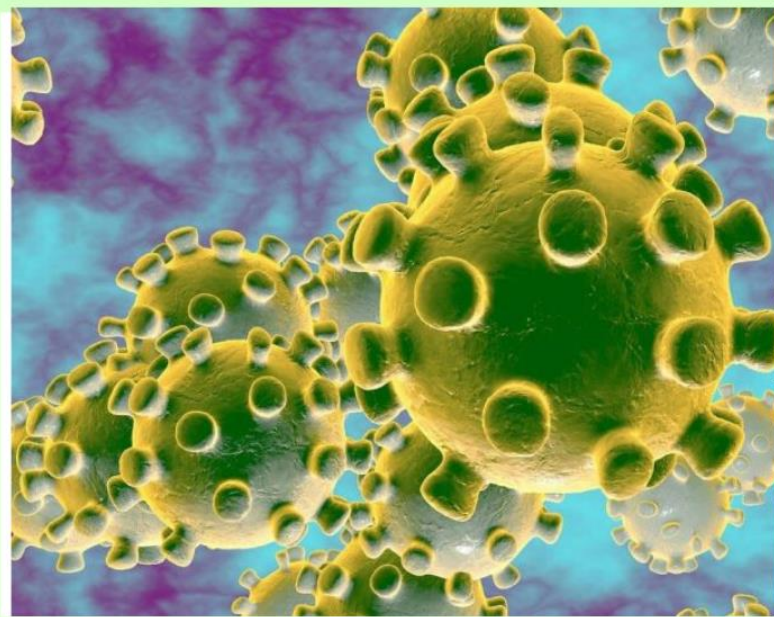


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# GRAFT-DE RIJP DURING CORONA TIMES: THE SOCIAL COHESION OF A SMALL VILLAGE



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# EXECUTIVE SUMMARY

Graft and De Rijn are two consolidated villages near Amsterdam, characterized by strong social engagement. The WUR Science Shop and the Cultural Foundation of Graft-De Rijn want to know how the social structure in the village is influenced by the COVID-19 outbreak. The purpose of the project is to examine how social structures in the village are changing as a response to the pandemic and to explore how this affects the social cohesion of the residents. The research question is as follows: “How does the social response of Graft-De Rijn to the COVID-19 outbreak influence the social cohesion within the village?”

In order to answer this question, this report addresses the changes of social cohesion in the village as well as lessons that can be learned from other communities. This research has used several approaches including a literature study, a questionnaire, in-depth interviews with 14 residents from Graft-De Rijn, and a participatory method to answer the research question.

The questionnaire and the interviews show that before the COVID-19 outbreak, there was a high level of social engagement and trust between the villagers. Residents shared a strong bond through activities such as the fair or the Midwinterfeest, as well as through their membership in different associations. Furthermore, there was a strong involvement within existing social groups, thus mainly relying on bonding rather than bridging processes.

After the outbreak of COVID-19, the social involvement remains strong. Despite cancelled events, closed facilities, and a halt of the association life, residents are finding alternative ways to engage in social activities, including personal but also some communal initiatives. Many participants feel that the long-term impact on the community will be negligible.

The social cohesion of Graft-De Rijn does not appear to have changed significantly. There appear to be similar levels of trust and communication. People are still looking out for each other, albeit in different ways due to the physical distancing measures. However, especially the elderly value personal contact and are more affected by the measures. In the case that the virus will remain a part of the village life in the long-term, several lessons can be drawn from the experiences of other communities: it is recommended that more emphasis should be put on bridging processes and social media to bring together disconnected groups. Furthermore, initiatives should come from the bottom up to meet the immediate needs of the community, in which case many people are expected to follow suit.

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# Introduction

## 1.1 Context

Graft and De Rijp are two consolidated villages near Amsterdam with a rich cultural and historical background. The village attracts many residents for its atmosphere and picturesque surroundings. Nevertheless, the Cultural Foundation of Graft-De Rijp reflects that the livelihood of the village does not only consist of the traditional houses and beautiful nature. It also relates to the social environment and the social engagement of residents and how this is maintained. The proximity to Amsterdam, the pleasant atmosphere, and lower house prices attract different audiences. The current COVID-19 outbreak changes the social environment of the village. All of the social activities that bring people together are canceled due to the COVID-19 restriction and affect the social structure for the village. It becomes a new challenge for citizens to cope with this situation. On one hand, residents need to maintain the social interaction to keep the social identity. On the other hand, the COVID-19 restriction disables them to arrange social events which bring people together. The situation creates fewer social interactions between residents. Therefore, increasing awareness through different platforms is needed during this COVID-19 outbreak. The previous ACT-report focused on social sustainability as well as new developments within the village, especially the arrival of new residents (Van de Weem et al., 2019). The study showed that social unity and village identity was deeply felt. Therefore, this research will further build on the previous ACT project by focusing more on the impact of COVID-19 on social engagement and cultural identity within the village.

## 1.2 Background the project and village

This project is commissioned by Marjolein Elings, who is involved in the Science Shop at Wageningen University & Research. The Science Shop advises social organizations and citizens' initiatives. It was contacted by the Cultural Foundation of Graft-De Rijp. Both parties are interested to see how the social structure of the village responds to the current COVID-19 outbreak. The long-term goal of the commissioner and the Cultural Foundation is to increase the social cohesion in the village. The Cultural Foundation is worried that the increasing individualization of society might pose a threat to the cultural identity of the village. It is therefore curious about the social response to the coronavirus and what this means for the common social structure of Graft-De Rijp. This subject is not an unknown topic in scientific literature, as several academics have focused their studies on the dynamics of social learning and bonding, bridging, and linking. For example, the study of During (2018) showed that the quality of life-initiatives is rooted in a community of self-organization, in which social learning, the mobilization of volunteers and the organization of the collective process are leading factors. Moreover, Van Dam (2016) explains that bonding, bridging, and linking are essential aspects of social capital. These characteristics are described as being crucial in times of a pandemic. Therefore, the COVID-19 outbreak

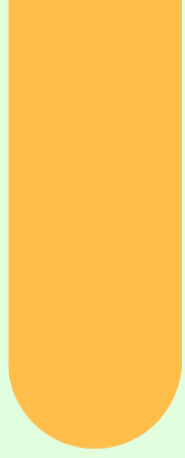
offers an interesting opportunity to investigate the social dynamics in the village. Citizens' initiatives can strengthen the relations within the village by establishing connections with others. As the COVID-19 outbreak affects the social structure of the village, this can impact the social cohesion of Graft-De Rijk. Thus, this project aims to explore how the village is coping with the crisis and how this changes social structures.

### 1.3 Purpose and research question

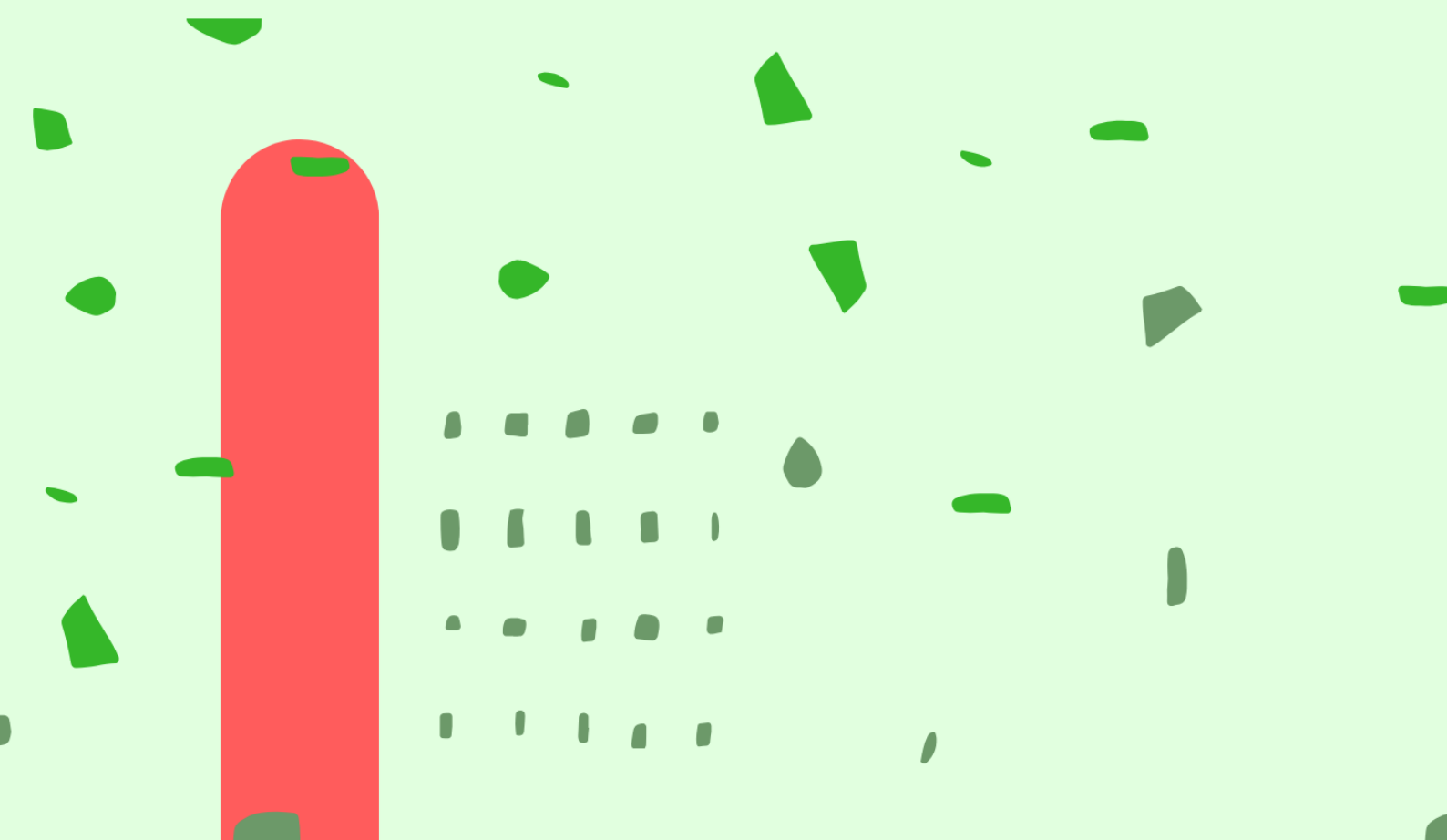
The project explores how the social response of Graft-De Rijk to the COVID-19 outbreak influences the social cohesion. The COVID-19 restricts citizens from holding annual events such as festivals to prevent the transmission of the virus. Therefore, all of the social and cultural activities are canceled during this time. This situation gives a hard time to citizens because everything is changing including social life and daily activities. The coronavirus pandemic is thus used as a lens to explore how the social structures are changing. This project aims to create awareness in Graft-De Rijk about the social cohesion in the village. The purpose is also to actively engage residents in the process and make them think about how to contribute to the social identity of the village. Furthermore, different platforms such as a local newspaper, Facebook, and digital bulletin board (Padlet) were used can to actively engage the citizen participating in our research. The research question of this project is: *"How does the social response of Graft-De Rijk to the COVID-19 outbreak influence social cohesion within the village?"* To answer this question, four sub-questions have been formulated:

- **Sub-question 1:** *What can be learned from the practices of other villages that coped with crises threatening the livelihood of their communities?*
- **Sub-question 2:** *How does the COVID-19 outbreak influence social engagement and active citizenship in the village?*
- **Sub-question 3:** *How do the observed changes in social engagement and active citizenship influence the social cohesion of the village?*
- **Sub-question 4:** *How was the social engagement in Graft-De Rijk before the COVID-19 outbreak?*





# Theoretical Framework



This project explores how the social response of Graft-De Rijp to the COVID-19 outbreak influences the social cohesion within the village. The Coronavirus pandemic is used as a lens to explore how the social structures are changing. The theoretical framing will include concepts of social capital, social cohesion, bonding-bridging-linking, active citizenship, and how these are impacted by crises.

## 2.1 Social capital

One of the more known definitions of social capital is: “the networks, norms, relationships, values and informal sanctions that shape the quantity and co-operative quality of a society’s social interactions” (Aldridge, Halpern, & Fitzpatrick, 2002). Another definition that can be found in the literature is the one of American sociologist Putnam (2000), he describes social capital in two parts: horizontal relations between people, and as a network of civic engagement for productivity and mutual benefit within the individual by using coordination and cooperation. Herreros (2004) added that social capital can be viewed as a public good where all people can benefit without having personal interest. Overall, social capital can be obtained by participating in social activities or joining an association. These activities and associations generate trust, norms, and networks that improve society's efficiency (Putnam, R. D., Leonardi, R., & Nanetti, R. Y. (1994). During a crisis like Corona, the activities and associations are put on hold due to restrictions. Therefore, residents can have fewer social contacts which can influence the social capital of the village. People could end their membership because the association stopped with their activities.

## 2.2 Bonding, bridging and linking

Putnam (2007) introduced bonding social capital as strong ties between an individual and others. It connects individuals who are similar in terms of finances, age groups, emotional relations, etc. However, a gap will be created between people who have close relationships, i.e. strong ties, and those who do not. Therefore, bridging of social capital is needed, in order to connect different types of people, instead of only bonding with people of similar social circles. Bridging helps to cut across the social divisions, and therefore, connects people who are not alike. In Graft-De Rijp, there will be a possibility of bonding and bridging of social capital. This is interesting for our research, as we can examine how bonding social capital and bridging social capital are affected by the Corona crisis. Due to the restrictions, people are more obliged to stay inside their homes. So, how do people then keep in touch with each other to maintain their bonding social capital, and does the village do something to keep in contact or enhance the contact with all different types of people, i.e. bridging social capital. Thus, the changes in their social capital during the Corona crisis can be looked at from bonding and bridging perspectives. Putnam also found that people may withdraw from social activities regarding

bonding and bridging when the trust between them is lower and people have fewer friends. This narrative is also possible to display in the case of Graft-De Rijp during the pandemic.

Overall, building social capital includes four components: strengthening social networks, joining social organizations (e.g. associations), strengthening community ties, and strengthening civil society. This is in line with the purpose of social capital to build networks, norms, and social trust. Networking helps future collaboration and gains collective benefits within the community because it allows individuals to participate together and act on behalf of others to create a common goal (Putnam, 2000). In Graft-De Rijp, the community ties can be of importance during the pandemic. It affects all people, although some groups may be more impacted than others. When large social networks exist in the village, the possibility of organizing help for fellow villagers can be arranged easier and probably faster. Coping with the impacts of the Corona crisis can become a common goal for the villagers. Hence, this is relevant to be explored within our research. Jenson (1998) emphasizes that social capital allows society to share loyalties and solidarity, which increases the sense of belonging to the community. This feeling will serve individuals to create trust by creating broader networks and social norms (Lewicki & Brinsfield 2009). Various activities can help to grow networking such as sports, professional societies, cultural organizations, and religious services. This can create a bridge to reinforce mutual trust between individuals, government, or institutions, which contributes to networking.

The changes in social capital happen when social activities are paused or cancelled, for example during the COVID-19 outbreak. The sense of belonging may decrease because important village festivities and events are cancelled. Moreover, the COVID-19 restrictions do not allow people to get close to each other because they have to keep a physical distance. The same situation applies for Graft-De Rijp. Grootaert et al (2004) added that the macro view of social capital shaped the social structures and enables to develop norms because it focuses on the social and political environment including government, the rule of law, civil society, and political regimes. This means that social capital has both a direct and indirect impact on the social environment, which enhances the relationship not only between communities but also with formal institutions (Woolcock & Narayan, 2000). Social capital also depends on the quality of relationships between citizens and the effectiveness of governance (Svendsen, 2009). This relationship is connected to “linking social capital”, which is a form of networking similar to bridging but considering vertical power relations. It builds networks and trust between people and, for instance, the government (Szreter, 2002). The vertical ties connect individuals or groups to the people in a higher position and/or political power. It is beneficial for societies to have access to resources, ideas, information, and also play a crucial role in community development. Szreter (2002) also added that bonding, bridging, and linking social capital facilitates democratic governance and economic efficiency.

## 2.3 Social cohesion

Social cohesion is closely related to social capital. Janmaat (2013) refers to social cohesion as “the glue that holds society together”. According to Woolley (2003), the presence of social cohesion also indicates a strong level of trust that bonds groups within society. An increase of social cohesion may lead to protection against social isolation and also the improvement of political aspects, for example creating a more efficient government leading to lowering levels of inequality within society. In addition, social cohesion may also create improvement of well-being and improvement of cooperation between residents. During crises such as the COVID-19 outbreak, social cohesion plays a critical role because individuals are protecting their environment and well-being of their communities and not only their self. The action of giving support and taking care of one another builds social cohesion during the pandemic . During crises such as COVID-19, social cohesion can protect social isolation of certain population groups (e.g. elderly people). Hence, the crisis can be a leading role in improving the cooperation between residents.

Moreover, McCracken (1998) added that social cohesion is also an ability of society to deal with the connection between individuals or group. Fostering social cohesion means creating a place for citizens to have opportunities to live together despite all of their differences (Lang R & Novy, 2014). In addition, group cohesion is the individual's desire to maintain the bonding within the group by taking the initiative, influencing people, and task competence. Further, Lang R & Novy (2014) defines this group cohesion as the equivalent of a good relationship for an individual which can help the individual to become the person he or she strives to be.

