

The complexity of racism in the Netherlands

The understandings of Dutch people of Indonesian descent of the Black Lives Matter movement

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Abstract

The Black Lives Matter movement has reached out to the public several times in the past year to expose issues such as racism against black people. This thesis investigated the different understandings of Dutch people of Indonesian descent of the BLM movement. Subsequently, it examined what this outcome says about the complexity of racism in the Netherlands. The research aims to offer Dutch people of Indonesian descent a platform to collect and interpret their understandings to study this complexity. Through semi-structured interviews, the subjects of colonialism, racism, and the BLM movement were discussed. Literature shows that as both (Dutch) Indonesian people and Afro-American people have a colonial past that is often not heard. The results show that Dutch people of Indonesian descent hardly identify with the BLM movement. Being loyal to the ethnic identity seems to offer an explanation for this. Furthermore, this limited identification illustrates the complexity of racism because it shows that the respondents do not seem to be aware of the structural racism it perpetuates.

Keywords: BLM Movement; Colonialism; Ethnic Identification; Structural Racism; White Supremacy

Introduction

In May 2020, George Floyd, an African-American man, died as a result of racist police action (Dave et al., 2020). He was pushed to the ground by one of the officers with a knee to his neck, leaving him without air for too long and died. This event brought new momentum into the Black Lives Matter (BLM) movement in the United States. The BLM movement is a social movement that incorporates the collective and individual experiences of black people and encourages them to take action against the dehumanization of their lives (Clayton, 2018). The news of Floyd's death spread internationally at a rapid pace to the Netherlands and as a result thousands of people took to the streets to demonstrate against racist police violence.

The Black Lives Matter protest movement can be seen as an event where racism is being addressed. It was only under the pressure of the BLM protests in June 2020 that pushed the conversation forward about systematic racism as a contemporary legacy of slavery's past (Brandon, et al., 2020). African-Americans have a history of slavery in which the Netherlands has been involved as a slave trading nation and colonial ruler. In the 17th century the Netherlands participated in a network where slaves from Africa were traded, amongst other things, for weapons (Van Welie, 2008). Not only black people have a history of slavery, but also (Dutch) Indonesians have been victim of the Dutch colonial rule (Van Welie, 2008). In the 19th and 20th centuries the Netherlands gained more power in the Dutch East Indies. The trade that the Netherlands conducted there was accompanied by genocide, exploitation and enslavement (Van Welie, 2008).

The Netherlands has colonized countries in both the East (Indonesians) and West (African-Americans). To be more specific, African-Americans and (Dutch) Indonesians both have a history of slavery, but the lives of black people (African-Americans) are made central in the BLM movement. This stems from the fact that they have been the ones who have often had to deal with the issue of racism as part of the contemporary afterlife of slavery. So, in the literature, particular attention is paid to black people when BLM is discussed: Black Lives Matter brings attention to the violence against African-Americans (Clayton, 2018). Black people in the Netherlands logically feel related to this movement, but lack the knowledge to what extent Dutch people of Indonesian descent relate to BLM because they do not seem to be immediately affected by the issue of racism. The research question that will help shed more light on this is:

How do Dutch people of Indonesian descent understand and feel related to the Black Lives Matter movement? And what does this say about the complexity of racism in the Netherlands?

Dutch people of Indonesian descent can be classified as both ‘people of color’ and ‘white people’ but not as ‘black people’. It is hard to classify because I, a Dutch person of the third generation Indonesian, consider myself as a white person, rather than a person of color. However, it is also possible that other Dutch people with Indonesian roots will consider themselves as someone of color. Providing a platform for Dutch people of Indonesian descent to speak contributes to a better understanding of the complexities of racism in the Netherlands. When examining how do Dutch people of Indonesian descent relate to the issue, this adds to the complexity of racism in the Netherlands because the colonial background provides a window of complexity. This complexity is particularly evident in the non-recognition of racism in the Netherlands, such as the ‘Black Pete (Zwarte Piet) debate’, where the relevance to this discussion is not clear to everyone in society (Jouwe, 2015). Unravelling this complexity is crucial to get a better understanding of racism in the Netherlands. When we have a better understanding of this, we are better equipped to fight racism in the Netherlands.

Theoretical framework

(Ethnic) identification

In order to get grasp a better understanding of the research question, several concepts need to be further elaborated. The first part of the research question relates to how Dutch people of Indonesian descent understand and feel related to the Black Lives Matter movement. Dutch people of Indonesian descent can be seen as an ethnic group, but first of all, the question is: what is an ethnicity?

It is important to specifically address the concept of ‘ethnicity’, as several designations are used interchangeably in this thesis. Ethnicity is a complex and changing concept over time, which sometimes makes it difficult to ‘categorize’ someone into a particular ethnic group (Eriksen, 1997). The term is a perception of a socio-cultural identity with shared characteristics, such as nationality, language, physical characteristics, culture or history (Eriksen, 1997). These associated norms and values create a sense of solidarity and loyalty between people (Ghorashi, 2006). Ethnicity differs from the concept of race, where in the Netherlands the concept of ethnicity is retained instead of race because the term ‘race’ became too loaded after the Second World War (Jouwe, 2015). Ethnicity is a broader concept

than race, but according to Eriksen (1997) these two terms are related and partially overlap. Not only is there a difference between ethnicity and race, but it is also important to consider the difference between an 'ascribed ethnicity' and an 'appropriated or chosen ethnicity' (Grotevant, 1992). An appropriated ethnicity is an ethnicity or identity that people themselves subscribe to and propagate (Grotevant, 1992). This becomes visible in the example from the introduction where Dutch people of Indonesian descent can categorize themselves as a person of color, or as a white person for instance. In contrast, an ascribed ethnicity is a categorization by, for example, the government, which often prevents escape from this assigned ethnicity (Eriksen, 2002). African-Americans are a categorization of an ethnic group in the United States and have partial or full African ancestry and the term refers to a more cultural background (Eriksen, 1997). The designation 'black people' is a racialized categorization based more on skin color. This political categorization of 'black people' is an ascribed ethnicity by outsiders to which certain characteristics and stigmas are attributed (Eriksen, 2002). Classification of ethnicities has created a new form of racism, as a hierarchical ordering of groups based on cultural differences has taken place (Eriksen, 2002).

So this thesis examines how the ethnic group of Dutch people of Indonesian descent relate or identifies to the BLM movement, but what does 'identification' mean? The term has its origins in psychology, where Sigmund Freud (1949) defined 'identification' as a process of increasing self-esteem through identification with a person or institution of stature and adopting their behaviors and beliefs. Sarah Ahmed (2018) builds on this by asking who we share an identity with, for example, on the basis of race, gender, religion. She argues that we can develop a partial identity by being able to recognize ourselves in certain ways through other people (Ahmed, 2018). This notion is relevant to keep in mind because Dutch people of Indonesian descent share the colonial past with each other, but also with black people. What remains to be investigated is whether, through this shared identity, they also relate or identify with the Black Lives Matter movement.

