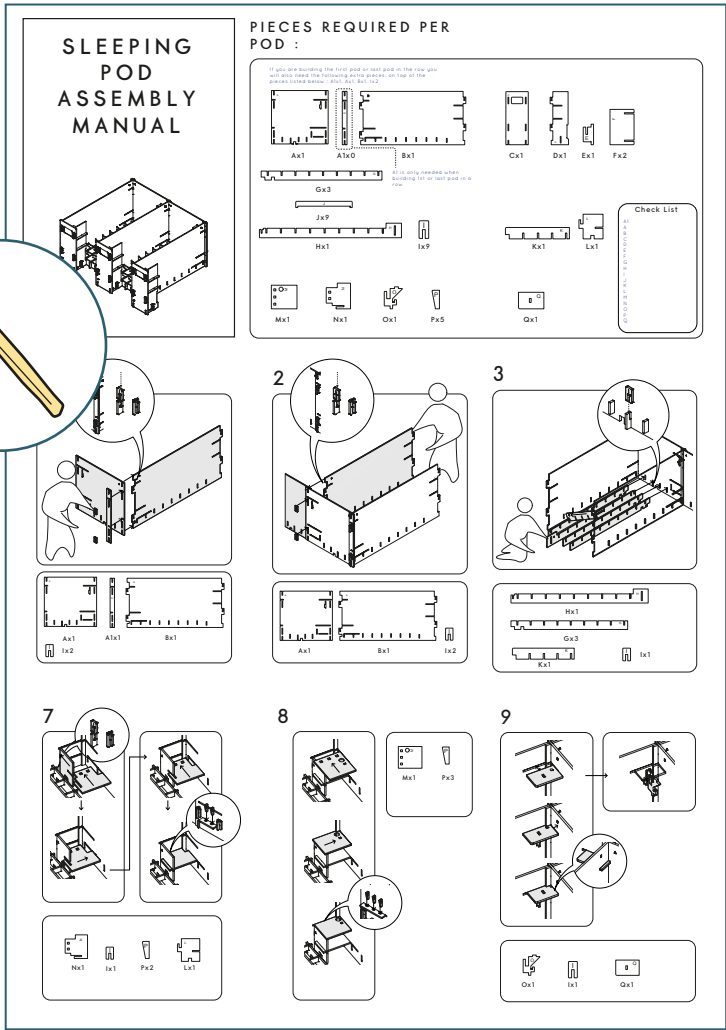
Rain City Bench #2 features an openable rain cover for a dry nights sleep. Images retrieved from: <https://popupcity.net/observations/transformable-street-furniture-for-the-homeless/>



APPENDIX C.02 CASE STUDY ANALYSIS: SLEEPING PODS, GEORGE FISHER

George Fisher (2019) designed and built 18 sleeping pods for the Salvation Army night shelter in Ilford, East London in 2019. The pods are designed to be constructed from CNC-milled 18mm plywood sheets, in their industry standard dimensions of 2440 x 1220 to minimise waste. The pods are easily assembled using only a rubber mallet. Therefore, George was able to invite some of the homeless guests of the shelter and the shelter staff to build the pods with him, which they achieved in just four hours (Fisher, 2019). This has the advantage of encouraging the homeless guests to invest themselves into their own sleeping space, enduing a sense of responsibility and ownership.

Inspired by a similar project by Reed Watts Architects, George was able to access existing pod designs and make alterations to suit the Ilford shelter (Fisher, 2019). The nature of CNC-milling using industry standard materials and basic tools enables these pods to be built anywhere in the world. If the drawing file was made open-source then other shelters could adapt the specifications to suit their available space. An instruction booklet provides step-by-step construction steps, making erection feasible for the layman.



Part of the step-by-step instruction manual for sleeping pod construction. Images supplied by George.



George Fisher pictured with the installed pods and his team of homeless volunteers and shelter staff that helped install the new pods at the homeless shelter in East London. Image supplied by George.

The pods provide additional privacy for the shelter guests, and encourage a sense of ownership in connection to the sleeping space. George added shelves, storage space and a name card slot to the original Reed Watts design (Fisher, 2019) to boost opportunity for individual expression, which in turn will lead to a greater sense of identity and belonging. The response to the pods was overwhelming, with shelter staff and guests alike thrilled at the new installations. Since finishing the project, other shelters have shown interest in having their own pods installed.

APPENDIX C.03

CASE STUDY ANALYSIS: THE PAULUSKERK



The Pauluskerk viewed from Mauritsweg.
Image retrieved from: <https://www.ad.nl/rotterdam/pauluskerk-vraagt-geld-voor-uitstapje-daklozen~afcedec7/>



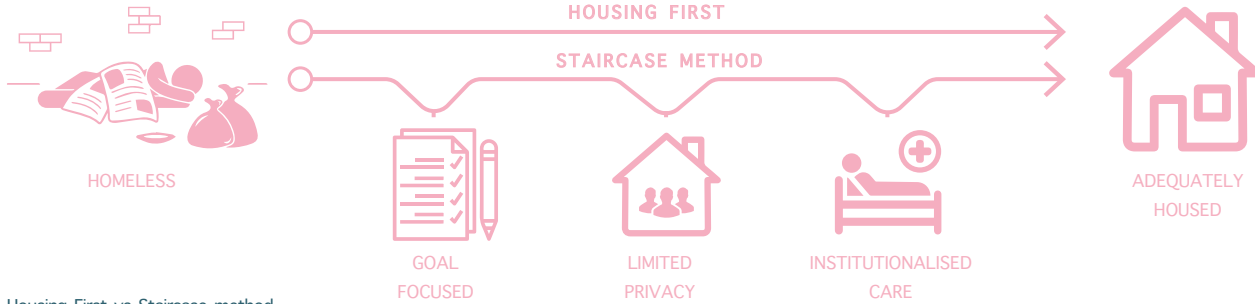
Configuration of main spaces.
Image retrieved from: <https://www.rotterdamarchitectuurprijs.nl/pauluskerk.html>

The current Pauluskerk was designed and built to replace the original Pauluskerk in order to update it's program towards specifically caring for the people who fall through the gaps in Dutch society (Appendix G.05). Unemployed labour migrants, refugees and homeless people are among their main clientele. The Pauluskerk sold a portion of their existing land to the developers of the adjacent Calypso building (Rotterdam Architectuurprijs, n.d.), which in turn funded the new Pauluskerk, designed by Will Alsop. In my opinion the building is a resounding failure. The complex geometric facade gives the shelter a striking appearance, drawing attention and therefore stigma to itself and it's inhabitants. The central location of the building already makes it something of a city icon, which homeless institutions should generally avoid (Appendix G.02). The triangular windows in the front facade result in minimal natural lighting and no opportunities for additional air circulation. The floor plan is made up of asymmetrical rooms, making it hard to furnish efficiently and avoid dead spaces. Furthermore, the structure is made visible throughout the building in the form of columns and steel trusses, which only further clutters the awkward shaped rooms. Also, this presents little opportunity for altering room layouts or, by extension, room functions. For example, the open house, one of the most frequently inhabited spaces, is divided by a diagonal steel that now has foam taped to it to prevent guests from banging their heads, and the silence centre is a triangular shaped space; intrinsically wasteful for group functions. In addition, there is very little overlap between the spaces for passive observation meaning that the rooms can't all be used at the same time. This impacts the building capacity significantly. Due to the pandemic, this five storey building can only currently accommodate 30 guests for open house services (Appendix F).

Despite being a homeless institution, in the centre of the building is a double height Church Hall, equipped with an organ and a cross. The Pauluskerk describes itself as "an open (religious) community" (Pauluskerk Rotterdam, n.d.) and actively strives to be as welcoming as possible (Appendix G.05). However, the Christian identity does put some groups off, if not from participating then certainly from donating their time or money (Appendix G.13). Through its goal to make all feel welcome, the Pauluskerk does not actively monitor it's guests unless they are engaging in more formal services on offer such as appointments at the internal doctors clinics (Appendix G.05). Therefore, it is not known exactly who or how many or in what way they help, making it tricky to appraise their own services. However, with all that aside the Pauluskerk is an outstanding institution. They provide for those with nothing else, and keep themselves independent from the municipality to maintain autonomy over the people they help. Besides the open house they have accommodation space, offices for refugees, dentists, doctors, a bicycle repair shop, a secondhand clothing shop, hot meals every evening, and run numerous activities to keep guests entertained and empowered. Throughout Rotterdam's history, the Pauluskerk has been at the forefront of the fight against homelessness, and I have no doubt that this will continue.

APPENDIX C.04

CASE STUDY ANALYSIS: HOUSING FIRST



Housing First vs Staircase method.
Created by Edmund Thomas Green.

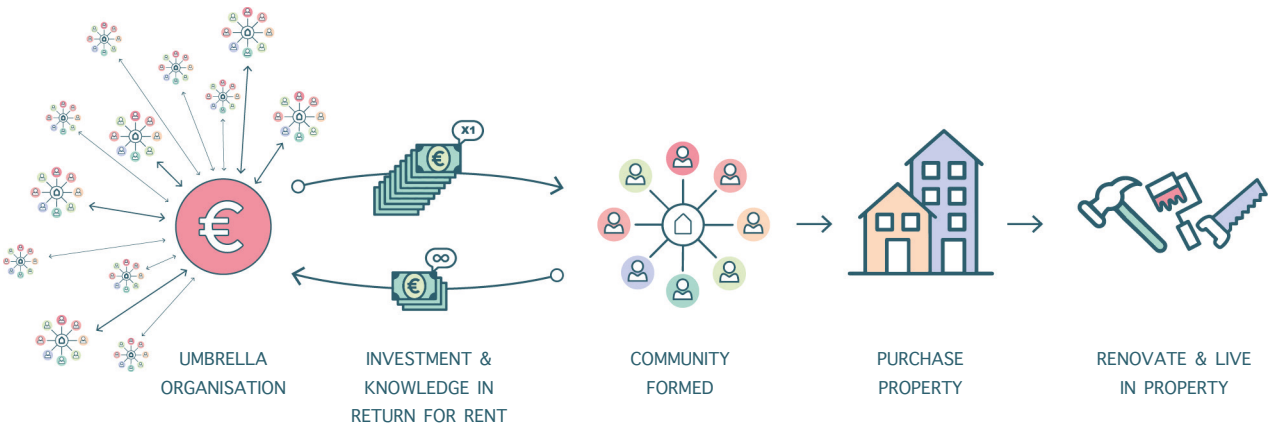
Housing First uses housing as a starting point rather than an end goal. It focuses on improving the health, well-being and social support networks of homeless people and is designed for those who need significant help to leave homelessness, such as those with severe mental illnesses, drug and alcohol addictions, poor physical health and disabilities (Pleace, 2016). Research in the USA, Canada and Europe shows that Housing First ends homelessness for at least 80% of people and in 2013, Discus Housing First service in Amsterdam reported that 97% of the high-need homeless people were still in their housing after 12 months (Pleace & Bretherton, 2013). Housing First follows eight core principles, based on the works of Dr. Sam Tsemberis (2010), who created the first Housing First service in New York in the early 1990s. Operating within these principles enables opportunities to access treatment, integrate into a community and pursue rewarding activities such as education and paid work (Pleace, 2016). The alternative to Housing First is the former 'staircase approach', where people were expected to hit targets related to independence, behaviour, well-being, treatment and addiction before they were entitled to a home (Pleace, 2016). In Rotterdam, this approach is still employed for majority of the homeless, as not everyone is suited to the housing first model. However the policy advisors at Gemeente Rotterdam are in favour of Housing First, and by the end of 2020, 50 former homeless will be housed through this scheme (Appendix G.15). The staircase method can cause some participants to get 'stuck', and the end goals then seem unattainable making them give up (Pleace, 2016). With housing as the starting point, the ex-homeless individual is given agency over their own life and a stable, nourishing and private environment to work on their personal goals. Furthermore, shelter and assisting living environments lead to participants becoming institutionalised and dependant on their care, thereby making it harder to survive once they leave (Appendix G.06). In the cases of participants who required relatively less care, their personal well-being may actually be worsened by the institutional environment and subsequent greater exposure to substance abuse. By establishing that housing is a solution to homelessness regardless of the cause or symptoms, we further cement that homelessness is a housing issue, thereby bringing it closer in relatability to the broader public, and in turn reducing stigma.

There is also a cost insensitive to employing Housing First, as the long-term participants of other care-models require frequent intervention, hospitalisation, specialist care or even incarceration. As long-term homeless cases were frequently not being resolved by the staircase method, they became financially inefficient, especially as many of the services are so expensive to run (Pleace, 2016).



Information retrieved from: <https://housingfirstnederland.nl/wp-content/uploads/2016/HFG/Chapter1.pdf>

APPENDIX C.05 CASE STUDY ANALYSIS: PENSION ALMONDE



Mietshäuser Syndikat / Vrijkoop Model Diagram. Created by Edmund Thomas Green.

Stad in de Maak (City in the Making, Si/dM) transformed a row of houses on Almondestraat in Rotterdam North into Pension Almonde: a temporary home for “urban nomads and neighbourhood initiatives” (Stad in de Maak, n.d.). Si/dM (n.d.) was one of the founding members under the umbrella organisation ‘Vrijkoop’, which is based on the German Mietshäuser Syndikat. These umbrella organisations offer support to cooperative housing projects through financing and expertise. The German model now has 159 projects (Syndikat, 2020), amounting to invaluable experience in self-creation and self-management of co-owned, co-live, mixed-use projects. In return, the umbrella organisations receive rent from the residents and have a share in all of the individual projects, giving them the power to veto major systemic decisions, most notably the sale of the properties. This keeps the projects off the speculative market, enabling the coops to keep their rent low. Once the loan is paid off, the residents keep paying rent to Vrijkoop/the Syndikat which enables them to offer financial aid to other new projects (Stad in de Maak, n.d.). The Netherlands model differs slightly due to inconsistencies between Dutch and German law. For example, the joint loan must be taken from a German bank. However, in essence they operate identically. Stad in de Maak has so far only gained temporary access to properties that have been scheduled for demolition or major renovation, as they are consistently outbid by developers. As the developers aim to turn a profit they can afford the high taxes on residential land. Si/dM want to create affordable housing and so are seeking tax breaks for housing coops by lobbying locally, nationally and internationally. This could

also be achieved if Si/dM registered as a social housing organisation, but this would mean looking at their tenants income to decide who was viable and who wasn't, which they believe shouldn't be important (Appendix G.08).

Almondestraat 141 - 235 is made up of 53 units: 11 for community centre programs on the ground floor, 8 furnished boarding house apartments for short stays, 33 unfurnished apartments for residents (max 6 months tenancy), and 1 Air BnB apartment to supplement the project income. Rent for the unfurnished apartments is €150 + bills per room. The inhabitants were selected to be as diverse as possible, although Si/dM wanted to have a large enough Dutch population that the project would still feel connected to the wider community. Six rooms across three of the unfurnished apartments were allocated as pilot care facilities for the ex-homeless. The pilot proved successful but dependant on the care organisation. Si/dM found that Pameijer were much better than Rotterdamse Douwers and increased their management to cover four apartments; eight ex-homeless rooms (Appendix G.08).

A vibrant community has been created from very little in a very short space of time, that is not only active but has remained so during the coronavirus pandemic. Residents have come together to support each other and embraced each others lifestyles. I see this as concrete evidence that Dutch communities do not require direct municipal intervention to house and care for the ex-homeless. As this was a successful pilot, I believe the next step is to introduce more vulnerable groups to see if the harmony can be retained.



Image retrieved from: <https://www.pension-almonde.nl/over-pension-almonde/>

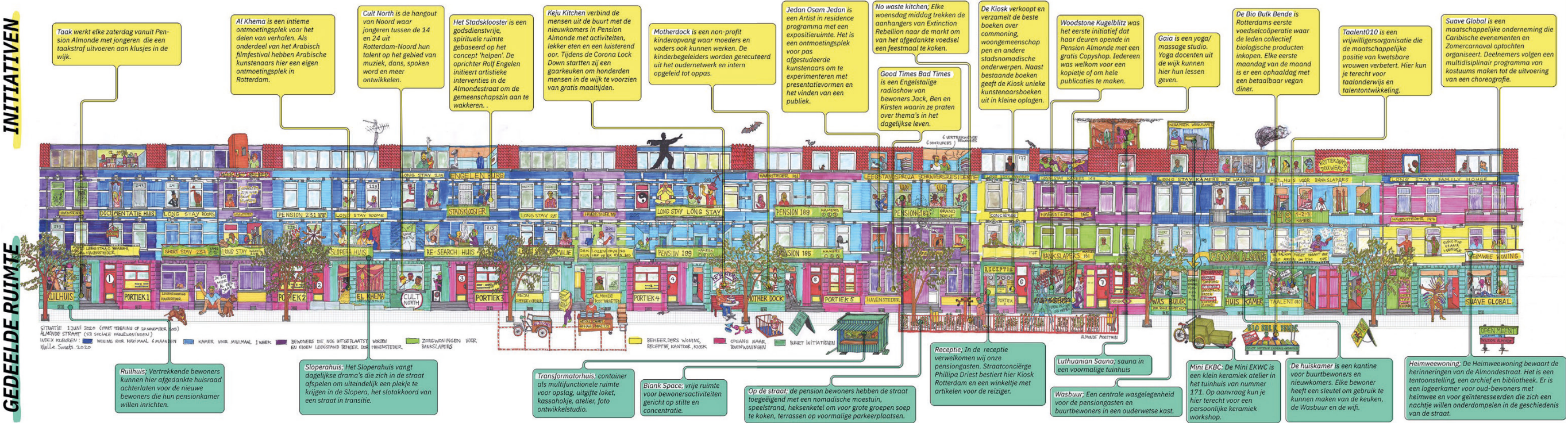


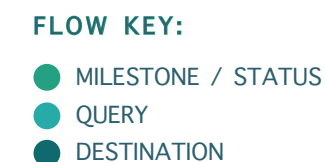
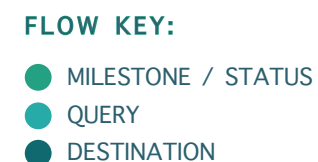
Image retrieved from: <https://www.pension-almonde.nl/>