Social cohesion also covers social and political participation and social integration outside of the household, such as volunteering activities, attending meetings, and supporting people in case of need. Furthermore, the concept of social cohesion can be captured by the measurement of individual participation in public areas. Individual engagement will affect the sense of belonging to the community and improve the commitment to shared goals and values. A sense of belonging is another dimension of social cohesion. This feeling brings and allows individuals to be welcome as part of the group and that they can contribute to the group (Menzies & Davidson, 2002). For instance, providing a community with shopping and entertainment facilities will increase social interaction. However, during the crisis outbreak, these facilities are restricted and even sometimes closed. Hence, our research can focus on the implications of these shut-down facilities and how this affects the local residents. Generally, facilities develop a sense of belonging, trust, respect, and therefore foster social cohesion. Besides a sense of belonging, social cohesion and social capital also centralize the importance of citizen participation. Participation shows how people collaborate and take action

together. Van der Berg et al. (2011) explain that neighborhood initiatives are based on informal connections and activities on the local level. Norris (2002) found that participation varies, based on age, education, and wealth. Active participation means that the citizens are expected to actively take part in society by taking on responsibilities for their own lives and their direct environment (Government of the Netherlands, 2013).

## 2.4 Active citizenship

Haahr (1997) defined active citizenship as the “exercising of right and obligation through participation in different social practices by using communicative interaction”. The role of active citizenship is influenced by the public sphere. There are two parts involved in active citizenship; critical engagement with existing political and social institutions and the (re)production of common wants and needs in daily interactions (Jansen et al., 2006). Jansen et al (2006) explain that there are four dimensions of active citizenship practice, namely: capacity, connection, challenge and context. Capacity looks at the concrete actions of citizens and how they address questions regarding exercise rights, meet obligations and perform accountability. This dimension relies on the ability of citizens to make their voices heard and influence social practices. Connection refers to citizens’ relation between each other, it raises questions on communal commitments and responsibilities. It requires the ability of active citizens to balance the feelings of togetherness and respect for the autonomy and diversity of the other. Challenge looks at how citizens positions explore the demand of common good than personal interest. This requires critical self-reflection and dialogue of active citizens. Context looks at setting of citizens and raises question of context impacts collective action and engagement. It requires the ability of actives citizens to assess options and restrain from action in specific contexts. Norris (2002) found that participation varies, based on age, education, and wealth. Semetko (2007) also found that media and the news have influence in citizen involvement. The rising cynics in media will reduce citizen engagement.

## 2.5 Impacts of crises on social cohesion

Several explanations of social cohesion are relevant to this project, especially during the pandemic. The COVID-19 outbreak offers an interesting opportunity to investigate the social dynamics in Graft-De Rijp. Citizens’ initiatives are embedded in society by establishing connections with others and are able to develop their social, human and informational capital. As the COVID-19 outbreak has an effect on the social structure of the village, this can impact the social cohesion as a result. Thus, the concept of social cohesion is adding value to this project, as it allows us to explore how the village is coping with the crisis and how this changes social structures. It is important to see how social cohesion within local communities is established, maintained, and experienced by the community, especially during

crises. A good network will allow communication and public service mobilization in the community during the crisis. It will help to develop an initiative and mitigate the impact of social isolation. Social cohesion and capital can be seen in the commitment of a community to engage in support and service delivery (Harkins, 2020).

Spoonley et al. (2020) state that the COVID-19 lockdown can demonstrate the level of trust in government and the villagers. It helps to increase a sense of belonging, and willingness to participate and help others. These behaviors reflect the concept of social cohesion to maintain the common good for society. Many people are struggling with the COVID-19 situation and they may become frustrated, angry, and depressed. This condition will affect social cohesion. Spoonley et al (2020) also state that during a pandemic, communities come under severe stress which can lead to growing suspicions that social norms have been violated by 'free riders' who do not abide by the norms or by institutional actions which appear not to be fair. If the social norms are not followed this can impact social cohesion negatively and can lead to less collective action and cooperation within the community.

The social cohesion under COVID-19 will depend on the willingness to cooperate despite the diversity of gender, age, and ethnicity. Understanding the scope of vulnerability is important to determine new initiatives, innovation, and adaptations to disadvantaged groups in the crisis. There is a risk that vulnerable people could be disproportionately affected during the crisis, which potentially weakens social cohesion (OSCE, 2020). Enhancing the social cohesion will help to face and overcome the Corona crisis together. This can include giving mutual aid to vulnerable people such as the elderly. Another example is ensuring that the elderly group is treated equally without discrimination, by providing health care or helping them with groceries especially needed in emergencies such as COVID-19 (OSCE, 2020). Further, keeping in touch with family and friends during this COVID-19 is important to stay connected in the middle of a crisis. In some communities, where social cohesion was already weak, the crisis scattered social cohesion by decreasing the citizens' level of trust and sense of belonging. Maintaining the value of social cohesion and cope with the crisis thus depends on social initiatives, which can foster a sense of belonging and participation (Paul Spoonley et al., 2020).



# Research Methods

To answer the research questions, we have used several methods. These included a literature study, a questionnaire, in-depth interviews with the residents of Graft-De Rijk, as well as an interactive platform for residents. To increase the internal validity of our research, we used a triangulation of data methods, collecting data on the same issues from different methods. The questionnaire questions can be found in Appendix 1, and the summary of results of the questionnaire can be found in Appendix 6. Moreover, an explanation of the interviewees can be found in Appendix 4.

### 3.1 Literature study

A key initial activity has been the literature study, which provided insight into the concepts that we study within the project, as well as background information on the village. We considered relevant literature on social cohesion, active citizenship, and livelihoods of villages, which then formed the analytical framework for our research. Additionally, in order to learn from the best practices of other communities, we drew on academic and non-academic sources describing how others have been dealing with crises. Most of these sources focus on the COVID-19 outbreak, but some also consider other types of crises.

### 3.2 Online questionnaire

We started by designing a questionnaire in Google Forms, addressed to the residents of Graft-De Rijk, which can be found in Appendix 1. It serves to provide initial answers to the research question regarding the social response and social involvement within Graft-De Rijk, and to map volunteering initiatives of social engagement undertaken by the residents. The purpose of this was to find out how social cohesion is changing and whether new cultural pathways are being formed. Additionally, the questionnaire served to find participants for the interviews. Before it was published on the Graft-De Rijk Facebook page, in the newspaper De Uitkomst, and promoted by the Cultural Foundation, the questionnaire was tested by several people and necessary adjustments were made to ensure a higher-quality data collection. In total, there were 97 responses. The data of the online Google Forms questionnaire is analyzed through downloading a survey of summary responses, which displays a formatted visual report of the collected data (See Appendix 6). The Google Forms questionnaire was first reviewed and read through. After, the data was coded by finding common themes related to the questions in the questionnaire that was represented in multiple answers (see Appendix 5). Consequently, the explanations to the findings were listed and finally the findings were summarized in the result section of this report.

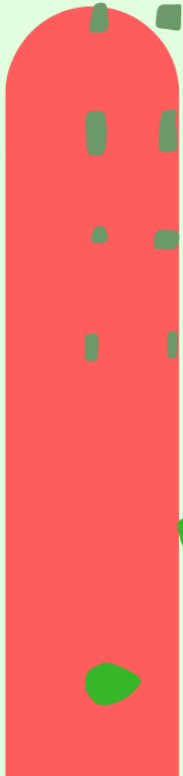
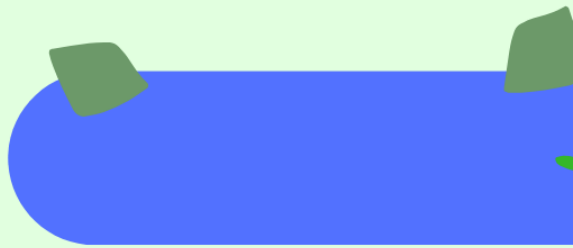


### 3.3 Interviews

After conducting the initial literature study and publishing the questionnaire, we began conducting interviews with residents. By using the method of semi-structured interviews, we aimed to obtain insight into the social cohesion within the village before and after the COVID-19 outbreak. A total number of 14 interviews were conducted, including 13 residents and a youth worker as an external expert (See appendix 4 for key information of interviewees). Participants were selected using snowball sampling through referrals from other participants, Facebook, and the questionnaire. The main criteria guiding our selection were the age, sex, and extent of engagement of residents in the village. After conduction and transcription of the interviews, they were processed using a method of inductive coding. Instead of using pre-existing coding schemes, a list of themes was found using the interviews and a questionnaire. These themes were further split up into several bullet points which were then matched with the corresponding sub-question of our research to extract useful information. More information about the interviews and coding can be found in appendix 5.

### 3.4 Participatory research method

To stimulate more engagement, we decided to take initiative beyond the original project proposal by launching a participatory method through which residents of Graft-De Rijk can interact with each other. Using a digital bulletin board, called Padlet, as an interactive platform promoted on the Facebook page, it allows residents to discuss the impacts COVID-19 had on their village. By giving the residents from the local community the freedom to share their own thoughts and pictures, without us as researchers interfering, they are able to actively engage with each other through this participatory research method. In order for residents to discuss this impact, we posed two leading questions which they could reply to or post pictures under 1) “What do you miss in the village at the moment?” and 2) “What gets you through the crisis?”.



# Results

In this chapter, we will present our results. For the first sub-chapter, the results are based on a literature study. For the last three sub-chapters, the results are based on the data of the interviews and the questionnaire. The chapter will start by elaborating on the best practices of other communities that are dealing with COVID-19. In the second part, the social engagement of the village before the Corona crisis will be discussed. The third part will elaborate on the influence of COVID-19 on social engagement and active citizenship in the village. The fourth and final part will discuss the influence of COVID-19 on social cohesion in Graft-De Rijp.

#### 4.1 Best practices of impacted livelihoods of communities

This chapter aims to answer the sub-question: What can be learned from the practices of other villages that coped with crises threatening the livelihood of their communities? This section will look at some other villages and communities which were facing a crisis and attempt to extract practices that might prove to be insightful for Graft-De Rijp.

##### 4.1.1 Insights from other communities dealing with COVID-19

Already over a century ago, anarchist philosopher Pyotr Kropotkin (1903) proposed that it was cooperation rather than the Darwinian competition which has been central to the survival of the human race. He argued that in times of crisis, many people would not solely fend for themselves. Instead, many would engage in mutual aid, voluntarily caring for those in need to overcome the crisis as a community. Indeed, this phenomenon can be observed in many communities all over the world right now. The Guardian (Solnit, 2020) reports that the number of mutual aid initiatives has been so overwhelming that there is now a volunteer surplus in many cities. In many cases, effective mutual aid networks responding to the COVID-19 crisis are organized from the bottom up; all over Europe and the US, people are volunteering to produce masks, teach others new skills, buy groceries for vulnerable groups, or organize online events. Despite strict physical distancing measures, many communities have been brought closer together rather than torn apart in the aftermath of the outbreak (Solnit, 2020). Alakeson and Brett (2020) explain that while mutual aid most effectively takes place at the micro-level, communities can organize themselves in grassroots networks on a larger scale and thus effectively respond to a crisis. This way, rapid responses are possible which are directly tailored to the specific problems of the community.

The town of Olney, UK, for instance, has received attention for its fast implementation of a COVID support group, endorsed by the authorities but completely organized and carried out by the locals (Geach, 2020). Initiated by a group of five volunteers, several partnerships between different firms and volunteers have been established, with the number of volunteers by far exceeding that of people in need of support. It needs to be kept in mind, however, that the town was said to have already had a

strong community spirit before (Geach, 2020). In Olney, a mix of different communication devices proved to be the most effective, ranging from a flyer handed out to every household to online communication and phone calls (Geach, 2020). Using several channels is important as this ensures that a high number of people can be reached while including residents without an affinity for technology, particularly the elderly. Often, the older generation, being more prone to social isolation and more threatened by the virus, they require special support. The same can be said for other vulnerable groups. Karlsruhe, Germany, is a relatively rich city in southern Germany in which the support provided to the homeless is utilized so efficiently that there is barely any extra capacity to deal with crises (Zeller, 2020). To respond to the unexpected threat to the homeless of Karlsruhe, volunteers have put up so-called "Giving-Fences", where people can leave food, clothing, and medical products for the homeless who severely suffer from the lockdown (Zeller, 2020). Despite some execution problems, such as people taking more than they need, this has worked really well in making a marginalized group feel more accepted and integrated.

In Spain, which has been severely affected by the coronavirus and whose citizens had to endure a stricter lockdown than is the case in the Netherlands, local communities have been particularly creative. In the town of Santa Pola, all associations and organizations which had to cancel their activities have attempted to organize alternative online events, even organizations typically thought of to only work face-to-face, such as the local sports clubs. As a result, the residents have been experiencing the lockdown as a social event bringing people together rather than an isolating period of social distancing; for instance, through photo challenges, public debates for teenagers, and online live music shows (Biteniece, 2020). Many cities in Spain have experienced an emergence of balcony concerts, where people are playing music together or for others while maintaining the required physical distance. According to Calvo and Bejarano (2020), music is an effective way to increase social capital which can either strengthen existing bonds between people or form new bonds altogether. In other places, vulnerable communities responded to the COVID outbreak by revitalizing their old traditions. A lot of indigenous groups are using the lockdown to reflect on how the last few decades have impacted their communities, now aiming to strengthen the knowledge of their ancestors which they appear to have lost (Bayha & Spring, 2020). In Pyramid Lake Paiute Tribe in Nevada, people are resorting to traditional fishing techniques in order to overcome food scarcity for the poor (Spillman & Kane, 2020).

Cretney (2016) conducted a case study on the earthquake response of a small community to the 2011 earthquake in Christchurch, New Zealand. She shows that pre-existing community-led activities, for instance, those created in an earlier response to a different crisis, increase the resilience of a community to future crises (Cretney, 2016). As a result, it can be said that after having faced a crisis,

communities should find a way to avoid going back to the status quo but instead move forward, create new social pathways, and learn from the crisis to better face future problems. Existing groups will be more likely to become involved in responding to the needs of the community, as important social links will already have been formed. Furthermore, like Alakeson and Brett (2020), the author highlights the importance of grassroots organizations in responding to a crisis. She finds that a bottom-up organization of lay-volunteers can be more effective than a government response using traditional command-and-control policies (Cretney, 2016). The most effective way to respond to the needs of a community in times of crisis is thus to let them organize independently based on the perceived immediate needs, and for the municipality or government to facilitate this (Cretney, 2016).

Pitas and Ehmer (2020) point out that in order for a community to effectively respond to a crisis such as a pandemic outbreak, all three forms of social capital (bonding, bridging, and linking) are present in similar amounts (Pitas & Ehmer, 2020). Therefore, it is important that stronger social ties are not only strengthened within existing social groups but also that new ties between members of different social groups will be formed. In times of physical distancing, the role of social media needs to be stressed, as it is an effective way to bring different groups together in both bonding and bridging processes. For instance, in Northwest Syria, volunteer groups from opposing factions are co-organizing themselves from the bottom-up via Facebook and WhatsApp and are even beginning to form new pathways despite their political differences (Ekzayez et al., 2020). In Syria, this is occurring despite the harsh political climate, but it can also be seen in more homogeneous groups. Blankenburg et al. (2020) of the Academic Pediatric Association are using the video-conference platform Zoom to host a daily virtual café in which different pediatricians are meeting to exchange educational best practices and form new social capital. While mostly used for educational purposes, this approach could be adapted to serve as a tool for bonding and bridging processes to bring the people of a community together.

#### 4.1.2 Recommendations

A number of recommendations can be made based on the responses of other communities. Firstly, the importance of bridging processes cannot be stressed enough. In order to effectively prepare for future crises and strengthen the community, interactions should not only take place between already connected individuals such as friends, families, and colleagues. Instead, new pathways should be formed between different social groups, which further enhances the social cohesion of the community. This becomes even more important in times of physical distancing. Restricting people's ability to go out and make new connections often limits their social life to (online) interactions with people they already know, thus putting a significantly higher emphasis on bonding rather than bridging activities.

Since both are important to ensure strong social cohesion, a way needs to be found to connect different social groups.

The second insight is therefore the importance of social media in bringing people together. 2020 may be the year of physical distancing, but it also takes place in the Digital Age, which provides entirely new ways of connecting people. Most existing groups are likely to already be connected and able to communicate online while maintaining a safe distance. Bonding is already taking place in many communities, for instance when groups are replacing their usual in-person meetings with regular Skype sessions. However, social media can also be used for bridging purposes. Platforms such as Facebook and Twitter can connect people who have not previously interacted before, bringing people together in responding to the COVID-19 outbreak. While being crucial at this time for ensuring both bonding and bridging processes, the problem with this approach is that not all people are able or willing to use such new technologies. It is thus important to make these platforms as accessible as possible and to advertise and promote their usage, in order to ensure that they can bring people together as effectively as possible.

Thirdly, it is important that mutual aid initiatives are organized from the bottom up. It is the people themselves who best know the needs of their community. Top-down initiatives are much slower in responding to their immediate needs, and often, lay-people will be quicker and more effective at setting up the right initiative. Therefore, to strengthen the community, initiatives should arise from within, facilitated rather than initiated by those in power. If a platform were to be created to connect different social groups within the community, for instance, it should be shaped by those who are going to use it to ensure that it meets their immediate needs.

Lastly, most people are followers rather than initiators. As can be seen in the high willingness to volunteer in many places, many people will offer their help if they are presented with existing initiatives. Therefore, it comes down to the few initiators within a community to create new initiatives. Once a bottom-up initiative responding to the needs of the community has been started, there is a high chance that other volunteers will want to opt-in.