Finally, I want to zoom in even more specifically on the concept of 'ethnic identity' because I believe that this concept provides important clarity on how certain ethnicities relate to the Black Lives Matter movement (Holt & Sweizer, 2018). Ethnic identity is the extent to which a person has a connection with their racial group (Resnicow et al., 2009). The connection that people have with their ethnicity can determine their attitudes and perceptions of racial issues (Holt & Sweitzer, 2018). It is therefore important to discuss this concept as it affects how people of a particular ethnicity react to the Black Lives Matter movement.

Black Lives Matter movement

The first part of the research question focuses on the understandings and the identification on the BLM movement. This section will explain what exactly the movement stands for.

The BLM movement is a social movement that was born out of a need to take action against the degradation and dehumanization of black lives (Clayton, 2018). It originated in the United States as a reaction to the racist behavior of the police towards African-Americans (Garza, 2014). Three black women founded the movement after the death of a black teenager in 2013 by a police officer who was acquitted of the crime, and the females put the #BlackLivesMatter at the center of social media. Since then, the movement has drawn attention to the racist policing system against black people in the US justice system.

In 2020, the movement gained worldwide attention with the death of George Floyd, as mentioned in the introduction (Dave et al., 2020). By virtue of to the increasing globalization, this news and the BLM movement brought to the attention in other countries all over the world, including the Netherlands. Last year, people took to the streets in different places to demonstrate, to ask attention for racist police violence, and to show their support for the black victims (Dave et al., 2020). In the Netherlands, the translation is quickly made to the Black Pete discussion and structural or institutional racism (Jouwe, 2015). Later in the theoretical framework, this form of racism in the Netherlands will be discussed in more detail.

Colonialism

To understand the second part of the research question, concerning the complexity of racism in the Netherlands, I will elaborate on the concepts of colonialism, white supremacy and racism. These concepts are discussed both separately and in relation to one other to gain insight on the roots of the complexity.

To start with the concept of colonialism. Colonialism is not a modern phenomenon, it is a system of rule by one country over another. Bhabra (2014) makes a distinction between postcolonialism and decolonialism. It is relevant to elaborate on this because although they show similarities, there is also a different focus and different major concerns. Both are developments within the broader politics of knowledge production and respond to the past (Bhabra, 2014). However, the difference manifests itself in that postcolonialism focuses more on understanding the colonial past (Bhabra, 2014). Decoloniality actually focuses on trying to change the way we think and create new ways of thinking by countering contemporary (neo)colonial institutions and practices (Bhabra, 2014). Also,

postcolonialism and decolonialism show a different geographical focus. Postcolonial studies focuses on diasporic scholar from the Middle East and South Asia, the 'East' (Bhambra, 2014). Decolonial studies addresses to Southern European countries and South America, the 'West' (Bhambra, 2014). This dichotomy is therefore important to focus on because both Dutch people of Indonesian descent and African-Americans (black people) are discussed in this thesis to gain insights of the complexity of race and racism in the Netherlands. Their colonial backgrounds provides a window of this complexity.

The Netherlands played an active role in slavery and the slave trade in 'East' and 'West' on several levels (Brandon, et al., 2020). In 1621 the WIC (*West-Indische Compagnie*) was founded by the Republic of the Seven Netherlands (Van Welie, 2008). Its main component was the Trans-Atlantic triangular trade between Western Europe, America, and West Africa. From Western Europe, ships with merchandise sailed to West Africa to be exchanged for, among other things, slaves. The enslaved were sold in America as plantation workers to grow luxury goods for Western Europe.

The Dutch presence in the Dutch East Indies began in the late 16th century, shortly before the establishment of the VOC (*Verenigde Oost-Indische Compagnie*): a Dutch overseas trading company (Van Welie, 2008). This enterprise is often seen as a model of decisiveness and entrepreneurship, but on the other hand, this VOC trade was often accompanied by exploitation, genocide and swindling. In the 19th and 20th centuries the Netherlands gained more power in the Dutch East Indies (from 1816 this became the official name for the territories colonized by the Netherlands). Among other things, the culture system was introduced, a tax system that required the indigenous population to make part of their land available for goods used for export. Resistance to this form of exploitation was violently stopped by the Dutch. During the Second World War, Indonesian independence was declared on August 17, 1945.

It is necessary to mention that the different colonial past described here does show a difference. Yet, it is relevant to take the colonial past as a starting point to demonstrate the complexity of racism because both ethnic groups have a colonial past that is often not discussed (Wekker, 2016). It is important to discuss this colonial past because it does structure the present, for instance through the workings of a colonial archive (Wekker, 2016). For a long time, the Netherlands tried to forget and repress its colonial past. However, with the resurgence of the Black Lives Matter movement, it is no longer possible to ignore the past, as the colonial past is a driving force behind the racism that is still experienced today (Wekker, 2016). The following paragraphs will further explain how the colonial past has led

to a 'dominant white ideology' and maintains this complexity of racism in the Netherlands.

White supremacy

The concept of white supremacy, the idea of white people being more privileged than others, is the legacy of colonialism (Wekker, 2016; Brandon et al., 2020). It refers to the superior idea that white powers are in charge and that the Western culture is dominant and felt superior to foreigners (the Orient) since colonialism (Saïd, 1978). White supremacy is the racist idea that white people are superior to people of other ethnic groups and therefore should dominate them (Mills, 1997). The concept of white supremacy divides people into different categories based on certain racial characteristics (Bowker & Star, 1999). These categories differ across space and time, but these are consistent attempts to enforce whiteness and privilege white people (Bier, 2020). The categories become hardened, begin to appear natural, taken for granted. This practice of classification is always political; people with power determine these classifications (Bier, 2020). According to Mills (1997), “white supremacy is the unnamed political system that has made the modern world what it is today” (p.181). So our contemporary world is shaped by the idea of white supremacy; a concept cultivated through centuries of slavery and colonialism.

Racism creates this assumption of white supremacy and that therefore white people are more privileged than others. Although white supremacy is often linked to racism, it can be drawn from its invisibility (Mills, 1997). I think this invisibility is reflected in the views of Wekker (2016) who sees this invisibility as the cause of white innocence: white people's ignorance of racism. This practice shows the complexity of race and racism in Dutch society, as both racism and white supremacy are not always seen and recognized. The next section will look at this in more detail.

(Structural) racism

The previous paragraphs have explained that white supremacy is the legacy of the colonial past. This section will show how these two concepts are leading in understanding the complexity of racism in the Netherlands.

Racism is the view that different races can be distinguished and treating these groups as inferior on the basis of certain characteristics (Ghorashi, 2020). However, as earlier mentioned, in the Netherlands they do not speak of the term ‘race’, but rather of ‘ethnicity’. (Jouwe, 2015). In the Netherlands the idea prevails that people in this country are tolerant, free of racism (Wekker, 2016). The white Dutch population general has the idea that there is

no racism in the Netherlands, thinking only of racism with reference to United States or to "apartheid" in South Africa. However, racism does still exist in the Netherlands. When talking about racism in the Netherlands, this mainly concerns structural or institutional racism, which is a form of racism in which certain population groups are systematically excluded and discriminated against on the basis of nationality, ethnicity, skin color or origin (Ghorashi, 2020). It is rooted in social and economic structures, such as in education, in health care, and other institutions within the society of which we are a part of. This form of racism is complex because it is difficult to prove who is responsible for this discrimination, as it does not concern one person but a whole system within the society of which we are a part of. The Black Pete discussion embodies the existence of structural racism in the Netherlands (Jouwe, 2015). Indeed, proponents fail to acknowledge that Black Pete is a figure with racist characteristics, originating from the colonial past.

