



**FUTURE OF
POSTMIGRANT
EUROPE**

Travel Journal

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POSTMIGRANT
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*This Travel Journal
belongs to:*



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INTRODUCTION

Dear young traveller,

what you are holding in your hands is a travel journal taking you to four places in Postmigrant Europe: Berlin, Amsterdam, Antwerp, and Brussels. Each place offers insights into how societies as well as people's lives transformed in light of recent, as well as 500-years-old histories of migration. In each of these places we will find everyday life to be visibly informed by these histories.

To us, a *postmigrant* Europe is also a postcolonial Europe. And it shows in many ways: may it be statues of former colonisers, after which many of our streets are still also named. Or may it be the everyday repercussions of colonial thought, such as racial discrimination. European societies at large still have colonial institutions at their centre today. Take for example modern forms of policing as a colonial invention or see the colonial ideology of 'the white man being superior to all others' still in effect when we look at how hate is expressed in the social networks we use. Europe's colonial past is still part of us and informs our experiences in the postmigrant Europe of today.

- *postmigrant*
The term postmigrant refers to a societal state in which migration has come to be the norm, rather than the exception. It is a state in which social, cultural, structural as well as emotional processes and debates about legal rights, belonging and participation are all taken into account, whether shaped by individual experiences of migration or not.

We invite you to explore what this can mean for us and for the people who live and are active in the places we will visit together.

With the help of this travel journal, we want to explore what travelling in postmigrant Europe can hold for us, especially in terms of ...

- understanding today's postmigrant Europe better with an informed view of the past and present, in places that we often perceive as both neighbouring and all too distant at the same time, and

- reflecting on what travelling means to us and how it can be a privilege and an opportunity at the same time.

On the next four pages, we invite you to reflect on at least two meanings of travelling. You may want to go back to them during our journey, but also feel invited to find out for yourself what travelling means to you.



In the first text we address the idea of travelling as an adventurous and mind-opening



experience and highlight here that there is also a good amount of privilege on the one



side involved and limited possibility on the other side. When considering privilege and limited possibilities, also the question comes up: What is still travel, and what is already migration? And how do the two differ in our common perception of travelling?

The second text looks at travelling as both an experience and an opportunity for learning. It follows questions such as: How do we learn differently when we set foot in a place? What happens when we meet people and get to connect places with personal stories?

But now it's time to dive in! Are you ready?

TRAVELING AS PRIVILEGE AND LIMITED POSSIBILITY

*"Travelling is a privilege,
an unearned power some are lucky enough
to be born into."*

- Chidera Ihejirika




In March 2020, at the onset of the Covid-19 pandemic, Chidera Ihejirika reflects in her article for *gal-dem* magazine on the relevance of a Western freedom of movement that played a significant role in the spread of the pandemic: "History is repeating itself. Just as pre-colonial diseases were suffered by unsuspecting indigenous peoples at the behest of Western exploration, in 2020 there's plenty of evidence that Western passport holders have carried coronavirus across borders and into developing nations across the continents of Asia, South America and Africa." In this piece, she not only stresses how these travels may affect people that are on the receiving end, but also circles it back to the fact that Western passports in most cases allow for more opportunity to travel than others.

But the inequalities and the privilege of travelling cannot be summarized only as such. One must at least take aspects into consideration, such as having the necessary means to travel, one's physical ability and one's (perceived) social position in another context.

Questions that arise for wishful travellers may often go as follows: How can I get to my desired destination? How do I sustain myself on arrival? Which barriers will I encounter, and how will I get around them? Am I going to be and feel safe moving around in that place and which reactions towards me should I anticipate?

If travel is not for leisure but for necessity, it is usually subsumed under the term 'migration'; and especially in this context the unequal quality of passports plays a large role and can decide over life and death. In fact, we need to remind ourselves that one of the few reasons for why people attempt to cross the Mediterranean to Europe by boat, is essentially the non-acceptance of their passport for regular border crossings.