Insights to be learned from other communities dealing with a crisis thus include the importance of networking in various forms and the utilization of social media to overcome physical distancing restrictions. Furthermore, bottom-up mutual aid initiatives appear to be more successful in responding to the immediate needs of a community. Given an initiative that directly responds to those needs, quite a few people are often willing to join and offer their support. Based on the insights gained from other communities facing a crisis, a possible way to further enhance the social cohesion of Graft-De Rijp in times of physical distancing could be to promote online initiatives created by the villagers

themselves. If a few residents are able to identify the actual needs of the community and willing to set up an online platform tailored to those needs, others who also perceive the same need are more likely to join. In the long term, this can help strengthen the community and make it more resilient to future crises.

## 4.2 Social engagement before COVID-19

In this sub-chapter, we will answer the following sub-question: *How was the social engagement in Graft-De Rijk before the COVID-19 outbreak?* The chapter discusses what the social life in the village looked like before the Corona crisis. First, we will give a description of the village and its atmosphere. This part also elaborates on the feelings of trust and safety of the villagers. Second, the binding activities of the village will be discussed. Third, the organized life of the village will be discussed. This part will look at the social involvement of people by, for example, being member of associations and doing volunteer work. Finally, the chapter will end by discussing how the villagers have contact with each other, if this is of value for them, and if they see that there are divisions between groups of people within the village.

### 4.2.1 Description of the village

According to interviewees, Graft-De Rijk is a picturesque village with a rich history. This history can be seen back in the old-style houses for example, and especially in the center of De Rijk which represents the old core of the village (interviewee 10, 14). Furthermore, there is a lot of water, islands, and trees. In addition, the village is close to Amsterdam, the sea, and the IJssel. The village has all the facilities you need: a theater, restaurants, cafés, supermarkets, a drugstore, and a butcher (interviewee 11). So, there are a lot of possibilities to go out for dinner or entertainment. According to many interviewees, all these elements contribute to a cozy atmosphere, in which people also greet each other when meet on the street. They have small conversations, for example about how they are doing or they talk about things that happened in the village. These findings are similar to the report of the previous ACT report (Van de Weem et al., 2019). From the interviews and the questionnaire, we can conclude that the village atmosphere before the Coronavirus was pleasant. People were willing to help each other when something happened (interviewee 5, 12, 14). They were able to offer their help in the neighborhood WhatsApp group, for example. It means that people are there for each other in good times and bad times. The questionnaire also showed that there exists a strong feeling among residents that they can count on help from their fellow villagers. About half of the respondents helped other villages before the Corona crisis. One of the interviewees stated that *“if something happens in the village, everyone will come running and it shows that everyone is part of the village.”* (interviewee 11).

#### 4.2.2 Village atmosphere

People also trusted each other. Various interviewees mentioned that villagers used to keep their doors open even when they were not home. However, they are doing this less now than back in the olden days. Also, people experience social control as something positive. It means that they know they are being watched and people will look after them. Nevertheless, some villagers think that people should mind their own business. Furthermore, in the village there is, as some interviewees call it, the 'village tamtam' which is a fast way of getting to know how other villagers are doing or what is happening in the village (interviewee 5, 14). In that way, they are up to date about how everyone is doing. Besides trust, the interviews and questionnaire also show that people feel safe in their village. In the questionnaire, around 81% of the respondents said they feel safe. They recognize that there is some crime, e.g. stealing motors from boats, but that it is something you see in all villages and cities (interviewee 3).

#### 4.2.3 Binding factors of the village

Besides the atmosphere of the village, there are also other factors that brings the villagers closer together. The following events are most mentioned by the villagers. The first one is the Midwinterfeest which is held once every two years in De Rijp. A lot of volunteers and associations are involved in this event. Different interviewees said that everyone works together to make it a beautiful and fun event in which all groups of people can visit, also people from outside of the village.

*"We have the Midwinterfeest. This is held once every two years and is quite a happening. I went to this immediately after we moved to De Rijp, in that way we got to know the village atmosphere which is really pleasant. And there are also a lot of volunteers involved and everyone in the village decorates their house. So that really connects people in the village." (interviewee 11)*

The second one is the annual fair. Two interviewees (2, 5) said it can be seen as a kind of reunion where people can talk to all their fellow villagers but also to people that used to live in the village. Those people are still coming to De Rijp to enjoy the fair. Although there are not a lot of attractions, people still enjoy themselves. They organize old Dutch games and a 'zeskamp'. Also, there are games for the children. It is not about the attractions for them, but about hanging around the cafés and having a good time with their ex- and fellow villagers (interviewee 7, 11, 14). The Midwinterfeest and the yearly fair are two events that can be seen as a possibility for villagers to talk to other villagers they normally do not talk to. Through these two events bridging of social capital can be realized.



*“You notice it with the yearly fair. All the villagers, the original residents and the outsiders or people who are new to the village. They all come, and therefore, the fair reflects the atmosphere in the village.”* (interviewee 5)

The third event is King’s Day. This is also a big festivity in De Rijp. However, a lot of younger people celebrate this day in the city, mostly Alkmaar or Amsterdam (interviewee 2). The fourth factor that binds people are the neighborhood associations in the village. Those will organize activities for their neighborhoods, like a barbecue or a party with games for the children (interviewee 8, 5). Finally, the village has a lot of associations which is an important binding factor. There is something for everyone in the village. Through the associations, people get to know each other and they expand their social network (interviewee 4, 10, 11). The questionnaire also shows that more than 70% have a feeling of belonging to the village. Most of the people who felt such a strong feeling of belonging are also the ones that are very active in the associations.

#### 4.2.4 Social involvement within the village

A lot of people we interviewed are members of different associations. They are active members and are participating in the activities that are being organized (interviewee 3, 8, 10, questionnaire). Besides associations, there are also a lot of people involved in volunteer work. A list of the different associations and volunteer work can be found in appendix 6. The village is really proud of its volunteer work (interviewee 1, 4, 11).

*“A nice example (of volunteering turn-out) is that we had 1200 volunteers with King’s Day of only 10.000 inhabitants.”* (interviewee 13)

Being involved in volunteer work is part of the culture of the village. Interviewees mention that if (new) villagers do not join associations or do volunteer work, it can become harder to integrate well into the culture of the village (interviewee 1, 4, 10, 11). Both the associations and volunteer work make people more involved within the village. Different interviewees said that when you are not individually engaging in the activities of the village, it can affect the sense of belonging, and therefore also the shared goals and values of the community.

Also, people look after each other in the village because they care about each other. As mentioned before, a few interviewees said that there is social control but not in a negative way, they like it that people look out for each other (interviewee 2, 3). There is also another way to get involved in the village, which is a Facebook group of Graft-De Rijp. In this group, people can post questions or other messages which they think are relevant for their fellow villagers. Overall, one interviewee summarizes the involvement in the village well by saying that *“the motivation to do things with each other is present here.”* (interviewee 3)

#### 4.2.5 Contact with fellow villagers

The people in the village like to be in contact with other villagers. In the questionnaire, 67% of the respondents spoke weekly or more often with other villagers. This is an indication of how intensive the contacts were with other people in the village. Also, 83% of the respondents like to have regular contact with villagers and also find this important. A few people (4%) would actually like to have more contact with villagers but did not have it before the Coronavirus. Thus, villagers really appreciate contact with others. They like greeting each other in the streets and enjoy talking to each other (interviewee 4, 7). Besides meeting each other on the street, interviewees named other places where they met each other. These include places such as the stores, through association evenings, the cultural center 'De Groene Zwaan', through their neighborhood Whatsapp group, and the schoolyard when parents meet each other while bringing their children to school.

From the questionnaire, we can conclude that villagers met each other mostly at stores, in their own home, or in the homes of their fellow villagers. Furthermore, villagers meet others especially at the associations they are members of. Through these associations, they are forming certain groups. According to some interviewees and the questionnaire, people do know each other but most people will mostly have contact, and do things with people, from their own associations and social circles. This means that it seems like people do know a lot of other villagers but that their social circle mostly consists of people from their associations, volunteer work, or old classmates whom grew out as a group of friends. This is bonding social capital because they have social contact with people within their own groups. It indicates that associations are creating long-term friendships and relations in the village, and are considered to enhance the social cohesion in the community.

Nevertheless, villagers do not see big divisions between groups in their village. A division that does exist, as suggested in the interviews, was that the social circles consist of 'old' and 'new' villagers. This divide is based on multiple factors according to the interviewees. Interviewees express that the divide can be based on how many years villagers have lived in the community, but they also explain that the divide can be based on the level of connection/bonding with fellow villagers, through for example the association life.

*"It is a small cozy community but I have mostly contact with people that are living here who are also from outside of Graft-De Rijk and less with people from the village itself." (interviewee 5)*

*"There are also people who live very individually, but these people do not bother us. But they also don't have the need for contact. That distinction is something you can see here in the village. But these are often people who moved here from outside of Graft-De Rijk, who do not have the need for contact."*

*They are not unkind people; you greet them if there is something. But you can clearly see that distinction in this society.” (interviewee 9)*

When newcomers do not join an association, ‘older’ villagers feel that these newcomers do not want to socially integrate into the community, because the association life plays a crucial role in the social involvement of the village. This could result into the bonding processes within the community, and lack of bridging. This shows that ‘old’ and ‘new’ villagers can connect but that bonding and bridging have a murky connection. Hence, this can perhaps indicate that bonding obstructs the bridging process. This result highlights that certain kinds of bonding might not be very conducive for bridging. Yet, as the previous paragraph explained, the Facebook group page seems to be a better tool for bridging, as it creates an environment where old and new residents connect and communicate with each other and give each other advise (e.g. on dentist or schools).

### 4.3 Influence of COVID-19 on social engagement and active citizenship

In this sub-chapter, we will answer the sub-question: *How does the COVID-19 outbreak influence the social engagement and active citizenship in the village?* We will look at how the coronavirus has impacted the social engagement and active citizenship of the village. First, we will go into how the organized life in the village changed, we will look at the village activities, association life, and volunteering. Afterwards, we will go into how social life for inhabitants of Graft-De Rijk has changed. Lastly, we will look at what collective and personal activities are organized during the Corona crisis.

#### 4.3.1 Changes caused by COVID-19

As appeared through the different interviews with residents from Graft-De Rijk, residents are experiencing several changes in the village due to the Corona crisis. Various organized events have been cancelled, including the yearly fair and the Midwinterfeest, which is hosted once every two years. In addition, through the digital bulletin board (Padlet) residents have expressed that they are currently missing the events and festivities during this Corona outbreak. The interviews, a questionnaire, and a digital bulletin board all showcased that many organized events in Graft-De Rijk are currently at a standstill because of COVID-19. Therefore, there are fewer opportunities for bridging because these events were a place for not only bonding but also bridging. This can affect the social cohesion in Graft-De Rijk. Interestingly, residents recognize the importance of an association life in a village. If that disappears, it will have consequences for the social cohesion within the community. According to them:

*“If the (fair/Midwinterfeest) does not happen anymore, the association will leave or become very small. The fair is organized by the Foundation of Folk Festivals, which will eventually cease to exist because there is nothing more to do.” (Interviewee 2)*

*“I find it strange to see large groups. Nothing is simply nothing is organized. Meetings are held with 30 people. You just cannot organize anything.” (Interviewee 7)*

#### *Association life and volunteering work*

An area that has impacted the social life in the village is the association life. The strict measures of the government forced all associations to stop most of their activities. The questionnaire showed that 31% of the respondents' association life had stopped or been reduced because of the Corona crisis.

*“Because Corona, there are more rules and those rules do not help association life that much. Because association life is about being with each other while the rules are about distance” (interviewee 3)*

Most of the association life is built around meeting each other which is difficult in these times. Associations had to cancel activities, meetings, and trips because of the crisis. The Rijper IJclub, for example, was not able to organize the planned quiz on King's Day. Other associations had to cancel trips that were planned. Sports associations were not allowed to give training or play matches. Therefore, most of the sports competitions stopped mid-season.

*“I also sing but that is standing still at the moment because I take part in a choir, and that is not the case at the moment. So that is very unfortunate. But you just notice that association life has stopped”.* (Interviewee 9)

These activities were important in the village because they created connections between people and a sense of belonging (Menzies & Davidson, 2002). During the Corona crisis, people are not able to make those connections and therefore can miss this feeling of belonging which was created through association life. This did not seem the case when looking at the questionnaire and the interview. What was visible is that they missed the activities but this did not really impact their sense of belonging. They were still socially engaged within the community but they used different ways to connect because of the Corona crisis. We did not see people ending their membership of an association. Rather, people are eager to continue but just have to wait till that is possible.

As the restrictions are lifted one by one, associations are trying to organize activities that fall within the corona measures. Sports associations have resumed training but with the 1.5 meters distance between people. While other associations still have not resumed their activities such as the book club and the choir.

Also, volunteering has changed during the corona crisis. In the questionnaire, 21% said that they were not able to do their volunteering work because of the crisis. A few examples of volunteering work that now has come to a standstill are the volunteers that work for the library or the 55+ bus. However, not all volunteer work has been put on hold: the questionnaire showed that 19.6% still volunteered during the Corona crisis. We thus see that there are less activities and people cannot participate in activities of an association. Yet, people are still connected with others and they thought about who needed their help most (such as their neighbors and the elderly in the village). In this way, they were still active citizens during the crisis.

### *Hospitality sector*

Not only the organized social life was impacted. Another area was the hospitality industry within the village. Restaurants and cafes had to close their doors because of the measures taken by the government. These places were a place for inhabitants to meet each other and socialize but because of the Corona crisis they turned into an order and pick up service. These busy, social places became calm and did not have the same function as before the Corona crisis. A few interviewees mentioned that they missed the buzz of those places and that this changed the hospitality industry in the village.

*“The restaurants and terraces have all been closed for a long time, so I miss that buzz.” (Interviewee 5)*

Although some restrictions are now lifted, interviewee 12 acknowledges that it is still different because a spontaneous visit to a bar or restaurant is not possible due to the reservation which is needed. People also have to keep more distance between each other which makes it harder for groups that are not from the same household to go to these facilities, which was a possibility before the corona crisis began. It is thus still harder to socially engage with others for inhabitants in those places.

*“What I notice myself is that you cannot just settle on the terrace. You have to do more things in advance.” (Interviewee 12)*

### *Experienced changes in social life*

The coronavirus does not only influence the village life but also the personal life of inhabitants. People work more from home and take fewer trips. In the questionnaire and the interview, it was clear that social life has changed within the village. At the beginning of the crisis, people talked less with each other and there was less social engagement. People had to get used to the rules imposed by the RIVM and the physical distance also impacted the connection and communication between inhabitants. This is expressed in the following quote:

*“What you notice is that it is very difficult to explain rules from RIVM. Because in the fire brigade, for example, a lot of friends of each other sit together on Sundays in the garden and at an inappropriate*

*distance. But when we sit in the canteen, I have to put everything at 1.5 meters distance which feels very difficult for them.” (Interviewee 13)*

This however has already changed; people are having more conversations and talk with each other about the situation during the Coronavirus. Interviewees acknowledge that people were greeting each other more. During the Corona crisis, people have more conversations when they are walking on the street and crossing each other. People take the time to have a conversation. However, some interviewees mention that people are more individualistic during these times. Although this is a strange experience for most residents, they do realize that it is wiser to have short conversations from a distance. Hence, caution, and sometimes fear, play a role in this shortening of physical contact:

*“Conversations are shorter now; you ask someone how they are and then you walk on again. Before that time, I went for a chat, or you make an appointment to talk to each other. But you do not now. You know it is better not to, it is better to have less contact.” (Interviewee 6)*

The Corona crisis has significantly impacted the social life of villagers in Graft-De Rijp, as appeared throughout the interviews and questionnaire. Most importantly, the questionnaire showed that contact with fellow villagers has changed because of COVID-19. Many respondents report that they have 1.5-meter distance conversations and that they have fewer meetings and contact moments with each other. However, various respondents also explained that during Corona, villagers check in on each other more, as people watch out even more for each other during the crisis. Several interviewees also expressed similar experiences, as the Corona crisis has impacted their social life. They have fewer social contacts because of the restrictions, as meetings are canceled, the association life is paused at the moment and they make fewer visits to their friends and family. As a result, people can become much more on their own and individualistic. This can be derived from the following quotes:

*“The worst part was that right before Corona, I got a granddaughter. But by now she has been gone for over three months. I held her once, that is all. That is too bad, you're careful. That is the hard part about this virus, it is so insecure and you just do not know it. We're also very careful about that.” (Interviewee 4)*

*“Those dates you make with friends for example to go for a walk, a bike ride, or a coffee that is all gone.” (Interviewee 6)*

*“Much fewer social contacts because many meetings did not take place. As a result, you are more on your own and your social life in a village looks less social.” (Interviewee 2)*

On the one hand, interviewees said that they talked or greeted more strangers but on the other hand interviewees also mentioned that they did not speak to new people. They mentioned the physical

distance as a factor why they did not do that. They also mentioned that they did not meet new people because they stayed more inside and just did not come across new people. Although physical contact has become less, residents see that people greet each other more during the Corona crisis, as people interact more with other villagers who they do not know. One interviewee thinks that Corona has played a part in this, as it has made people calmer:

*"I have not made any new contacts through corona. That is because you are more on your own. You keep your distance. Less likely to have a spontaneous chat because that distance is there." (Interviewee 2)*

*"Since then, more and more people have been greeting each other, it seems. Many more interactions. It also seemed like everyone was much calmer, everything was not so rushed. Everything was always in such a hurry, there had to be so much. And then nothing was possible, people were much more relaxed, they have more time." (Interviewee 4)*

In addition, much of the contact between villagers has moved to digital communication platforms, such as telephone, WhatsApp, or Skype. In this way, they socially engage and stay connected with each other during the Corona crisis.