According to Wekker (2016), the denial of racism is due to our extensive past as a colonial ruler, for over four centuries, and this impacted our 'cultural archive': a collection of the views we have been brought up with and which are in our 'system' without us being aware of it. The result of this cultural archive is white people's ignorance of racism, which Wekker (2016) describes as 'white innocence'. The 'white innocence' of the Dutch is based on four ideas. The first idea is that the Dutch are free of racist prejudice. The second idea is that there is a clear difference between Dutch people without a migration background and Dutch people with a migration background. The third idea is that 'the Netherlands' sees itself as a victim of, for example, the German occupation (during the Second World War). The fourth idea is that slavery and colonialism took place far away from us and therefore are not part of our history. These ideas or views are contrary to observable facts. Facts and assertions that do not conform to 'white innocence' are ignored, and (when pointed out) evoke much aggression. Wekker (2016) describes this as a paradox: the passion and aggression that race and racism evoke, while at the same time denying racism in all tones. The Black Pete discussion embodies this paradox and structural racism in the Netherlands (Wekker, 2016; Jouwe, 2015). According to Wekker (2016), a large part of society does not recognize that Black Pete is a figure that displays racist characteristics, originating from the colonial past. At the same time, there is a large resistance from society that Black Pete should remain black because it is an innocent symbolic figure.

So in this paragraph we see the concepts of colonialism, white supremacy and racism coming together. The paradox of Wekker (2016) and the example of the Black Pete discussion shows that the denial of the colonial past and the existence of racism is

simultaneously accompanied by an aggressive and passionate reaction that race evokes (Wekker, 2016). This paradox is central to Dutch society and is the engine for the complexity of race and racism in the Netherlands. Although racism is still often denied in Dutch society, the resurgence of the Black Lives Matter movement has lessened this denial (Ghorashi, 2020). Awareness of structural racism in the Netherlands is increasing among non-white people in society, who previously thought that their marginal position in society was due to strategies to adapt to society (Ghorashi, 2020). It is important to break through the status quo in order to address structural racism in the Netherlands (Ghorashi, 2020).

Data and methods

Critical race methodology

In the theoretical framework, in particular literature derived from critical race studies was used. To build on critical race theory, it is relevant to include the critical race methodology to answer the research question. Critical race methodology is a theoretical approach of doing research that places all aspects of race and racism at the center of the research process (Sólorzano & Yosso, 2002). In doing so, it provides an opportunity to present the experiences and knowledge of people of color in my thesis. Critical race theory recognizes that this experiential knowledge of people of color is legitimate and critical to studying about racial subordination (Sólorzano & Yosso, 2002). The respondent group I am interested in concerns Dutch people of Indonesian descent. This respondent group was chosen because Dutch people of Indonesian descent, as well as African-American people, have a colonial past. However, as earlier mentioned in the theoretical framework, it is important to emphasize that there is a difference in the colonial past of the respective ethnic groups. Nevertheless, it is interesting to interview Dutch people of Indonesian descent because both ethnic groups have a colonial past that is often denied (Wekker, 2016).

The general topic of my thesis is how Dutch people of Indonesian descent understand and relate to the Black Lives Matter movement. To collect the knowledge and experiences of this respondent group on BLM, interviews have been conducted. For this thesis, semi-structured interviews have been chosen. Here the topic is fixed and questions are prepared in advance for each topic, but it is possible to deviate from the questions (Bryman, 2016). Semi-structured interviews helped me gain some control over how the interview was set up and how the respondent would like to respond, but I was still able to ask new questions throughout the interview. The aim of these interviews was that the motivations and underlying thoughts on the topic could be discussed. This was relevant for my thesis because

there can be easily asked to the reactions and thoughts of the respondents on the BLM movement. An advantage of holding interviews is that with a complex topic such as racism, it makes a lot of sense to be able to ask about these understandings and reactions of the respondents. In order to make the respondents feel more comfortable to talk about a subject like racism, I indicated before the interview that I have Indonesian roots myself. As far as the ethical aspects are concerned, I was aware that certain emotions may surface with the respondents. The respondents were given the opportunity to skip a question, should they not wish to answer it because it makes them feel uncomfortable. It was also possible to stop the interview at any time if they feel uncomfortable. These assumptions were also included in the informed consent form and the checklist of ethical and privacy aspects.

During the 30-45 minute interviews, I focused on four main subjects in my topic list: ethnic identity, colonialism, racism and the Black Lives Matter movement. These four topics helped me to get an understanding of their meanings and understandings on these relevant topics. In all interviews, I started with the topic 'ethnic identity', asking questions about how they experience their Indonesian and Dutch identity and whether they are involved with their roots. From this topic, a link was made either to racism or to colonialism, depending on which direction the interview was going. Finally, the topic of the Black Lives Matter movement was discussed. During the interviews, I noticed that these four main topics fitted together well and provided sufficient material for discussion. These interviews were conducted via Zoom, due to the corona pandemic. One disadvantage of Zoom was that people already work a lot behind their laptops, so I did not want to burden the respondents with extra screen time. I was also worried that this would influence the respondents' answers because the screen creates a certain distance between me and the respondents. Despite these calculated disadvantages, the respondents indicated that they had no problems with the fact that the interview was held online, after I asked them about it afterwards. An advantage of holding the interviews online was it saved me time to meet with respondents because I was much more flexible to schedule interviews on certain days.

So, I have interviewed nine Dutch people with an Indonesian background between the ages of 18 and 27. It concerned Dutch people of Indonesian descent of the second or third generation. I chose this target group because literature has shown that young adults in particular are involved in the Black Lives Matter movement (Delduarte, DeMott & Jones, 2018). Nine interviews were conducted because I noticed that data saturation occurred after this number, which is when a large substantial part of the answers has been mentioned before (Bryman, 2016). My first respondent was my twin sister because this way I could practice

conducting the interview, and she could evaluate me afterwards. I noticed that this went well and after some minor adjustments, I conducted the other interviews. I asked my circle (friends and family) if they knew people with an Indonesian background and after the first interviews, I asked my respondents if they could suggest people for my research again. This way of sampling is also called the snowball effect, which is a technique to sample respondents and where these respondents recruit new respondents (Byman, 2016)

After I conducted and transcribed the interviews, I analyzed my data by coding my transcripts in Word. I then compared the transcripts to see where overlap occurs, where contrasts emerge, and to look for recurring patterns. By repeating this process many times, I was able to code and systematically structure the transcripts. Coding is an analytical process in which the data is divided into categories (Bryman, 2016). It was important to code with an "open mind" because coding is a subjective way of analyzing data (Bryman, 2016). Therefore, I had to also be aware of my own position as a researcher because, like my respondents, I have Indonesian roots myself.