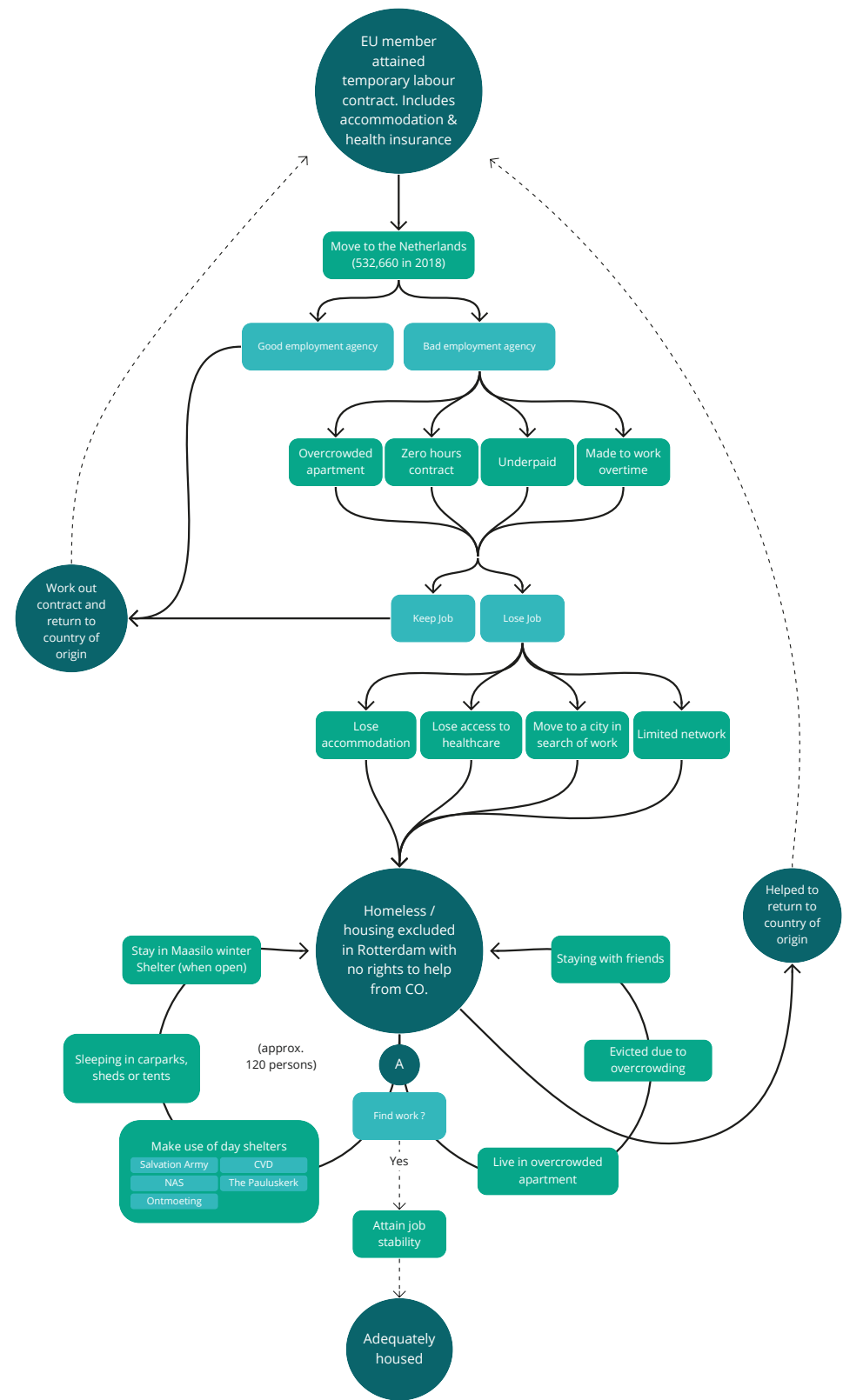
Image retrieved from: <https://www.pension-almonde.nl/blog/>

Pension Almonde Programmatic Elevation Drawing. Image provided by Erik Jutten





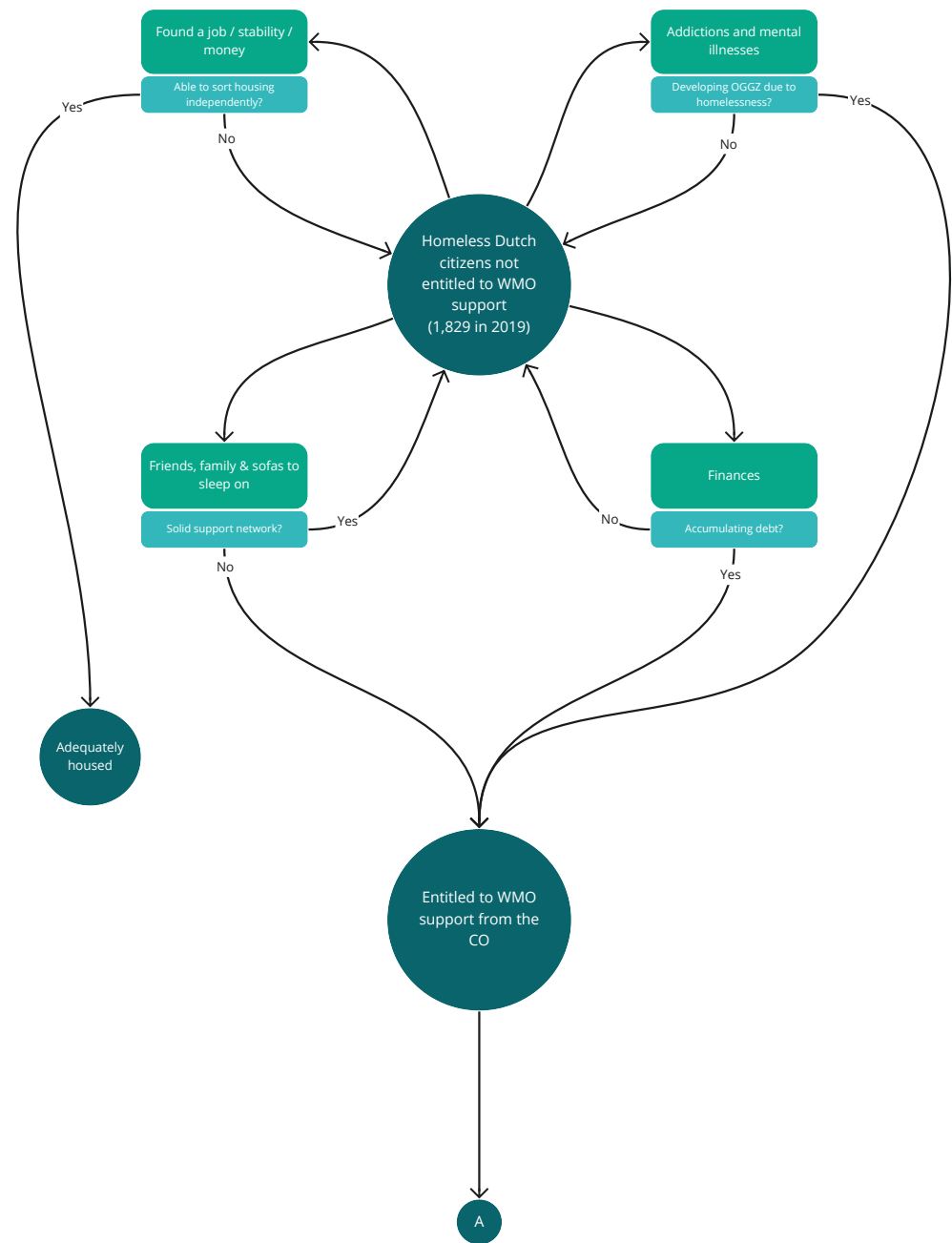
APPENDIX D.03
HOMELESS FLOWS: WORKING MIGRANTS (C)



FLOW

- MILESTONE / STATUS
- QUERY
- DESTINATION

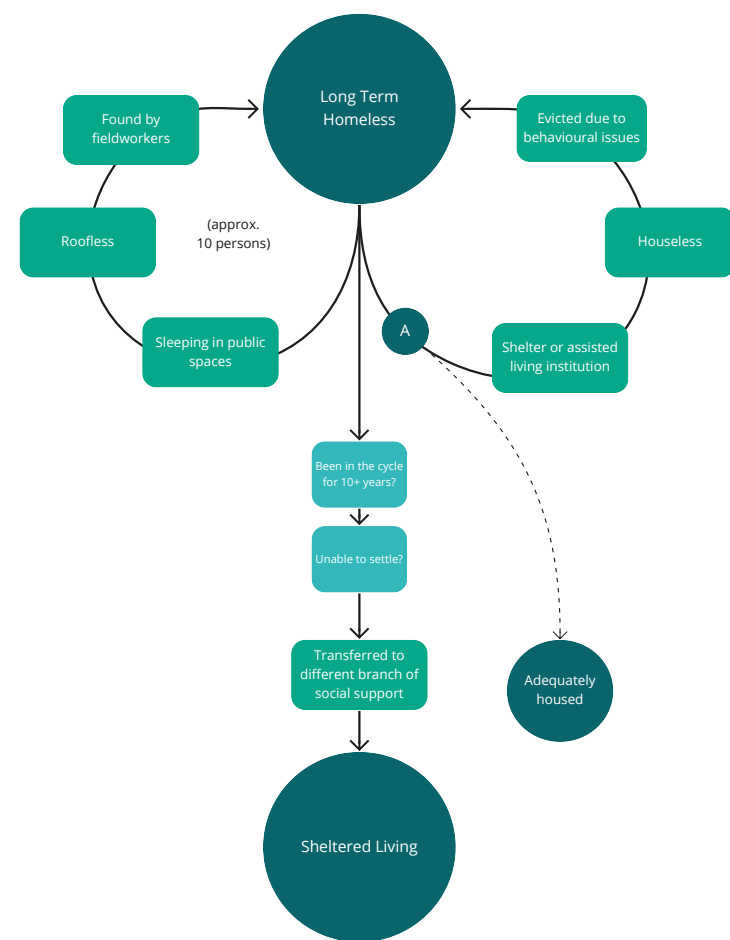
APPENDIX D.04
HOMELESS FLOWS: ECONOMIC/SOFA SURFERS (D)



FLOW KEY:

- MILESTONE / STATUS
- QUERY
- DESTINATION

APPENDIX D.05
HOMELESS FLOWS: LONG TERM HOMELESS (E)



FLOW KEY:

- MILESTONE / STATUS
- QUERY
- DESTINATION

APPENDIX E.01
INTERVENTION SCENARIO:
RE-FUNCTION HOSTILE ARCHITECTURE

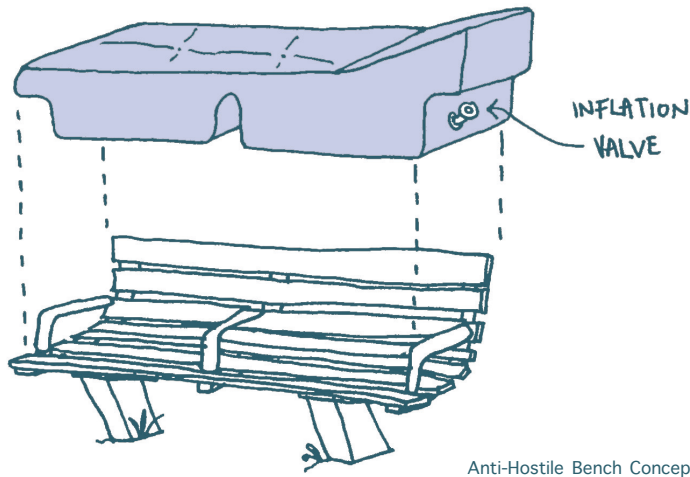


Hostile Pavilion 1:50 Model.
Model and photographs produced by Edmund Thomas Green.

The hostile pavilion was designed and built as part of a warm-up assignment for the aE studio. However it represents the same guerrilla style of street-furniture intervention that Rain City exhibit (Appendix C.01). The hostile pavilion draws reference from the forms of hostile architecture that exist in our cities. The most common examples of these in Rotterdam are single chairs and benches adorned with armrests, as shown in the photographs below. The brightly coloured boxes represent breakout modular furniture pieces, which at night are returned to the pavilion where they transform the hostile environment

into one of comfort. This hands the spatial agency over to the homeless communities, giving them the control needed for a safe night's sleep.

Now that I am familiar with the hostile design found specifically in Rotterdam, I have re-captured the essence of the Hostile Pavillion in the Anti-Hostile Bench concept. An inflatable lilo is moulded to fit over the bench armrests and features a head rest, allowing rough sleepers to rest comfortably. The inflatable can be packed away easily and compactly, and is suitable for oral inflation, eliminating the need for a pump. The lilos could be introduced to the homeless population either by distributing them personally to each of the rough sleepers, or by fastening them directly to the benches as a form of practical anarchy.



Anti-Hostile Bench Concept



Most common forms of hostile design in Rotterdam. Photographs by Edmund Thomas Green

APPENDIX E.02
INTERVENTION SCENARIO:
SKIP INFILLS

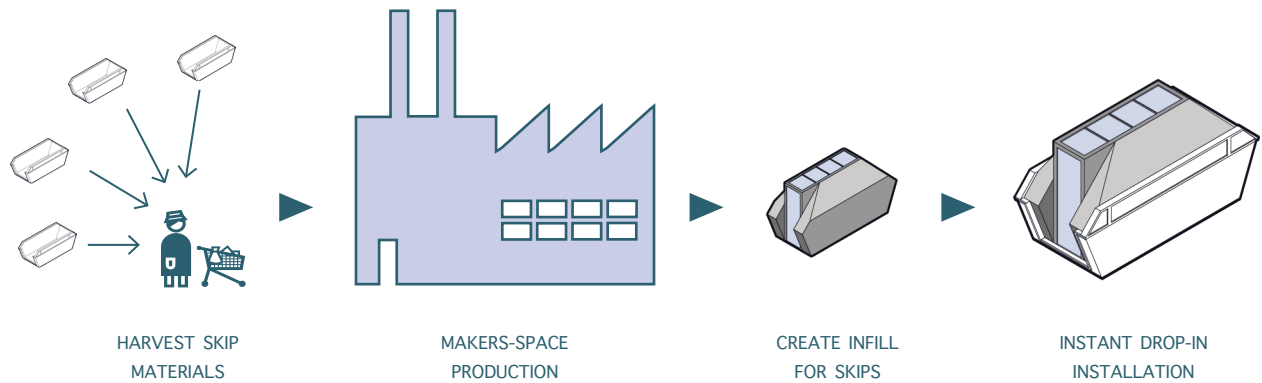


Straatlokaal by Rikkert Paauw and Jet van Zwieten

Image retrieved from: <https://www.lucyindelucht.nl/geweest/in-het-archief-van-2012/straatlokaal/straatlokaal-in-leidsche-rijn>

The Straatlokaal project, created by Rikkert Paauw and Jet van Zwieten from Foundation Projects, features refuse skips transformed into small buildings using waste materials. They transport the skips to urban locations before filling them with materials and furniture sourced from the surrounding streets or given to them by local residents. The skips act as foundations for the patched-together structures, which take various forms depending on the available material palette and the inspiration of the designers. The heavy base and limited scale of the buildings enables them to be constructed in a very low tech manner, using minimal tools and requiring minimal expertise.

I found this to be inspiring, and began to imagine a similar scheme that employs urban harvesting



as a means of creating skip infills to provide sleeping opportunities for Rotterdam’s rough sleepers. Skip companies will register the location of each of their skips via a digital map, and they would need to store their unused skips on the streets too. This may be inconvenient for collection and return of full skips, but it would save costs on storage space. The same digital map will indicate which skips are full and which are available for infill. The full skips can be harvested for materials by the homeless population, which also gives them opportunity for activity and exercise. The materials are taken to a makers-space and used to produce infills for the empty skips. Again this creates opportunity for activity and employment if a low-tech approach is utilised. The infill drops directly into the skip and is instantly usable. When a skip is needed, the infill is simply returned to the makers-space. As such, the dynamic nature of homelessness is reflected in the dynamic availability of the sleeping spot.



Hypothetical Skip Map

Image retrieved from: <https://www.google.co.uk/maps>

APPENDIX E.03
INTERVENTION SCENARIO:
LAYERING SOCIAL INFRASTRUCTURE

Whilst on one of my excursions through a central neighbourhood in Rotterdam I encountered the covered walkway shown in the photograph to the right. Adjacent to the walkway was a small park with paths across it, negating any need for the covered walkway, which was less direct. The high ceilings, limited windows and regular structural columns all set the space up to house a soft infrastructure infill function. Hard infrastructure is vital to our cities, but we can soften their impact on the public spaces they adjoin to with layering of social infrastructure; inviting opportunities for conversation or interaction between neighbours. “Because wherever people cross paths and linger, wherever we gather informally, strike up a conversation and get to know one another, relationships blossom and communities emerge - and where communities are strong, people are safer and healthier, crime drops and commerce thrives, and peace, tolerance and stability take route” (Klinenberg, 2020, p. 3). Given enough space, this social infrastructure could grow to accommodate the homeless, creating new spaces in the city from underused gaps in the urban grain. These micro-sites could support a network of homeless interventions aimed at giving the homeless more autonomy in our cities. I used collage to explore this idea further, illustrating how accomodation may be introduced into this space.

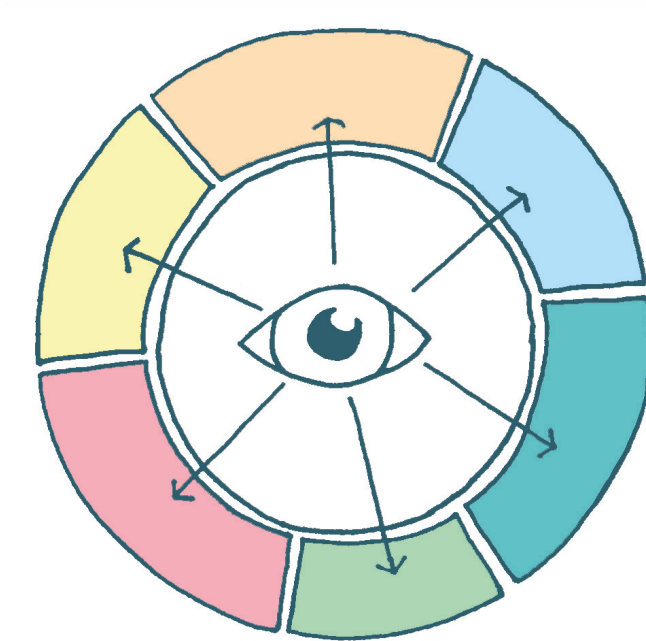


Existing hard infrastructure. Photograph by Edmund Thomas Green.