Particularly when travelling in Europe, or more precisely, within the Schengen area, we sometimes tend to forget about the existence of borders all together. But also, the Covid-19 pandemic acted as a reminding force when border closures were politically discussed and at least temporarily implemented in reaction to the increase in infection rates in neighbouring countries. As this example shows, travelling can be stripped away as privilege also from those that hold *powerful passports* in their hands. However, as a sense of entitlement to a freedom of movement is so strongly implemented within most European societies, this temporary retraction does not appear significant enough compared to a global system of passports that permanently restricts so many from travelling freely elsewhere.



- *powerful
passports*

The website www.passportindex.org showcases the power that passports have and ranks them based on their individual country and visa characteristics.

TRAVELING AS EXPERIENCE AND OPPORTUNITY TO LEARN

*"We travel, initially, to lose ourselves;
and we travel, next to find ourselves.
We travel to open our hearts and eyes
and learn more about the world than our
newspapers will accommodate. We travel to
bring what little we can, in our ignorance
and knowledge, to those parts of the globe
whose riches are differently dispersed."*

- Pico Iyer



Travel writer Pico Iyer describes travel by referring to a long list of opportunities; of learning about other places and from other people, as well as of carrying our own experiences to other places and becoming affected by the experiences we make elsewhere. Often enough, we go to places with questions in our minds and hearts: Which stories and experiences are hidden in a place? What will I find and who will I meet? How do experiences in place A compare to my experiences in place B?

While many would agree that travelling can be a great experience and that you can learn a lot from it, others would go even as far as calling it a form of 'experiential learning'. David Kolb who coined the term in 1984 refers to experiential learning as a holistic and integrated approach to learning that acknowledges the importance of taking

together experience, perception, cognition as well as behaviour.

He essentially considers learning to be a continuous process that is grounded in experience. But when does travelling become such an 'experiential learning' experience?

To get the most out of your travelling experience, you need to be both: ready to act and to reflect. Acting here effectively means taking part in the journey, discussing with your fellow travellers and for reflecting, journaling can be helpful. Only when you are open about the situation you are entering, you will be able to really immerse yourself in it, according to Kolb. He also said that by engaging in discussions with other travellers in your group, you even get to experience the new context from various perspectives.

While you bring your own experiences to a new situation, others bring theirs and you get to see the same place with different eyes. By reflecting together and alone, you get to observe and eventually conceptualize that which is around you.

This travel journal is meant to help you when you are travelling together, online and offline. On the following pages, we assembled questions for each of the four places, but also feel free to note down anything you want to remember after this journey has ended.



BER LIN



May-Ayim-Ufer, Berlin
(renamed in 2010)

MATONDO SPUREN DER KOLONIALZEIT

*Berlin meine Heimat du bist so eine krasse Stadt
Doch über eine bestimmte Sache hab ich nachgedacht
Viel zu lange wurde schon deswegen geschwiegen
Und darum hab ich jede Zeile mit ner Träne geschrieben
Die Kolonialzeit ist schon lange vorbei hab ich gedacht
Doch ich merke sie ist immer noch ein Teil von meiner Stadt
So viel Leid hat sie uns damals nach Afrika gebracht
In jedem Wort hab ich den Schmerz meiner Vorfahren verpackt
Die deutsche Kolonialgeschichte hat noch Spuren hinterlassen
Tut übertrieben weh doch ich versuche nicht zu hassen
Seit über 100 Jahren sieht man auf Straßenschildern Namen
Von Personen die in Afrika viele Menschen versklavten
Noch andere Dinge taten was soll ich dir dazu sagen?
Sie betraten einfach meinen Kontinent ohne zu fragen
Ja es waren deutsche Kolonisten Menschen ohne Herz
Warum werden solche Monster mit Straßennamen geehrt?*