Data analysis

During the interviews, four topics were addressed: ethnic identity, colonialism, racism and the BLM movement. In this section, an extensive analysis of these topics will be given. To start with, the analysis will focus on the first part of the research question: *How do Dutch people of Indonesian descent understand and feel related to the Black Lives Matter movement?*

How to understand the Black Lives Matter movement

First of all, I asked them if they were familiar with the BLM movement and all respondents indicated that they were familiar with it. A large number of the respondents claimed that they had seen the BLM movement, mainly through (social) media, as a result of George Floyd's death and the protests that followed. Luna (23), who is half-Indonesian herself, says that this movement protests in particular on behalf of Afro-Americans who are being wronged. According to Brandon et al (2020), these BLM protest initiated the debate about systematic racism and the legacy of colonialism. I ask some respondents what they think of the movement and the protests. Luna answers: "To be honest, I don't know if all their riots are useful for what they want to achieve, but I do think it is necessary to do something like this." So here the movement is quickly linked to the 'riots' (protests). Rens (27) states that social media has played a big role in raising the subject of 'Black Lives Matter' and racism. What

he finds especially strong is that famous people participate in social media to raise these topics. I ask him why? “It's the reach of these people and the fact that many people look up to them.” He explains that through this way people become more aware of a topic like racism. Rens concludes that he finds the rise of the BLM movement a good first step to address racism, but has his doubts whether it will really bring about change. “I think we are still afraid of someone else's reaction if we call out a racist remark. So that has to change, that we dare to call each other on it.” In the first place, Denise (23) agrees that she finds this a very strong movement, also because at first she was not really aware of the position of black people. The BLM movement has made her much more aware of the existence of racism in Dutch society. However, Denise has difficulty with the fact that everything has to be so politically correct to take such movement seriously by society. She refers to the example of Akwasi, a black rapper in the Netherlands who, during the Black Pete discussion, made a remark about beating up anyone who would still play Black Pete. According to Denise, such a remark is naturally picked out by the media and amplified, which puts you ten points behind the statement you want to make. As a trainee journalist, she agrees that it is best to have a spokesperson for a social movement, otherwise you will be ridiculed in the media.

After the understandings of the BLM movement were discussed, I focused on the question of whether the respondents actually related or identified with the movement. However, these questions about the understandings of the movement and the relation/identification with the movement were often intertwined. The next section will give a detailed description of the answers about the relation with the BLM movement.

Feel related to the Black Lives Matter movement

When asked whether the respondents felt related to the movement, several answers were given.

Denise says she actually feels a relation to the BLM movement because of her Indonesian background. I ask her in what way she relates. She indicates that she feels a connection because as a person with Indonesian roots she tries to get attention for the Indonesian issue (Indische Kwestie) because there is simply no recognition or acknowledgement for it. Denise explains that the Indonesian Issue deals with the recognition of Dutch Indonesian people and the non-payment of salaries of soldiers who fought in the war. So on the one hand, she feels represented by the BLM movement because they are fighting for a piece of recognition from something that happened in the colonial past, the Indonesian issue. On the other hand, she feels unrepresented because she indicates that the

problem of racism and discrimination that Black people raise through the BLM is much more intense than Indonesian people still experience today. “So that's the biggest difference, we are fighting for something that happened in the past that we want recognition for, but the BLM movement is fighting for something that is still going on today.” Jasmijn (24) also raises the subject of the Indonesian issue like Denise. She indicates that it is about keeping history alive. She feels that especially the second and third generation are busy keeping this history and the related Indonesian issue alive.

Apart from the fact that Denise and Jasmijn indicated that they could identify with certain points of the BLM movement, the majority of the respondents said that they do not relate to the Black Lives Matter movement. Despite the respondents indicate it is a good and powerful movement, a large proportion of the respondents pointed out that they do not feel connected to the movement. The recurring answer in the interviews is that they have a much easier time of it when it comes to racism and discrimination. Although the respondents indicated that they did not have much to do with racism and discrimination, a few indicated that certain remarks were occasionally made which were aimed at their Indonesian descent, but that these remarks were made by acquaintances of theirs. Rick (22) outlines a situation in which friends called him 'that brown guy' during a football game. Luna also gives some similar examples of remarks. For instance, she once went shopping with friends and a small child approached her after which her friends joked that she probably looked like his au pair. I ask them what they think about these kinds of comments from friends. Luna and Rick are on the same page, that they can generally put up with it but sometimes it's not funny anymore because it is happening again for the umpteenth time. So even though some acquaintances occasionally make remarks about their Indonesian background, the respondents indicated that they do not really feel discriminated against. Due to the 'lack' of this experience of racism and discrimination, the respondents pointed out that they did not readily identify with the BLM movement because they often link this movement to racism and discrimination.

And a movement that specifically targets Asian/Indonesian people? This is the question I ask when respondents indicate that they have little or no identification with the Black Lives Matter movement. So does Luna, who indicates that she is a bit in between.

The BLM movement is mainly aimed at African-Americans, so not really at Asians, but we (Indonesians) have had to deal with a lot of things in the past. However, I don't really feel that I belong to Asians, I don't feel a connection with them, but neither to people with an Afro background (Luna).

So, Luna would identify more with a movement that focuses specifically on Asian people, but also not very much because she does not know much about her Indonesian background. Despite not being able to identify with the BLM movement, Luna says that partly because of BLM, she started looking for her ethnic identity. Her father has always repressed the past because he came to the Netherlands in a traumatic way, but she still thinks she should know where she comes from. When I put the question to Jan (24), he says that it is not necessary to have a movement that focuses specifically on Asian/Indonesian people. He indicates he doesn't feel a relationship with the BLM movement because he categorizes himself as white and has never been discriminated against as someone from the third generation. Categorizing himself as white is a practical example of an appropriated ethnicity, where a person appropriates an ethnicity rather than having an ethnicity ascribed to them (Eriksen, 2002). Jan adds he thinks it is more appropriate that there should be a movement in the Netherlands that specifically devotes itself to the social position of Turkish and Moroccan people because in his opinion they suffer much more misfortune than black or Asian/Indonesian people in the Netherlands.

The preceding paragraphs have thus shown that the majority of respondents feel little or no connection with the BLM movement. Although they did indicate that they feel the BLM movement is a proper movement that support black people facing racism, many did not feel a connection with the movement. Why do most respondents feel little to no connection with the BLM movement? The following section will explain this outcome.

Ethnic Identity: Loyalty

The question I asked myself during the analysis is why Dutch people with Indonesian roots do not or hardly identify with the BLM movement. It seems very likely that this has to do with loyalty to one's own ethnic identity.

A large number of respondents indicated they felt a strong connection with their own ethnic identity. When asked what it is like to have Indonesian roots, the respondents were all on the same page: being proud of your Indonesian background. Denise has always experienced being half Indonesian as something positive. Jan says that he likes his roots and tells how his bond with his Indonesian family feels warmer than the one with his Dutch family.