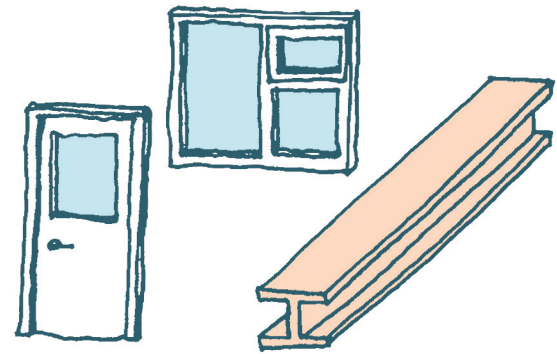
Proposed social housing infrastructure layers applied.

APPENDIX E.04
INTERVENTION SCENARIO:
REDESIGN THE PAULUSKERK

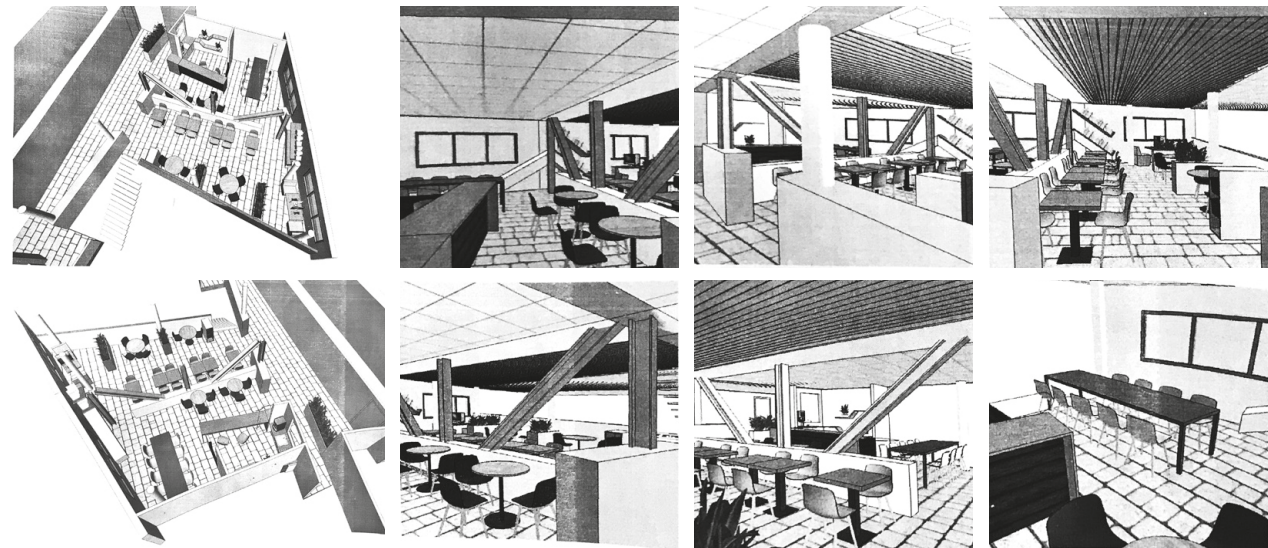


Eyes on diagram. Drawn by Edmund Thomas Green.

could be converted into a shelter space if needed. A central core would lead to all the service spaces, enabling eyes-on all areas so the building can be utilised to it's capacity. And most importantly, the design would be material and space efficient, so that the floor plan can be as large as financially possible, enabling the Pauluskerk to help as many people as possible. There are already plans to make minor alterations to the open house space as can be seen by the sketch-up images below. The intention is to reorganise the flow of the space so that the structural members are less inconvenient.



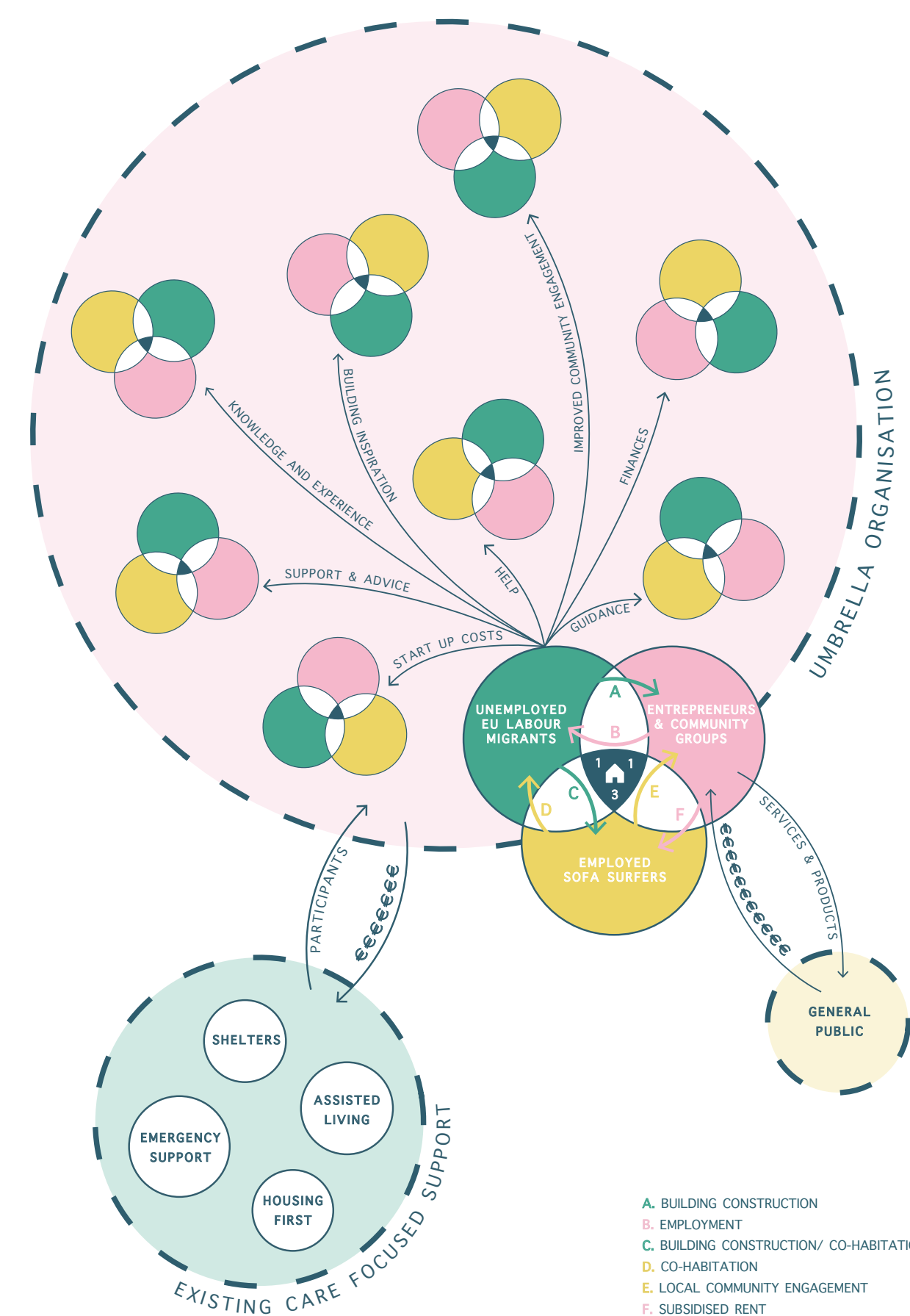
Materials with harvest potential. Drawn by Edmund Thomas Green.



Proposed alterations to the open house space. Images scanned from printouts displayed on the open house noticeboard.

As discussed in my case study analysis of the Pauluskerk (Appendix C.03), the building is poorly designed and unsuited for its purpose. If the church were to sell the building and the city-central plot it's cited on, it is hoped that there would be sufficient finances to re-build the Pauluskerk on a less central, and therefore less iconic, site. This would reduce the stigma of the building and allow its residents to blend better with their neighbourhood. The current Pauluskerk could be harvested for materials for use in the new building. The resulting mis-matched aesthetic would help eliminate the institutional character that parts of the building currently has. The redesign would feature outdoor space to offer a better range of active engagement and encourage healthy lifestyles. Spaces would be designed to be flexible so that the open house

APPENDIX E.05
INTERVENTION SCENARIO:
FINALISED APPROACH



APPENDIX F

PAULUSKERK DIARIES

Given the coronavirus pandemic, I was aware that I would be less likely to encounter homeless people on the streets of Rotterdam, and if I did I would be potentially exposing those individuals to the virus by engaging them in conversation. Especially given the alarmingly high rate of cases in Delft (where I live and study). However, I knew that speaking to and observing the homeless would enable me to better understand who they are, why they are homeless and what they need both day-to-day and longterm. Therefore I went in search of volunteer opportunities in Rotterdam’s homeless shelters. I was invited to work at the Pauluskerk; a day and night shelter that was originally founded as a church and operates in the heart of Rotterdam, independently from the municipality. This allows the church/shelter organisers to help whomever they deem vulnerable. This suits me perfectly as it means that most of their guests are individuals who can’t get help elsewhere and have fallen through the cracks in society (Appendix G.05). Wanting to ensure that my time at the Pauluskerk was not only helping the guests but also furthering my research, I decided to conduct a phenomenology study via socially distanced conversation and observation. I take notes whilst on shift and later record my impressions via auto-ethnographical writing in a diary-entry style:

Sunday 1st November, 2020 1300 - 1615

Today was my first shift working at the Pauluskerk. I met Ben and Hannie upon arrival, who sat me down behind the tea and coffee stand, where I remained for the rest of the shift serving cheap hot drinks (tea 10C and coffee 40C) and free sandwiches. A plastic screen was suspended above the serving table, providing some corona-virus protection. I noted that only a couple of the customers were wearing face masks. Even Hannie wasn’t, which I found curious given her age and the seemingly obvious disregard that it showed for the visitors she was serving. This impression of Hannie didn’t improve as the shift progressed. She told me she’d been volunteering there once a week for four years, driving an hour each way on her scooter every weekend, but yet frequently complained about the way she gets treated by the customers, or quietly pointing out which ones were crazy. Not in a helpful way either, she wasn’t warning me which customers required extra attention or care, it wasn’t for the benefit of the homeless, she was gossiping. Hannie went on to proudly tell me how strong she is despite her height, and that she would happily throw anyone out that didn’t abide by her rules. This was certainly a different picture to the one Huub described during our conversation the week before. At one point during the shift, a small argument broke out when one of the guests thought his phone charger had been stolen by another guest. It transpired that Hannie had seen the charger left behind and had put it somewhere safe. The fact the disturbance had been caused by a misunderstanding didn’t seem to matter. According to Hannie’s rulebook shouting was enough for this person

to be kicked out, back into the cold and rain. Later, some goody bags were dropped off as a donation. Hannie offered me one which I of course refused, but was then shocked to see her take not one but two bags for herself. I thought about saying how I felt that it would be kinder to give those supplies to the needy, but then I realised that I don’t know if she was needy too. I decided to reserve my judgement and simply to observe instead, although disappointed that someone so unsympathetic would be guiding me each Sunday. According to the other volunteers, the crowd was smaller than it used to be. Social distancing regulations meant the building capacity was reached much quicker and the doors were locked to prevent over-crowding. I would guess that most of the customers were in their mid-30s to late 40s, however there were a couple at the extreme ends of the spectrum. Of course age is tricky to guess from a face, especially when that face is unwashed, unshaved and exhausted from living on the street. There were three women and the rest men, maybe 30 people in total. One man wore sunglasses the entire time and talked to me about how boring life was on the streets, speaking so quietly that I had to watch his lips to understand what he was saying. One man was in a wheelchair, whom Hannie told me lives upstairs in one of the twenty-five beds they have there. There were a diverse mixture of nationalities and skin-colours, although generally people seemed to speak Dutch to one another. Overall the people I served were polite, if a bit reserved. No-one was upset that I didn’t speak Dutch and I even had a few brief conversations with some of the more chatty customers who seemed entertained by my Britishness.

Despite there being books and chess sets on the shelves, most guests just sat about. Either watching their phones, chatting to each other or sleeping with their heads on the tables. There were two desktop computers in constant use. The sunglasses man was at one of the screens for over an hour, rigorously taking notes, making me very curious to see what he was looking at. At one point there was a brief impromptu sing along to Tom Jones, and frequently people watched videos on their phones with no regard for the volume. I noted lockers to one side, although access had been suspended due to the pandemic. Hannie told me that they were only for day use anyway. Artwork lined the walls and one of the guests told me about the art class he used to attend there. Due to the virus, almost all activities have been suspended. I can see why sunglasses man said a life on the street was boring.

Sunday 15th November, 2020 1300 - 1600

I’ve realised that capacity is at about 30 people and so that’s typically the amount i’ll see at each volunteering session. However today Auclodus (spelt phonetically) kicked all the guests out (bar the man in a wheelchair who lives upstairs) for 15 minutes at 13:20 on the premise of needing to clean to area. I learned that this was actually a ruse on which to encourage some of the guests to move on and give space for others to come into the warm for sandwiches and coffee. It seemed successful as only about half of the original group returned. I’d guess that I recognised about half of the faces from last week, equating to roughly 45 people that i’ve met/encountered so far. All bar one were men today. Approximately 10 of the guests I heard speak were eastern European.

The weather was particularly nasty today. Most do not have footwear suitable for the cold, wet weather. As I made sandwiches I watched people pour back in (after Auclodus had refreshed the capacity), dripping wet. I’m curious to see if the space would still reach capacity on a sunny day, or if more of the guests would use the coffee and sandwiches as a take-away service.

Hannie helped her self to food again. She told me that she thought it must be awful to be homeless and talked about staying with her daughters whilst in Rotterdam, suggesting that she’s not homeless herself. She had a cough today. When I asked her if she had been tested for Corona she said that the testing made people sick.

I asked her if she was worried about passing corona onto the guests (she still wasn’t wearing a mask) and she told me that’s not worried about COVID, that if she gets it she’ll die. I said: “what about the guests though?”, to which she replied: “Oh I don’t have corona.”. I feel that perhaps I should say something to one of the permanent members of staff (Sander and an asian women were working today), but her cough and lack of face mask are obvious, so surely they would have said something themselves if they cared.

I had a good conversation with a man who used to live in Sint Martin and worked as a fisherman in the sea around Taiwan before moving to the Netherlands. He told me that he plans to go back to Sint Marten with his girlfriend (who’s diabetic, pregnant with triplets, and seemingly in an insecure living environment!) once his debt has been resolved. He no longer works but relies on social-subsidies. I also spoke with the sunglasses man again who today approached me to ask me about the synthetic sounds that are frequently used in pop-music (music was playing from the mounted wall speakers). He’s not fan of that kind of music.

Sunday 22nd November, 2020 1300 - 1615

Today the weather was nice. Sunny, clear blue skies. To my amazement the open house didn’t hit capacity at all during my shift, capping out at about 20 men (no women today). It seems that when the weather is nice, the regulars would rather be outside than at the Pauluskerk. This suggests that the Pauluskerk is a last choice, or certainly not a first choice. Perhaps if it had some outdoor space it would be more appealing. Of the 20 men I recognised approximately 70% of them from my previous shifts. It intrigues me to wonder how long I will keep seeing new people for, or whether I will know all the faces that come in soon.

One of the men I recognised is an elderly gentleman who is one of the only guests that actually looks homeless. He wears lots of layers; jumpers and coats and waistcoats, all of which are very worn out and dirty. His face is unshaved and his white hair pokes out from underneath several hats. He has a satchel across his chest which is so well nestled amongst his clothes that I suspect that he never takes it, nor any of his clothes, off. He wears thick gloves, gaffer-taped to his wrists and speaks in a mumbly-drawl. However, his English is surprisingly good and we spoke for quite a while about his life growing up in Rotterdam. His Dad worked on boats and he was a keen tennis and

basketball player in his youth. I didn’t learn when he became homeless but he spoke about being at the Pauluskerk in 1989, and even joining a committee a few years later. He now resides in an assisting living unit, which he says is nice but he doesn’t like the setting. He wants to move to Hoek van Holland where there are boats to watch which remind him of his Dad. He also wants a girlfriend.

Today I was working with Inge, a Dutch girl similar in age to me. She was friendly with several of the guests, including the old man in the gaffer-tape gloves, whom she’d interviewed for her own homeless project a few years ago whilst she was at art school. I also conversed with an Egyptian man named Eijap, whom I have spoken to before but today was particularly excited to see me. He even tried to hug me at one point, so we had to remind him of the social distancing rules. The asian lady, who is a permanent member of staff and whom I’ve mentioned before, was also working today. Her name is Thuy and she’s from Vietnam. I learned that Thuy is not a fan of Eijap because he isn’t really homeless, nor in need of the services. Apparently he owns several apartments in Rotterdam which he rents out to undocumented people and working migrants, forcing them to live in overcrowded conditions and charging them far too much. Thuy complained that he’s not poor, just a bit crazy, and pointed out to me how he hadn’t purchased a hot drink all day, but when the drinks were given away for free in the last 15 minutes of service, he was the first in line.

Tuesday 24th November, 2020
0830 - 1300

I was excited for my first week-day morning shift as, from what Huub had told me, I was expecting it to be far busier. The open house was actually quieter than I’ve seen it before, but there were far more people coming and going to use the other services offered by the Pauluskerk. I also met many more members of staff including a nurse, a social worker, a refugee worker (who told me the difference between her job and the IMO is that the IMO focus more on people who wish to return to their countries of origin), and a cultural worker, who organises activities and was handing out flyers for a film screening later this week. There were also several members of staff there to keep the peace and to talk to the guests. These were all burly men who spoke a wide variety of languages. Perhaps it was the increased level of staff members present, but the atmosphere was more vibrant with people conversing happily across the room. I also

noticed some people in pairs heading up the stairs to one of the offices or clinics, most of whom appeared to be of African descent. I realised that everyone I’d seen at the Pauluskerk so far had been an individual.

One of the ‘keep the peace’ staff members chatted to the man in the wheelchair who lives upstairs for a long time in a language that I didn’t recognise. I learnt that it was probably an Ethiopian language, as that is where Abraham (the man in the wheelchair who lives upstairs) is from. I also learned that Abraham volunteers in the open house on Saturday mornings. His is probably the only face I have seen on each of my sessions so far. I wonder how much time he spends outside the Pauluskerk.

Today I was working with Nelleke, a delightful lady in her 70s who has worked for the Pauluskerk for four years, and lived in Rotterdam since she was 21. Nelleke is much more the type of volunteer that I expected to meet at the Pauluskerk. She is warm and kind to all the guests, taking pleasure in seeing them and gladly giving the drinks away for free to those that cannot afford them. We spoke about the other volunteers and their styles, and Nelleke agreed with me about Hannie not really being suited to the role (once I’d described her tendencies). However, she also echoed my thoughts that the Pauluskerk doesn’t have a choice as they are low on volunteers. Sometimes others come late or don’t show at all, so at least Hannie was present.