Find the video clip via this link:
<https://www.youtube.com/watch?v=6vzn8Q55iBE>

Q1

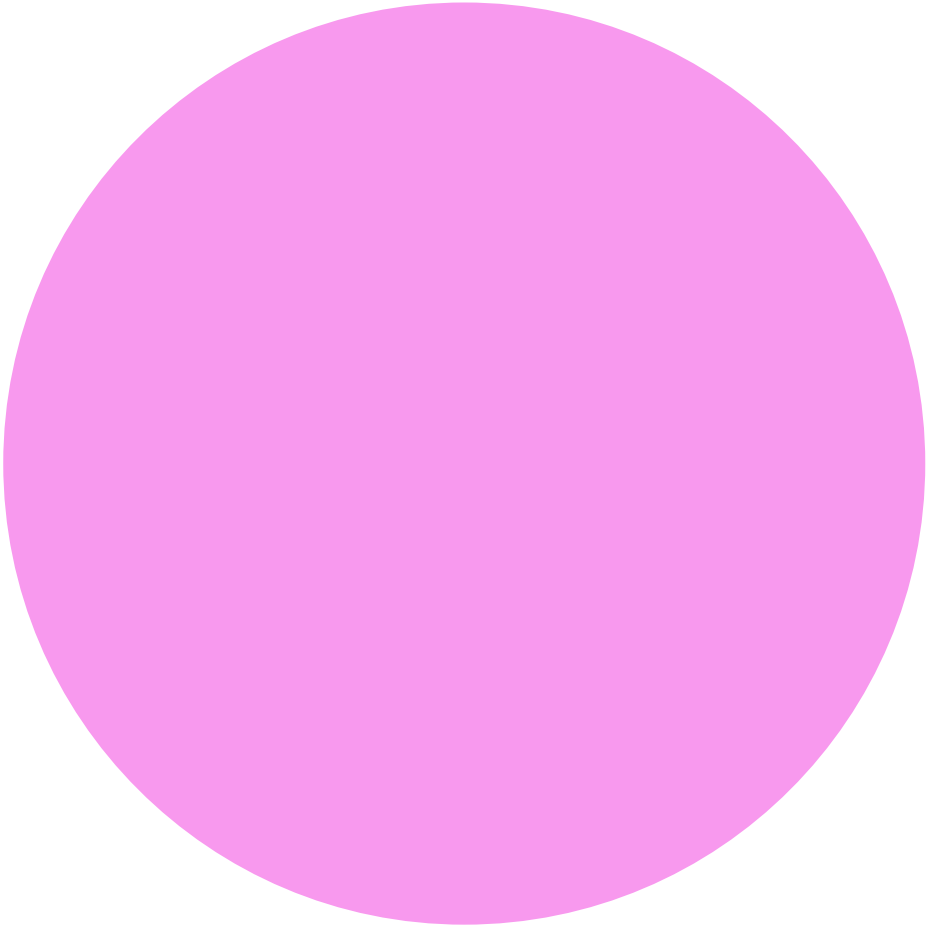
You will be part of a travel group.
How will you introduce yourself to your
fellow travellers? What should they know
about you? What will you need them to know
to make yourself feel comfortable during
this journey?

Q2

Which languages do you speak? Which topics are you an expert in? Which contributions can you make so that this group travel will turn out to be a good experience for everyone?

Q3

Are street name changes a topic that is being debated in the places in which you live(d)? Are there street names you would like to change if you had the opportunity? Whose name would you choose?



AMSTERDAM



Anne Frank House, Amsterdam

VOEL ONZE PIJN: rappers Bizzey en Akwasi over hun protestlied

Interview with Akwasi Ansah and Leo Roelandschap
alias Bizzey, 4 July 2020

[...] Geen Wedstrijd verscheen donderdag 4 juni met niet één, maar twee muziekvideo's op YouTube. In de eerste clip wordt het duo tegen de grond gewerkt door de politie, net als George Floyd. In de tweede houden de rappers juist de agenten in bedwang. Ondertussen roepen ze over een ingetogen beat op tot solidariteit in de strijd tegen discriminatie.