*"Social contact has been moved to digital contact via WhatsApp and so on." (Interviewee 10)*

*"A Rijper is a bit stubborn. He just goes outside. At an appropriate distance. You can also look at the neighbors through the window, or call and many people also know how to text. So, it became a bit more digital. The interest (to have contact) has not diminished." (Interviewee 13)*

### *Personal initiatives*

Since the start of COVID-19, villagers have seen that new personal initiatives have been created to stay more connected during this time and help other villagers. As appeared throughout the questionnaire, 32% of the villagers were aware of new initiatives that have been devised in Graft-De Rijk due to the Corona crisis. Several villagers indicate that they do grocery shopping for other villagers who cannot or do not want to go to the supermarket, such as elderly people. The Facebook group page of Graft-De Rijk, 'Dorpsinformatie Graft-De Rijk', also contains village information for residents and residents have been offering their service on that platform to help fellow villagers with tasks. Several interviewees also indicated that they offered to do groceries for fellow villagers:

*"We have also approached those people and offered help when they need it, for example, shopping. So, we did offer help several times to people we know are really dependent. That is very much appreciated." (Interviewee 9)*

*"Yeah, I signed up to go grocery shopping for the elderly." (Interviewee 4)*

The Facebook group page for the village is also used to do nice gestures for fellow villagers or people who work in nursing homes in the village. For example, a few residents started a fundraiser to collect money to buy gifts for the elderly people and staff members at nursing homes in Graft-De Rijk. Besides that, residents are sending postcards to elderly people in the community to let them know that someone is thinking of them and to stay more connected. Additionally, villagers are also making extra phone calls to fellow villagers, friends, and family members. Moreover, various streets in the village have created neighborhood WhatsApp group chats in which people can stay in touch with each other and offer help to people who might need it during the Corona crisis.

*“What we have done is we have got a neighborhood WhatsApp group chat. There are a lot of elderly people living here. This chat is meant as a platform to do something for each other as neighbors for example if someone is sick.” (Interviewee 2)*

In these examples you can see several dimensions of active citizenship, in particular the dimensions of connection and context (Jansen et al., 2006). Inhabitants are looking at what actions are needed in the community. They look at who needs help and connect with people to explore the demand of the community of Graft-De Rijk through for example Facebook and WhatsApp. This behavior is linked to the social control that is present within the village community, as people were used to look after one another.

### *Collective initiatives*

During the coronavirus, there were a few initiatives started by associations. The museum organized a digital exposition for example. Other examples of organized activities were the church choir which made a quiz for their members and the Stichting Volksfeesten ordered cakes for the nursing homes. The Facebook page from Graft-De Rijk has also been more active during these times. Interviewee 7 said that associations could not do much because the activities that they organize are not allowed at this time, so in this way, they cannot contribute to the connectedness between villagers.

*“De Zonnebloem<sup>1</sup> cannot do its activities either, but de Zonnebloem has brought a bunch of tulips to people over the age of 80 at Easter and later delivered a bag of candy.” (Interviewee 8)*

The municipality also contacted the village council if they needed anything. They write a weekly piece in a newspaper, the Courant, and also send a card to inhabitants which read: you are amazing. But most interviewees did not think that they played an important role during the Corona crisis. They feel that the municipality is at a distance and that they also do not need them to organize anything.

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<sup>1</sup> Zonnebloem: Organisation which arranges trips for people who are disabled and the elderly.



*“Initiatives should not originate from the municipality. “If it does not come from the people themselves, it won’t work” (interviewee 13)*

To conclude, we see different processes happening in Graft-De Rijp amidst the Corona crisis. On the one hand, there is less social engagement. People participate less in their associations, events in the village are cancelled and people are staying more on their own due to the restrictions. A few interviewees also saw the threat that this posed to the association life and social cohesion. On the other hand, we saw that there was still social engagement, people are still connecting and helping each other through personal and collective initiatives. In this way inhabitants were still socially engaged. We can also conclude that because of the Corona crisis people found other ways to be active citizen in the village during these times. There were some new collective and personal initiatives that connected people while still giving each other space and autonomy. Inhabitants looked at what the demand was in the community and helped where needed. We can conclude from this sub-question that the Corona crisis has influenced social engagement and active citizenship in how it was performed, but it has not influenced the level of social engagement and active citizenship in the village.

#### 4.4 Influence on social cohesion

In this sub-chapter, we answer the sub-question: *How do the observed changes in social engagement and active citizenship influence the social cohesion of the village?* We focus on how the observed changes in social engagement and active citizenship, as explained in the previous chapter, influence the social cohesion of Graft-De Rijp. This chapter focuses on the contact with fellow villagers, the village atmosphere during COVID-19, and the impact of the crisis on the social cohesion. Lastly, the chapter ends with a few recommendations that villagers mentioned on how the social cohesion of the villages could be improved.

##### 4.4.1 Contact with fellow villagers

Both the questionnaire and various interviews highlighted that during the Corona crisis villagers mostly have contact in stores or at either their own homes or at other villagers' homes. Yet, much of the contact locations have moved from inside to outside, as many interviewees explain that they have a lot of small conversations in the street when going for walks or running errands. As mentioned in the previous chapter, interviewees say that their conversations with other villagers are now at an appropriate distance and much briefer than before the Corona crisis:

*“What strikes me is that during this crisis people take more distance like 1.5-meter society, but also that they talk to each other for less time. I did notice that.” (Interviewee 5)*

Although the lockdown has impacted the contact moments of the villagers in Graft-De Rijp, people are still making an effort to stay in touch with their fellow neighbors, other villagers and friends, and family. There are changes in the way that people communicate with each other. These contact moments have now shifted to digital platforms such as neighborhood WhatsApp group chats and the village's Facebook group. Hence, people are looking for ways to see each other or communicate with each other in order to stay connected. Both the Facebook group page and WhatsApp group chats are therefore considered as an effective tool to stay connected with other villagers and increase the social cohesion during Corona. Moreover, residents also noticed that at the beginning of the Corona crisis, people were hesitant to speak to each other or to approach one another, which according to the interviewee, impacted the social cohesion within the community:

*"Yeah, today I had a little chat with someone about how bad Corona is. In the beginning, nobody talked to each other, it looked like a crematorium. Now it is getting started again, people talk to each other more. That happens more often now." (Interviewee 7)*

In general, the majority of interviewees highlight that contact with each other is considered to be important. However, there are mixed views on whether contact is more important during Corona than before the crisis. Several interviewees do not consider it to be more important during Corona times. Yet, the elderly group of the villages see the contact as more important as they are more impacted by the Coronavirus. Also, several interviewees consider the contact to be important during the crisis, especially because they do not know when the virus will be completely gone. More importantly, villagers highlight that it is crucial to maintain contact not only with fellow villagers but also with friends and family. The social life of villagers is what keeps them social and connected, and if that vanishes, the long-term impact on the village's social cohesion could be negative. This reflects that during the crisis, the bonding relationships have been stronger. While the bridging relations which were mainly formed through the village's association life has been barely present in comparison with before the Corona crisis.

*"But especially in a village, you live on a smaller scale than in a big city. So, the contact is maintained in such a small community, that is important. That is what you do." (Interviewee 9)*

*"It is important to me that you stay in touch for a while. It is a lot of fun. I also want to keep in touch, because you do not know when the weather will be fine. For example, if you know that we're going to sing again in September, it will feel different. But now we do not know." (Interviewee 6)*

*"Contact is important but not only with fellow villagers but also with relationships and friends. You actually live from social life and that keeps you social." (Interviewee 5)*

## 4.4.2 Village atmosphere

### *Mutual assistance in the village*

The collective and individual actions that are implemented during the Corona crisis show that when something happens, people are willing to help each other. Several interviewees mentioned that people are looking out for each other. People are thinking about each other, they pay special attention to elderly people or people that are living alone. The questionnaire showed the same perspective: people have a strong feeling that they can count on help from their fellow villagers during these times. 46.4% of the respondents said that they could count on their community even more. Half of the respondents of the questionnaire said that they helped their fellow villagers during the Corona crisis. There is thus not a significant difference in active citizenship.

*“We went into voluntary isolation, which was made possible by neighbors and friends. Now we do our own shopping in the village. Our friends still do their shopping further away from home.”*  
(Questionnaire)

This shows that people are there for each other in good times but also bad times. People are still able to coordinate, there is still a connection, they still explore the demand for common good to personal involvement (Haahr, 1997). On the other hand, social engagement has significantly changed because social life is differently organized than before the crisis and the events that were normally organized are cancelled. These events were important for the village and provided a good opportunity for bonding and bridging of villagers.

*“Well, I have to say the atmosphere of now and then has not changed, has not changed. Sometimes you speak to people and then you notice that some fear the Corona. But the atmosphere has certainly not changed.”* (Interviewee 9)

### *Trust and safety*

In general, most interviewees said that they did not feel that trust was impacted by the Corona crisis. They focus on the existing trust levels which they feel are higher than in cities. These experiences did not change during the Corona crisis. This can be illustrated with the following quote:

*“In the city, trust is less than amongst us because you do not know each other and you do not know if corona cases have occurred. There is more trust among themselves. And people I associate with here I have known them for 30 years. Then the risk is so low that people become less strict.”* (interviewee 13)

Yet, on the other hand, we have seen that the Corona crisis has an impact on the daily lives of inhabitants. It has changed communication styles and interaction. In addition, we have seen that people cope differently. While some people are not afraid and do not see significant changes, others

experience it differently. Various interviewees explained that because of the Corona crisis, daily tasks are now experienced negatively. Grocery shopping is an example of this. Residents express that this used to be a fun activity for them, but since Corona and its obligations; for example, being required to use a shopping trolley, it has become an unpleasant experience. As a result, people have become discouraged to go shopping for groceries, which is why many residents aim to visit the supermarket only once a week:

*“Yes, it is different. The supermarket, for example, you do not go to the supermarket here for fun. I used to always find that fun, to have a chat with people in the supermarket, yes, I do not hate shopping. But I do not like it now, you turn around everyone and everyone is a bit skittish. That is just not nice.”*  
(Interviewee 6)

This shows that the Corona crisis has an impact on how people interact with each other; not only positively but also negatively. The Corona crisis highlights the process of skittish behavior by villagers as they are sometimes avoiding others. Nevertheless, as the interviews and questionnaire showed, people feel very safe in the village during the outbreak. This safety feeling has been changed slightly because of the crisis. The questionnaire showed a decrease of 10% in the feeling of safety, as it changed from very strongly to strongly. Most people in the interviews did not feel like the safety changed significantly:

*“I think nothing has changed. Everything is just the same.”* (Interviewee 7)

*“No, no level-headed North Hollanders who think; this will pass.”* (interviewee 5)

Nevertheless, people are more concerned with their health which also impacts how safe they feel in the village. Some people are doing fewer grocery runs or go very fast through the grocery store because they do not feel safe. This was very visible at the beginning of the crisis but now people are feeling less scared. Some people do not believe in strict measures and do not want to follow the strict rules. A few respondents do not agree with those people and hope that others keep thinking about the safety of others and themselves.

*“Indifference of fellow villagers about the effects of the Corona crisis and the associated risk of infection worries me.”* (questionnaire)

*“In terms of atmosphere, I would say that I now have a small aversion to people who do not think about the rules. And I can be bothered by that and think that more people do.... I hope people just keep thinking about the dangers and risks. Even if it is not for yourself then do it for someone else.”*  
(interviewee 11)

Thus, the interviews highlighted that while the majority of villagers are abiding to the restrictions and rules imposed because of the crisis outbreak, there are still residents who do not seem to care about these rules and do as they please. This partially agrees with argument of Spoonley et al. (2020) that communities can come under severe stress during crises, which can lead to growing suspicions that social norms have been violated by 'free riders' who do not abide by the norms. If these social norms are not followed, this can impact the social cohesion negatively and can lead to less cooperation within the community. In the long-term, this will have an impact on the trust levels which in turn have a negative impact on social cohesion in the village, as Putnam (2007) found that people may withdraw from social activities regarding bonding and bridging when the trust between them is lower. Thus, we cannot conclude that in Graft-De Rijk this is entirely the case, but we do know that if the crisis goes on for a longer period, it could happen because residents are already expressing some suspicion.

#### 4.4.3 Impact on social cohesion

The majority of the interviewees think that the initiatives undertaken during the Corona crisis will not have a permanent and major influence on the social cohesion of Graft-De Rijk. According to them "everything will return to normal" (interview 4, 10). Although they do consider that it is hard to predict changes to the social cohesion as they are still enduring it and it has been a relatively short-term period. As one of the interviewees said:

*"You can judge it when it takes longer or when it is completely over if something really changed or that we will go back to the old familiar"* (interviewee 12).

Generally, the villagers state that they believe that if it only lasts one or two years before a vaccine is available, the village is able to bounce back to how the social cohesion was before. They consider that the level of social cohesion within the village before Corona started was already of a high quality, which makes that the village has built up resilience. To put it differently, the amount of social capital formed before Corona is enough to rely upon during this crisis. In the questionnaire, a similar result can be found. When asked if they believed the Corona crisis strengthened the internal solidarity in Graft-De Rijk, a notable 52.6% of the participants responded that it did not really affect it. The questionnaire participants explain this by mentioning the resilience of the village and also mention that it is partly because of the down-to-earth character of the villagers. Due to the high level of social cohesion before the crisis and the trust on the village resilience, there was not put much emphasis by the villagers on enhancing social cohesion to overcome the Corona crisis together. Currently, the undertaken social initiatives are not seen as paramount to maintain social cohesion in the village. As mentioned before, the villagers already used to watch out for each other when a villager was in need. During the pandemic, people behaved similarly but as there was a higher demand, villagers started to do it even

more. When going into details with the interviewees they do note that some initiatives and changes that occurred due to coronavirus did slightly contribute to the social cohesion of the village. By doing groceries for an elderly person, an interviewee noted that this contact will remain also after the corona crisis (interviewee 6). Another interviewee mentioned that it also helped to include the younger people in the village.

*“I went down the whole street to ask if they wanted to contribute because we wanted to give a flower arrangement of the neighborhood (to a villager that passed during the corona crisis). Also, the very young people, who have just moved in, also participated in this contribution” (Interviewee 4).*

This quote suggests that the crisis possibly helped with bridging social capital, but as it was just only one villager that mentioned this and we could not find more references to this we hesitate to conclude this.

#### 4.4.4 Improvement of social cohesion


When the interviewees were asked to give some advice on how social cohesion could be improved during the Corona crisis, most responded that they felt that no further actions or initiatives were necessary. The social cohesion was and still is high. The few improvements mentioned are focused on organizing activities such as a concert for the elderly (interviewee 2,7). Lastly, villagers do worry about the possible 1.5-meter law which is being discussed by the Dutch government. In their view, if the law is accepted it could threaten the village culture as it would prevent the ability to organize live events on a larger scale for a long undetermined period, which normally maintains the social cohesion in the village (interviewee 2). As a respondent of the questionnaire mentioned:

*“If many village activities continue to be not allowed it will be hard to have and maintain contact, especially for those that are not connected in other ways to the village” (Questionnaire)*

In general, the residents believe in the resilience of the village due to the high quality of social capital and social cohesion before the crisis. However, they fear that if the pandemic continues and contact through festivities connecting the whole village remains limited, this will weaken social cohesion in the long run. This is coherent with the literature that stresses the importance of social initiatives as social cohesion depends on it when coping with a crisis (Spoonley et al., 2020). In an extreme case, one participant of the questionnaire said that the Corona crisis could eventually deteriorate certain village traditions:

*“In my opinion, the Corona crisis has brought more distance in all areas. I think that certain traditions in De Rijp are changing or even disappearing because of this crisis.” (Questionnaire)*

This adds to the existing literature that villages that already had a weak social cohesion before a crisis are directly under treat when it comes to maintaining social cohesion. Yet, villages such as Graft-De Rijp, that already had a high level of social capital can, if a crisis endures only a short period of time, rely on their resilience created by their strong levels of social capital. Only if the crisis continues and the social structures that were in place, especially those that maintained bridging social capital, deteriorate over time and no alternatives are formed, social cohesion will erode. Hence, these villages need to actively work on social initiatives that maintain social cohesion.



# Conclusions and Recommendations



## 5.1 Conclusion

The aim of this report has been to show how the social response of Graft-De Rijk to the COVID-19 outbreak influences social cohesion within the village. The inhabitants of the village perceive the influence of the coronavirus on social cohesion to be relatively small in the end and do not think there is a need for improvement. Their view is based on the assumption that the social capital and social structures built before the crisis are strong enough and that the village is able to bounce back after a vaccine is available. The resilience of the village is perceived to be strong enough to cope with the impacts of the virus. Nevertheless, we feel that the social cohesion overall has decreased relatively when comparing it to before the crisis, as residents are obligated to distance themselves from each other.

During the Corona crisis, not much has changed in the village according to a majority of the residents. However, the social response of the village to the crisis shows a different perspective. There has been a diverse social response to the imposed restrictions as different new social structures and pathways have been created by the residents. A prime example of this new pathway is the shift of contact between fellow villagers from inside to outside settings. Moreover, residents have created alternative manners in order to communicate and connect with each other during the Corona crisis, as they have used several digital platforms in order to stay connected with villagers (e.g. the neighborhood WhatsApp group chat). Hence, the residents realize the importance of digital connections as a solution to maintain in contact with others. Furthermore, another new pathway created by the local residents in Graft-De Rijk are the various initiatives aimed to help people through the Corona crisis. These initiatives are most focused on the vulnerable groups within the village, such as elderly people. Most of the initiatives were on a personal level between villagers; doing groceries for others was the most frequently mentioned initiative. These were initiatives mostly focused on bonding processes, while in comparison bridging processes were less present within the village.