The stories of the respondents showed that they often felt a strong connection with their own Indonesian background. Literature shows that the bond people have with their ethnicity, in this case their Indonesian roots, can determine how they view certain (racial)

issues (Holt & Sweitzer, 2018). In this case, it seems that the connection that respondents feel with their own ethnicity influences their limited identification with the BLM movement. Although respondents did indicate that they thought it was good that the BLM movement took a stand on issues such as racism, the majority of them indicated that they did not take a stand on the issue. Jasmijn has this to say about it:

Yes, I support those protests anyway. I think it's powerful that you can create such solidarity and stand behind something in that way; I would like to see more of that for the Asians as well. But I would never feel 100% involved. [...] And I would never stand among these BLM protest because then it feels like I'm turning against my Dutch grandparents (Jasmijn).

Here, it becomes clear that Jasmijn feels she has to 'choose' with which ethnicity she wants to identify. Although she finds it difficult to choose, she wants to remain loyal to this ethnic identity. This idea confirms the theory of Ghorashi (2006) who states that a sense of loyalty arises in an ethnic group when certain characteristics are shared. Jasmijn indicates that she finds it difficult to determine whether she identifies more with her Indonesian background or her Dutch background because both ethnicities contain certain characteristics with which she can identify, such as the nationality, language, physical characteristics, culture, or history (Eriksen, 2002). In order to understand this further, we will return to the difference between an appropriated ethnicity and an ascribed ethnicity (Eriksen, 2002; Grotevant, 1992). Jasmine has difficulty appropriating an ethnicity, and at the same time she experiences that no ethnicity is ascribed to her as a half-blood. Because of this 'ethnic identity crisis', it seems that there is no longer room for her to identify with the BLM movement. Jasmine indicates that she feels no connection with the ethnic group that is at the center of the movement, namely black people, and that she wants to remain loyal to her own 'chosen' ethnic group. Whereas the BLM movement aims to create a bond (Clayton, 2018), Jasmijn indicates that the movement actually leads to a polarization between different ethnicities. Despite this statement, Jasmine herself seems to participate in this polarization because she is the one who says she wants to remain loyal to her ethnic group, and therefore feels no connection to other ethnic groups. There is something paradoxical about this statement because Jasmine is precisely the one who indicates she wants to remain loyal to her ethnicity, but at the same time has difficulty appropriating a single ethnicity.

Colonialism: The lack of information and education

The preceding paragraphs answered the first part of the research question, namely that people

of Indonesian descent hardly identify with the BLM movement, despite the fact that they think it is a good thing that the movement stands up for issues such as racism against black people. An explanation has also been given for this, namely that Dutch people with Indonesian roots seem to be loyal to their own ethnicity. The second section of the analysis will focus on the last part of the research question: *And what does this say about the complexity of racism in the Netherlands?* So, what does the limited degree of identification of Dutch people of Indonesian descent with the BLM movement and their understandings say about the complexity of racism in the Netherlands? Actually, this limited degree of identification already shows the complexity. It is important to start with the concept of colonialism to understand this complexity because, as mentioned in the introduction, colonialism provides a window to reflect the complexity of racism.

To start with, I asked the respondents for their understanding of the term ‘colonialism’. Jasmijn says it is mainly a feeling, a feeling of unfairness. I ask her, why unfair? She finds it difficult to explain because to her it is mainly a feeling. When she does give it a try, she indicates that it is mainly the consequences and the aftermath that are unfair due to colonialism: “It is just something that should not have happened.”

So, Indonesia and Suriname for instance have both been former Dutch colonies. Despite this overlap, the previous section showed that this does not often lead to a connection or relation to the Black Lives Matter movement for Dutch people with Indonesian roots. The main reason is that the respondents indicated that they had little or no experience with racism and discrimination. As Wekker (2016) describes in her book *White Innocence*, she focuses on the invisibility of the colonial past. Most of the respondents also claim that their colonial past is not heard. This may be partly due to a lack of education about the colonial past. According to Wekker (2016) the content of education must be decolonized and the ‘big’ story about the Netherlands must be changed. I asked Lotte (24) how she experienced education about Indonesia's colonial past. She indicates that much more attention should be paid to it: “I am a quarter Indo myself and already hardly know what happened, let alone someone who has no Indonesian roots.” In addition to paying more attention in education, Jan believes it is also important to highlight the other side, just as Wekker (2016) points out. He gives the example of The Golden Age and the fact that the Netherlands is mainly portrayed as a superpower in history books. Not only does education fail to share information about Indonesia's colonial past, also the stories are not always passed on by the parents and grandparents of the respondents, often because the subject is too sensitive for them to talk about. Marie (24) tells her grandmother was in a Japanese camp and how this was very traumatic for her. He

grandmother repressed her thoughts on the past and has always been a forbidden subject in the family when Marie's grandmother was still alive.

Although both black people and (Dutch) Indonesian people have a colonial past that is often not heard, respondents indicated that they had little or no experience of racism. This is where the complexity of racism begins to show. Why do Dutch people of Indonesian descent hardly identify with the BLM movement, when they themselves know how it feels to have a colonial past that is not recognized and to have parents and grandparents who have often had to deal with racism? It was explained earlier that this may have something to do with loyalty to their own ethnic identity. The respondents themselves explained this limited identification by a lack of personal experience of racism. I asked them how they think they are experience far less racism than black people. Their answer is the adaptability of Indonesian people in the Netherlands. The next section will show and theoretically interpret their view on this.

Racism and the 'adaptability' of Indonesian people in the Netherlands

To begin with, I asked the respondents how they generally viewed racism in Dutch society. I thought this question was important in order to be able to create a picture of whether they recognize racism in Dutch society and in which spheres they encounter it.

Luna indicates she has the feeling that racism is often hidden in the Netherlands. She substantiates her answer by saying that the Netherlands often looks at America as a corrupt country and focuses on black people, while this is also going on in the Netherlands: "I think racism and discrimination in this country is much more than Rutte admits." Marie associates the concept of racism with the exclusion of people or making certain comments based on their physical characteristics. Denise argues she has become increasingly aware of racism in the Netherlands, partly because she is studying journalism and the media pay more and more attention to racism. She mentions the example of the BLM protests in the Netherlands and that these protests caused a lot of resistance from society because it would not be possible in times of Corona. Denise is convinced that this resistance on the protest is simply because many people cannot accept that there is still racism in society. In contrast to previous respondents, Lotte indicates that she doesn't really see racism happening because she is not in that environment. She goes on to say that she has little to no black people around her, which is why she has not been aware of racism in the Netherlands for a long time. However, the rise of the BLM movement in the Netherlands has made her aware of the existence of racism in the Netherlands.