Bizzey, die half Nederlands en half Surinaams is, wilde geen conflict maar juist verbinding tussen groepen opzoeken. "Wanneer je je uitspreekt tegen racisme, voelt de tegenpartij zich al snel uitgemaakt voor racist, maar dat is het punt niet – het zou niet eens een tegenpartij moeten zijn. We willen gewoon dat mensen nadenken: waarom staan er zo veel mensen op de Dam en elders op de wereld? Dan zal er toch wel iets aan de hand zijn, ook al heb je het niet door. Laten we met z'n allen aan dezelfde kant staan. Vandaar de titel, Geen Wedstrijd."

'Het is allang geen wedstrijd meer', zingt Bizzey aan het begin van het nummer over een elektrische gitaar. 'Het gaat er niet meer om wie er zielig is. Leg je trots en je ego neer. Zie je nu dan niet dat dit dieper zit?' [...]

Op Geen Wedstrijd rapt Akwasi over de diversiteit van zijn achterban, van *Mocro's* en *Maluku's* (Marokkanen en Molukkers) tot *blacka's* en *tata's* (zwarte en witte mensen). "Ik heb het daar over wat ik zag op de Dam. Het was misschien een Black Lives Matter-protest, maar dat wil niet zeggen dat er alleen mensen met een donkere huidskleur waren. Iedereen die onderdrukking kent, was daar. Met het nummer wil ik zeggen: je stem wordt gehoord en je staat er niet alleen voor, westers of niet-westers, queer of straight." [...]

Find the article and the music videos via this link: <https://www.trouw.nl/verdieping/voel-onze-pijn-rappers-bizzey-en-akwasi-over-hun-protestlied~b6bb6c09/>

Q1

Which pioneer or inspiring person in history or contemporary times do you know in the Netherlands? Which questions would you like to ask if you were able to meet this person?

Q2

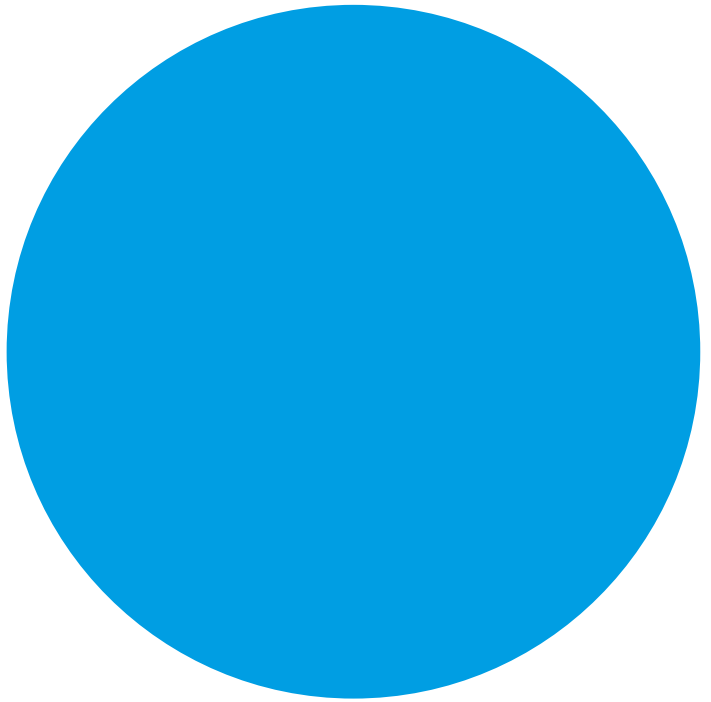
Are there any monuments in the place(s) where you have lived that have a special meaning for you? For whom would you erect a monument if you had the opportunity?



Q3

Which was the longest journey you ever did?

Which destinations do you have on your
bucket list and why?