Overall, there have been changes in their village and social life of local residents in Graft-De Rijk due to COVID-19. Creative solutions have been found to maintain social cohesion during the crisis. These creative solutions are not sustainable enough in the long term for Graft-De Rijk as they have been focused primarily on maintaining contact within their own social groups (bonding social capital), while the contact between the different social groups throughout the whole village (bridging social capital) have been overlooked. The latter happens mostly in the village association life and village festivities, which currently is at a standstill. In order to maintain a high social cohesion, connections between and within different social groups are needed. The best practices of other local communities show that bridging is of high importance for maintaining social cohesion. Therefore, if the coronavirus has a long-

term duration, the village's social structure and social cohesion could weaken, which is unsustainable for the future of the village. Consequently, the village could be unable to overcome a prolonged crisis.

## 5.2 Recommendations

Based on the case of Graft-De Rijp and the best practices of other communities dealing with the Corona crisis, it is recommended that more emphasis should be put on bridging processes and social media to bring together disconnected groups. As suggested by the literature, bonding and bridging should be present in equal amounts to safely overcome a crisis. Yet, in Graft-De Rijp, many villagers primarily engage in bonding activities by staying within their respective associations. In times of physical distancing, one simple way to achieve this is by focusing on digital solutions such as social media. This way, new pathways can be formed without new people having to meet in person. By means of a virtual café (Blankenburg et al. 2020), people can connect with the entire village as a whole instead of only communicating within their social groups to discuss recent events and needs of the community. Other activities can also increase the social cohesion of the village, such as organized online pub quizzes and photo contests on Facebook. A caveat is that special consideration has to be given to the elderly, as they are easily overlooked when implementing digital solutions. On the one hand, they value personal contact the most, but on the other hand, they are the ones most impacted by the physical distancing measures. Since a lot of older people are more reluctant to use social media, it is important to support them through volunteering activities, such as grocery shopping, but also by helping them get used to new, digital solutions.

Furthermore, to meet the immediate needs of the communities, initiatives should come from the bottom up. This is more effective than a top-down approach, as it allows the villagers to directly respond to the problems it perceives to be the most important. The town council (dorpsraad) could serve as a facilitator to make sure that the villagers can implement their own initiatives. If there is a perceived need, it might be helpful to form an action group supported by the town council which thinks about creating more collective initiatives. If possible, this action group could make use of focus groups in which residents can discuss topics such as the impact of COVID-19 on the community and its social cohesion). This group should include different population groups from the village; for instance, also the youth should be represented.

## 5.3 Limitations

It is important to keep in mind that there are some limitations to our research. The first risk we will encounter, and which might have challenged our performance, is that we are all outsiders to the village. This could have influenced the attitude of participants towards us, as they might have felt reluctant to share their perspectives with us. We tried to mitigate the risk by introducing ourselves in

the local newspaper, as well as showing an open attitude. Another issue related to this is that since we are not from the village, we are limited in our understanding of the gathered data. We may have interpreted things differently from our point of view which is a risk for the performance of the methods. Our team thus had to ask more questions to truly understand what participants mean. To reduce the outsider bias, we have informed ourselves about the village prior to the data gathering and read the newspaper De Uitkomst. This was in order to avoid that our own interpretations will interfere with the project and will hamper our performance.

A potential second challenge is gathering the data in times of the COVID-19 outbreak, which has had an influence on the methods and the way we gather our data. We were not able to physically visit Graft-De Rijp and interview participants in person. In performing research online, we also had to deal with some technical difficulties. Also, a few potential participants had to decline because they were not confident in their technical abilities and did not want to perform the interview online. This potentially had an impact on our interpretation and understanding of the data we collected. For our questionnaire, there was a risk that people will not mention the small interactions or things that they do for their neighbors which are important data for our research. We tried to manage this risk by carefully designing the questionnaire to be specific and unambiguous.

Lastly, as we had limited time to do this project, we were limited to only 14 interviews. This was more than the expected 8-10 but still means that we have to be careful about generalizing the findings, as the 14 interviews and 97 questionnaire responses only make up a small percentage of residents. We did our best to find a varied sample and to go beyond the proposed number of interviews, as well as to draw as much information as possible from the limited data we were given. Since we only gathered data from one location, we cannot directly translate the result of our research to other villages.

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# Appendices



## Appendix 1: Survey

### Sociale betrokkenheid in Graft-De Rijk

Beste inwoner van Graft-De Rijk,

Allereerst willen wij u hartelijk bedanken voor uw deelname aan dit onderzoek. Wij zijn studenten aan de Universiteit van Wageningen. Op verzoek van Stichting Cultureel Platform Graft-De Rijk doen wij onderzoek naar de betrokkenheid van inwoners met elkaar en met de gemeenschap gedurende de Corona crisis, en wij willen graag uw mening horen. Het doel van ons onderzoek is om inzicht te krijgen in hoe u als inwoner met de crisis omgaat en contact zoekt en onderhoudt met elkaar. De vragen van onze enquête zijn gericht op individuele en gezamenlijke initiatieven in de gemeenschap voordat de Corona crisis uitbrak en hoe deze initiatieven zich mogelijk ontwikkelen tijdens de Corona crisis.

De enquête zal niet meer dan 10 minuten van uw tijd in beslag nemen. Uw gegevens worden volledig anoniem gebruikt en behandeld. Mocht u nog vragen of opmerkingen hebben over het onderzoek, neem dan contact met ons op via Vera Joosten: 06-11993956 of [vera.joosten@wur.nl](mailto:vera.joosten@wur.nl).

**BELANGRIJK:** Indien u geïnteresseerd bent om uw ervaringen tijdens de Corona crisis met ons te delen in de vorm van video's of foto's of iets dergelijks, neem dan ook gerust contact met ons op. Naast een artikel in de Uitkomst, zullen wij de resultaten van ons onderzoek delen in een virtuele presentatie voor de Stichting Cultureel Platform. Dit zal eind juni plaatsvinden. Wilt u deze presentatie bijwonen, stuurt u dan gerust een mail naar [vera.joosten@wur.nl](mailto:vera.joosten@wur.nl).

Nogmaals hartelijk dank voor uw deelname aan dit onderzoek.

Met vriendelijke groet,

Yannik Hinz, Linda Vega-van der Hoek, Vera Joosten, Dorinda Bakker, Simone Benneker & Nurhidayani Namiruddin



# Sociale betrokkenheid in Graft-De Rijk

\*Vereist

1. Wat is uw geslacht? \*

- Man
- Vrouw
- Anders
- Ik wil het niet zeggen

2. Wat is uw leeftijd? \*

- 18-24
- 25-44
- 45-64
- 65-80
- 80+

3. Hoe lang woont u in Graft-De Rijk? \*

- Mijn hele leven
- 31 jaar of langer
- 16-30 jaar
- 6-15 jaar
- 3-5 Jaar
- Korter dan 3 jaar
- Ik woon niet in Graft-De Rijk

4. Hoe ziet uw huishouden eruit? \*

- Alleenwonend
- Samen met partner, zonder kind(eren)
- Samen met partner en kind(eren)
- Samen met mijn kind(eren)
- Bij mijn ouders/verzorgers
- Anders:

[Besturingselement]

5. Behoort u tot de risicogroep wat betreft het besmettingsgevaar van het coronavirus? \*

- Ja
- Nee
- Ik geef hier liever geen antwoord op

# Sociale betrokkenheid in Graft-De Rijp

\*Vereist

In dit gedeelte willen we graag een beter beeld krijgen van hoe uw sociale leven eruit zag voor de Corona crisis.

6. Hoe sterk voelde u zich verbonden met de Graft-De Rijp voor de Corona crisis? \*

Geef aan in hoeverre u het eens of oneens bent met de stelling.

Helemaal niet sterk

- 1
- 2
- 3
- 4
- 5

Heel sterk

7. Hoeveel contact had u met uw dorpsgenoten voor de Corona crisis? \*

- Ik sprak dorpsgenoten wekelijks of vaker
- Ik maakte iedere maand wel 1 of meerdere keren een praatje met een dorpsgenoot
- Ik kwam dorpsgenoten tegen op straat en begroet ze
- Ik had zelden contact met dorpsgenoten
- Weet ik niet

8. Waar ontmoette u dorpsgenoten voor de Corona crisis? (meerdere antwoorden mogelijk)

- Bij mij thuis of bij mijn dorpsgenoten thuis
- In de winkel
- Op werk of school
- Bij de sport-, muziek-, of andere vereniging
- In de kerk
- Buiten het dorp
- Ik ontmoette zelden dorpsgenoten

9. Hoe belangrijk vond u het contact met dorpsgenoten voor de Corona crisis? \*

- Ik vond het belangrijk om contact te hebben met dorpsgenoten. Zij waren een groot onderdeel van mijn sociaal netwerk
- Ik vond het leuk om regelmatig met dorpsbewoners te praten. Zo bleef ik op de hoogte hoe het in het dorp gaat
- Ik had niet zoveel contacten in het dorp maar zou dit wel graag willen
- Ik had geen behoefte aan contact met andere bewoners. Deze contacten had ik dan ook weinig

10a. Was u lid van een vereniging in Graft-De Rijp voor de Corona crisis? \*

Bijvoorbeeld de lokale sportvereniging of culture vereniging in het dorp.

- Ja
- Nee

10b. Van welke vereniging(en) was u lid?

Voor de vragen 10c en 10d kunt u de eerste vereniging gebruiken die u in deze vraag heeft genoemd indien u bij meerdere verenigingen actief bent.

[Besturingselement]

Jouw antwoord

10c. Hoe actief was u in deze vereniging?

- Ik ben alleen lid
- Ik ben een actief lid, ik doe mee aan de activiteiten van de vereniging
- Ik help mee met het organiseren van activiteiten
- Ik ben lid van het bestuur

10d. Hoe vaak sprak u de leden van de vereniging buiten de vereniging om?

- Vaak, aantal keer per week
- Regelmatig, één keer per week
- Weinig, aantal keer per maand
- Niet

10e. Komen de leden van de vereniging uit dezelfde sociale groepen?

Leden hebben bijvoorbeeld dezelfde leeftijd, religie of komen uit dezelfde sociale kring.

- Ja
- Nee

11a. Deed u vrijwilligerswerk in Graft-De Rijk voor de Corona crisis? \*

- Ja
- Nee

11b. In welke vrijwilligersactiviteiten was u betrokken voor de Corona crisis?

Voorbeelden van vrijwilligersactiviteiten zijn bijvoorbeeld mantelzorger, voedselbank, ouderen helpen, oppassen, activiteiten voor dorp, vereniging of school organiseren etc.

Jouw antwoord

[Besturingselement]

11c. Hoe vaak sprak u mensen van uw vrijwilligerswerk buiten de vrijwilligersactiviteiten om?

- Vaak, aantal keer per week
- Regelmatig, één keer per week
- Weinig, aantal keer per maand
- Niet

12. Ik kon rekenen op hulp van mijn dorpsgenoten voor de Corona crisis. \*

Geef aan in hoeverre u het eens of oneens bent met de stelling.

Helemaal mee oneens

- 1
- 2
- 3
- 4
- 5

Helemaal mee eens

13. Ik hielp mijn dorpsgenoten voor de Corona crisis. \*

Geef aan in hoeverre u het eens of oneens bent met de stelling.

Helemaal mee oneens

- 1
- 2
- 3
- 4
- 5

Helemaal mee eens

14. Ik voelde me veilig in de gemeenschap voor de Corona crisis. \*

Geef aan in hoeverre u het eens of oneens bent met de stelling.

Helemaal mee oneens

- 1
- 2
- 3
- 4
- 5

Helemaal mee eens

# Sociale betrokkenheid in Graft-De Rijk

\*Vereist

In dit gedeelte zijn we benieuwd naar de impact van de Corona crisis op de sociale betrokkenheid van de inwoners van Graft-de Rijk

15. Hoe sterk voelt u zich verbonden met de gemeenschap van Graft-De Rijk tijdens deze Corona crisis? \*

Geef aan in hoeverre u het eens of oneens bent met de stelling.

Helemaal niet sterk

- 1
- 2
- 3
- 4
- 5

Heel sterk

16a. Hoe is het contact met uw dorpsgenoten momenteel? \*

- Ik heb meer (digitaal) contact
- Ik heb evenveel contact
- Ik heb minder contact

16b. Hoe is het contact met uw dorpsgenoten veranderd door deze crisis?

Bijvoorbeeld meer digitaal contact of anderhalve meter gesprekjes.

Jouw antwoord

[Besturingselement]

17. Hoe ziet uw verenigingsleven er nu uit? \*

- Er is niets veranderd
- De vereniging is minder actief/gestopt
- De vereniging heeft alle contacten digitaal voortgezet
- Er is nog steeds contact maar op een andere manier
- Ik ben geen lid van een vereniging
- Ik heb mijn lidmaatschap opgezegd

18a. Doet u tijdens de Corona crisis vrijwilligerswerk in Graft-De Rijk? \*

- Ja
- Ja, maar op een andere manier
- Nee, want het is stopgezet
- Nee, ik deed al geen vrijwilligerswerk

18b. In welke vrijwilligersactiviteit(en) bent u betrokken in Graft-De Rijk?

Jouw antwoord

[Besturingselement]

19. Tijdens de Corona crisis staan dorpsgenoten meer klaar voor elkaar in Graft-De Rijk? \*

Geef aan in hoeverre u het eens of oneens bent met de stelling.

Helemaal mee oneens

- 1

- 2
- 3
- 4
- 5

Helemaal mee eens

20. Door de Corona crisis is de saamhorigheid in Graft-De Rijp sterker geworden \*

Geef aan in hoeverre u het eens of oneens bent met de stelling.

Helemaal mee oneens

- 1
- 2
- 3
- 4
- 5

Helemaal mee eens

21. Ik voel me veilig in de gemeenschap tijdens de Corona crisis. \*

Geef aan in hoeverre u het eens of oneens bent met de stelling.

Helemaal mee oneens

- 1
- 2
- 3
- 4
- 5

Helemaal mee eens

# Sociale betrokkenheid in Graft-De Rijk

\*Vereist

In dit gedeelte willen we graag uw ervaringen horen tijdens de Corona crisis.

Schroom niet om contact met ons op te nemen indien u liever persoonlijk iets kwijt wil. Dat kan via Vera Joosten: 06-11993956 of [vera.joosten@wur.nl](mailto:vera.joosten@wur.nl)

22a. Weet u van nieuwe initiatieven die bedacht zijn in Graft-De Rijk vanwege de Corona crisis? \*

Dit kunnen kleine initiatieven zijn zoals met dorpsgenoten bellen of boodschappen doen voor anderen, of grotere initiatieven.

- Ja
- Nee
- Ik weet het niet

22b. Welke nieuwe initiatieven zijn er gestart in Graft-De Rijk tijdens de Corona crisis?

Jouw antwoord

[Besturingselement]

22c. Deze initiatieven dragen bij aan de saamhorigheid van de gemeenschap tijdens de Corona crisis

Geef aan in hoeverre u het eens of oneens bent met de stelling.

Helemaal mee oneens

- 1
- 2
- 3
- 4
- 5

Helemaal mee eens

23. Heeft u nog overige opmerkingen of ideeën?

Jouw antwoord

[Besturingselement]

Naar aanleiding van de enquête willen wij een aantal mensen interviewen om hier dieper op in te gaan. Wilt u hier aan meedoen, dan kunt u hieronder uw e-mailadres achterlaten.

Uw privacy zal gewaarborgd worden.

[Besturingselement]

Jouw antwoord

## Appendix 2: Interview questions local residents

### Sectie 1: Introductie

- Wie zijn wij, bedanken
- Doel van interview, selectie uitleg: we willen weten hoe het dorp met elkaar sociaal betrokken was voor de Corona crisis, en hoe dit (mogelijk) is veranderd na de uitbraak van de crisis.
- Lengte interview (30 minuten – 1 uur), toestemming voor opname, anonimiteit
- Hoe het interview wordt verwerkt, presentatie en andere output.
- Structuur interview (3 secties)
- Vragen?

### Sectie 2: Algemene ervaringen van inwoners

*Doel: wie is de persoon die we interviewen, ervaring over wonen in Graft-De Rijp*

- Introduceer jezelf kort, welk dorp woont u
- Hoe ervaart u het wonen in Graft-De Rijp (woonplaats): beschrijving van de gemeenschap, woonplaats (Graft of De Rijp)
  - Fysieke kenmerken dorp
  - Sociale kenmerken dorp
  - Wat zijn volgens u belangrijke dingen voor iedereen in het dorp?
  - Wat zijn volgens u de factoren die de mensen in het dorp samenbinden?
  - Eigen rol in dorp
- Hoe zou u Graft-De Rijp omschrijven aan iemand die er wil gaan wonen?
  - Wat moet diegene dan weten? (Op sociaal gebied etc.)
  - Hoe kan iemand betrokken zijn in het dorp?