As mentioned earlier, the respondents themselves had little or no experience of racism

and discrimination. There were only a few remarks aimed at their Indonesian background, but these were made by acquaintances of the respondents. I ask them whether their parents and/or grandparents had more to deal with racism. This was confirmed in many cases by the respondents. Luna, whose father is a full-blooded Indonesian, said that her father had to deal with racism because of his Indonesian appearance: “Yes, definitely. For example, when I went on an exam trip to NY with my mother, my father did not want to join us because he knew how much trouble that can cause.” She is referring to the fact that he would be singled out more quickly at customs because of his black skin color and this would cause him stress. Ella (22) mentions that her mother and grandparents, who were both born in Indonesia, also had to deal with racism. Especially nasty remarks that were made to her mother, such as “can your parents read?” Or, “you probably only eat rice.”

Although these examples illustrate that the parents and grandparents of the respondents do experience racism, the majority of them indicate that these examples mainly refer to decades ago. But why mainly in the past and not today anymore? According to Rens and Jasmijn, the adaptability of Indonesian people in the Netherlands seems to be an answer that offers insight into this question. Jasmijn’s grandparents were both born in the Dutch East Indies and came to the Netherlands in the 1960s, as they were disowned by the Indonesian population because of their Dutch surname. She tells how her grandfather was always very homesick, but how her grandmother experienced coming to the Netherlands as a new start. According to her, this mentality of adapting immediately in a new country has ensured that people with an Indonesian background are accepted in Dutch society and therefore also suffer less from racism and discrimination. Could you explain that, I ask Jasmijn. She continues her story by pointing out that Indonesian people are very much like you shouldn’t let people walk over you when they make unpleasant remarks:

For example, if we are called peanuts, but the word ‘negerzoen’ (‘negro kiss’, Dutch chocolate cookie) is no longer allowed. Look, if it really hurts that much I can understand it, but I also think you should take it with a grain of salt. In my opinion you only make it worse by dwelling on it (Jasmijn).

So Jasmijn claims that the deep-rooted adaptability of Indonesian people when they arrived in the Netherlands has created a certain mentality among Indonesian people. This mentality as a result of which they occupy a relatively good position in society and racism and discrimination hardly play a role anymore among them. This line of thought of Jasmijn corresponds to that of Rens. He narrates the story of his mother who was also born in the

Dutch East Indies in a Japanese camp and came to the Netherlands with her parents and four sisters decades ago. I asked Rens what it was like for his mother and grandparents when they arrived in the Netherlands:

“Yes, it was quite intense. They were highly educated, but were offered low-level jobs. So they were not treated as well as they were used to. They really suffered from discrimination, while that is no longer the case for Indo’s (Rens).”

How do you think this is no longer an issue, I ask him. He answers that 'we' (Dutch Indonesians) have adapted the moment they arrived in the Netherlands. “We just blow with the wind, always a bit in the background.” He continues his story by saying that it has brought Indonesian people where we are now in society: Accepted. According to Rens, this is in comparison to other ethnic groups, such as black people and Turkish and Moroccan people. “If you look at Turkish and Moroccan boys when they are in a group outside, they are always with their own culture. In contrast, (Dutch) Indonesian people are often mixed with cultures, so we are not seen as another group.” Rens concludes that racism and discrimination among Turkish, Moroccan and Surinamese and Antillean people can only be reduced if there is an interaction of more acceptance from Dutch society, but also more adaptation from these ethnic groups. “When this interplay can be set in motion, a first step will be taken towards less racism in Dutch society.”

Structural racism: The complexity of racism in the Netherlands

The previous section showed that part of the respondents indicated that adaptability was a determining factor in the level of racism for different ethnicities in the Netherlands. But what is actually happening here? Let us put some statements under a magnifying glass, starting with the statement that Indonesian people are always a bit in the background, in order to be accepted. It is precisely this principle that indicates structural racism. According to Ghorashi (2020), structural racism is the systematic exclusion of certain ethnic groups by institutions. Rens indicates that it is necessary for ethnic groups to move to the background and adapt to society in order to be accepted. However, Rens does not seem to realize that this actually indicates structural racism against them as an ethnic group, since he is claiming that an ethnic group can only be accepted if it stays away from the foreground and does not retain its own standards and values. Thus, although a large number of respondents indicate that they do not or hardly experience any racism, there is indeed structural racism against people of Indonesian descent.

Despite the fact that respondents do not seem to be fully aware of the structural racism against them as an ethnic group, they also do not seem to be aware that their statements indicate structural racism against other ethnic groups. I will explain this by using the latest statement of Rens in the previous section. He claims that racism will decrease when there is not only more acceptance from society, but also more adaptation from ethnic groups. This statement embodies the fact that respondents participate in whiteness whereby they have to adapt to the white norms and values of society. This thought reflects the complexity of racism in Dutch society and is a practical example of the paradox that Wekker (2016) focuses on. Namely, it shows that on the one hand a large proportion of the respondents do not realize that structural racism is still being perpetuated, but on the other hand is adamant in stating that ethnic groups must adapt to the whiteness of Dutch society. This also confirms Ghorashi's (2006) statement that ethnicities have always had the idea that they have to adapt in order to be accepted, but that non-white ethnicities now increasingly realize that this perpetuates structural racism. This awareness of structural racism therefore does not apply to everyone of the respondents.

So structural racism works both ways here. This is precisely the 'danger' of structural racism because what is central to structural racism is the hiddenness of racism, which means that it is not always recognized and acknowledged (Wekker, 2016). As Mills (1997) indicates racism is often drawn from its invisibility, which is related to the presence of white supremacy. White supremacy embodies the idea that white thought is dominant and therefore forms the engine for (structural) racism (Mills, 1997). The respondents' statements about having to adapt to white norms and values by being accepted seem to stem strongly from a sense of privilege they experience. By adapting themselves, the ethnic group Dutch Indonesian people has found themselves a place in the white order which has put them in a privileged position by making such statements. As Jasmijn points out, certain racist comments should be taken with a grain of salt and not be taken in everything. With this she seems to indicate that by remaining silent and submissive to the white order, this acceptance from society can be achieved.

Years of oppression of Dutch Indonesian people in the colonial past thus seem to have incited a strong desire to be accepted by the dominant society. By going back to the colonial past, where the complexity of racism has its roots and the starting point of this research, the circle seems to be complete. As Ella points out, her grandparents were not welcome anywhere, not in Indonesia because of their Dutch surname, but also not in the Netherlands because of their 'foreign appearance'. To be able to participate in a white Dutch society, the

solution seemed to be to adapt as well as possible in order to be accepted. This manner of thinking seems to be idea of thought within the ethnic group of Dutch Indonesian people, where they have found their place in the white order which has resulted in a disidentification with the BLM movement. This is exactly what the complexity of racism in the Netherlands shows. It is about racism that is not recognized and acknowledged, and this is confirmed by the statements of the respondents. This so-called structural racism works in two directions. On the one hand it shows that the whole need to adapt and want to be accepted is indeed structural racism towards people with Indonesian roots. Although they indicate that they hardly have to deal with racism, they do not seem to be aware that they do have to deal with structural racism. On the other hand, this ethnic group seems to perpetuate structural racism itself by making such statements. Although Dutch people of Indonesian descent (think) they only has had to deal with racism in the past, they disidentifies with a group or movement that still has to deal with it today. Then, because of this "privileged" position can make statements about the need for an ethnic group to adapt so that racism will diminish and so that they can participate in white society. So this shows how people with Indonesian roots make white innocence their own, namely through the claim they make on whiteness that black people cannot make.

