

Article

Linking Transitions to Sustainability: A Study into Societal Effects of Transition Management

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Table S1. Detailed results social learning (Formatting: regular: directly reported effects, *italic: indirectly assessed effects*, **bold: keywords for results overview table**).

No		Finkenstein	Carnisse
1a	New skills	<p>Several survey respondents stated that they discovered new competencies through the transition arena process such as: speaking one's own mind in public, better communication, creativity, organisation, leadership. Participants mentioned an increase in self-reflexivity and feeling of responsibility of own actions, particularly in interaction with other persons. In the evaluation interviews about 40% of them stated an increase in the ability to work in a team; better understanding for political work and problems that might emerge as well as respect for politicians. Writing newspaper articles was also mentioned.</p> <p><i>Researchers made similar observations: In the workshops the facilitators challenged the participants to do things they had (self-reportedly) never done before and by this, new skills were gained or started to be gained. They observed that in the working groups people applied new skills such as speaking one's own mind in public and speaking in front of a large group of people (e.g. 100 people), facilitating meetings which they have not done before, working respectfully together in diverse groups.</i></p>	<p>In the evaluative interviews respondents reported diverse new skills: One of the most prominent one was speaking one's own mind in public as well as speaking in front of a large group of people (e.g. 100 people). While some weren't that afraid to raise their voice, others needed to get out of their 'comfort zone' to do so. Another reported skill is sharing knowledge and perspectives of the neighbourhood and its dynamics (networks, initiatives, people, etc.), as well as being able to put things in a broader perspective (e.g. connect the situation of Carnisse to broader debates in Rotterdam, The Netherlands and even the world).</p> <p><i>Researchers made similar observations: Additionally they observed that participants gained skills to working respectfully together in diverse groups, being able to have small-talks with other residents, etc. Also, participants developed the skills of chairing group-sessions and reporting outcomes of these sessions to the broader group, activities they were not used to before.</i></p>
1b	New knowledge	<p>Participants reported some surprises ('eureka moments') they came across during the project, e.g., the insight that some apparently individual worries (but also ideas) are shared by others. 13 out of 15 respondents of the quantitative evaluation reported a general increase in knowledge.</p> <p><i>Researchers observed that by taking part in the process participants learned about the idea of transitions, sustainability transitions, participatory methods and issues related to different areas such as mobility, energy, local economic affairs. New knowledge repercussions in outputs generated by working groups (f.i. a sustainability</i></p>	<p>Directly: Participants reported that they got more knowledge on what was happening around them and this proved to be very useful to them (since they were lacking a certain degree of overview). The awareness and knowledge of the neighbourhood and its dynamics (present networks, initiatives, people, etc.) and also the history of Carnisse proved to be fruitful knowledge to the participants. Developing this knowledge and overview was a collective effort and learning process by the group itself, yet facilitated by the moderators who additionally gave input from their research. Also, acquiring a whole array of legal, financial and institutional know-how related</p>