### Sectie 3: Leven voor COVID-19

*Doel: Structuren voor de crisis, de betrokkenheid, vertrouwen in elkaar, bridging, interactie*

1. **Hoe zou u de betrokkenheid met elkaar in de gemeenschap omschrijven? (Positief/negatief)**
  - Betrokkenheid met elkaar in het dorp
    - Hoe gaat u met elkaar om in het dagelijks leven, als u iemand tegenkomt
    - Zijn er dorpsactiviteiten, of buurtactiviteiten waarin dorpsgenoten betrokken zijn
  - Uw betrokkenheid
    - Lid van kerk/ vereniging/vrijwilligerswerk
    - Hoeveel interactie
2. **Hoe was uw contact met dorpsgenoten (voor corona)?**
  - Met wie in het dorp had u veel contacten en waar sprak u elkaar vooral?
    - Dezelfde sociale cirkel?
  - Hoe waren de contacten met elkaar in het dorp?
    - Spreekt in het dorp iedereen met iedereen of blijft iedereen vooral binnen zijn eigen sociale cirkel?
3. **Hoe was de sfeer in het dorp voor de corona uitbraak?**
  - Vertrouwen



- Veiligheid

#### Sectie 4: Leven tijdens/na COVID-19

*Doel: Veranderingen in structuren, betrokkenheid, vertrouwen, interactie. Bridging. Plus doel: Inzicht krijgen in wat de mensen weten van nieuwe initiatieven en hoe ze die ervaren. Worden er nieuwe sociale structuren gemaakt die na de coronacrisis nog invloed hebben.*

1. Wat voor veranderingen ervaart u in het dorp door de Corona crisis?
2. Wat voor veranderingen ervaart u in uw sociale leven tijdens de Corona crisis in het dorp?
  - Hoe is uw contact nu met uw dorpsgenoten: ziet u verschillende/nieuwe mensen dan voorheen + vaker?
  - Doet u nu andere sociale activiteiten (pub quiz oid) dan voorheen om contact te blijven houden met dorpsgenoten?
    - Hoe belangrijk vindt u dit contact?
  - Zijn dorpsgenoten meer op elkaar gaan letten (veiligheid/vertrouwen)?
  - Hoe helpen bewoners elkaar tijdens de Corona crisis? (Persoonlijk)
    - Hoe helpt u uw mede-dorpsbewoners tijdens de Crisis?
    - Hoe zou u willen dat dorpsgenoten elkaar (nog meer) helpen?
  - Hoe dragen deze voorbeelden die u heeft gegeven bij aan de saamhorigheid in het dorp?
3. Heeft u gemerkt dat de gemeente, verenigingen of andere organisaties acties hebben ondernomen ivm Corona om verbonden met elkaar te blijven? (Gemeenschappelijk)
  - a. Wat is de impact van deze acties op de saamhorigheid van de gemeenschap?
  - b. Zijn deze acties (persoonlijk en gemeenschappelijk) naar uw verwachting permanent, en is dit een verbetering of niet?
4. Hoe ervaart/omschrijft u de sfeer in het dorp tijdens de crisis?
  - Vertrouwen
  - Veiligheid
5. Wat zou volgens u bijdragen aan het vergroten van sociale cohesie?

#### Sectie 5: Afsluiting

- Einde van interview aangeven
- Toevoegingen vragen
  - Heeft u nog vragen?
  - Zijn er dingen die wij nog niet besproken hebben, die u wil toevoegen?
  - (Hoe heeft u dit interview ervaren?)
- Anonimiteit herhalen
  - Zoals al besproken aan het begin van het gesprek, uw gegevens worden volledig anoniem behandeld.
- Bedank de respondent voor zijn/haar deelname + delen enquête
- Sluit het gesprek af

## Appendix 3: Expertinterview questions

### **(Sectie 1: Introductie)**

- Wie zijn wij, bedanken
- Doel van interview, selectie uitleg: we willen weten hoe het dorp met elkaar sociaal betrokken was voor de Corona crisis, en hoe dit (mogelijk) is veranderd na de uitbraak van de crisis.
- Lengte interview (30 minuten – 1 uur), toestemming voor opname, anonimiteit
- Hoe het interview wordt verwerkt, presentatie en andere output.
- Structuur interview
- Vragen?

### **Sectie 2: Algemeen Graft-de Rijk**

#### **Doel: Hoe ziet Graft-De Rijk eruit**

- Introduceren: Hoe zou u de dorp(en) Graft-de Rijk omschrijven (op sociaal gebied)?
- Ziet u verdelingen in het dorp of niet + hoe dan (nieuwkomers)?
  - Spreekt in het dorp iedereen met iedereen of blijft iedereen vooral binnen zijn eigen sociale cirkel?

### **Sectie 3: Sociale cohesie voor/na Corona**

Doel: Hoe de sociale betrokkenheid wordt gezien door buitenstaanders/experts + verbindende factoren + effect corona op de gemeenschap volgens experts

Voor

- Hoe zou u de betrokkenheid met elkaar in de gemeenschap omschrijven? (Positief/negatief)
- Wat verbindt (verbindende factoren) de dorpsgenoten aan elkaar?

Tijdens

- Hoe gaat het dorp + uw doelgroep met de coronamaatregelen om?
- Ziet u veranderingen in de saamhorigheid/verbondenheid vanwege corona?
- Is het onderlinge vertrouwen toegenomen of afgenomen?

## Appendix 4: Key information of interviewees

	<b>Gender</b>	<b>Place of residence</b>	<b>Age</b>	<b>Location</b>
<b>Interviewee 1</b>	Female	Unknown	53	Phone call
<b>Interviewee 2</b>	Female	De Rijk	Unknown (late 30?)	Skype
<b>Interviewee 3</b>	Male	De Rijk	70	Phone call
<b>Interviewee 4</b>	Female	De Rijk	72	Phone call
<b>Interviewee 5</b>	Male	De Rijk	Unknown. (Late 50)	Skype
<b>Interviewee 6</b>	Female	Graft	70	Phone call
<b>Interviewee 7</b>	Female	De Rijk	58	Skype
<b>Interviewee 8</b>	Female	De Rijk	85	Phone call
<b>Interviewee 9</b>	Male	Oost-Graftdijk	70	Phone call
<b>Interviewee 10</b>	Male	De Rijk	75	Skype
<b>Interviewee 11</b>	Female	De Rijk	30	Google meet
<b>Interviewee 12</b>	Male	De Rijk	42	Phone call
<b>Interviewee 13</b>	Male	De Rijk	40	Phone call
<b>Interviewee 14</b>	Male	Buiten De Rijk	Unknown (36/37)3 jaar bezig in Graft-De Rijk	Skype

## Appendix 5: Data analysis (coding schemes)

### Coding schemes

Theme's for analysing the data:

**Thema 1 (Beschrijving en verbindingsfactoren) = groen**

**Thema 2 (Sociale betrokkenheid binnen dorp) = donkerblauw**

**Thema 3 (Contact met dorpsgenoten) = rood**

**Thema 4 (Sfeer in het dorp) = geel**

**Thema 5 (Veranderingen door COVID-19) = lichtblauw**

**Thema 6 (Verbondenheid met dorpsgenoten) = bruin**

**Thema 7 (Bijdragen aan vergroting van sociale cohesie) = paars**

### The different themes belong to different sub-questions:

1. Social engagement in Graft-De Rijp (before COVID-19)
  - a. Thema 1-4 VOOR Corona codes
2. COVID influence on social engagement and active citizenship
  - a. Thema 2-4 TIJDENS Corona codes
  - b. Thema 5, 6
3. Influence of social engagement and active citizenship on village's social cohesion
  - a. Thema 5, 6 en 7

### Final coding scheme:

- **Thema 1: Beschrijving en verbindingsfactoren in dorp**
  - 1.1 Voor Corona
    - 1.1.1 Dorpsactiviteiten
    2. Verengingsleven
    3. Contacten?
    4. Fysieke kenmerken
  - 2 Tijdens Corona
    1. Dorpsactiviteiten
    2. Verengingsleven
    3. Contacten?
    4. Fysieke kenmerken
- **Thema 2: Sociale betrokkenheid binnen dorp**
  - 2.1 Voor Corona
    1. Verenigingsleven/vrijwilligerswerk
    2. Hoe actief binnen deze activiteiten
    3. Betrokkenheid binnen gemeenschap
  - 2.2 Tijdens Corona
    1. Verenigingsleven/vrijwilligerswerk
    2. Hoe actief binnen deze activiteiten
    3. Betrokkenheid binnen gemeenschap

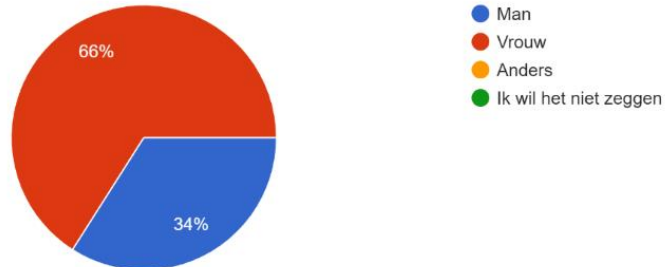
- **Thema 3: Contact met dorpsgenoten**
  - 3.1 Voor Corona
    1. Hoeveelheid + locatie van contact
    2. Verdeling binnen dorp
    3. Binnen/buiten sociale cirkel
    4. Gehechte waarde aan contact
  - 3.2 Tijdens Corona
    1. Hoeveelheid + locatie van contact
    2. Verdeling binnen dorp
    3. Binnen/buiten sociale cirkel
    4. Gehechte waarde aan contact
  
- **Thema 4: Sfeer in het dorp**
  - 4.1 Voor Corona
    1. Onderling hulp binnen dorp
    2. Vertrouwen
    3. Veiligheid
  - 4.2 Tijdens Corona
    1. Onderling hulp binnen dorp
    2. Vertrouwen
    3. Veiligheid
  
- **Thema 5: Veranderingen door COVID-19**
  1. Ervaren veranderingen in dorp
  2. Ervaren veranderingen in sociale leven
  3. Persoonlijke initiatieven (onderlinge acties van dorpsgenoten)
  4. Gemeenschappelijke initiatieven (acties van gemeente, verenigingen, organisaties)
  5. Permanentie van COVID-19 acties
  
- **Thema 6: Verbondenheid met dorpsgenoten**
  1. Saamhorigheid
  
- **Thema 7: Bijdragen aan vergroting van sociale cohesie (aanbeveling?)**
  1. Oudere inwoners
  2. Nieuwe inwoners
  3. Verenigingen/vrijwilligerswerk
  4. Geen actie nodig

## Appendix 6: Summary of online questionnaire responses

### Algemene vragen

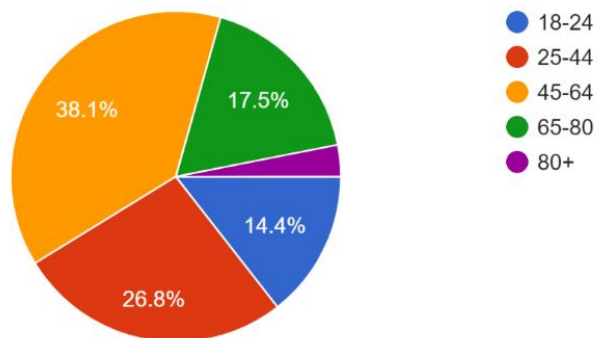
1. Wat is uw geslacht?

97 responses



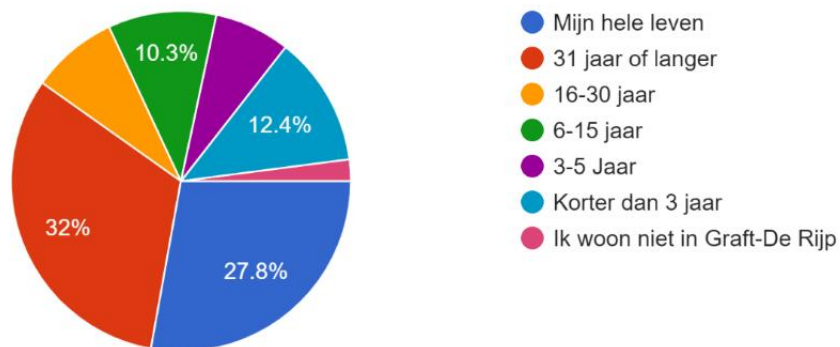
2. Wat is uw leeftijd?

97 responses



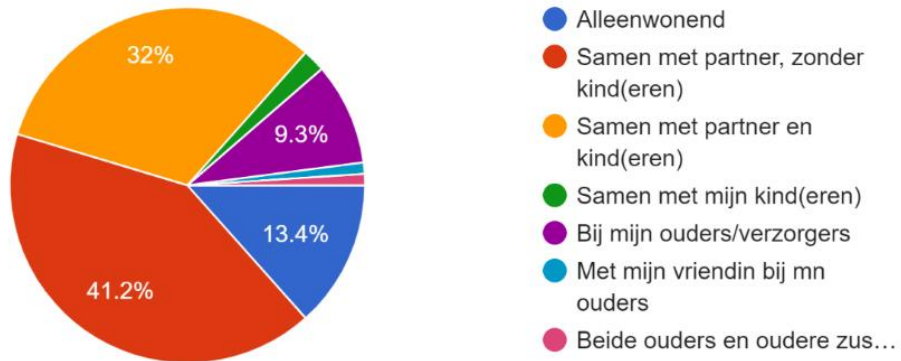
3. Hoe lang woont u in Graft-De Rijp?

97 responses



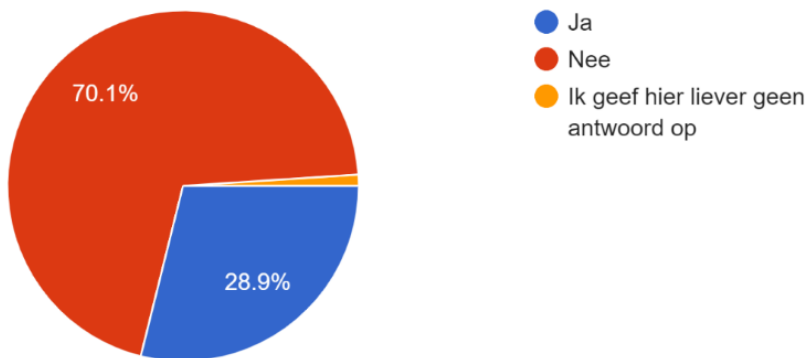
#### 4. Hoe ziet uw huishouden eruit?

97 responses



#### 5. Behoort u tot de risicogroep wat betreft het besmettingsgevaar van het coronavirus?

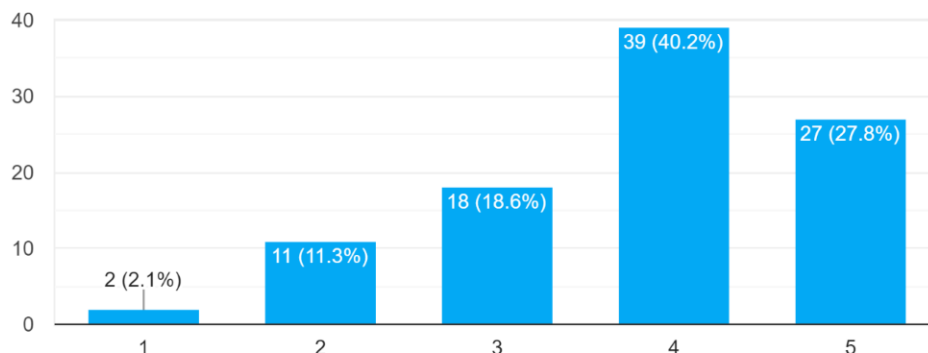
97 responses



Het leven in Graft-De Rijk voor de Corona crisis

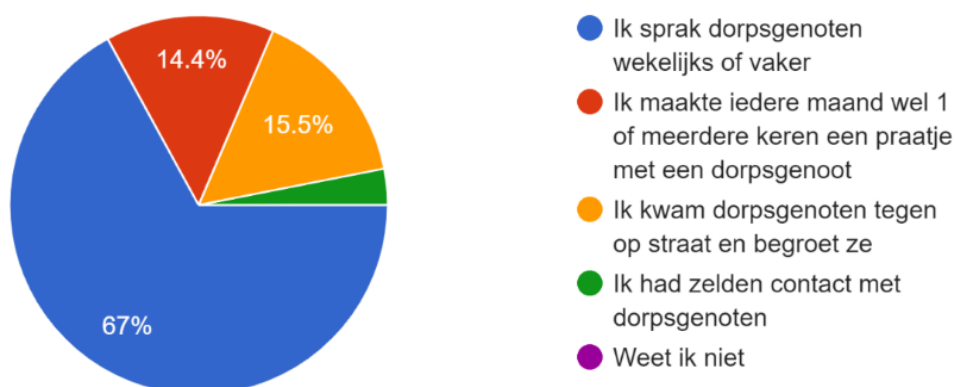
## 6. Hoe sterk voelde u zich verbonden met de Graft-De Rijk voor de Corona crisis?

97 responses



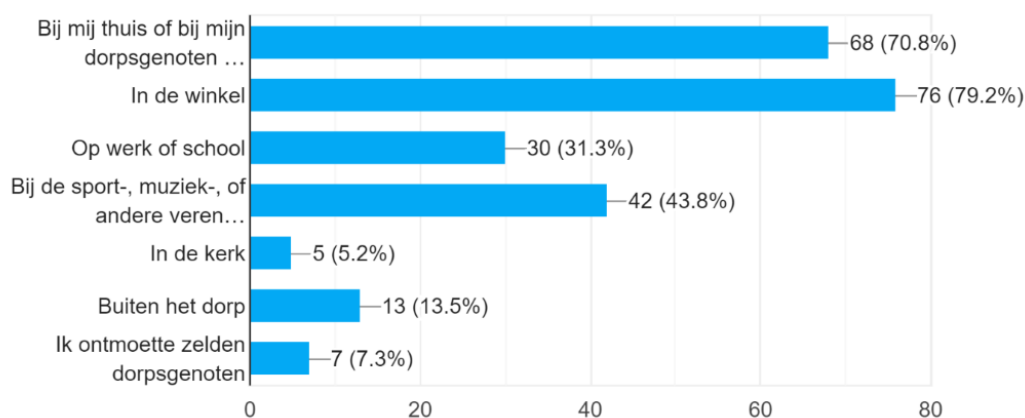
## 7. Hoeveel contact had u met uw dorpsgenoten voor de Corona crisis?