Nelleke was surprised at how quiet the open house was. The weather was nice but she said that regardless people normally came for breakfast. By the time our shift finished, we were only about half way through the sandwiches I’d made. Up until 10am there were only about 10-15 guests, this increased to 20 by 11:00 (at which pointed I counted 8 that I knew), and 25 by 12:00. According to Nelleke, the eastern Europeans must have found work for the day.

Sunday 29th November, 2020
1300 - 1610

It was sunny again today but very cold. There were lots of sandwiches left over from the morning shift when I arrived proving that it must have been very quiet earlier. There were 22 guests when I counted at 13:30, but that number had dropped to 15 by 14:30. It later peaked at 28 at 15:30, but I still conclude this as further evidence that the Pauluskerk is a last resort to a lot of people. Regardless of the total count, I

was only able to recognise 8 individuals at any point during the shift. One woman came in right at the end of the day, but otherwise it was exclusively men. Among the familiar faces were the gaffer-taped-gloves elderly man, Eijap and a very friendly black man who’s name I don’t know but we spoke briefly about how he moved to Rotterdam from Amsterdam to be closer to his enormous family, consisting of 18 uncles/aunts. He also told me about his two sons whom surprisingly work in the care sector. One of the guests I didn’t recognise was a heavy set man wearing slippers with his bare, muddy, swollen feet hanging out the back of them. He sat at the computer for the entire shift, seemingly beaming at whatever content he was watching. Whenever I glanced at the computer screen when I walked by he was either watching fighting clips (MFA or UFC), or tractor and combine harvester videos. There was no sign of Abraham at all today.

One thing I’ve noticed is that guests will frequently buy each other drinks. I find this token of friendship very heart warming, given that these men have so little but still want to share and enjoy the ritual of giving. It’s a good example of the open house culture that has developed over time. Another part of this is the group conversations that, to her credit, Hannie is very good at instigating. However, they are exclusively in Dutch and the number of people is such that their volume feels the space. Reflecting as a non-Dutch speaker myself, I believe that this may alienate some of the guests that don’t speak Dutch, of which there are plenty.

As I was clearing tables I noticed a hand drawn sign of the windowsill giving directions to another location a few streets away called Leeszaal. The sign also includes a list of free services offered by the Leeszaal which include books, computers and newspapers along with 50C coffees. A quick google search tells me that this is a volunteer run organisation focused on social reading and designed to be welcome all nationalities that want to improve their Dutch.

Tuesday 1st December, 2020
0830 - 1300

I was working with Nelleke again today which I enjoy because she’s kind to the guests and knowledgeable about the Rotterdam homeless situation. As I walked in she was looking at a printed sign on the notice board advertising that the Maassilow winter shelter had been opened from 28th - 30th November. Nelleke looked furious at this and when I asked why it would be open

for such a short period of time she grumbled and blamed the municipality. I noted how bitterly cold it was today on my walk from Rotterdam Centraal. Once the doors had opened at 9am, the open house quickly filled up with 22 guests. Nelleke had bought a Sam Cooke CD with her. I put it on and once everyone had had a few sandwiches, it wasn’t long before most of them were asleep with their heads on the table. One man could barely keep his eyes open whilst he tried to eat his chocopasta broodje. Clearly it had been a rough night.

Shortly after 10:30 we reached capacity. I recognised about 7 of the guests, including Abraham who I introduced myself to today when he asked me to heat up his food. We got chatting about Injera due to his Ethiopian descent. There were a few women today, but as usual mostly men. One of the woman seemed to be here for another service. She was dressed nicely, but what stood her apart was that she was drinking coffee out of a mug on a saucer, unlike the plastic beakers that the other guests have to use. I noticed this trend again when I was given a bowl of soup at lunch time. I understand how impractical it would be for everyone to use crockery, but I fear that it notions a hierarchy within the Pauluskerk.

At 11, Sander kicked everyone but Abraham out to clean the tables and refresh the group. By this time the sun had started to poke out from behind the clouds, and sure enough only 14 returned when Sander re-opened the doors 10 minutes later. I’ve noticed that there seem to be more Eastern Europeans on Tuesdays (and presumably the other weekdays) than on Sundays. Perhaps it’s easier to find work on the weekends. When talking to Sander later on, he offered me a box of crisps. Pathe cinema, just behind the Pauluskerk had dropped off a huge donation of crisps (20 boxes!) that were about to go out of date. This proves a connection to the immediate neighbourhood.

One of the guests, whom I’ve seen on most of my shifts so far, is a very keen artist. He carries an enormous drawing tube and its always sketching away. Today I walked over to see what he was working on and learned his name is Johnson Weree. He took great pleasure in telling me about his coloured pen technique and the success he’s found through his portraits. He told me of the galleries he had exhibited in and directed me towards ‘The Gallery of Everything’ website, where his work is featured under a short

biography, and videos of him on youtube showing off his work space in the Rotterdam library. I learned that he comes to the Pauluskerk to work on his drawings. In fact, everywhere he goes is to work on his drawings. The way he speaks about his passion suggests that it fuels his life and maybe even makes his homelessness irrelevant.

Sunday 6th December, 2020
1300 - 1600

It’s getting colder and colder, but according to my colleagues at the Pauluskerk, the winter shelter is still only opening for a few nights at a time. I met a new staff member today called Micky. Micky works for NAS and occasionally helps out at the Pauluskerk. He says that it’s much calmer here, as NAS can be quite intense. I’m not surprised given how many addicts they see. Micky also works some shifts at the Maassilo winter shelter (he confirmed to me that it is run by NAS), and so recognises quite a few of the guests at the Pauluskerk. He says that they have a capacity of 130 beds at the winter shelter but people are not aware that its open, so the first night they see about 50 people, and 70 the next, but then it’s closed again the night after that. So word of mouth doesn’t have a chance to spread. Micky shares in my frustration for how idiotic this system is.

The open house was at capacity for the whole shift. I recognised approximately half the group at all times, including Abraham, Eijap, Johnson, the guy with all the rings, the man who had his phone stolen, Patrick, the old man always wearing a face mask, and a handful of the European migrants. One of the new faces was a young black woman who was very well spoken and completely fluent in English and Dutch. She told me she was from Ghana and when I asked her what had brought her to the Pauluskerk today she simply replied: “I’m homeless”. There was also a man I didn’t recognise wearing women’s clothing and a gold cross around his neck - making him look stylish. He was very loud and, although I couldn’t understand what he was saying, seemed to be antagonising the other guests. He also asked Inge for a photograph and called her a whore when she refused.

I’m getting fairly friendly with a few of the regulars now. Most will smile and nod or wave when I arrive. Eijap is always very pleased to see me, although his comments border on inappropriate, making me wary when he does call out to me across the room. I also spoke to the man who had his phone stolen last week,

as I saw that he has got a new one - turns out one of the other volunteers got there before I did. A man was sleeping on the floor at the back of the room for most of the shift. He wasn’t hurting anyone nor taking up too much space so I left him be. But when Micky and Ben saw him they removed him from the building. I understand that they want to keep the peace and if one person lies down then everyone might want to, but I still feel that they are a bit quick to kick people out. If it were up to me eviction would be a very last resort.

Sunday 13th December, 2020
1300 - 1600

It was a nice day today, but very cold. When I arrived at the Pauluskerk there were already 28 guests in the open house, including 3 women - none of whom I knew. This number fluctuated slightly but stayed around capacity all afternoon. I recognised approximately 10 of the guests. It seems that there are a group of regulars, and a much larger group of occasional visitors, as every week majority of the faces I see are new to me, including some younger faces today - i’d guess in their early 20s. Still no sign of the sunglasses man which is strange because on my first few visits to the Pauluskerk (including the times I met with Huub to interview him) he was always present. I’m curious as to where he has gone given he seemed so dependant on the Pauluskerk’s services.

The loud man wearing women’s clothing was back briefly today at the start of my shift, bragging about how his new shoes (snowboard boots) were “good for dakloos”. Hannie had a disagreement with one of the guests when she asked him to move in order to abide the social distancing measures in place. The guest complained that there were too many rules and so Hannie told him to “go back where you came from” (!). I know this because she proudly told me so. I told her what an awful thing that is to say to someone and she seemed to understand me, but I think I will talk to Marga about her regardless. She seems a bad person to have around so many vulnerable people.

At 3:20 there was a small group gathering by the front door. Maarten had locked it and was not letting them in, despite the fact that we weren’t quite at capacity. The head of the group, a stocky woman who looked to be in her 60s, eventually got in and started shouting upstairs towards us. I asked Maarten to explain but the only clarity he offered was that he suspected her for having ulterior motives for wanting to get in.

A little later on, a young man called Rakesh came in looking for a friend. He showed me a photograph and I recognised his friend both from the missing person poster downstairs, and from the time he came in to the Pauluskerk. I had just learned from one of the staff members that he wasn’t missing but was deliberately not going home to his parents, and that the police had already been called when he was sighted. I passed this on to Rakesh who told me that his friend is British, was living with his parents and studying at TU Delft. I took Rakesh’s number and promised him that I would pass his concerns and his number on if I saw his friend again.

Sunday 20th December, 2020
1300 - 1615

When I arrived today the Pauluskerk was at capacity and Christmas decorations had been scattered about the open house. A new volunteer called Christian had just finished his first shift and reported that it had been relatively calm. The first hour was uneventful, then Sander kicked everyone out at 14:00 and only 22 guests returned 10 minutes later, of whom I recognised approximately 10. Amongst the new faces was a young woman who appeared to be in a group with two young guys. I suspect they are all eastern European. Downstairs a man had brought his laptop along and appeared to be working.

I spoke to a few guests at length today. One who I recognised from previous weeks as he’s always dressed head-to-toe in a white tracksuit. I learned his name is Sameet and that he is of Indian origin, although he grew up in Suriname and moved to the Netherlands when he was young. I asked him if he had family in India still, to which he replied: “I have no family”. Sameet and I got chatting because he was very happy to hear Christmas music playing over the speakers. We ended up discussing music taste in general, comparing our favourite bands and musicians, and Sameet proudly showed me how his mobile works as a radio. The other person I spoke with was a bearded man who’d I’d guess was in his late 50s. He shared great stories about his time living in London during the 80s when he was running a media agency there. His work included sourcing extras for Eastenders, and he spoke with passion about the multi-cultural elements of the city. A family urgency forced him not to work for a few months, rendering him bankrupt and forcing him to return to the Netherlands. He secured a new job in April, now he works behind his laptop at home for mediamarkt.

By 15:00 we were back at capacity, despite the nice weather. There was an elderly gentleman in a mobility scooter whom I did not recognise. There was also a very elderly woman who came very close to me to ask for a sandwich, her facemark pulled down under her chin, making me very nervous to be in such close proximity to her. One of the guests had bare feet, with his slip on sandals kicked to the side. His feet looked swollen and very sore. I was please when Auclodus came over to give him a few pairs of socks. I learnt today that the large takeaway containers that I often see the guests with comes from the sisters. The same place that Bernd and Jeanie from Ontmoeting told me about. Today I also watched Mohammad buy a coffee for another guest whom I don’t think he knew. I have certainly never seen them interact before.

Sunday 27th December, 2020
1300 - 1610

When I woke this morning I could hear the wind ripping through Delft and the sky was grey and cold. The Pauluskerk was at capacity for almost the entire shift as expected. I recognised about 20 guests, and there were 2 women using the open house. Today I was working with Hanneke, a lovely Dutch women who has volunteered at the Pauluskerk for 10 years, meaning she started when the building was in the old location. She also seems to be the first volunteer I’ve encountered who likes Eijap. She certainly tolerates his behaviour more than anyone else and chuckles politely at his sexist humour.

I saw an advert on the notice board that referenced the Soepbus, which I’d not heard of before. Further research teaches me that it’s part of the output from the Salvaton Army’s field worker teams, delivering soup and warm clothes around the major Dutch cities, with regular meeting points so the services can be found. Also on the notice board was a sign informing the guests that the Maassilo shelter is open for the lockdown until 19th January. I discussed this and my interview with Frans Bosman with a Pauluskerk office worker who was in today to catch up on some work. She was overseeing an interview being conducted in the ground floor of the open house. A journalist was writing an article on the Pauluskerk and how it is one of the only places left open for these homeless groups to go during the day. I watched her chatting to a small group of EU-migrants for a few hours.

APPENDIX G.01

INTERVIEW W. PATRICK ROEGIERS

26/09/2020, 1700 - 1800

KEY NOTES

- Initially in his project, Patrick struggled to find direction. The topic of homelessness is so vast and chaotic with so much missing. Inspired by a previous project, Patrick took to the streets for five days to go undercover amongst Amsterdam's homeless, not showering for a week in advance in preparation. He wanted to know his target group and to understand what was lacking from the city, to do so he pretended to be homeless himself in order to get the real stories from other homeless, rather than be treated like a student or a researcher. Patrick tried to embody the mindset of a homeless person to enrich his experience and understand the plight; no friends, no bed, no shower. He slept in alleyways or behind a school yard fence, nothing with him except a sketchbook and a sleeping bag, and even experienced begging for money. He admits the approach was radical, but strongly advises that at the very least I talk with the homeless for my own research.
- By speaking with other homeless people, Patrick gathered tips on where to go for food, rest and social interactions, gradually uncovering the hidden networks that exist in Amsterdam. He found that these places were far apart, and the window of opportunity to gain access to those services was narrow. Homeless people have their favourite areas, neighbourhoods that they love, but cannot stay in due to a lack of available resources. He then published these findings into the first homeless map of Amsterdam.
- Patrick observed that informal gathering places on his map often shared certain qualities; being proximate to more formal nodes on the network such as supermarkets and also deliberately not exposed from all sides; with an edge to lean up against, to retreat into. The spaces were public but also slightly private, existing on that verge. Sometimes a space will only be suitable spontaneously due to the right conditions or sudden lack of visible tourism.
- Patrick also discovered routine in the lives of the homeless. The nodes on the homeless map are visited at regular times in a consistent order, giving familiarity and safety to the routes in between them

too, and so the nodes are connected by vertices. He observed how the conditions of these vertices are shaped by the architecture - narrow or wide pavements, sitting opportunities or none.

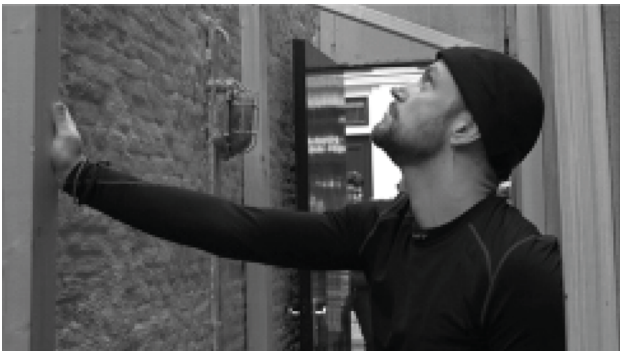
- As a product of his street investigations, Patrick designed two interventions; a highly social, food waste, pop-up restaurant called Dapperkeuken, and a private sleeping space, made from cardboard and propped between the two facing walls of a narrow alleyway in a residential area. The contrast of communal to individual between the interventions was intentional - a sense of being part of something bigger vs a sense of retreating into a quiet peaceful bedroom. Patrick invited homeless residents to sleep in his Bedsteeg and was pleased to find others calling him to ask if they could stay one night - his creation had been successfully implanted into the homeless map.
- Permission to install the Bedsteeg (4 days/3 nights) was granted by the local residents who, during the build, showed enormous enthusiasm for the project allowing them to connect not only with the homeless inhabitants but with their existing neighbours as well, strengthening the local community.
- Patrick is now working on a new project concerning the homeless youth in Rotterdam and Leiden. The research is ongoing, but they have been conducting mapping questionnaires with Rotterdammers to discover public attitudes towards homelessness and pinpoint where permanent homeless architectural solutions (housing, shelters, etc) should be cited.
- Leiden municipality have some specific buildings in mind for potential renovation, whereas Rotterdam is more open to innovative ideas to tackle the homeless crisis, providing new solutions and improving the existing network.



Homeless Map of Amsterdam, 2019.
Image retrieved from: <http://ytaa.miesbcn.com/work/882>



Patrick Roegiers building his *Bedsteeg*, 2019.
Image retrieved from: <http://ytaa.miesbcn.com/work/882>



Patrick Roegiers
Image retrieved from: <http://ytaa.miesbcn.com/work/882>

APPENDIX G.02

INTERVIEW W. SIGWELA AUGUSTIN

12/10/2020, 1730 - 1830

KEY NOTES

- Sigwela Augustin is a recent graduate of TU Delft from the Faculty of Architecture. For her graduation thesis she researched the care provisions for terminally ill homeless people in Rotterdam. She arrived at her graduation project subject matter because her Uncle suffered from a terminal illness. He was fortunate enough to die surrounded by his family, but it got Sigwela thinking: how does it work for people who do not have the support of their family and are dealing with unstable living conditions? She studied how healthcare is arranged for this minority group in the Netherlands and found many areas for improvement, specifically in its accessibility.
- Through a friend and AIR (Architectuur Instituut Rotterdam) Sigwela was invited to join the debate panel on homelessness in Rotterdam at the Architecture Film Festival Rotterdam (AFFR), where I saw her speak, as the perspective of a designer. The debate followed a documentary film by the Canadian Centre for Architecture (CCA) titled: 'What it takes to make a home'. Sigwela was surprised at how awful the homeless issue is in Los Angeles, but was intrigued by the new initiatives to help the homeless shown in the film, that were inspired by projects in Vienna, including mixing the formally homeless with students. There are parks in the Netherlands where you can see tents, but not in the same vast quantity as LA. Regardless, projects similar to the ones in the film could be introduced to Rotterdam, where a new community is created. We saw that Pension Almonde is achieving this is already. The need for affordable housing is really evident in Rotterdam, and that is why you really need these kind of initiatives. Also on the debate panel was Frans Bosman, representing Gemeente Rotterdam as a policy officer), who was very interested in Pension Almonde and wants to encourage more initiatives like this to come into the city. Sigwela thinks that Pension Almonde is successful because its a bottom-up initiative, meaning there was less bureaucracy involved. However, the organisation behind Pension Almonde wants to have more schemes in a permanent form which will require municipal, and therefore top-down, involvement, as policy becomes relevant.
- In the debate they discussed how homelessness is a

symptom of other problems. For example, in the case of the growing population of youth homeless (18-22) in Rotterdam, the causes that became evident through the debate were the lack of affordable housing and those related to policy. Specifically the financial system: kostendelers norm, which dictates that all adults in a household are responsible for the rent. Therefore any housing subsidies that were previously granted were now refused so parents can't afford to keep their children at home. If a young person has a job then they are not entitled to access a shelter because they are not technically classed as homeless. According to Sigwela, another panel member: Belinda Beikes (a street advocate who specialises in helping the young homeless), said that she can only help 2/10 youngsters that come to her looking for help. The remainder of the debate was about finding solutions. For the youths this includes having a buddy system, but also filling their days with meaningful activities to revive their life goals. Another contributor to the debate was Patrick, a former homeless addict who was plucked from the streets and given the keys to a house and €10,000 - similar to the Housing First approach. It was also discussed that homeless people should not be put into boxes and that community buildings are important to these groups because they create opportunity to meet other homeless people, but also to integrate with the general population.