		<p>related working group which organised events to discuss certain topics such as climate change, energy etc. together with experts).</p>	<p>to keeping open a community centre, was reported by the participants during the experiment.</p> <p>Indirectly: <i>Researchers observed that participants were getting acquainted with new perspectives and practices of other residents and community members (and their views on migration, education, manners, morals, etc.).</i></p>
2	Changes of values, assumptions and perceptions	<p>Participants reported that the workshops allowed for increased trust towards “others”, more openness, having fewer prejudices in interactions with others, positive attitudes to change and more longterm thinking. Some stated that personal growth became an important objective, as well as integration and they got more motivated to engage themselves. Most of them stated they would like to be engaged after the project.</p> <p>Indirectly: <i>no particular observations</i></p>	<p>Directly: Participants reported that the arena gave them the awareness that they themselves (as residents and local communities) can make a difference and that people from the outside can be a stimulus for this (but that they are not necessary for this). They reported that the arena re-affirmed their current perspectives and values, and not really changed them. However, several Participants stated that the vision gave them an overview on and nice ordering of their assumptions and perspectives on change.</p> <p>Indirectly: <i>Researchers observed that participants started to feel that change is necessary and possible. Researchers observed participants to realize that change is a continuous process (due to reframing the current challenges from a historical view and the envisioning exercise) and that change comes from within. This became apparent e.g. in regard to the community centre where participants did not address the municipality of Rotterdam to keep the centre open, but re-opened it themselves with the help of local communities and change-agents.</i></p>
3	(Increased) Awareness of sustainability problems in the area	<p>Directly: Most respondents stated that sustainability is a very important issue within the transition arena in Finkenstein as well as for all of them personally.</p> <p>Indirectly: <i>A sustainability working group was created. Working groups explicitly (e.g. group on sustainability, energy, social affairs) or implicitly (e.g. on culture, participation) dealt with sustainability and respective experiments do address sustainability challenges. The vision does include sustainability goals and related principles of action prominently.</i></p>	<p>Directly: All respondents found a clear connection between sustainability and the vision, however their interpretation of sustainability differed. A common denominator in their responses was a focus on the long-term and that the arena fuelled this perspective. For all respondents the long-term development of the neighbourhood was of great concern.</p> <p>Indirectly: <i>Participants (re-)framed the problems in the neighbourhood as socially dominant (and less in economic or ecological factors). It proved that sustainability was multi-interpretable for the different participants and also considered fashionable (or trendy). Developing the vision created awareness on the interconnectedness of different scales (micro, meso and macro), i.e. ‘glocal’ dynamics as well as on the multi-interpretability of change. This resulted in a vision (Blossoming Carnisse) with several (six) transition pathways. However no clear consensus on priorities or a clear vision of a future ‘sustainable’ Carnisse was reached.</i></p>

4	(Increased) Feeling of responsibility to react to sustainability problems	<p>Directly: Participants only partially feel responsible for solving sustainability challenges and attribute responsibility to local and/or regional politics. But, in general participants report an increased self-reflexivity and feeling of responsibility of own actions, particularly in interaction with other persons.</p> <p><i>Indirectly: Working on a common vision for the future of Finkenstein, including sustainability goals, may have increased the sustainability awareness of participants. This vision attributes responsibility for life in Finkenstein in 2030 on to the current generation. It was agreed upon by all participants.</i></p>	<p>Directly: Participants did not specifically reported on feeling the responsibility to address <i>sustainability</i> problems. They did report on tackling neighbourhood problems in general and that they felt they had an important role to play in this and felt responsible for participating in the arena. However, several respondents referred to the absence of institutional actors like the municipality and housing corporations in the arena and these actors were needed to step up in order to address these problems (outsourcing of this responsibility).</p> <p><i>Indirectly: also due to the TM process being a sort of shadow-process freed from (too much) institutional interference or municipal control, the process was not targeted at shifting responsibilities. The responsibility was kept within the group and/or the local communities in the neighbourhood.</i></p>
5	Ability of envisioning a sustainable future including radical change	<p>Directly: n/a</p> <p><i>Indirectly: A joint vision was developed by using the following format: each participant developed his/her own vision in accordance with their values and needs. Then pairs were built and a common vision based on the two single ones was developed, then one out of 4, then 8, then 16 and a common vision was born. The vision was agreed upon by all and includes sustainability related goals prominently.</i></p> <p><i>Radical change was constantly promoted within the group by single participants only, in rather aggressive or friendly ways. Other participants reacted rather annoyed upon these claims. Thus, in the end the arena stuck to envision soft changes rather than radical ones.</i></p>	<p>Directly: Some respondents stated that the vision was rather general and was also applicable for other districts and neighbourhood. Some reported that it was too utopian, others stated that it wasn't radical enough.</p> <p><i>Indirectly: A joint vision was developed in four participatory workshops which followed these steps: 1) problem structuring, 2) envisioning, 3) pathways and 4) backcasting. The input for the joint vision was mainly derived from group discussions (also a few sub-group meetings) and 1-on-1 interviews. The vision was agreed upon in the arena before it was presented to a broader audience during a network event. However, most participants did not own the vision, it was sometimes still the vision of the moderators instead of the participant themselves. During the network-event it became clear that presenting a vision and talking about the future itself was perceived as being radical and contrasting the interest of the audience, since the audience felt that action is needed now.</i></p>
6	Increase ability to tackle SD challenges via (more and better) collaborative actions and dialogues	<p>Directly: Participants stated that that the project does include steps that are also beneficial for the future generations and other regions or even parts of the world and benefit sustainability in Finkenstein.</p> <p><i>Indirectly: In the backcasting workshop the idea of working groups became reality. 10 working groups were built, 3 of them merged later on. Within those groups actions and events were planned and successively carried out. The current social, economic and environmental situation locally and globally was discussed and built the basis for the actions.</i></p> <p>Directly: 9 out of 15 participants state that the project implements measures that are not just good for the moment but also the far future</p>	<p>Directly: For most respondents neighbourhood development (so not SD) was a collaborative effort par excellence. The notion of sustainability was primarily operationalized by participants as a social challenge. To some SD could only be realized by sharing a language and narrative and respecting different cultural values as to work effectively together. Working collaboratively was also one of the guiding principles in the vision.</p> <p><i>Indirectly: collaborative actions were initiated in experiments like the re-opening of the community centre and the 'neighborhood-guide'. New collaborations were created between residents and neighbourhood</i></p>