97 responses



## 8. Waar ontmoette u dorpsgenoten voor de Corona crisis? (meerdere antwoorden mogelijk)

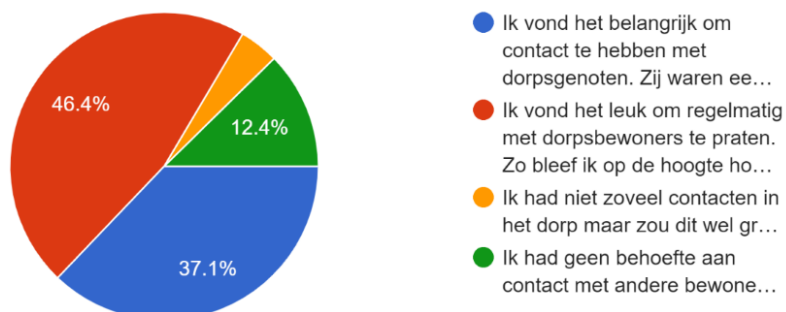
96 responses





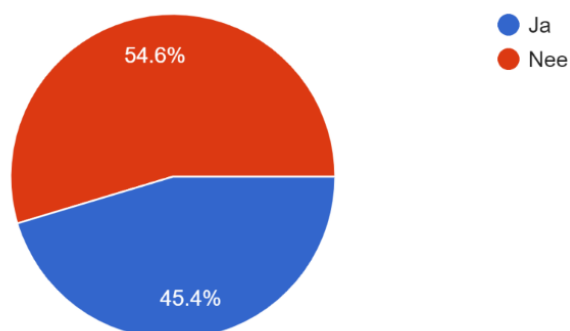
### 9. Hoe belangrijk vond u het contact met dorpsgenoten voor de Corona crisis?

97 responses



### 10a. Was u lid van een vereniging in Graft-De Rijk voor de Corona crisis?

97 responses



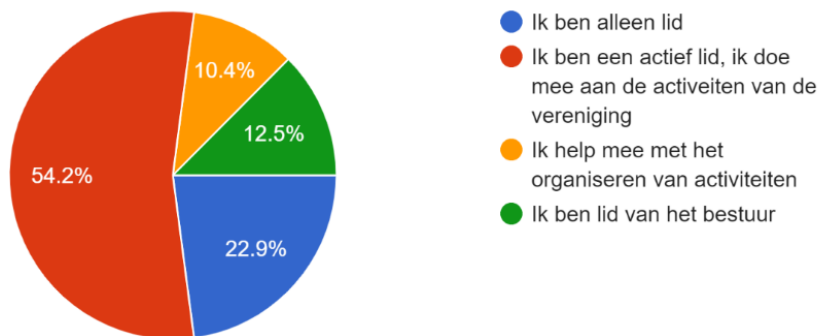
### 10b. Van welke vereniging(en) was u lid? 45 responses

Vis vereniging  
Rijperijsclub  
Voetbal en sportschool  
Koor  
Oudheidkundige Vereniging  
De Benedictus  
Avond4daagse  
Toneelvereniging  
Sportscho  
kickboksen, voetbal, tennis, sportschool  
Ltv de rijp  
Vrijwillige brandweer  
Sambonsports & sporting de Rijk  
Tennis  
Benedictus yoga  
ouderenbond, vrouwenvereniging, bridgeclub  
Oudheidkundige Vereniging  
Tennis, karate, fitness, stichting volksfeesten en kinderboerderij de kleine artis  
Alkmaarsport,jeudeboule,midwinterfeest.

Bestuur VVV, bestuur tuinvereniging, buurtvereniging, midwinterfeest, vrouwenvereniging, oudheidkundige vereniging  
 Zangkoor Popart  
 Groene Zwaan  
 Kanovereniging Argonauten en Biljartclub Net Niet  
 Ijsclub, visvereniging  
 Toneelvereniging  
 Toneelvereniging  
 Kerkkoor  
 Sporting de rijp  
 Toneel  
 Sporting de Rijk  
 Tennisvereniging  
 Groene zwaan, Cartouche, RSWP  
 ijsclub  
 Sport koor  
 Sv grafdijk (zaal is in de rijp) en GSV zaalvoetbal (thuiswedstrijden in de rijp)  
 Sv de rijp  
 Voetbalclub de rijp, maar dat is meer dan 7 jaar geleden  
 VBTO , diverse vrijwilligersactiviteiten, Alkmaar sport  
 Sportin de Rijk, brandweer pv, wonenplus  
 Divers. O.a bibliotheek en fysiofit  
 Zangkoor vrouwenvereniging oudheidkundigever.  
 Badminton  
 Itv de rijp  
 Zangverenigingen/sportschool

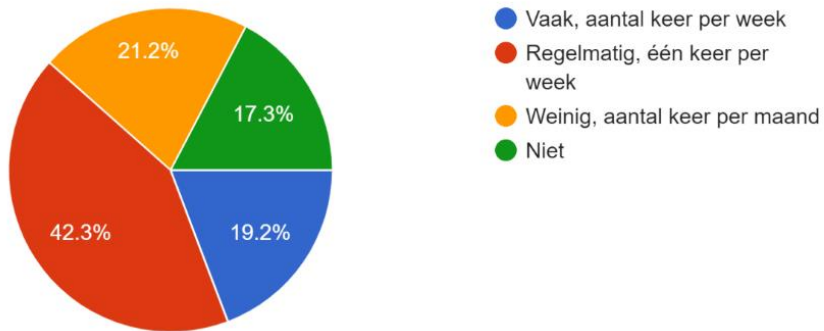
### 10c. Hoe actief was u in deze vereniging?

48 responses



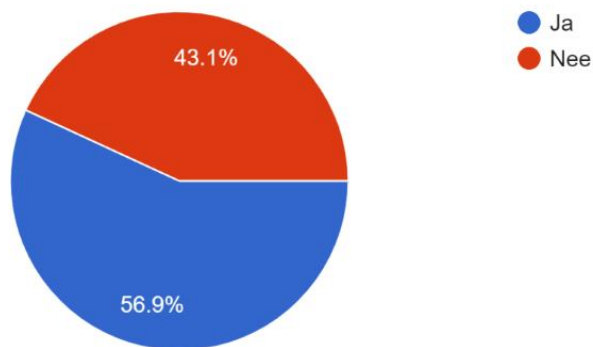
10d. Hoe vaak sprak u de leden van de vereniging buiten de vereniging om?

52 responses



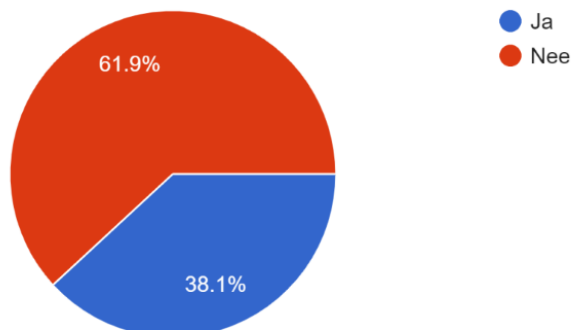
10e. Komen de leden van de vereniging uit dezelfde sociale groepen?

51 responses



11a. Deed u vrijwilligerswerk in Graft-De Rijp voor de Corona crisis?

97 responses



11b. In welk vrijwilligersactiviteiten was u betrokken voor de Corona crisis?<sup>45 responses</sup>

geen

Visles op school

Bij het midwinterfeest in het algemeen bestuur

Activiteiten voor het dorp organiseren

Culturele werkzaamheden

Ik coördineer taken van diverse vrijwilligers maar doe zelf geen vrijwilligerswerk

Sociale media in het dorp

Geen

Avond4daagse

Kinder boerderij

Oud papier ophalen

cultuur

Eilandspolderloop

Vrijwillige brandweer

Dierenbescherming collectante

Energie Graft De Rijp

Stichting Oekraïne, Wonen Plus Aangenaam. Midwinterfeest.

Mantelzorger en duofietser met bejaarden

activiteiten organiseren voor deze vereniging

Vrijwilliger in de Beemster, Hospice

dieren op de kinderboerderij voeren en de boerderij onderhouden, activiteiten organiseren rondom de

kermis, helpen op school, onderdeel van het schoolreisjescomité en lid van de cultuurgroep op school

Ouderen helpen

Eenmalig voor midwinterfeest

VVV, tuinvereniging, midwinterfeest, buurtvereniging

Soms oppassen

Festiviteitencommissie op school van mijn dochter

Groene Zwaan

Organisatie Midwinterfeest

De Groene Zwaan

Zieke mensen bezoeken

Stichting 55+bus

collecteren voor verschillende goede doelen

Voorzitter Eilandspoldertocht

Mantelzorg

RSWP

Museum In 't Houten Huis

Ik help mijn oma met af en toe boodschappen, slaap er met onweer als ze bang is (zijn een grote familie

dus wisselen af) Maar zie dit niet als mantelzorg of vrijwilligerswerk

Museum, voetbal, Groene Zwaan, Oudheidkundig vereniging, sluis en brugwachter, dorpsraad

Brandweer, wonenplus, raadhuis/museum, collecte

Ledenraad Rabobank

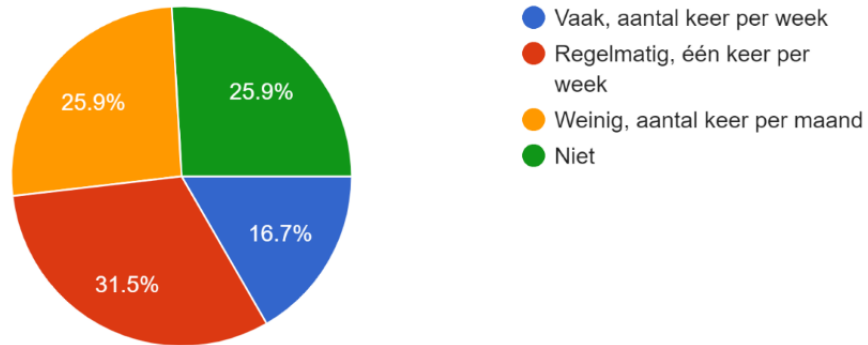
Ik help mee met diverse activiteiten en evenementen

Rondbrengen van het 3maandelijks clubblad.

SEP/ Aangenaam

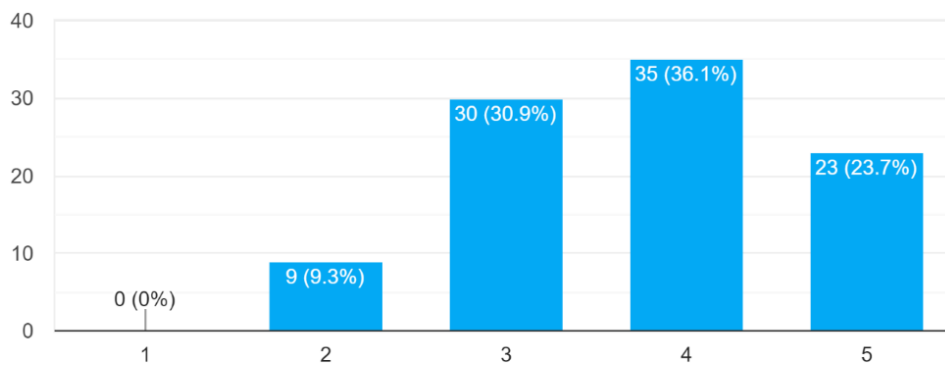
11c. Hoe vaak sprak u mensen van uw vrijwilligerswerk buiten de vrijwilligersactiviteiten om?

54 responses



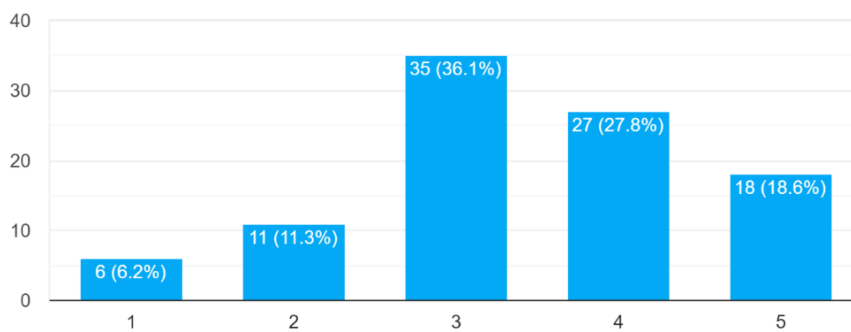
12. Ik kon rekenen op hulp van mijn dorpsgenoten voor de Corona crisis.

97 responses



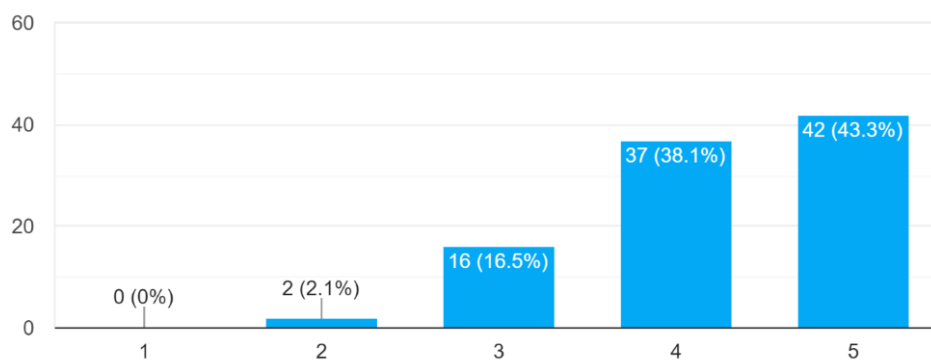
13. Ik hielp mijn dorpsgenoten voor de Corona crisis.

97 responses



14. Ik voelde me veilig in de gemeenschap voor de Corona crisis.

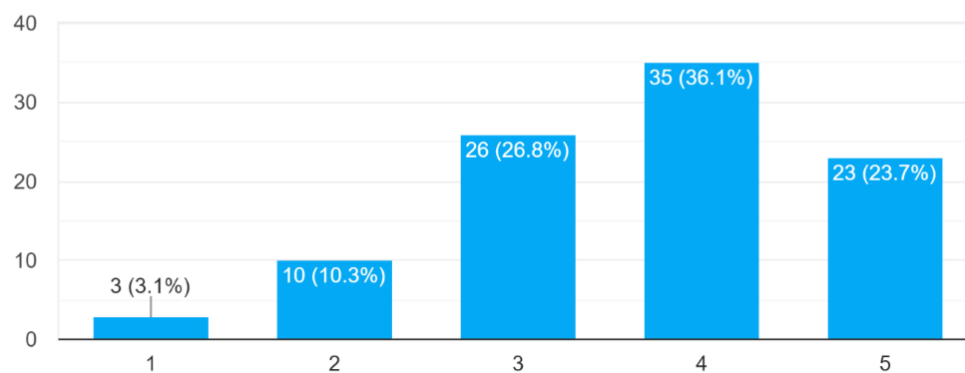
97 responses



### Het leven in Graft-De Rijp na de Corona crisis

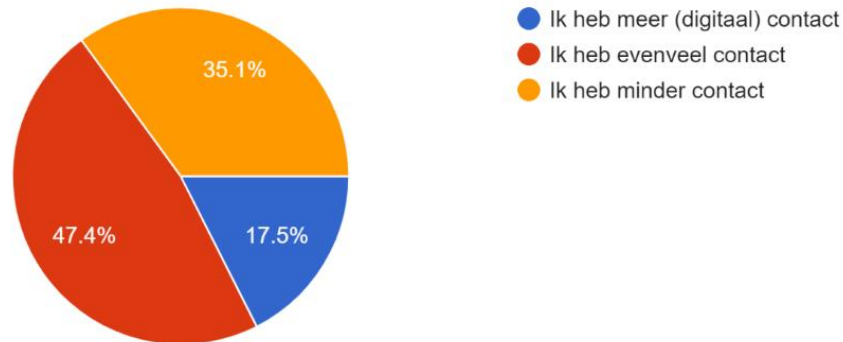
15. Hoe sterk voelt u zich verbonden met de gemeenschap van Graft-De Rijp tijdens deze Corona crisis?

97 responses



## 16a. Hoe is het contact met uw dorpsgenoten momenteel?

97 responses



## 16b. Hoe is het contact met uw dorpsgenoten veranderd door deze crisis? 72 responses

Niet

1.5 meter gesprekjes

Kort contact op gepaste afstand

Ander halve meter

Veel gesprekjes op anderhalve meter en mis ik de gezelligheid om met dorpsgenoten te zijn dus veel digitaal

Niet...gewoon een praatje onderweg tijdens een wandeling

Gesprekken op afstand

Minder bij elkaar afspreken

Minder fysieke contactmomenten. Minder sociaal leven bij sportvereniging, school, winkel, minder mensen ook straat en zelf drukte met werk en kinderen thuis wat maakt dat ik minder ruimte heb voor contact digitaal of fysiek

Het is wel minder doordat we niet meer zingen. Maar tijdens mijn bezoeken aan de Plus en de wandelrondjes door het dorp spreek ik toch nog genoeg mensen.

dorpsgenoten hebben boodschappen voor ons gedaan, worden opgebeld om evt hulp te bieden

Niet veranderd

Bijna geen contact. Af en toe digitaal contact

Anderhalf meter of helemaal niet

Meer op afspraak

Anderhalve meter gesprekjes

Minder feestjes/ verjaardag.