- Sigwela spoke about the misconception that all homeless people are addicts. In fact there is a growing group of people, known as the economic homeless, who you may not recognise as homeless even if they were sat next to you on the bus. Often people are turned away by the Gemeente because they don't have any other issues, but then they develop issues as a result of not being helped by the municipality. Sigwela confirms that one of the ex-homeless people that she spoke to experienced exactly that. He started to drink because he had lost his house. In the CCA film, the Austrian architect championed an approach of blending the homeless into wider society. Sigwela wanted to achieve this in her graduation project too due to the issue of stigma and the impact this has on the vulnerability of the homeless groups.

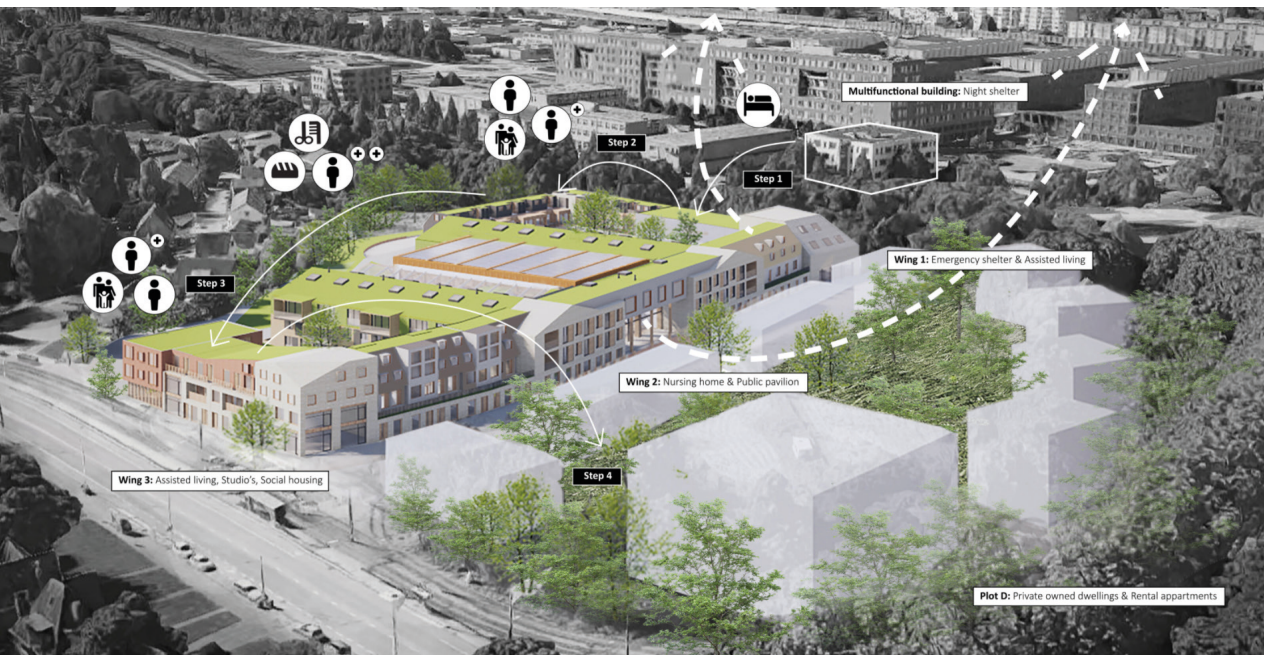
She designed her intervention to blend in with the local aesthetic so as not to draw attention to the occupants. This is a step away from the tactic that charities typically employ, where they identify the people that are suffering and utilise that to tempt potential donors. I shared my thoughts concerning a homeless brand with Sigwela, who suggested that the brand should not connect to a building, but to the community instead. For example, Pension Almonde's community identity would exist even if it were relocated to another street. Sigwela argues that the location of my future homeless intervention is very important. She chose a site on the outskirts of Rotterdam city to reduce stigmatisation and also to be in proximity to a hospital. If my intervention was in the city centre then it would sit adjacent to city icons, thereby drawing attention to itself due to its contrasting street presence.

- In Sigwela's opinion, the role of the architect in homelessness is to create the togetherness, to provide spaces in which community building activities can take place. It is therefore important to consider the wishes and needs of the target group. For them, the main thing is building on their future, taking into account their rehabilitation and understanding the subsequent requirements for the spaces that we as designers create. To achieve this it is important to have conversations with myself as a designer, perhaps more than I normally

would. Continue to challenge myself on whether my creation is the best it could be for the target group. If when I look at a homeless institution I realise that I wouldn't want to live there myself, then it becomes necessary to redesign that institution.



Sigwela Augustin speaking at the AFFR homeless debate, 9/10/2020. Image retrieved from: <https://www.afr.nl/en/festival-2020/look-back-3-visits-from-fiona-tan-wolf-d-prix-nina-jurna-and-more/>



To Be or Not to Be, 2020 - Exhibition Works by Sigwela Augustin. Image retrieved from: <https://storage.net-fs.com/hosting/6188888/27/index.htm?media-index=26&trigger-overlay-name=DLA>

APPENDIX G.03

INTERVIEW W. FRANK DRIES

20/10/2020, 2000 - 2100

KEY NOTES

- Frank Dries started off working for straatnieuws Utrecht in 1994. The first edition had been released and he saw an advert in the paper looking for a photographer. He was a free lancer, just starting out. Next paper he had two photos in there, active role from the very beginning. Eventually he became editor in chief (paid role), during the booming days of street papers, selling 35,000 papers a month. Not paid full time - paid 20 hours but it was a full time job. Tried to be photographer as well.
- Collaboration with freelancers (3/4 freelancers writing for the paper too), and working a lot with homeless themselves. Started a writing club called Klinker - where homeless wrote their own poetry. A lot of fun - “imagine sitting at a table with seven other people, half of them are drunk and stoned. You’re not a teacher in the service, you are managing a group of tigers.” I paid them when they showed up and I paid them when i used their poems.
- Office was next to a night shelter, opened at 9 when the night shelter closed. The homeless would come upstairs for a coffee and a chat - the stories just walked in to the office, ideal position. At that time there was a lot of homeless on the street. A shopping mall in the centre of the city was flocked by junkies and homeless.
- Street vendors made money (bought paper from them and sold for double), fixed vendor spots so they built up a social network, and also gave them some structure and routine to their days. Connection to straatnieuws gave them access to straatnieuws’ network for help and assistance.
- Vendors given 5 papers for free the first time. Then they could buy the next ones and build up their stock - incentive to be independent. This process has basically stayed the same since 1994.
- They had a program for a few of them where they could work in the office doing distribution, when they had been a vendor for a while. Working in the office, 9-5, learning new skills, like a regular job. They also had a housing program for a while above the office - bad idea being so close to the office. Incidents with drugs and suicide - it became a little bit too wild. They decided to focus on the core business instead.



Frank Dries, editor-in chief at Straatnieuws Utrecht.
Image retrieved from: <https://denuk.nl/straatnieuws-hoofddredacteur-frank-dries-maakt-zich-zorgen/>

- Street newspapers help homeless people to help themselves. To become independent from social service, a raft when they were drowning. Social services (in those days) could be very nasty. Street paper gave them something to fall back on.
- 2004-5 big push to see the homeless addicts get into housing. Projects started similar to the ones in Rotterdam, clean needle spaces, phycological care - turning point in the development of homelessness in Utrecht. The vendors who were on drugs disappeared into care and the europeans opened their borders and a lot eastern europeans came over with their working permits - a new kind of homeless problem; non-dutch speaking.
- Bus loads of eastern europeans were turning up having travelled to Utrecht wanting to sell papers. All spread through word of mouth.
- In the 90s the homeless were everywhere, especially in the centre of the city, sleeping rough. This huge shopping mall had a lot of places you could hide - architectural mistake or a good idea, Frank doesn’t know.
- Old homeless were recognisable - beard and a can of beer. The modern homeless are better at disguising themselves - safer. The Dutch have a network (made

easier by social media) which the eastern europeans do not.

- Most of the rough sleepers are from Poland, Bulgaria, etc. They put up their tents on the edges of the city. During the day they look for little jobs. The city council of Utrecht has asked Straatnieuws to help them become more visible - give them names and an identity, help them understand their needs so they become not so anonymous. Nameless = vulnerable.
- Frank thinks it’s clever of municipality to look for donations to support the homeless. Large anonymous groups cause trouble as it often leads to criminal activity.
- International street paper conferences - global network where they can discuss their countries attitudes and approaches towards the homeless. In the Netherlands (in contrast to the British and the Americans) when a Dutch citizen becomes homeless it is considered the responsibility of the municipality to take care of them.
- The homeless have become younger. When Frank started they were normally over 50, now they are 35/40. Selling street papers is normally perceived as a good thing by the public as it’s legal and helping themselves. Streetpapers force the public to view the homeless as people that want to help themselves. Plus they tell their stories, or have the homeless tell their own stories - showing the world that they are actually real people. Gradually this changed the perspective from dirty dangerous people you should avoid to people you should cuddle (this was a common expression amongst social workers) - over time this worked. Investment was needed to stop the homeless from spoiling the city centre.
- Hans Beckman (later became party labour leader) made a deal with police, insurance companies, health care and others, to build a system where if you are an addict on the street you are entitled to help - copied Hans Visser. You have rights as a junkie, you are more like a patient. They hospitalised the whole problem. It worked, the problem became lesser.
- 2010/2011, the main problems of homelessness were solved, the remaining was very small numbers, the care was very well organised. The government decided to begin cutting back on the funding. People with care were encouraged to embrace society more, didn’t have as much access to professionals. Impacts us 5/10 years later - massive increase of ‘confused people on the street’ - Dutch expression. There is no understanding of treatment for these individuals.
- The boom of homelessness in the 90s was the result of

the cutting back of the same pyschological help in the early 80s - the effect comes into play 5/10 years later. Because there is a new generation on the street every 10 years. They are a reflection of the help they get. So what we do now is critical for the next generation.

- Homeless like it when they can hang out amongst themselves, because that’s the world they know and they grow into. If you are homeless for one year it is much tougher to get out of it after 3 months or so. Day shelters can empower them to look after themselves and others. Utrecht used to have a night shelter that was run by the homeless (with influence from the municipality). There is dignity in dealing with your own problems.
- Small city in the East of the Netherlands. 100,00 population. 200 homeless. They put out 2 containers next to the city hall and told the homeless they could drink there beer there and socialise and be dry. It gave the municipality the opportunity to have contact with them. Thereby getting some kind of control. (Potential benefit of decriminalising homelessness)
- Straatnieuws is no longer printing papers, but are distributing poetry books. They are preparing a 100% digital paper, to be sold by QR codes - each vendor will get there individual code. Distribution will still be on the street. Lack of printing is not due to corona, they simply don’t have enough vendors. Each vendor is still selling the same amount of papers but because there are less of them they cover a much smaller area. Plus with the pandemic they could no longer afford to hire Frank. They are now supported by the municipality and 3 large care organisations to start this digital paper. People can also have subscriptions. They are changing from a paper into a ‘movement against poverty’. Influence of technology. Less sellers because there are more opportunities for the homeless to have something to do during the day, such as repairing bicycles, cleaning the streets... the internet provides more opportunities for employment connections. Frank thinks this is a bad thing, because the paper allows for growth of trust and for development - another level of care. Other employment opportunities don’t do that. Street paper in Munich is one of the richest street papers in the world (“and they make a lousy paper!”) - they use selling of the papers as mile stones for the homeless with rewards: start off as a vendor for first 3 months, sell 100 per month, if you make it then after 3 months you get a deal with social service with a house, then sell 300 per month and if you achieve that then they will find a job for you. You will be no longer homeless by your own hard work. Very fundable - social return on investment.

APPENDIX G.04

INTERVIEW W. NATASCHA FRENSCH

21/10/2020, 1245 - 1315

KEY NOTES

- Natascha has been the editor for Straatnieuws Den Haag & Rotterdam since April 2019. She got involved as a journalist initially and her role grew from there. Papers are printed and distributed every 3 weeks, giving the street vendors longer to sell their papers. The papers include lots of stories about the homeless and updates regarding the population as a whole and local preventative policies, for example to raise awareness for hostile design in public spaces, as well as issues related to ex-homeless people. However, they also write about other issues to make the paper more varied and accessible. The paper is eager to present a positive image of homelessness. The paper employs freelance journalists who will go out onto the streets in search of rough sleepers. Natascha reports that often the homeless people are happy to show their sleeping spaces and tell their stories. This does entail some risk for the freelancers, but for some of them witnessing the issues are a part of the process to arrive at the perfect story. Being friends with one homeless person opens up the access to the homeless network so you can find more people. However eventually this runs out when telephone numbers expire or the homeless move on to new locations.
- Once a week the street vendors can pick up their passes and papers from a collection point in either Rotterdam or Den Haag. The paper gains new street vendors via the exposure of the existing vendors, who are seen earning money by other homeless people. The paper also has connections with night shelters and assisted living institutions, specifically Kessler Stichting in Den Haag, the Pauluskerk and NAS in Rotterdam, and Leger des Heils (Salvation Army) in both. Natascha was surprised when she joined the paper that she had to communicate with so many different organisations - there is no central point for communications.
- Being a street vendor enables the homeless person to attain a better life balance found through a daily structure and routine. It offers distraction from any personal issues such as addiction and an opportunity to regain some independence in their life. Some of their sellers were given a house through Housing First, although most stayed with the paper regardless as they would struggle to get a more formal job. Working on the streets also helps the sellers develop communication skills and networks. This is encouraged by the fact that most sellers have fixed locations where they consistently sell their papers. Other than the street paper, Natascha doesn't believe there's



Straatnieuws Issue #13. Image provided by Natascha.

much opportunity for work if you are homeless in Den Haag or Rotterdam. Street vendors are made up of mostly men and lots more eastern europeans nowadays. Natascha thinks less women are homeless because they are more likely to have friends of whom they can ask for help, whereas men are less likely to ask for help at all. Perhaps mens are also more likely to move out when a relationship breaks down.

- In light of the pandemic, the paper has been making a €500 loss on each edition, but so far have been able to offset this with donations. However, this won't be able to continue for long so the paper has requested funding from the government. According to Natascha, the homeless are one of the groups with the fewest cases of coronavirus because they have very little exposure to the general public and have largely been moved into private hotel rooms from their previously overcrowded shelters. A street doctor told Natascha that he's been testing the homeless for coronavirus but had only had one positive test. Natascha spoke to one of the Salvation Army's field workers who said that as the shelters are quieter they've had more time to go out on the streets and find the rough sleepers.

APPENDIX G.05

CONVERSATIONS W. HUUB DE WEERD

29/10/2020, 1500 - 1600 & 12/11/2020, 1500 - 1600

KEY NOTES

- The Pauluskerk was founded in 1960 with Hans Visser as Pastor. By 1979, Visser found that his church was empty, but he still wanted to spread the Christian message. He was finding more and more drug addicts on the streets and so decided he would do something to help and began welcoming the addicts into his Church, offering them shelter and (eventually) a safe space to shoot their heroin. This lead to the city of Rotterdam creating Perron Nul in 1987 - a gathering space adjacent to the central station where addicts could take their drugs. People flocked from all over Europe to this 'safe space' and it was eventually closed in 1994 following instances of violence eventually leading to two murders.
- The Pauluskerk continued to help addicts right up until 2005 when the government decided they were going to take over providing safe spaces and clean needles for addicts. It was decided that never again would recreational drugs be allowed in the Pauluskerk. Nico Adriaans Foundation (NAS) was founded in 2000 in collaboration with the Pauluskerk and named after one of the ex-addicts that the Pauluskerk helped. Huub says that NAS are now the front line for addicts (since 2007), and have a clean needle space in their facility. NAS also runs a small catering business staffed by the same people it helps. The food they make supplies the Pauluskerk kitchen, and is often served by volunteers from NAS too.
- As NAS took over responsibility of care for the addicted Rotterdammers, the Pauluskerk building was demolished and the inhabitants and services were temporally moved elsewhere whilst work on the new building began. A British architect (Will Alsop) designed the new Pauluskerk which opened in 2013. (Huub has many criticisms for the design including poor natural light and exposed structural members cutting awkwardly through open plan spaces). Since returning to its city-centre location, the Pauluskerk has discovered new mainstream groups in need of assistance; migrants and refugees. Largely these groups already have their own support networks providing work (often in the harbour) and accommodation, however due to a lack of legality there is common uncertainty surrounding



Dr. Huub de Weerd.

Image retrieved from: <https://mindfulnesspraktijk-huubdeweerd.nl/wie-is/>

access to healthcare. Working in the informal job market with no job security means sick leave is not available, making the refugee groups vulnerable. The International Organisation for Migration (IOM - based within the Pauluskerk) offers some assistance with this, and the Pauluskerk commissioned an animated short film which explains undocumented peoples right to access health care from a GP in the Netherlands. Understanding their target audience, this film was made available in 10 languages. The Pauluskerk also founded the Bed, Bath and Bread campaign, based on the notion that no-one, regardless of documentation, should have to go without those basic provisions. The street doctors group even made a short film to raise awareness for these groups in the wake of Perron Nul.

- Huub began working for the Pauluskerk in 1984 as a volunteer alongside his medical school studies. Once he graduated he joined the street doctors movement and now runs the clinic at the Pauluskerk, working with local hospitals when necessary. Huub tells me that people come from all over the Netherlands to receive their services. However, another change is now in process as the government are offering more assistance to undocumented people, and municipality funded organisations have been set up specifically to

help these groups. Huub estimates that approximately 2,500 people still use the medical services per year, of whom 50% are female (in stark contrast to the national homeless statistics) and originate from 79 different nationalities. The largest groups are Chinese women, who Huub says mostly work as nannies and cleaners within their networks for almost no pay, followed by North Africans. These groups live within their own tightly knit group which Huub explains would be almost impossible to detect or infiltrate (especially the Chinese). Huub estimates that only 20% of the people attending the clinic use any of the other services in the Pauluskerk (I know that I have yet to see any Chinese people attending the open house). On an average day they receive 150 guests using a variety of the other services (social work, organised events, church service, open house, etc..).