		<p>and that they are not just good for Finkenstein but also for other parts of the world.</p> <p><i>Indirectly: A climate-energy-model-region (German “Klimaenergiemodellregion”) was applied for and accepted by the Austrian Climate and Energy Fund; new bicycle lanes or car sharing options were planned;</i></p> <p><i>One working group focussed primarily on sustainability, others are related to sustainability issues (such as social or ecological issues); an institutional structure for further implementation of the vision has been build using the method of sociocracy, establishing a steering committee.</i></p> <p><i>→social capital 7</i></p>	<p><i>professionals, but also new collaborations were created with institutions like the municipality, schools, and welfare organizations.</i></p> <p>Directly: No explicit joint action for sustainability was mentioned. Participants reported community centre reopening as reaction to local, social problems rather than sustainability problems.</p> <p><i>Indirectly: The arena-group participated in three newly arena initiated experiments, i.e. the reopening of the community centre, the reopening of the communal garden and an internship for students of Intermediate Vocational Education (community college). Those can be related to social aspects of sustainability.</i></p> <p><i>→social capital 7</i></p>
7	Transmission of learnings to other individuals and groups	<p>Directly: Participants stated that they frequently talked with other citizens about the “LebensKlima - project”, its content and the working group. Interest was only partially given; there was quite some scepticism by those that were not involved in the process.</p> <p><i>Indirectly: The results of the transition process and of the first actions of the working groups were presented to the transition team and the interested public in three meetings and in the media (local newspaper, community newsletter, websites, radio).</i></p> <p>Directly: Participants reported that the process sparked interest in (opinions of) and respect for other persons and an attitude of appreciation towards other persons (e.g. representatives of community politics) was developed.</p> <p>People reported an increased self-reflexivity and attention in contact with other people. Some participants described themselves as being more open and having fewer prejudices in interactions with others.</p> <p><i>Indirectly: Several working groups focus on establishing exchange and new contacts (such as welcome neighbour-round-tables, community journalists and workshops on participators cultures)</i></p> <p><i>→social capital 4</i></p>	<p>Directly: the vision was being distributed by the participants during a network event and was used to connect to other initiatives and/or to inspire people to take action to change something. During the network event all the activities in the neighbourhood were connected to the vision (even if they weren't part of the arena) as to be able to show that change is happening already. Participants also reported that they talked to other residents about 'Bloeiend Carnisse' (title of vision), but that these people said it was too vague, not tangible, too utopian and old-fashioned/hippy. In sum, the people that were not engaged in the process were mainly sceptical about the process, although they liked the vision but it was perceived as too abstract.</p> <p><i>Indirectly: The results of the transition process were presented during a public meeting (with about 125 participants). The vision was also presented in the media (websites, twitter, etc.). General focus of attention in arena process was on group internal processes.</i></p> <p>Directly: Some participants reported that the process sparked interest in (opinions of) other participants.</p> <p><i>Indirectly: Effort was made by the arena group to invite new contacts to each meeting. This was not very effective, partly because participants were struggling with explaining the process to outsiders.</i></p> <p><i>→social capital 4</i></p>

Table S2. Detailed results empowerment (*Formatting: regular: directly reported effects, italic: indirectly assessed effects, bold: keywords for results overview table*).