ANTWERP



Street Scene Diamond District, Antwerp

Tweet by the New York Times on the removal of a statue of King Leopold II of Belgium in Antwerp

9 June, 2020



“A 150-year-old statue of King Leopold II of Belgium, whose forces seized Congo in the late 19th century and ran an exploitative regime that led to the deaths of millions, was removed from a public square in Antwerp on Tuesday.”

Find the article via the link: <https://www.nytimes.com/2020/06/09/world/europe/king-leopold-statue-antwerp.html?smid=tw-nytimes&smtyp=cur>

Q1

Some places carry different meanings for different communities (diamond district, port ...). How are such places discussed where you live?





Q2

Do you know of museums that started a process of decolonization and (plan to) return human remains and stolen objects to their countries of origin? Do you know of discussions or resistance around these plans?

Q3

Did you have an idea of Antwerp before this journey? What did the city stand for in your imagination and was this idea confirmed or revised?



BRUSSELS



Street Scene Matongé quarter, Brussels

EU Action Plan Against Racism: strong push on Member States to act better against racism

Statement published on the website of the European Network against Racism, 18 September 2020

The EU Anti-Racism Action Plan comes after widespread public mobilisation of the Black Lives Matter and anti-racism movement worldwide demanding racial equality and justice, and longstanding calls from anti-racist organisations for EU action to tackle racism through a comprehensive strategy.

“This is a groundbreaking moment for racial equality and justice, and has significant potential to achieve positive change for racialised people in Europe”, said Karen Taylor, Chair of the European Network Against Racism (ENAR). “The open boxes now need to be filled: it is crucial that the measures proposed are effectively carried out by both EU institutions and national governments. Without this commitment, this ambitious action plan will remain just a piece of paper.”

The European Network Against Racism (ENAR) welcomes the fact that for the first time, the EU explicitly acknowledges the existence of structural, institutional and historical dimensions of racism in Europe and the need to address them through wide-ranging, proactive policies. This is an important shift from the current limited focus on combating racial discrimination by individuals. [...]

However, the plan could be stronger on measures to address racist and disproportionate policing, as it plays a key role in maintaining and fostering racial inequalities in Europe. There should be more focus on collecting data disaggregated by racial or ethnic origin on profiling. [...] “We count on the EU institutions and national governments to be drivers of positive change to ensure we achieve justice and equality for all. ENAR and the broader anti-racist movement will remain vigilant to ensure these goals lead to real action”, said Karen Taylor.

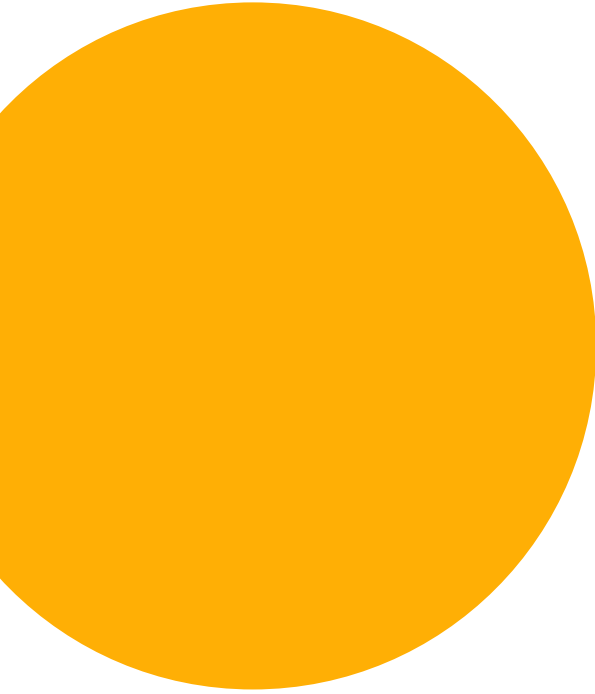
Find the statement and the EU Action Plan via this link:
<https://www.enar-eu.org/EU-Action-Plan-Against-Racism-strong-push-on-Member-States-to-act-better>

Q1

How do you define responsibility?