- The Pauluskerk is designed and programmed to feel open and welcome to all. Being a religious man himself, Huub was keen to share with me that although the Pauluskerk is founded on Christian principles and in some ways still functions as a church, all faiths are welcome and staff are actually asked not to talk about God for fear of appearing exclusive. The Pauluskerk exists for all the people who have anywhere else to go; they've fallen through all the cracks in society and either don't qualify for or don't want the help of the municipality. There are no security cameras nor restrictions - anyone is welcome, regardless of their behavioural issues (often the reason for people to have become distanced from society in the first place), and only very rarely will anyone be asked to leave. The police are only called when absolutely necessary and, as if to drive the point home, the words 'overwin het kwade door het goede' (which translates as 'overcome evil with good') are suspended over the open house reception in large bold letters.

- According to Huub, 300 volunteers and 15 paid staff work, manage and run the Pauluskerk (this contradicts the 2019 report which shows 23 staff - produced annually). On our second meeting I was fortunate enough to be given a tour of the building on which I saw the church space on the second floor (which can be hired out to raise additional funds for the Pauluskerk), the open house, which offers free sandwiches three times per day (a Pauluskerk exclusive) and a hot meal for €1 at 17:00, activity spaces (intended to empower the homeless and eliminate their boredom), and the shelter beds on

the top two floors - 25 beds across 12 rooms with adjacent kitchen and laundry facilities, allowing the guests to be independent. 5/10 of the beds are reserved for emergency shelter for a maximum of 10 days, whereas the other 15/20 are for longer term residents, typically in the process of attaining residence documents. The institution is almost entirely run independently from the municipality so that they may help whomever they deem appropriate. The only exception is that the municipality has control over the occupants of 12 of the beds, providing subsidies for the Pauluskerk in return.

- Following the closure of Perron Nul and the foundation of NAS, 3,000 homeless Rotterdammers were housed in 2006 in a massive city-wide effort to get all homeless people off the street. Four years later (2010), social workers reported that as many as 75% were now living normal lives - an overwhelming success. Thinking they had triumphed, the municipality pulled funding from homeless services, in particular the 'firemen', as Huub describes them, who were the emergency responders. 10 years later on (2020) and homelessness has more than doubled.



The space in the Pauluskerk where Huub practices mindfulness with the guests. Image retrieved from: <https://www.pauluskerkrotterdam.nl/wp-content/uploads/2015/12/Mindfulness-stiltecentrum-1.jpg>

APPENDIX G.06

TELEPHONE CONVERSATION W. BELINDA BEIKES

30/10/2020, 1300 - 1400

KEY NOTES

- Belinda Beikes is a street advocate for Basisberaad, offering information, advice and support to people who have little or no claim for regular care, including the homeless. I saw Belinda speak about the increase of youth homeless cases in Rotterdam at the Architectural Film Festival held in Rotterdam in October 2020.
- Like many organisations that support the homeless in Rotterdam, Basisberaad are an independent organisation that are funded by and report to the municipality. Their funding is dependant on them helping 150 individuals per year. These individuals may also include elderly homeless and women, although almost all the people they help are Dutch. Typically Belinda's first step is to find shelter for the individuals she is helping, although they do not have any housing, eating or care facilities of their own to offer their clients.
- Belinda told me that typically the homeless youth don't like to stay in shelters or institutions run by the municipality, and will choose to stay with friends on sofas instead. Often a young homeless person's parents will have their own economic, social or psychological problems, and so are unable to help their children. In these scenarios Belinda acts as a surrogate parent; helping them settle into their network and offering a listening ear.
- She estimates that there are at least 1000 young homeless individuals in Rotterdam (18 - 23yrs). In the shelter system, young homeless and 23+ years homeless are separated for safety, however this doesn't explain why the municipality has separate desks for receiving the two groups: Jongerenloket for 18 - 23yrs and Centraal Onthaal for everyone else.
- Part of Basisberaad's work is lobbying the local and national governments for policy changes through their reports, active conversations and, when necessary, protests. Belinda explained that this is often effective as they hold an advisory position for the municipality. Current housing subsidy regulations mean that once a child becomes 18 they are labelled as being able to work. Therefore, their parents receive less financial support, even if the teenager

is still attending School. As a result, many young adults are finding themselves asked to leave home. Belinda says that this is the most typical scenario they currently encounter.



Belinda Beikes, Street advocate for Basisberaad. Image retrieved from: <https://nr3.magazine.warmrotterdam.nl/partners-straatadvocaat/>



Belinda Beikes on the homeless debate panel at AFFR, seated second from left. Image retrieved from: <https://www.affr.nl/festival-2020-3/look-back-3-visits-from-fiona-tan-wolf-d-prix-nina-jurna-and-more/>

APPENDIX G.07

INTERVIEW W. PETER ZUIDAM

03/11/2020, 1700 - 1800

KEY NOTES

- Peter Zuidam has worked in the homeless sector since December 19th, 1978. When he started it was a new centre, run by Rotterdam city government, that had a very low profile admittance for citizens with either money, housing or relationship based problems. The crisis centre was available 24 hours a day and citizens could enlist themselves. Eight years later an institution for psychiatric care had been added and Peter went on to work as a psychiatric nurse, then a social institution labourer, and then into acute psychiatry. Today he is a policy officer for the CVD.
- With over four decades in the industry, Peter has been able to observe the changing faces of homelessness. He refers to the 70s and 80s as the years of transfer, when all the refugees and migrants began relocating to the Netherlands. The 90s was a mixed decade because the local, national and European governments were reluctant to act. In 2002 there was a change in city government which brought about efforts to decrease public nuisance and deal with the heroin crisis. Prior to this time the medical system didn't provide care for addicts. This opened the doors for all kinds of social support. Today the European, national and local legislation gives the shelters requirements to meet, forcing them to react. They have no power to influence the legislation themselves. However today there is also less acceptance of homeless people in public spaces, from where homeless people are encouraged to move on. Drinking a can of beer on a bench in Rotterdam will cost you a €45 fine.
- Citizens experiencing homelessness report themselves to the Gemeente where their identity will be verified, before determining whether or not that person can be admitted into the night shelters from the city. The municipality funds the shelters and also controls their admittance (funding can also come from private insurance in some cases). Peter describes this relationship as a strength and weakness. If admitted, citizens will be given a passport (or CO pass) that grants them access to the shelter of their choice. There are 300 beds available in Rotterdam for the 1,100 people that are given passports each year, provided by either CVD (which has 120 beds),



Image retrieved from: <https://www.cvd.nl/nieuws/het-centrum-voor-dienstverlening-cvd/>

NAS or the Salvation Army. Once a person has been admitted, a report must be issued to the city within six weeks detailing whether that person is entitled to social support and a plan of action related to financial, behaviour and addiction goals, depending on the individuals problems. (One advantage of the coronavirus is that the introduction of hotels enables the shelter services to guarantee that everyone gets a bed for those six weeks.) The shelters aim is to enable self-support. The CVD sees approximately 600 unique people per year in their night shelters. (An exceptionally cold winter in 2019 meant they saw closer to 900 that year.) Approximately 300 will find their way out of the system by getting rehoused. The longer you remain homeless, the more vulnerable you are.

- Shelter residents stay for six months, during which time they have to report to the municipality. The city can allow them to stay longer if they need more time to manage their addiction or their debt, as some problems are not solvable in six to nine months, but less money is available to help them. Ironically, the better you do the less support you get. On the flip side, you can lose your place in a shelter via misconduct. Being in debt is a very common issue. People who owe money to housing companies find it very difficult to find another place to live. Peter also describes a difference between formal policy and the practical applications of it. For example, some people have been bouncing around the system for

11 years with no progress. Moving from night shelter to assisted living then back on the street again. Either they have quarrels with neighbours or are a public nuisance. 80% of these long term homeless are men between the ages of 35 - 40. To get out of the homeless system they must have their debts/addiction/behaviour under control. Since 2015, a new law (WMO) has made it almost impossible for a shelter to evict anyone. If they are evicted the municipality will challenge them on whether they did enough to help with their behavioural issues.

- After the shelter there is a process of assisted living, with further goals set to measure progress. These goals relate to personal but also social issues. For example, can you live in a house with other people and neighbours? If the goals are not met then some are admitted to another branch of social support - sheltered living. This is a more permanent institution where people with similar issues can stay as long as needed. Only the most vulnerable of citizens are admitted to these facilities.
- When initially reporting to the Gemeente, those without psychiatric issues or addictions are not given access to shelters and encouraged to stay with their families and networks instead. However they are registered and still have to report to the municipality. CVD runs a program to help these 'couch sleepers' by setting finance targets and sorting arrangements for debt solving.
- Peter and I discussed a few homeless subgroups including the growing youth homeless population. Anyone under the age of 23 cannot use the CVD shelter unless in an emergency. Most youth homeless grew up here and so have access to a network of friends and sofas they can crash on. Peter says that about half of these homeless youths were previously known by the youth aid, but when they turn 18 they drop off the radar and often don't show up again until they are 23. There is a gap between one system and the next.
- Peter also described another subgroup of the homeless who are not admitted to the system because they are here illegally. In Rotterdam Rijnmond (comprised of 14 local municipalities) there are an estimated 10,000 - 100,000 undocumented people, with no access to social services. Many are rejected by the asylum procedure but refuse to leave. Instead, living within the informal society in their networks and families. Dutch law requires the system to intervene for the welfare of children, so refugees or migrants are often protected and offered help by extension

of their children. The same is true for homeless mothers, which might explain why there are so few homeless women. Problems arise when men try to attach themselves to that family unit in order to secure access to the same services.

- Peter says that the CVD has to admit their own limitations and often they require the support of psychiatric professionals for the to help some of the people the CO sends their way. Each case is special, but there are only a few options available. Today there is a selection to determine the most vulnerable cases and transfer them to another system of aid supported by 'the law of enduring/lifetime care'. This is a new development for people who have exhausted all other options. More money is made available to provide specialist care.
- Peter describes a great difference between North and South Rotterdam, stating that the South is very poor and underdeveloped. It is considered a national problem to restore the communities there. Each year approximately 600 houses are made available by housing companies for those that need special housing. Priority is given to those from the shelter system, mental health system and detention centres. It's very competitive with each house having 3/4 candidates. This means that the couch surfers/economic homeless need to reach even higher levels of financial stability in order to reach the housing bracket.
- We also discussed the dramatic increase in the homeless population and the possible reasons behind it. Peter said that the city population has expanded by 60,000 persons in the last five years, and housing has not kept up. He also expects the increase in Rotterdam is due to people coming from other areas in the Netherlands due to better work opportunities in a city. It used to be that you had to have a connection to a place (address, work, family, etc) in order to receive help there, but this was overruled by national and European law (2006 by European and 2017 by national). Now a municipality must offer shelter whilst they see if there is another location a person should be looked after instead. Regardless, many reject the shelter support as they cannot hack the institutionalised system. Peter thinks this is a good sign for those individuals.

APPENDIX G.08

INTERVIEW W. ERIK JUTTEN

11/11/2020, 1100 - 1200

KEY NOTES

- Stad in de Maak (SidM / City in the Making) refer to all their tenants (and even them selves) as urban nomads. Erik almost seemed offended by my use of the term 'homeless'.
- Stad in de Maak (SidM) operates independently from the Municipality (similar to the Pauluskerk). Instead they work directly with homeowners and housing corporations to take care of their housing. SidM will then convert the top floors to affordable housing and the ground floors into commons (free of rent), before guiding the people living and working there into organising a community so they can be self-governing.
- During the financial crisis building corporations were unable to take care of their buildings creating the perfect conditions for the foundation of SidM. They started with six houses and two buildings, which they were given for free for ten years, all they had to do in return was something good for the neighbourhood. Today they have seven buildings.
- Rotterdam's attractive development potential has reduced their access to these plots in recent years, leaving SidM to rely on scheduled renovations and demolitions. Erik says that they are expecting the energy transition away from gas to create more of these opportunities, as installing new systems and adding up to 30cm of insulation will require, in some cases, tenants to temporarily vacate their properties (this should be checked with housing corporations).
- SidM were offered Almondestraat for two years, but were worried that this wouldn't be sufficient time to establish a community. However, the demand to live there was overwhelming, without any need to advertise in newspapers, etc. They introduced a maximum tenancy of six months, after which residents had to switch apartments or move out, to avoid falling into rent protection traps where SidM would be responsible for housing the tenants after the building had been demolished. This rule also encouraged the nomadic lifestyle, but regardless about half chose to stay for the full tenancy.
- SidM began the project with research into existing neighbourhood initiative schemes in the area. Many



Erik Jutten, outside the offices of Stad in de Maak.
Image retrieved from: <https://pbs.twimg.com/media/CrG-XsGXgAEqR76.jpg>

of them had lost their premises when the municipal government closed a lot of the Buurthuizen (community houses) in 2012. SidM chose 7 of the most diverse organisation and gave them commons apartments, returning those third places to the community. Through enlisting these initiatives, SidM's network expanded 10-fold, piggybacking off their networks.

- Erik says a screening process generally restricts anti-squat tenants to only the young, healthy and white, meaning anyone in need of care would never be accepted. Inspired, SidM created an inclusive community for those who desperately needed a roof over their heads. They were conscious of avoiding problems and so opted for a mixed-community comprised of maximum diversity. Most applicants were under 30 and non-native Dutch speakers, so anyone 50+ went to the top of the list and SidM were conscious of including enough Dutch speakers

as to not create a barrier with the wider community. Erik reports a final split of 70/30, Dutch/non-Dutch. The house owner requested no children but SidM simply ignored him, recognising the vulnerability of a single parent.

- A total of 53 80sqm apartments divided into: 1 Air BnB apartment (the cash cow - €60 per night, max stay 1 week), 8 boarding house apartments (2 furnished rooms per apartment, €140 each per week/€280 per month including bills, max stay 3 months), 33 unfurnished apartments (€300 per month + bills for both rooms, max stay 6 months), and 11 ground floor apartments for commons/neighbourhood initiatives. 3 of the unfurnished apartments (6 rooms) were allocated for care pilot facilities, with tenants supplied from either Pameijer (care organisation located all across Rotterdam and its surroundings) or Rotterdamse Douwers (a buddy system for at-risk and homeless youths). These tenants required more work (institutionalised, lack of trust, insecurities), but this was supported by their neighbours as the care apartments were mixed amongst the others.
- Erik reports that 50% of the care tenants got better whilst the other 50% remained stuck in their problems. Based on the pilot, SidM were highly impressed with Pameijer's work, increasing their management to cover 4 apartments, but less impressed with Rotterdamse Douwers. SidM have noticed that they needed a budget that would allow for care to be intensified as necessary to support those tenants. Erik also reports that the project is the perfect scale, approx. 150 people - a lively, supportive community. During the pandemic when corona caused unemployment amongst tenants, one of the organisations in the commercial plinth made 1,500 food packages to support the tenants and the wider community.
- SidM are bidding for permanent locations but keep getting out bid by large commercial developers. Expensive ground prices due to tax regulations mean you can't build affordable apartments (under €10 per sqm). If you build or renovate on a site, you have to pay tax dependant on the works. For example, the tax on building a single family home is doubled if it's two apartments instead. Farmland is €6 per sqm, social housing is €100 per sqm and family homes in the centre of Rotterdam are €1000 per sqm. The municipality see the ground as theres. They check what you built and how much it cost to build, and the rest is for them. For developers this is fine

because they will ask for €2000 per apartment, but for SidM, a not-for-profit housing cooperation, their intended tenants can't afford these prices. SidM are lobbying international, nationally and the city to make different ground prices for cooperations, and those who don't wish to speculate on the land. At between €250 - €500 per sqm, SidM could develop new or existing dwellings for affordable prices.

- Money isn't a problem because SidM are part of Vrijcoop (Dutch version of Mietschauser Syndikat). A group of people take out a mortgage together from a German bank (easier than Dutch banks). 1.8% interest, with a 25% downpayment required.
- SidM doesn't qualify as a social housing cooperation, and they don't want to because they would have to look at people's income. Everyone pays the same for the apartments at Almondestraat; no fluctuation in rent based on income. SidM wants everyone to pay the same to create communities based on content and identity, not wealth or lack of it - a transition to a circular social economy.
- Erik believes that if they achieve a permanent site, tenants will invest more in their communities (money and care). SidM could also began to understand governance better, making the cooperation healthier. There would also be significantly more security due to ownership. He still thinks that a boarding house would be a valuable asset to a permanent site, with maximum tenancies of 6 months to maintain and support that nomadic life style.

APPENDIX G.09
EMAIL EXCHANGE W. JANTINE PRINS
11/11/2020 - 27/11/2020

KEY NOTES

- Jantine Prins is a homeless shelter program counsellor for the Salvation Army (Leger des Heils in NL) who kindly agreed to answer some questions for me via email, as due to the coronavirus pandemic it was not possible to conduct an interview. However, given that Leger des Heils are the largest shelter organisation in Rotterdam it's a shame that I was unable to conduct an interview. Their knowledgeable staff and large body of homeless participants would have made them an excellent asset to better understanding the homeless population in Rotterdam.
- In response to the pandemic, the Salvation Army has acquired the Allegro boat, which is now stationed on the Rhine, and is housing 80 homeless people. Jantine says that the municipality of Rotterdam will make 100 additional homes available for homeless people in the near future. The Salvation Army expect that some of their participants will be able to move into them.
- Jantine reports that there are about 500 homeless people in Rotterdam, made up of rough sleepers, emergency shelter occupants and sofa surfers. The Salvation Army has 220 beds, and Jantine sent me an article which says there are 300 beds in total in Rotterdam across all of the shelters. Typically participants will stay in the Salvation Army shelters for about 6 months, during which time they follow a counselling process aimed at recovery and guiding the individuals on towards a suitable form of housing.
- Just like the other homeless institutions, the Salvation Army do not advertise their services. However, in this case it is a world famous charity known for their work in the homeless sector. They also have fieldworkers who find the homeless on the streets, bringing them hot food, hot drinks and blankets. They also run advertising campaigns to raise awareness for homelessness.