Conclusion and discussion

Last year, people in the Netherlands took to the streets under the name of the BLM movement, reopening the social debate on systematic racism and the legacy of slavery's past. Not only black people have had to deal with a colonial past, but also (Dutch) Indonesian people have experienced a time of colonial oppression. This thesis explored whether, through this shared colonial past, Dutch people of Indonesian descent feel a connection to the BLM movement.

For this research, interviews were conducted in order to reflect the understandings of the respondents. During the interviews, the concepts of racism, colonialism, ethnic identity and the BLM movement were discussed. The analysis showed that Dutch people with Indonesian roots hardly identify with the BLM movement. A number of them do identify with the movement, fighting for recognition of the past, in their case the 'Indische Kwestie' Nevertheless, the majority of respondents indicated that they felt no connection with the movement, although they did point out that they sympathize with it and believe it is a proper movement. Their own explanation for the limited identification is that they themselves have little or no experience with racism and therefore do not readily connect with the movement. I

have tried myself to find an explanation for this limited identification with the BLM movement because why should people not identify with racism even though they themselves hardly have anything to do with it? It seems very likely that loyalty to one's own Indonesian identity is a determining factor in the limited degree of identification. Due to a strong identification with one's own ethnicity, there is simultaneously a disidentification with the BLM movement.

Subsequently, I examined what this limited identification of Dutch people of Indonesian descent on the BLM movement says about the complexity of racism in the Netherlands. Actually, this limited degree of identification already shows the complexity of racism in the Netherlands. Using the concept of colonialism, a start is made to clarify this complexity because the colonial past serves as a window to understand the complexity. Both black and (Dutch) Indonesian people have had to deal with a colonial past in which racism played a role. Despite this shared colonial past of oppression, many respondents felt no connection to the BLM movement. They indicated that they had little or no experience with racism nowadays because their grandparents and parents had adapted well to Dutch society and that is why they are now fully accepted. In line with this, some indicate that other ethnicities should also adapt to the white norms and values of Dutch society, so that they will experience less racism. It is precisely this thought that shows the complexity of racism in the Netherlands and, in doing so, allows the paradox central to Wekker's (2016) work to manifest itself in practice. Namely the invisibility of "white thinking" and the accompanying structural racism of which the respondents seem to be unaware in two directions, and at the same time the passionate reaction about having to adapt to the white norms and values of Dutch society. It seems that the Dutch Indonesian respondents have found a place in the white order and from this privileged position making statements about the need to participate in the whiteness of Dutch society as a solution to fight racism.

I assumed beforehand that there would be more connection from Dutch people with Indonesian roots with the BLM movement because of a shared colonial past and racism they had to deal with. However, this does not appear to be the case. I provided an explanation for why they have little to no identification with the movement. The respondents themselves gives the explanation that this may have something to do with the fact they are of the second and third generation and had little to no experience of racism. Only a few remarks are sometimes made by acquaintances about their Indonesian appearance/background, but often their Indonesian background is not noticed. So, for follow-up research I think it would be interesting to conduct a study of a target group that experiences a lot more racism, namely

Turkish and Moroccan young adults. During the interviews, the respondents pointed out several times that they assume these ethnicities have a lot more to deal with racism and discrimination in Dutch society. This follow-up research will focus on whether there is a connection between Turkish and Moroccan young adults and the BLM movement. In this way, it can be examined whether the experience of racism, which is expected for this target group, is a determining factor for connecting to a movement that fights racism. Therefore, instead of looking at a shared 'invisible' colonial past (of black and Indonesian people) that could provide a connection, the shared subordinate position (of black and Turkish/Moroccan young adults) in Dutch society will be used as a window to study the complexity of racism.

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APPENDIX I:

CHECKLIST ETHICAL AND PRIVACY ASPECTS OF RESEARCH

INSTRUCTION

This checklist should be completed for every research study that is conducted at the Department of Public Administration and Sociology (DPAS). This checklist should be completed *before* commencing with data collection or approaching participants. Students can complete this checklist with help of their supervisor.

This checklist is a mandatory part of the empirical master's thesis and has to be uploaded along with the research proposal.

The guideline for ethical aspects of research of the Dutch Sociological Association (NSV) can be found on their website (http://www.nsv-sociologie.nl/?page_id=17). If you have doubts about ethical or privacy aspects of your research study, discuss and resolve the matter with your EUR supervisor. If needed and if advised to do so by your supervisor, you can also consult Dr. Jennifer A. Holland, coordinator of the Sociology Master's Thesis program.

PART I: GENERAL INFORMATION

Project title: The understandings of Dutch people of Indonesian descent on Black Lives Matter

Name, email of student: Anne van de Wiel (458021aw@eur.nl)

Name, email of supervisor: Willem Schinkel (schinkel@essb.eur.nl)

Start date and duration: 14 December, 2020 – 20 June, 2021

Is the research study conducted within DPAS YES - NO

If 'NO': at or for what institute or organization will the study be conducted?
(e.g. internship organization)

PART II: HUMAN SUBJECTS

1. Does your research involve human participants. YES --NO

If 'NO': skip to part V.

If 'YES': does the study involve medical or physical research? --YES -
NO

Research that falls under the Medical Research Involving Human Subjects Act ([WMO](#)) must first be submitted to [an accredited medical research ethics committee](#) or the Central Committee on Research Involving Human Subjects ([CCMO](#)).

2. Does your research involve field observations without manipulations
that will not involve identification of participants. YES--
NO

If 'YES': skip to part IV.

3. Research involving completely anonymous data files (secondary
data that has been anonymized by someone else). YES - NO

If 'YES': skip to part IV.

PART III: PARTICIPANTS

1. Will information about the nature of the study and about what participants can expect during the study be withheld from them?
NO YES -
2. Will any of the participants not be asked for verbal or written 'informed consent,' whereby they agree to participate in the study?
NO YES -
3. Will information about the possibility to discontinue the participation at any time be withheld from participants?
NO YES--
4. Will the study involve actively deceiving the participants?
NO YES -
Note: almost all research studies involve some kind of deception of participants. Try to think about what types of deception are ethical or non-ethical (e.g. purpose of the study is not told, coercion is exerted on participants, giving participants the feeling that they harm other people by making certain decisions, etc.).
5. Does the study involve the risk of causing psychological stress or negative emotions beyond those normally encountered by participants?
NO YES -
6. Will information be collected about special categories of data, as defined by the GDPR (e.g. racial or ethnic origin, political opinions, religious or philosophical beliefs, trade union membership, genetic data, biometric data for the purpose of uniquely identifying a person, data concerning mental or physical health, data concerning a person's sex life or sexual orientation)? YES --NO
7. Will the study involve the participation of minors (<18 years old) or other groups that cannot give consent? YES - NO
8. Is the health and/or safety of participants at risk during the study?
NO YES -
9. Can participants be identified by the study results or can the confidentiality of the participants' identity not be ensured?
NO YES -

10. Are there any other possible ethical issues with regard to this study? YES -
NO

If you have answered 'YES' to any of the previous questions, please indicate below why this issue is unavoidable in this study.