Ik zie hen veel minder, Korte gesprekjes.

Anderhalf meter

Veel bijeenkomsten niet mogelijk

nauwelijks

Niet

Digitaal en afstand houden

Rekeninghoudend met Rijk maatregelen

Meer afstand 1.5m

Vooraf digitaal

Doordat ik lang thuis heb gezeten. Ben ik veel rondom het huis aan het werk geweest. Daardoor vaker een praatje

Gaan alleen niet meer zo vaak uit eten of bij mensen op bezoek

Meer digitaal, lastig boodschappen doen. Afstand houden.

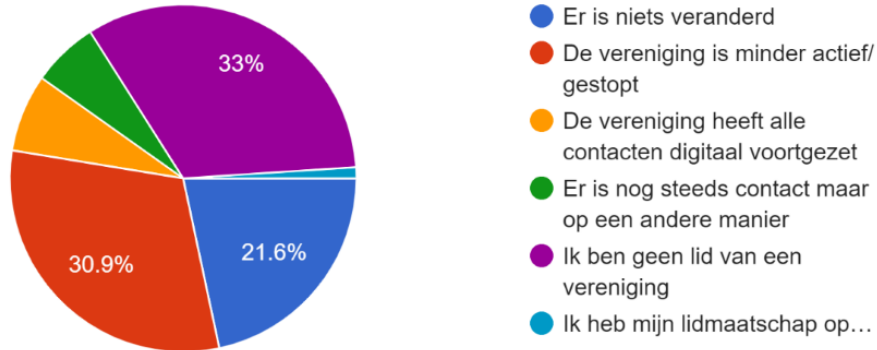
Minder bezoek bij mij of hen, evenveel digitaal contact, evenveel gesprekken op afstand.

Ander halve meter en geen afspraken binnen  
geen verenigingsactiviteiten, niet 2 keer per week bridgen  
Telefonisch, via de app, 1.5 gesprekjes in de tuin.  
Het is minder, gesprek is nu op afstand of niet. Langzaam gaat men over naar digitaal maar ik merk dat vooral de wat hoger opgeleiden hier makkelijk naar overstappen. Vooral de wat oudere mensen verdwijnen voor mijn gevoel van de radar  
1.5 gesprekken. Meer contact met mijn burens omdat veel mensen thuis zijn/werken  
We spreken elkaar even vaak maar op 1.5 m afstand.  
1.5 meter  
Op straat, in de buurt meer gesprekken op afstand  
Op afstand  
de anderhalve meter gesprekjes zijn een verschil maar ik ben meer in en om het dorp (lopen/fietsen) daardoor heb ik meer contact met dorpsbewoners  
Digitaal en anderhalve meter gesprekjes  
iets meer digitaal, afstand, maar blijf wel langer hangen als ik iemand tegen kom. Ik denk om de afstand te overbruggen.  
Ik ga nauwelijks een bakje doen bij de burens  
digital contact & one and a half meters  
Alleen digitaal contact of op afstand gedag zeggen  
Afstand houden beperkt alles. Vergaderingen gaan niet door.  
Afstand houden  
Ik werk thuis dus spreek mijn burens vaker op straat  
Is niet veranderd  
Afstandelijker  
Minder gesprekjes, je komt mensen minder vaak tegen  
Anderhalve meter meetings  
1.5 mtr gesprek,  
Digitaal en andere halve meter gesprekken  
Lijkt wel of iedereen lepra heeft.  
Niets  
1 1/2 meter gesprekjes, telefoon, whatsapp, tijdens sportieve activiteiten  
niet  
Gesprekken op straat op 1.5 meter afstand.  
Digitaal en op afstand  
op afstand van 1.5 meter  
-  
digitaal, 1 1/2 m,  
Meer digitaal en telefonisch  
Weken in quarantaine geleefd, burens contact via de app  
Meer digitaal  
Nee  
Er kan op dit moment weinig worden georganiseerd.  
Weinig aanspraak op straat en in de winkels.clubs zijn dicht.  
minder afspraken, minder buiten de deur  
meer telefoongesprekjes



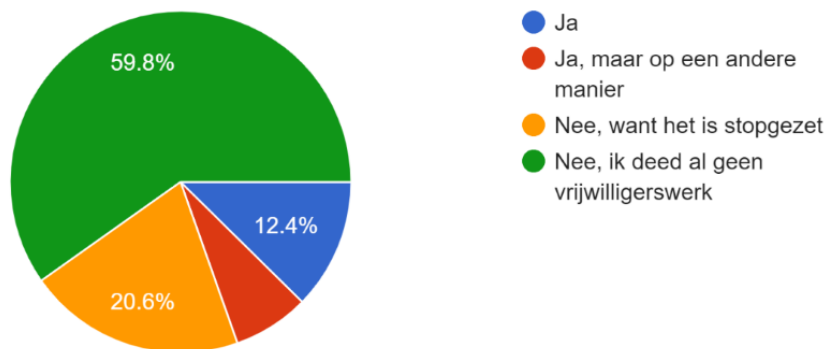
### 17. Hoe ziet uw verenigingsleven er nu uit?

97 responses



### 18a. Doet u tijdens de Corona crisis vrijwilligerswerk in Graft-De Rijk?

97 responses



### 18b. In welke vrijwilligersactiviteit(en) bent u betrokken in Graft-De Rijk? 38 responses

Niet

Geen

nvt

Organiseren viswedstrijden, ondersteuning vislessen

Midwinterfeest en rijperijsclub en mijn man een echte rijper Gerard Klinkhamer Ger Taam ook een echte rijper en ik vermaken vele bewoners en oud rijpers enz in het buitenland met onze FB pagina De Rijk en Graft met meer dan 2000 leden

Culturele activiteiten

Ik ben wel vrijwilliger bij stichting Babyspullen, landelijke organisatie. Wij zijn inzamelpunt De Rijk en voorsorteren. Dit is in piek Corona stopgezet. Nu weer gestart.geen lokaal doel maar landelijk. Daarnaast in Corona tijd regelmatig boodschappen gedaan voor naaste burens, mensen in risicogroep

Het coördineren van vrijwilligerswerk in de bibliotheek

Sociale media

Avond4daagse

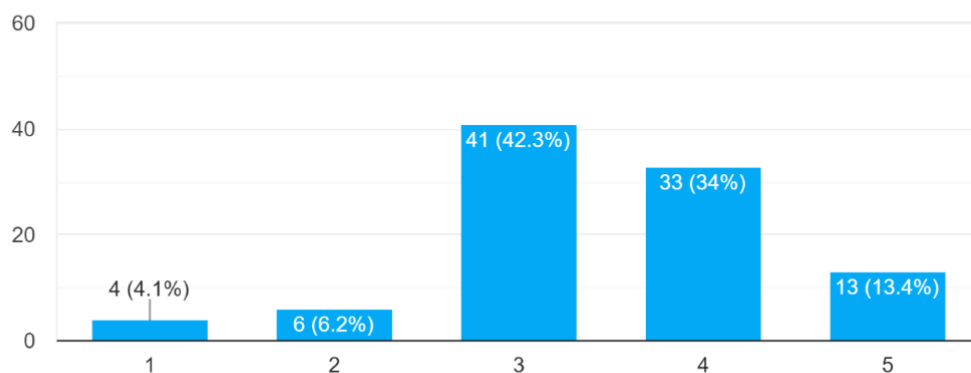
Kinder boerderij

Oud papier

cultuursector  
 Vrijwillige brandweer  
 Was wel eens betrokken bij de kinderactiviteiten verzorgd door de kerk  
 Energie Graft De Rijp  
 Stichting Oekraïne, Wonen Plus aangenaam.  
 ouderenbond en bridgeclub  
 Onderhoud en voeren van dieren bij kinderboerderij de kleine Artis en tevens bestuurslid, bestuurslid van stichting volksfeesten, op school lid van schoolreisjes committee en van de cultuurwerkgroep.  
 Ik haal wel boodschappen voor dorpsgenoten  
 VVV en tuinvereniging  
 Boodschappen doen voor ouders van beide kanten. Telt dat ook?  
 Organisatie Midwinterfeest  
 Zieke mensen bellen  
 Collecteren voor verschillende goede doelen  
 Calisthenics en sport  
 Tuinonderhoud (RSWP), vetschillende bestuursfuncties  
 Bestuurslid/vrijwilliger Museum In 't Houten Huis  
 -  
 Museum, brug en sluis, dorpsraad  
 Wonenplus  
 Weten wat er speelt en dat terugkoppelen naar de bank die ook graag maatschappelijk betrokken wil zijn  
 Divers  
 Oudheidkundigevereniging  
 SEP/kerkzang

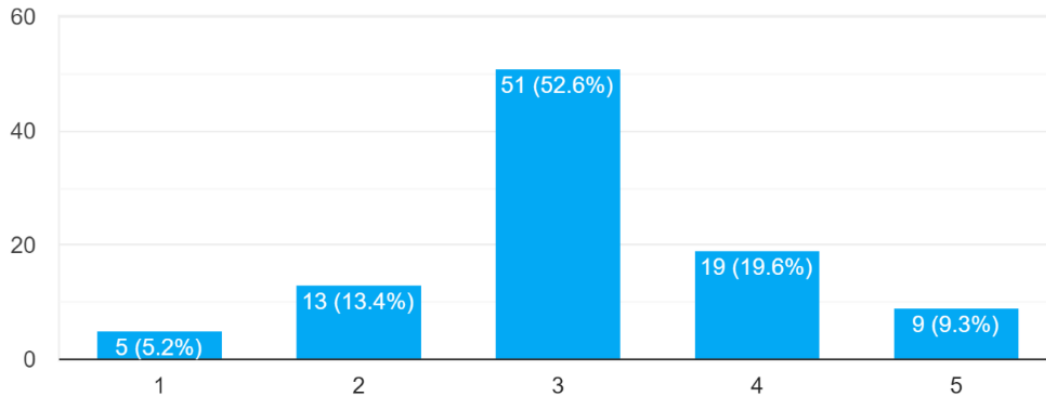
### 19. Tijdens de Corona crisis staan dorpsgenoten meer klaar voor elkaar in Graft-De Rijp

97 responses



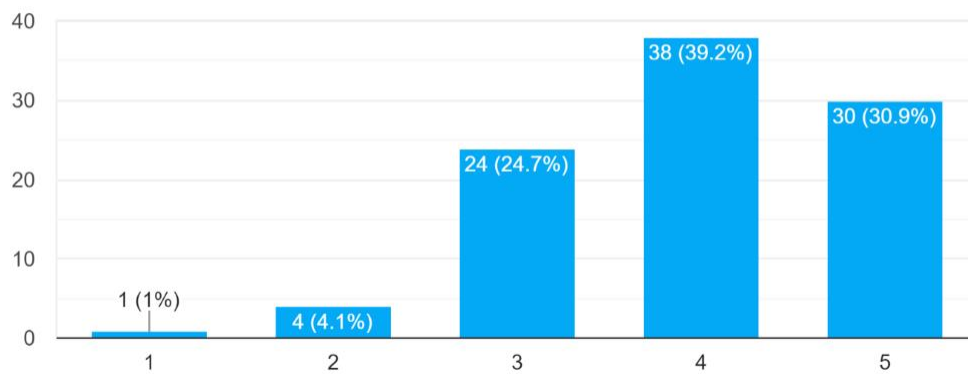
## 20. Door de Corona crisis is de saamhorigheid in Graft-De Rijp sterker geworden

97 responses



## 21. Ik voel me veilig in de gemeenschap tijdens de Corona crisis.

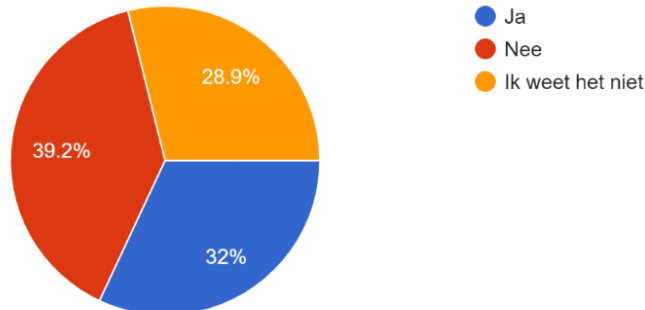
97 responses



**Deel uw ervaring!**

22a. Weet u van nieuwe initiatieven die bedacht zijn in Graft-De Rijp vanwege de Corona crisis?

97 responses



22b. Welke nieuwe initiatieven zijn er gestart in Graft-De Rijp tijdens de Corona crisis?<sup>40</sup>

responses

Geen idee

Boodschappen voor ouderen

Boodschappen doen voor elkaar

Boodschapjes laten brengen of burens vragen en ouderen helpen

Berenjacht. Boodschappenservice

Weet ik niet.

Weet ik niet

Boodschappen doen voor andere, oppassen op elkaars kinderen, etc.

Boodschappen doen voor andere

geen idee

Boodschappen voor burens doen

Kaartjes sturen

Boodschappen doen voor andere.

Afhaal- en bezorgmaaltijden door de restaurants

Yoga buiten

berenzoektocht voor de kinderen

Boodschappen doen voor elkaar.

geen

Afhalen in restaurants, boodschappen voor elkaar doen. Lokale producten promotie om te kopen

Boodschappen doen

Beren spotten voor Kids door hele dorp, horeca-ondernemers die afhaal. Starten, mensen die aanbieden boodschappen voor andere te doen

Boodschappen wagens schoon, 1.5 mt stickers. Boodschapjes voor andere doen.

boodschappendienst maar ik weet niet of daar veel gebruik van gemaakt is. In een dorp helpen burens elkaar ook zonder zo'n dienst, het bedenken van iets dergelijks gebeurt door nieuwkomers die de dorpscultuur niet goed kennen. Goed bedoelt maar vaak niet nodig.

Maaltijden afhalen bij restaurants

shopping for others

Niet bekend

Aantal gezien op Facebook (belangrijkste medium voor contact en kennis voor ons...)

Ik denk boodschappen

weet ik niet

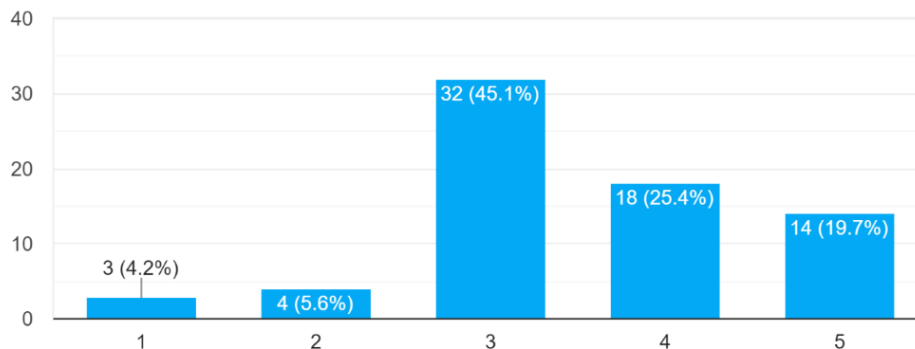
Wil niets horen over nieuwe initiatieven op deze verzonden crisis

bezorg/afhaal maaltijden restaurants. Jongeren zoeken elkaar op alternatieve wijze op, er wordt meer buiten gesport.

Boodschappen service, bel contacten  
Het is een beetje langs me heen gegaan  
Ik weet het niet  
?  
bellen door het bestuur

### 22c. Deze initiatieven dragen bij aan de saamhorigheid van de gemeenschap tijdens de Corona crisis

71 responses



### 23. Heeft u nog overige opmerkingen of ideeën? 26 responses

Nee

nee

Nee ik vind dat ons Dorp en de inwoners winkeliers enz het fantastisch doen

Veel succes met jullie onderzoek

Geen

Meer antwoord opties met of anders of extra vragen om meer uitleg te geven, de enquête kan nu een vertekend beeld geven, wel leuk dat jullie dit onderzoeken.

nvt.

Graft/ de Rijpers blijven vrij nuchter tijdens de crisis.

De Corona crisis heeft naar mijn mening gezorgd voor meer afstand op alle gebieden. Ik denk dat bepaalde tradities in De Rijk veranderen of zelfs verdwijnen door deze crisis.

Mijn werk voor onderwijs, koste meer tijd dan anders. . Maar vanuit huis, digitaal. Dit was met kleine wandelingetjes vol te houden. Ik heb daardoor meer contact met de buurt gekregen. Wij wonen hier nog niet zo lang maar voelen ons erg welkom.

Als veel dorpsactiviteiten niet 'mogen' , is het voor de mensen van "buiten ' , denk ik lastiger contact te hebben of te houden. Alhoewel hier in de buurt veel oudere mensen behoefte hebben aan een praatje. En ik dat ook leuk vind om dat met ze te doen. Even tijd nemen voor elkaar is goed en belangrijk in deze (afgelopen) tijd. Toen de mensen binnen bleven bleek dat een stuk lastiger... Gelukkig is de beweging weer naar buiten nu

Neen

Nuchterheid van dorpsgenoten over effecten Corona crisis en bijbehorende kans op infectie baart mij zorgen.

Er zijn max 10 mensen ziek geworden terug gerekend uit de landelijke cijfers, dat geeft goed aan dat we ons bang hebben laten maken. Laten we gewoon stoppen en het volgende doen. Distrust the government Avoid mass media Fight the lies

Tot nu toe houden de mensen zich goed, gelukkig geen ziekte gevallen van ernstige aard

deze vragenlijst zit niet helemaal goed in elkaar.. als je bij een antwoord nee invult, dan zou je de vervolgvragen hierop niet meer moeten invullen.