Image retrieved from: <https://www.legerdesheils.nl/zuidwest-nederland/het-schild>



The Allegro hotel boat on the Rhine, now housing Rotterdam's former shelter residents. Image retrieved from: <https://www.doevemakelaar.nl/en/schip/1048/hotel-passagiersboot-138-passagiers>

APPENDIX G.10
CHIT CHAT W. BERND & JEANIE
12/11/2020, 1030 - 1130

KEY NOTES

- Bernd and Jeanie have worked for Ontmoeting in their central Rotterdam Service Centre for 14 and 9 years respectively. The service centre acts as a day shelter and is housed in a four story building open five days a week featuring a welcome desk, where new visitors are asked to fill out a form requesting details of their identity (although guests typically only share what they feel comfortable with), showers and space to do laundry, an art studio, a computer suite, and an open plan kitchen-dining space for group lunches. The corona virus social distancing restrictions prevents the day shelter from helping as many people as they used to. Now guests must call ahead to book their space, or risk being disappointed at the door (safe to assume that the homeless have telephones). However lunch is now served in take-away containers so Ontmoeting can still reach as many hungry mouths as possible.
- Bernd and Jeanie's role is simple, they are present and they listen. Offering consistent company and motivation for people to engage in activities such as painting, music or socialising. Art work covers the walls of the brightly lit rooms, giving the space a slightly primary school aesthetic, however the enormous benefit to this is that it avoids the reek of institutionalised care, which most shelters I've visited or seen pictures of, do not manage to achieve. They see their role as supportive, not trying to force guests into situations they're uncomfortable with, but finding stability through baby steps.
- New guests are typically referred from the Centraal Onthaal, however they will also except walk ins. They see a wide variety of homeless groups including undocumented people (who Ontmoeting don't receive a subsidy for helping), rough sleepers / people who stay in shelters (roofless), people living on friend's sofas (insecure), and frequently ex-homeless who still come by for the company and support. However during the pandemic Ontmoeting have been trying to reserve their precious space for the most desperate and vulnerable, opting to speak to the ex-homeless via telephone instead.
- Bernd and Jeanie also told me about a new kind of homeless person they've been seeing regularly:

Eastern Europeans who have travelled to the Netherlands on work visas, having secured jobs with accommodation included. According to Jeanie, most worked in the forest of greenhouses between Rotterdam and the coast. When the pandemic hit the workers lost their jobs and their homes, forcing them to travel to Rotterdam in search of work. Ontmoeting's Field workers have been noticing an increase in rough sleepers (often found in car parks) which Bernd suspects is due to this increase in migrant workers living in the city. Due to the coronavirus, the annual winter shelter has been opened early (it usually opens once temperatures reach below zero), with enough beds to house everyone on the streets, including undocumented people. However, some choose not to stay there as so many people in one space can lead to an aggressive environment. The shelter is run by NAS and is situated in the Maassilo events venue in Rotterdam Zuid.



Image retrieved from: <https://www.ontmoeting.org/>



Guests socialising in the open house space. Image retrieved from: <https://www.ontmoeting.org/locaties/rotterdam/>

APPENDIX G.1 1

INTERVIEW W. HARM HAVERMAN

17/11/2020, 1400 - 1500

KEY NOTES

- 90% of the people they see at ROS are working migrants. Typically from countries with large populations in the Netherlands; Indonesia for example. They find work and living quarters via their network, or find a job on the black market or get a work visa, but then can easily overstay their visa and survive for a couple of decades. Most come to the surface as they start getting older (40+) as they require more medical care and occasional hospital visits. At 55+/60 their network starts to tire on them, they can't find jobs on the black market so easily, and need even more healthcare, At which point many return to their country of origin.
- The other 10% are refugees. Often from the Middle East or Sub-Saharan areas - these are typically the people asking for shelter. Either they have no network in the Netherlands, or it's highly unstable. Especially those from Africa, who have very troubled migration routes, frequently experiencing forced prostitution or modern slavery (cleaning jobs).
- ROS's official catchment area is Rotterdam and South Holland (if necessary), they don't advertise any further afield. In reality people come from all over the Netherlands, comparing services from one organisation to the next (ASKV in Amsterdam and STIL in Utrecht). News travels via word of mouth - corona crisis proves this works as they started an emergency fund for migrant workers and within a week those who had lost their jobs due to the pandemic had found ROS.
- It is estimated that between 5,000 - 10,000 undocumented people living in Rotterdam (backed by research from Erasmus University). ROS reaches approx 3,000 individuals per year, but not all of whom are based in Rotterdam; they frequently shift from city to city as policies change or police action makes their lives harder. (Rotterdam shelters have a stricter admittance policy than Amsterdam and only permit 6 months stay vs 18 months stay in Amsterdam). All part of the LVV system - pilot in 5 cities (G4 + Groningen).
- Only granted shelter if you are from an unsafe country. The official list is provided by the government. Rotterdam has 117 beds (20 at



Stichting ROS.
Image retrieved from: https://pbs.twimg.com/profile_images/1255828185062785024/fiRjvJud.jpg

ROS - Rechthuislaan, the rest split between NAS, Pauluskerk and Salvation Army), but only 50 are filled right now due to overly strict admittance policies (Gemeente controls admittance, but pays ROS to manage the beds). Undocumented people can report to Vreemdelingenloket to gain access to shelter (in the same building as the CO, but the service is not advertised anywhere). Admittance to the shelters is conditional to 1 month rest and 5 months trajectory towards returning home or attaining residency permits.

- Undocumented people report that there are 70-100 rough sleepers in Rotterdam. Field workers have only found 10 this year. 70-100 seems more likely given the source (people who worked with ROS for many years), and what winter shelter staff have said about their attendees. This leaves between 4,400 and 8,900 (total minus 10%, minus 100) undocumented people living within their networks in Rotterdam - almost impossible to find.
- Overcrowded apartments (five people per room) sometimes spill over and the police will clean them out. This is happening right now in Carnisse. Mostly these tenants will be working migrants from Eastern Europe, but there's always a good amount of

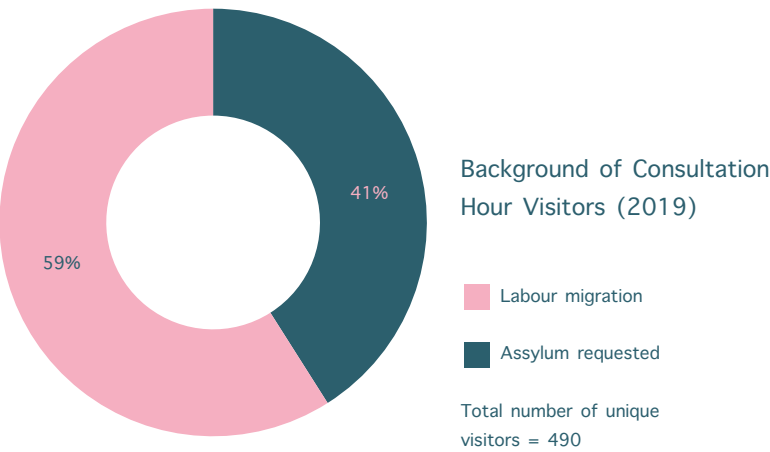
undocumented people too. ROS hears that a lot of undocumented people rent out a private garage or a garden shed to sleep in - nobody will ever find them.

- An estimated 25% of people admitted to shelter system either return to their country of origin or get a residency permit. The other 75% disappear into Rotterdam and perhaps beyond. 9/10 times that asylum is denied, it's because people cannot prove who they say they are - this is where ROS can help, also with finding lawyers, sorting paperwork, etc.
- ROS is campaigning and lobbying to get city rights for some undocumented people. People who will never be granted residency permits, can never return

to their countries of origin, and who are active in the city and community. Rights to rent accommodation and find work within the city limits.

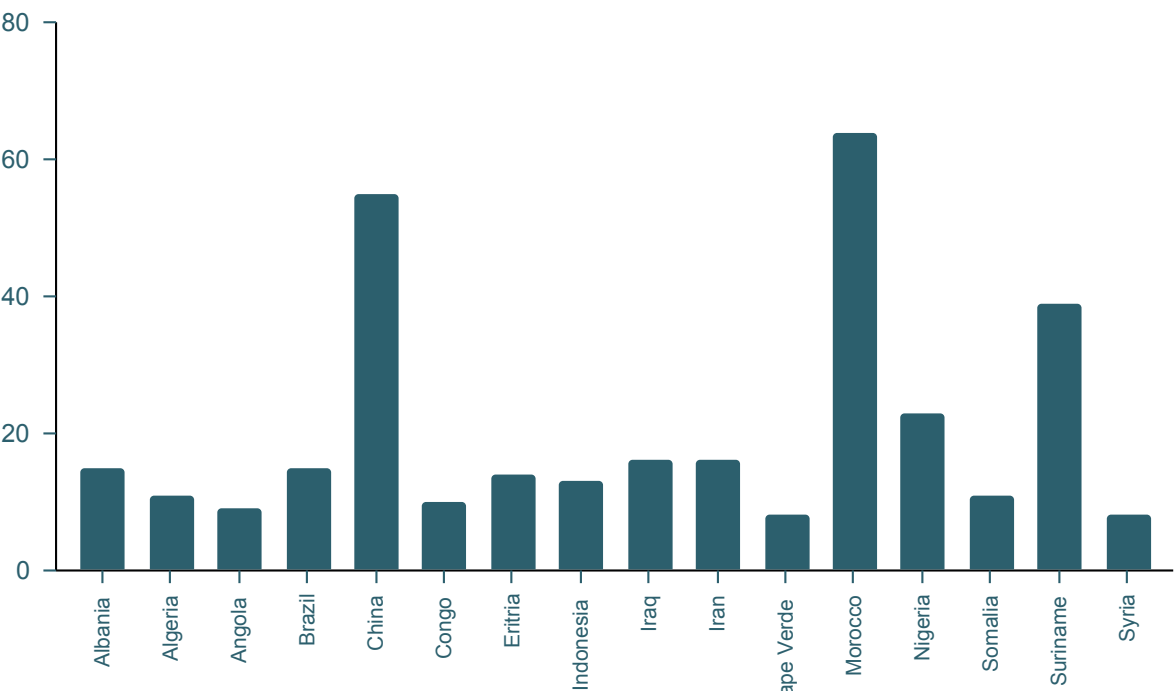
- Money for voluntary return comes from DT&V. Additional funds to set people up in their home countries, prevents them from returning immediately to the Netherlands. Business training and courses are offered conditionally, but some people take the courses and then decide to stay, in which case ROS gets no money from DT&V. Municipality gives funding for the shelter beds and donations cover the other expenses (salaries, etc).

CONSULTATION HOUR STATISTICS



Origin of Consultation Hour Visitors

Total number of nationalities = 71.
Counts under 8 are omitted from this graph.



Data retrieved from: <https://stichtingros.nl/over-ons>

APPENDIX G.12

INTERVIEW W. LIA VAN DOORN

19/11/2020, 1000 - 1100

KEY NOTES

- Lia van Doorn is the author of the book: ‘A time on the street’, for which she conducted 7 years of research. After she finished her sociology studies Lia became a volunteer at a night shelter where she started interviewing some of the regular clients. They noticed that some people would attend the same shelter for years and years and then suddenly disappear. Maybe they died, maybe they went to prison, maybe they found a better place to live; but the shelter staff had no clue. Lia decided that she would follow up on these individuals. Her research was based on three questions: 1) How do people get on the street? 2) How does being homeless affect people? And 3) who was able to get off the streets and how did they succeed? She interviewed approximately 50 people whom she attempted to track over the course of 7 years, whilst she worked alongside. She was able to follow about two-thirds of the group, whom would often travel around the country spending time in other cities. However, due to Utrecht’s central location they always found their way back. Most of the group fluctuated between being homeless and not and reported that they often failed to distinguish when in their past they had been housed and when they hadn’t - it all blurs together. When the research concluded, Lia had found that very little attention was paid to the newcomers on the street, because of their lack of behavioural issues compared to the longterm homeless. These individuals were unable to get off the street by themselves and so eventually they developed the same problems; additions and psychiatric problems.
- Lia conducted her research in the mid to late 90s, so we also discussed what she thinks has changed in the last 20 years. Lia says that when she conducted her research it was very easy for homeless people to stay anonymous on the streets. They would not be approached by social workers, who today would ask them about their background. When Lia conducted her research most of the homeless she spoke with would use a different name from one meeting to the next, making it hard to track them. Lia believes that currently it is not possible for the homeless to be anonymous.
- In her articles, Lia frequently uses the term ‘threatened homeless’ or ‘imminent homeless’ (translated from driegende dakloosheid). She clarified that by this she means people who are at-risk of becoming homeless;



Lia van Doorn, lecturer in Innovative Social Services.
Image retrieved from: <https://trajectum.hu.nl/een-dakloze-als-kennisbron/het-schild>

for example people who can’t pay their rent and are on the edge of losing their social housing, or people that are temporarily living in a caravan; the insecure and inadequate categories of the ETHOS classification, for which Lia is an advocate. She thinks it would be very helpful if ETHOS was adopted in the Netherlands. The Dutch have a very narrow scope on who is considered homeless and who is considered at risk of becoming homeless. This latter group are left out of the homeless population count. Lia believes that if we broaden the definition of homelessness we would find this population to be much larger. We discussed the differences between the ETHOS classification and the CBS definition and the dangers involved in wrongly categorising people as ex-homeless. For example, CBS doesn’t include people who live in a homeless shelter as homeless. By adopting ETHOS in the Netherlands there would be a greater understanding of the people who are at risk; where they are, what kind of situation they are in, how many there are, and consequently what can be done to help.

- Playing devils advocate, I countered Lia’s argument by bringing up Michele Lancione’s article published by FEANTSA that argues against the use of labels to define and categorise homelessness. Lia replied that in the past there was only one solution for homelessness: get them to a homeless shelter. However today the characteristics

of the homeless differ and so different groups need to be addressed in different ways. In order to achieve that we need to categorise, otherwise how else can you know which group of people need what help. We concluded that Lancione makes a valid argument, but it’s a luxury that we can’t afford. This was followed by a discussion regarding the recognition that homeless is a phenomenon, not a type of person. This justifies the need for labels because they do not describe people but a situation. We also discussed the recent Salvation Army advertisements, which Lia says are exploiting the homeless they depict, and that it’s no coincidence that the adverts were released just before Christmas. However, when Lia was conducting her PhD research it was possible to tell who was homeless; the men with plastic bags, beards and beers. But today’s homeless are not so easily recognised, so most people are unaware that the number of homeless people is rising. The Salvation Army are making this new image better known, but they should be asking for a hand-up not a hand-out. Lia agrees that homelessness is not an isolated issue but a part of the larger housing crisis. When visiting the United States, Lia met a social worker who said that he is only ever one pay check away from the homeless people that he helps.

- €200 million is to be invested in the Netherlands for homelessness in 2020 and 2021. Lia believes the best use of the money would be to build social housing and is in favour of Housing First. There are some small villages in the Netherlands where the number of inhabitant is declining, so Lia suggests that we also look to areas outside of the cities for solutions. Some of the homeless feel at ease living in the city, but others prefer less noise and more space, especially those that grew up rurally and only moved once they became homeless. However, this would bring about less opportunity for employment.
- Lia has also published a book with a homeless man. He was the neighbour of one of her colleagues who had lost his house due to debt. One day he visited Lia and her colleague with his diary containing all his thoughts about being homeless for a year. He wanted to create a book out of this so Lia worked with him to find a publisher and an editor. Today the same man occasionally teaches Lia’s students, as he is a former teacher. This is a great example of how every homeless case is unique.
- Lia thinks that spreading homeless resources amongst all municipalities will create an opportunity for some municipalities to coast, simply not obliging with their social housing requirements. Furthermore, a transition towards a housing-based response may mean a reduction in shelters which provide informal services such as day centres and medical care to people without rights to

homeless services such as undocumented people and unemployed migrants.

- Lia recognises the 10 year loop we are in and believes that ETHOS is key to breaking this cycle and getting ahead of the curve to determine who will be on the street in 5 or 10 years by analysing who is at risk now. At the homeless shelters in Utrecht they have waiting lists. Lia wants to use the ETHOS definition to check the people on those waiting lists. In the future, if climate changes continues as rapidly as it is now, more and more people will have to flee from natural disasters such as flooding, heat surges and hurricanes, causing a new group of homeless heading in the direction of the Netherlands.
- According to CBS, Homelessness has doubled in the past 10 years. Lia thinks that life has become more and more complicated to organise. There are so many forms to fill in, finances to be organised and social connections to maintain. Anyone with problems in life, is bound to struggle to cope with this, whereas ten or twenty years ago those same people would have coped just fine with their personal needs. I argued that perhaps social media creates an isolated society, resulting in people having smaller network bubbles, and during the pandemic these bubbles have become distanced from one another. This means it’s very easy for someone to fall between those cracks unnoticed.
- Lia’s tips for addressing the homeless: She had a huge pot of coffee and some cigarettes and people came to ask for a cig and a cup. She would start chatting and then ask how they get by? Do they stay healthy? Do they make jokes? How do you cope with the stress? For them it was not offensive to be asked those questions, so I should give it a go.
- When discussing my intervention proposal, Lia suggested that there is a contact person to smooth relationships between the formally homeless and the neighbourhood they reside in, in the case of noise complaints or behavioural issues. Lia likes the idea of tiny houses as she says that a lot of the homeless feel uncomfortable when they go directly from the street into relative luxury with too much space built for modern needs. She thinks the ex-homeless would be helped by smaller houses which they can handle easier, are cheaper to live in, and easier to build. Lia works with Lister, an organisation that offers help and housing for the homeless in Utrecht. They run a program where some of the homeless who are handy build tiny houses themselves. By helping with the build they feel responsible and attached to the place.