Did you ever consider taking over an important task, like a position of political responsibility?

What would you need to feel ready to do so?

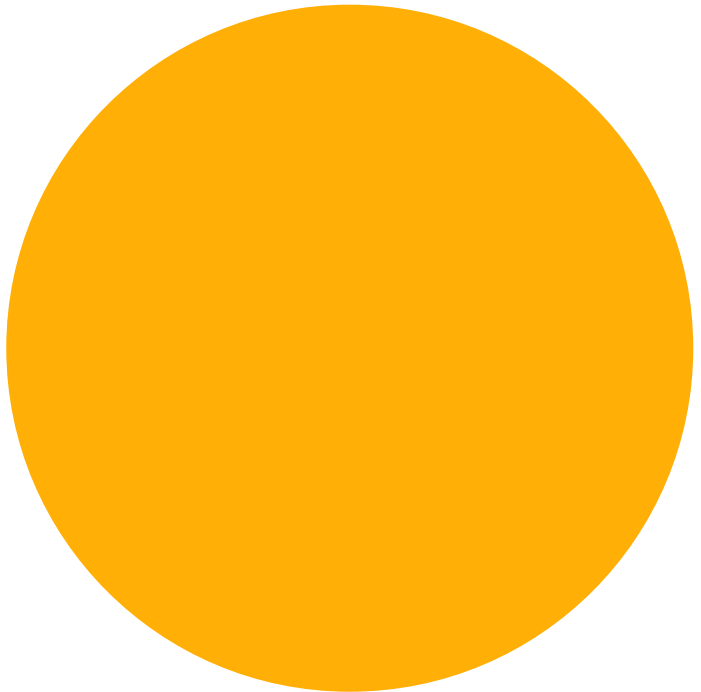


Q2

Decisions taken in the European Parliament have a direct effect on your life. What was the last decision you would have liked to vote on yourself? And on which topic would you have liked to give a speech yourself? Is there a question you would like to take to the European Parliament?

Q3

In many people's minds, Brussels is quickly equated with the European institutions, but of course there are many different people living here who are not directly involved with the European Union. What else do you know about Brussels?



FINAL REFLECTIONS



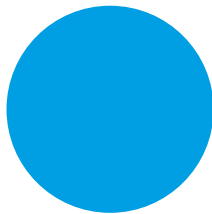


Q1

Which topic would you like to explore further and in more depth?

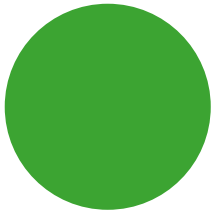
Q2

Did you change during the journey? Has a conversation or a person changed or challenged your views? In what ways have they stayed the same?



Q3

Choose a favourite photo from the trip and write a story about what is on it and what you experienced. Glue it in later, if you like as well.





THE PROJECT: POSTMIGRANT EUROPE

The 2-year project Postmigrant Europe creates the possibility for young people in the age group of 17 to 26 to experience European migration societies online on the Instagram channel @postmigrant_europe as well as on a group journey. Encounters with organisations and initiatives all over Europe provide a well-founded overview of the forms of ideologies of inequality from a European perspective. The young participants become part of a (first-time) European exchange and empowerment space on the topic of postmigrant Europe.

THE ORGANISATION: SCHWARZKOPF FOUNDATION *YOUNG EUROPE*

The Schwarzkopf Foundation strives to empower young people from all backgrounds to be active European citizens who contribute to a pluralistic, democratic society of mutual understanding, solidarity and peaceful collaboration in Europe. The foundation offers young Europeans opportunities for encounters for knowledge exchange and for active participation in civil society. We promote the development of young people into politically aware and responsible individuals.

The foundation strengthens young and marginalised voices in European societies and draws attention to the interests and challenges of European youth.

BERP NAW
LW ERP
AMS BRU
ERDA SSESLS