I answered 'yes' to question 6: Respondents are sampled on the basis of their racial origin (the respondent group concerns Dutch people of Indonesian descent)

What safeguards are taken to relieve possible adverse consequences of these issues (e.g., informing participants about the study afterwards, extra safety regulations, etc.).
Informing participants about the study afterwards.

Are there any unintended circumstances in the study that can cause harm or have negative (emotional) consequences to the participants? Indicate what possible circumstances this could be.

A sensitive topic is being discussed: racism. So in that case, respondents might get emotional about this. But respondents are free to speak to what they want to share.

Please attach your informed consent form in Appendix I, if applicable.

Continue to part IV.

PART IV: SAMPLE

Where will you collect or obtain your data?

I will conduct interviews via Zoom (online)

Note: indicate for separate data sources.

What is the (anticipated) size of your sample?

8 – 12 respondents

Note: indicate for separate data sources.

What is the size of the population from which you will sample?

8 – 12 respondents

Note: indicate for separate data sources.

Continue to part V.

Part V: Data storage and backup

Where and when will you store your data in the short term, after acquisition?

The recorded interviews and transcripts are stored securely on my laptop as a backup. For instance I can use a multifactor authentication to access the stored data.

Note: indicate for separate data sources, for instance for paper-and pencil test data, and for digital data files.

Who is responsible for the immediate day-to-day management, storage and backup of the data arising from your research?

Me.

How (frequently) will you back-up your research data for short-term data security?

After every interview.

In case of collecting personal data how will you anonymize the data?

The original names of the respondents will be replaced with other names.

Note: It is advisable to keep directly identifying personal details separated from the rest of the data. Personal details are then replaced by a key/ code. Only the code is part of the database with data and the list of respondents/research subjects is kept separate.

PART VI: SIGNATURE

Please note that it is your responsibility to follow the ethical guidelines in the conduct of your study. This includes providing information to participants about the study and ensuring confidentiality in storage and use of personal data. Treat participants respectfully, be on time at appointments, call participants when they have signed up for your study and fulfil promises made to participants.

Furthermore, it is your responsibility that data are authentic, of high quality and properly stored. The principle is always that the supervisor (or strictly speaking the Erasmus University Rotterdam) remains owner of the data, and that the student should therefore hand over all data to the supervisor.

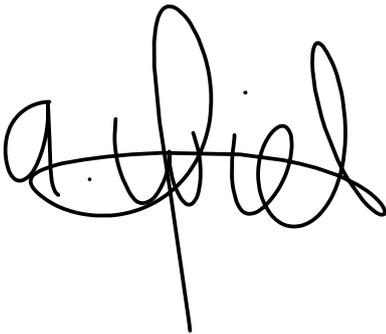
Hereby I declare that the study will be conducted in accordance with the ethical guidelines of the Department of Public Administration and Sociology at Erasmus University Rotterdam. I have answered the questions truthfully.

Name student: Anne van de Wiel
Schinkel

Name (EUR) supervisor: Willem

Date: 21 March, 2021

Date: 21 March, 2021

A handwritten signature in black ink, appearing to read 'a. van de Wiel Schinkel'. The signature is written in a cursive style with a horizontal line across the middle and a vertical line extending downwards from the end.

APPENDIX II: Informed Consent Form

Informed Consent Form

Introductie

Mijn naam is Anne van de Wiel en ik doe de master Public Issues aan de Erasmus Universiteit in Rotterdam. Voor mijn afstudeerscriptie doe ik onderzoek naar de opvattingen van Nederlanders van Indonesische afkomst over de Black Lives Matter beweging. U kunt voor vragen terecht op mijn persoonlijke e-mail adres: anne-vdwiel@hotmail.com

Dataverzameling

Tijdens de interviews zullen vragen worden gesteld die betrekking hebben op de persoonlijke ervaringen en meningen van de respondenten over de Black Lives Matter beweging. Het doel van deze opnames is dat ze later getranscribeerd en geanalyseerd kunnen worden.

Potentiële ongemakken en risico's

Er zijn geen fysieke, rechtelijke of economische risico's verbonden aan uw deelname in dit onderzoek. U bent niet verplicht om alle vragen te beantwoorden. Uw deelname is vrijwillig en kan op ieder moment beëindigd worden.

Vergoeding

Er is geen financiële vergoeding beschikbaar voor deelname.

Vertrouwelijkheid en databescherming

De verzamelde data zal worden gebruikt voor een geaggregeerde data-analyse en vertrouwelijke informatie of persoonlijke gegevens zullen niet worden gebruikt in de uitkomsten van het onderzoek. Uw naam zal niet genaamd worden. De data zal worden opgeslagen op een beveiligde locatie voor twee jaar.

Het delen van data

Ik deel de data uitsluitend met mijn scriptiebegeleider Willem Schinkel van de Erasmus Universiteit, met als reden het onderzoeken en schrijven van mijn masterscriptie.

Vrijwillige deelname en individuele rechten

Uw deelname is vrijwillig en het is mogelijk om op ieder moment te stoppen. Tijdens uw deelname aan het onderzoek heeft u het recht om meer informatie over de dataverzameling en analyse te vragen. Ook heeft u het recht om uw toestemming in te trekken en te vragen naar verwijdering van uw data voordat de dataset is geanonimiseerd of het manuscript is ingeleverd om gepubliceerd te worden. U kunt dit doen door contact op te nemen met Anne van de Wiel. Mocht u andere klachten hebben aangaande het verwerken van persoonlijke gegevens in dit onderzoek, neem dan ook contact op met Anne van de Wiel.

Toestemmingsformulier interview participatie-instrumenten

Door het tekenen van dit toestemmingsformulier bevestig ik dat:

- Ik geïnformeerd ben over het doel van het onderzoek, de dataverzameling en het opslaan van data zoals beschreven in het informatieformulier;
- Ik het informatieformulier heb gelezen, of dat het aan me is voorgelezen;
- Ik mogelijkheden heb gehad om vragen te stellen over het onderzoek; de vragen zijn voldoende beantwoord;
- Ik vrijwillig toestemming geef tot deelname aan dit onderzoek;
- Ik begrijp dat er vertrouwelijk wordt omgegaan met de informatie;
- Ik begrijp dat ik de deelname op ieder moment kan beëindigen of het beantwoorden van vragen kan weigeren zonder enige consequenties;
- Ik begrijp dat ik mijn toestemming kan intrekken voor de dataset is ingeleverd voor goedkeuring.

Bovendien geef ik toestemming om:

	Ja	Nee
Ik geef toestemming om audio van het interview op te nemen		
Ik geef toestemming om citaten van mijn interview te gebruiken		
Ik geef toestemming om mijn functie te gebruiken bij de citaten		

Naam van de deelnemer aan het onderzoek: _____

Datum: _____

Handtekening: _____