APPENDIX G.13

WALK-&-TALK W. JAN VERHOEVEN

24/11/2020, 1330 - 1500

KEY NOTES

- I met Jan outside his temporary home in Pension Almonde. He is writing a report for the Pauluskerk researching potential for policy improvement. His aim is to get a better picture of the size, locations and needs of three key groups: homeless people avoiding care (often with psychiatric problems and/or addictions), undocumented people, and working migrants from Central and Eastern Europe. He is also looking into what other groups in Rotterdam are currently falling through the system cracks that could be helped by the Pauluskerk. This report will conclude in recommendations for action improvement for the Pauluskerk and structural improvement for duty of care by the municipality.
- Jan's approach focuses on looking for 'signals' in the people he meets and conversations he has. Like me, he has met with many actors in the homeless sector from all across Rotterdam, including NAS and the Gemeente. For example, Jan spoke about meeting with social workers based in South Rotterdam (the much poorer side of the city) who work with very poor locals. He said that although the social workers had heard of the Pauluskerk, they were unaware of the services offered and didn't know that the Pauluskerk could help them. This is a signal that the Pauluskerk's network and connections are not as good as they could be. A possible solution to this could be creating a second break-out Pauluskerk office in Rotterdam South. Dick Couvee (pastor of the Pauluskerk) has agreed this would be a good idea.
- Jan also commented on a lack of connection to other religious institutions. We discussed the transition of the Pauluskerk from a Church in the early 90s to a homeless welfare centre today. Although the building is modern and welcomes all faiths, it still features a two-storey church in its heart with a cross hanging on the wall, and 'Pauluskerk' in large bold font above the front door (Kerk means Church in Dutch). Jan confirmed that some of the groups he had spoken to had said they were put off collaborating or donating because of this.
- I told Jan about ETHOS and the value I saw in Rotterdam/the Netherlands adopting a common

use of homeless terms, allowing organisations to communicate with each other, and share resources and/or knowledge, more fluidly. I also told him about my intentions to create a homeless map of Rotterdam, that would provide an invaluable source of information for all homeless, at-risk-homeless or ex-homeless in Rotterdam. Jan recognised the importance of these suggestions and commented on the power this would have to forge better connections between the homeless institutions and the hidden groups of people they are trying to serve.

- We also discussed the irony behind Jan's employment by the Pauluskerk to better understand the homeless issue in Rotterdam, when the Pauluskerk themselves do so little to keep track of these figures. Although people using their social services or clinic have to give their personal details, anyone can walk into the Pauluskerk open house and nobody asks them who they are or what help they need. How can they possibly understand how to improve their services when they are unaware of who they currently help, how many they currently help, and in what way they help them.
- In contrast, we also discussed our praises for the Gemeente and the Pauluskerk. Both groups have gone to extraordinary lengths to access their perspective clients. The Pauluskerk has taken ground breaking steps in recognising the people behind the homeless phenomenon, particularly those suffering with addictions, and the Gemeente has employed social workers who speak Polish, so that they may easily communicate with large groups of the migrant workers. Jan (a middle aged Dutch man) says he has never encountered a municipality taking this measure before.
- Jan is aiming to complete his report by Christmas. He will share it with me if Dick Couvee consents.

APPENDIX G.14

CONVERSATION W. INEKE BERGSMA

25/11/2020, 0945 - 1045

KEY NOTES

- Ineke is a field worker for Ontmoeting in Rotterdam. She and her colleagues go out on the streets from 05:00 - 09:00 and look for rough sleepers. They take coffee and make a record of who they see each day, documenting the categories of people too. Our scheduled conversation had to be delayed last minute as Ineke suddenly had to help a homeless Romanian. She had taken him to a crisis centre in Rotterdam the night before, which are run by NGOs and governed by the Municipality. Crisis centres are typically only for families, but if an undocumented Rotterdammer is volunteering to return to their country of origin, and wants to do so as soon as possible, then exceptions can be made to get them into shelter right away on the condition that they are unlikely to cause an incident. For example, Ineke would never send an addict to a crisis centre.
- Ineke reports that on her morning excursions with her colleagues they had counted 156 rough sleepers in October 2020, of whom 10 were long term homeless who they've been in contact with for 10+ years (despite them being entitled to shelter), 26 were entitled to shelter but had not found a spare bed (she thinks there are 380 shelter beds in total), 22 who were assumed to be undocumented, and 98 who were working migrants from Central or Eastern Europe (50% Polish). However, the man she went to help that morning was not on their count, so it's clear that Ontmoeting's reports are only an indication of the true figure. Out of this total Ineke estimated that 10/15 were women and the rest men. She also said that women typically look for more public/eyes on, sleeping spots. A CCTV camera positioned overhead would be ideal.
- Typically two-thirds to three-quarters of the rough sleepers found by the field workers are Eastern Europeans. They typically find them sleeping in sheds behind houses, in parks (particularly Rotterdam Zuid Park - apparently quite nice in the summer if you have a tent), and in carparks. They typically find 'new homeless' in the train stations, as they are open all night, whereas the more experienced homeless will pitch their tents in the small green verges that run parallel to the tracks. In the colder winter months carparks are much more common, bringing the rough



Image retrieved from: <https://www.ontmoeting.org/>

sleepers further into the city centre as a result. Ineke also described a style of apartment building, common in the South of the city, that feature publicly accessible stairwells with front doors leading off them. Ontmoeting often get reports of rough sleepers in these stairwells. This draws light to another more hidden form of hostile design evident in the absence of this style of building in the North of the city. Ineke agreed to send some photographs of typical sleeping spots along with a map illustrated with rough sleeping hotspots. Of course the information she shares will be not be detailed enough for people to find these groups as this would make them even more vulnerable.

- We also discussed some of the reasons behind the growing numbers of homeless migrants from Eastern Europe appearing in Rotterdam. Ineke explained that they would have to work for five years to be entitled to support. However, most only secure zero-hour contracts giving them close to zero stability, and in order to apply for residency documented they would also have to wait five years. Ineke also described a frequent phenomenon where an individual will loose their job and, as a result, also lose their home and their support system, leaving them completely isolated from aid, residency advice or homeless support. Large numbers live in overcrowded flats in Rotterdam Zuid, where they have little rent stability and are frequently registered at the wrong address.
- Ineke was critical of the Rotterdam shelter system, stating that "shelters are a last resort" and they are not working their best. She told the story of a Romanian man she knew who had appeared on their radar, smoking marijuana and taking a small amount of cocaine. One year later the same man was addicted to heroin and his care was becoming impossible to organise. As a last resort they were trying to send him back to Romania where he would be entitled to healthcare support. Ineke also reported

that although the winter shelter (which she thinks has 130 beds) had been opened early to help get people off the streets during the pandemic, it was closed on 18th December as the social distancing restrictions on Rotterdam were eased.

- In contrast, social distancing measures also caused the arrival of hotels being used to house the homeless, as the spacing between beds was no longer appropriate. Those used to sleeping in rooms with 10-16 others were now finding themselves in

private or semi-private rooms. As a result street doctors have reported significant improvements in the well-being and mental health of the homeless that they care for.



Typical sleeping locations and scenarios for rough sleepers in Rotterdam. Images provided by Ineke Bergsma.

APPENDIX G.15

INTERVIEW W. FRANS BOSMAN & WIM VAN DEN ENGEL

08/12/2020, 1000 - 1115

KEY NOTES

- Gemeente Rotterdam makes a distinction between residentieel dakloos (residential homeless) - anyone sleeping on sofas or living in a shelter, and feitelijk dakloos (actually homeless). People that sleep in public spaces or are dependent on the emergency shelters are considered feitelijk dakloos. The social relief (maatschappelijke opvang) consists of more than just emergency shelters. It is a pathway to rehabilitation and housing with various levels of assistance depending on individual needs of the people.
- Currenly there are 43 central municipalities that are responsible for providing homeless support and services. However, there is further de-centralisation planned to distribute government funds wider-a-field. From 2023 all municipalities will recieve their own funding to tackle homelessness. They will be obliged to work together regionally and organise a system of shelters and assisted living to guarantee a viable system.
- Frans works as a policy officer, setting up programs. They have a law - the Wet Maatschappelijke Ondersteuning (WMO), which entitles people that can't support themselves to shelter and care. The Centraal Onthaal looks at every case and decides on a criteria within the WMO, somewhere between being entitled to care and not. There needs to be a double indication - not only homeless but another personal problem too. Not having a house alone does not make you entitled, you should be unable to support yourself. If somebody can solve their own problems, they are not entitled to support and are told to stay with friends and/or their network. The CO staff look into the people's lives; do you have a job, an income, ultimately are you able to find housing by yourself. For example if you have serious financial problems, or you have an addiction, you would be entitled to help. Most then go on to the shelter system, but not in the case of people aged 18-22 or families with children. It took Frans several years to explain this subtle assessment to his colleagues at the CO - what it means and how you should employ it in practice. When asked to define who can get help and who can't, Frans says that it isn't possible to sum up in a sentence; it is not a checklist, despite what the CO website says. It is a much more personal and individual assessment. Some people need more support than others, it's not a one size fits all solution.



Image retrieved from: <https://www.rotterdam.nl/>

- Gemeente Rotterdam want people to take care of themselves as much as possible. In the system they had before people were drowning in the care they received. They became institutionalised and didn't make any progress. The municipality want people to participate as much as possible in our society. People who are considered independent enough to look after themselves are registered as coming in to the CO, but then are left on their own. They will receive advice if they have any specific questions, but there is no follow-up process. However, there is also the possibility as a couch sleeper to get a proxy address. They can also request more support if their situation worsens. Difficulties can arise for the hosts of the couch sleepers if they register at their hosts' address, as this will impact the financial support they receive on their rent. The hosts may then have to ask the lodger to leave. In this scenario the homeless individual can also get an address at the municipality office, which wouldn't affect their host. Some people do come back to the CO, having previously been just homeless and sleeping on sofas. If they have now developed other issues or exhausted their network then the CO will help them. Frans agrees that turning some people away on their first visit it is only prolonging the time until they receive help. However for others they are able to help themselves.
- The CVD homeless prevention program is intended for people considered not to be vulnerable enough to get access to a shelter, but too vulnerable to care for themselves. People who would not be suited to a shelter environment.
- The Maassilo winter shelter opens when night temperatures reach below zero degrees. However

fluctuating temperatures means the shelter repeatedly opens and closes across the winter months. The Gemeente don't keep it open because it attracts people (mainly labour migrants) who are just looking for a cheap place to sleep. According to Frans, this group wants to save their money by not paying for accommodation and so live from night-to-night, allowing them to bring as much money back with them as possible when they return to their families in their countries of origin at the end of their temporary working stay in the Netherlands. This specific group of labour migrants are not considered homeless. However, another group of homeless who do need the winter shelter will suffer by this decision. The winter shelter is not advertised. Field workers go around and can tell the rough sleepers, but other than that it relies on word-of-mouth. Labor migrants are not entitled to enter the CO because they are not residents. The group of roofless labour migrants is growing. You must be a Dutch citizen to receive support from the CO. EU citizens have to build up their rights for 5 years. The solution for the labour migrants is not just to send them home but to provide support here and in their own home.

- Wim works with social housing organisations, making appointments for how many houses the Gemeente will rent per year and how many houses go to specific groups or people leaving the CO system. He makes agreements about housing for people who are unable to live alone or get a house themselves. The Gemeente is not responsible for building any houses themselves. The ex-homeless housing is integrated with other forms of social housing and therefore the ex-homeless will be living next to people who perhaps just have a low income. Appointments are made with the social housing organisations and a care organisation so that the ex-homeless receive a special contract obligating them to accept the care for one year. That care consists of support in their daily life, both in their own home and by appointment at Gemeente offices. It's important that the care support is integrated into their home so that it can be understood how they live and if they are coping on their own. Another part of this contract is that they receive financial support from the Gemeente if necessary (policy for social support 2015). The longevity for this financial support is decided on a case-by-case basis. The existing tenants are not made aware of the background of their new neighbours. The Gemeente try to achieve a life as normal as possible for formally homeless people so they can participate in society without stigma, attention or risk of becoming homeless again. However, there is a contact person at the social housing organisation who keeps an eye on all the tenants, checking if they leave

their rubbish anywhere they shouldn't, etc. The social organisation decides where the ex-homeless apartments go in the building plan. The municipality doesn't have a maximum allowance for ex-homeless in one building. A discussion they have at the council is how long a tenant is considered ex-homeless. They don't want the label of homeless or ex-homeless to stay with people for their whole life.

- Rotterdam has recently started a housing first project - they have already given 50 people a new house. The difference between this and the other homeless support is people go directly from the street to the house, there is mostly no CO, and no assisted living. However these people still may have addiction issues or debts. Where this group differs from assisted living is people are given their own responsibility and their own place. It's considered that with your own place you can work better on your mental and/or social issues, or other problems. This is not the right solution for everybody, but for some people it is; they have the freedom to focus on getting healthy, or getting a job, or getting out of debt. The key difference between housing first and assisted living is that a housing first tenant could be your neighbour, whereas assisted living is in an institutionalised building. According to Sigwela (who joined our conversation) there is an assisted living building the Den Haag (the Kessler Stichting) that does not appear to be an institution. Frans says they have the same in Rotterdam, where there is a combination of an institution and one or two people living in a normal home (similar to VinziRast). The other difference is that with Housing First you receive your own rental contract, whereas with assisted living the institution rents the home from the social housing organisation. Housing and food is paid by the same organisation that cares for you. There are degrees of assisted living, and some wings of the Kessler Stichting operate more independently. Assisted living is for people who need care and support at a relatively close distance. Couch sleepers and CVD prevention program participants are not be entitled to housing first. It is reserved for the most vulnerable groups - the roofless. In its origin, this is the group that housing first was intended for (in America).

- Interestingly, more housing-based responses will not mean less funding/support for existing shelter systems. The Gemeente tried to close some of the shelters about 10 years ago, but they had to be reopened. Wim reports a change in the shelters - a few years ago it was common to sleep in shared rooms with several people, but now they have made the change to have only private rooms. This is because of covid, but they

want to retain this in the future.

- Housing first is a small portion of the number of houses provided to cover people with physical disabilities, low-income households, people who loose their house in an emergency (fire, demolition or flooding), as well as the homeless - there are 6,000 houses made available per year. 650 of these are allocated for ex-homeless people, but also for people living with domestic violence or social-psychisch problems for example.
- As a result of the WMO (2015), people can ask for shelter in any one of 43 municipalities. However, they may not stay in one place for the full 6 weeks, getting transferred to the municipality where they came from. Sometimes this happens on the same day they turn up to the CO. In other cases, the dynamic nature of homelessness means beds are always available to provide emergency shelter to these individuals. According to Frans, homeless people do not always use their shelter, perhaps choosing to stay with friends instead. This is just a characteristic of the homeless population.
- After the youth homeless report to the jongerenloket the process is the same as the system for the 23+ homeless. Most young people are not homeless in the sense that they are living on the street. They stay with friends because they have problems with their parents. Rotterdam has two very small shelters for young people, run by independent organisations that specialise in youths: Enver and Pameijer. However the shelters are only used when they really have too option but to sleep rough. Ideally the young homeless will move from the sofa they are sleeping on directly into a housing project.
- Frans doesn't think that the situation we are at now is worse than it was 10 years prior. "We are not back in the same place as 10 years ago. We are still far far away from that." He believes the financial crisis and the housing crisis are the reasons for the increase in homelessness. Wim sees the homeless problem as integrated with the housing crisis, as many people simply can't find a house, despite having money and a job. The economic homeless are discussed in a recent report. However, as these are often couch sleepers, there is currently no formal response from the CO for this group.
- The number of roofless people is the Gemeente's indicator for how bad homelessness is. The count was at 45 - 50 7/8 years ago. Now up to 120 people but at least half are labour migrants. So as far as Frans is considered the problem hasn't worsened much. His major concern is the longterm homeless because of how badly this affects people and how hard it is to get

them back to a normal life. Frans says that his thoughts echo those of the Gemeente - their main focus is ending long term homelessness. It takes less effort to end homelessness immediately than it does if they have been homeless for a long time.

- An enormous amount of money is invested by society in taking care of the homeless. But the benefit is that every euro the Gemeente Rotterdam invests saves 2 euros in the long run, because the group creates a lot of problems in the future if not helped. Frans has been doing this for more than 10 years and he loves it.
- In addition to our interview, Frans Bosman also answered a few questions via email:

- How many people came to the CO in 2019?
- 2940 people
- How many CO passport were issued in 2019?
- 1022 people
- How many people were referred to the CVD homeless prevention program in 2019?
- Data not available
- How many people came to the CO but are considered not vulnerable enough to receive support, and are encouraged instead to stay with friends, in 2019?
- Data not available
- What percentage of people who were previously refused support came back to the CO later on and were granted support as their condition had worsened, in 2019?
- Data not available
- How many shelter beds does Rotterdam have for people over the age of 23?
- 318 beds across nine locations
- How many shelter beds does Rotterdam have for people between the ages of 18 - 22?
- 27 beds across two locations
- How many spaces (beds/apartments/houses) does Rotterdam have for homeless families?
- 123 to 129 depending on family size

APPENDIX G.16

EMAIL EXCHANGE W. DAVNON FIKKI

01/12/2020 - 14/12/2020

KEY NOTES

- Davnon Fiki is a Team Leader for Nico Adriaans Stichting (NAS) in Rotterdam. I requested an interview with him, but due to the coronavirus pandemic and the subsequent increase in demand for homeless services, his workload was unfortunately too high for him, or his colleagues, to make time for me. As a compromise Davnon agreed to answer questions for me via email instead. The following is a summary of the relevant content from those emails.
- NAS has one central building in Rotterdam North that houses the organisations day and night shelter services with 24 beds. Davnon informs me that they aim to move guests along to more permanent forms of housing after 3 months. However, in reality some of their guests are with them for more than a year. In addition, NAS is also responsible for the Maassilo winter shelter, run in collaboration with Gemeente Rotterdam. They have 130 beds and the shelter is opened when temperatures reach below zero degrees. During the warmer months these beds can be made available by the Centraal Onthaal (CO) for those who need them.
- NAS defines the homeless as anyone that sleeps in public spaces, is staying on friends sofas, living in night shelters or in overcrowded buildings. It has not been possible to confirm this via another source, but if this is true then NAS is the only homeless institution I have encountered in Rotterdam that recognises insecure housing to be on the spectrum of homelessness.
- In addition to its central building, NAS also has several other buildings spread around Rotterdam offering extended services, aimed to teach skills and endue empowerment. These ‘activation programs’ include ‘Lunchroom Paulus’, which teaches catering enterprise, ‘Via Kunst’, an art studio, ‘En Route’ which imparts hospitality training, and ‘Job Score’ which provides employment. Around the corner from the central shelter building is ‘Huiskamer’ which offers social space, washing facilities, medical services and consultation advice hours for approximately 100 people per day (NAS Rotterdam, n.d.).
- NAS advertises their services via the CO and distribute

leaflets in community centres and government buildings. Like other services, they also rely on word-of-mouth. NAS are able to contact most of their guests via telephone.



Image retrieved from: <https://zohorotterdam.nl/nico-adriaans-stichting/>



Maassilo winter shelter.

Image retrieved from: <https://indebuurt.nl/rotterdam/wp-content/uploads/2020/11/maassilo-opvang-daklozen-scaled.jpg>