No.	Indicator	Finkenstein	Carnisse
1	A growing intrinsic task motivation via a) choice, b) competence, c) meaningfulness and d) impact.	<p>a) Choice: Directly-Participants had the feeling to be able to choose what to put on the agenda of the community arena, e.g. due to this agenda being open and defined jointly by participants and researchers; <i>Indirectly: The joint vision was written by researchers but developed by the community arena and agreed upon by the arena participants; the working groups and respective actions where formed, decided upon and realized led by participants</i></p> <p>b) Competence-Directly: Cp. social learning/ new skills <i>Indirectly: Within the working groups the participants took over different roles (leader, coordinator, socializer, creative head, mentor) depending on their skills and competences, of which they became more aware during the arena meetings. New skills got developed—cp. social learning/ new skills.</i></p> <p>c) Meaningfulness-Directly: The scores participants gave for being able to bring in their own input and topics, they felt strongly about, were good. This positive assessment is also clearly related to the open agenda of the process as this made it possible to meet the different senses of urgency. The reason for joining the process stated most often is to maintain or increase the living quality in Finkenstein as well as personal growth. Social and justice issues as well as sustainability issues were important reasons for some to join the process. The majority of the participants had the feeling doing something meaningful. <i>Indirectly: Researchers made similar observations: the meaningfulness could be heard and seen in the participants' words and actions.</i></p> <p>d) Impact: Directly—Most of the participants asked in the evaluation phase believe they can have an impact on the local environment; they also stated that the steps taken were quite small. A number of participants reported changes on deeper assumptions on their own ability to impact the development of the community. About 50% of</p>	<p>a) Choice: Directly—All participants reported that they felt that they were able to choose what to put on the agenda of the community arena, e.g. due to this agenda being open and defined jointly by participants and researchers. Some also reported that they felt it was their 'civic duty' and societal responsibility to participate in these kinds of processes. <i>Indirectly: The arena process helped the participants to get an overview of activities in Carnisse and to voice their perspectives on the state of Carnisse. The open agenda of the arena helped in getting these diverse perspectives on the table and openly articulated.</i></p> <p>b) Competence-Directly: Participants reported gains of crucial competence to speak your voice in public (also see 'skills' in social learning table). Also, a lot of participants stated that it was not entirely clear what the actual goal of the arena-process was and that they could not always make the distinction between the envisioning-process and the process that revolved around the community centre. <i>Indirectly: Within the arena the participants took different roles (group leader, socializer, expert, listener, etc.), but it's hard to say if there were any developments in these competences. Anyway, participants could employ their competences in the arena when necessary.</i></p> <p>c) The scores participants gave for being able to bring in their own input and topics, they felt strongly about, were good (an average of 4 out of 5 points). The opinions differed in respect to whether the community arena was meaningful. However, most of the participants felt the vision was a great result of the whole process. And that they liked the fact that the future-orientation made it possible to get away from the present and the 'naysayers'. Participants reported that they appreciated the exchange of perspectives and acquiring more knowledge about the neighbourhood and its characteristics (e.g. networks, present initiatives, etc.). <i>Indirectly: The motivation in the arena group was very apparent during the whole process, which can be seen as a symptom of a meaningful process.</i></p> <p>d) The scores participants gave as an answer to the level of impact they have in Carnisse based on the arena process were good (a 4.2 out</p>

		<p>the participants reported an increase in possibilities to shape Finkenstein through the project.</p> <p>The attitude towards the future changed in a positive way.</p> <p><i>Indirectly: The experiments done by the arena group did impact upon local developments, e.g. in form of raising attention and by attracting additional participants in the working groups (about 30) and to the public events that took place during the project (about 100), the reports in the local media, the agenda points in the council meetings and concrete outputs such as the validation of the climate energy model region Finkenstein by the Austrian Climate and Energy Funds.</i></p>	<p>of 5). People stated they were able to make a difference. Some made the addition that this hadn't changed due to the arena-process, but they already had this feeling prior to the arena.</p> <p>Others stated that the arena-process did not manage to develop sufficient tangible actions for people to make an impact (or that they were too optional/without obligations).</p> <p>An exception was the opinion that the arena alone is insufficient because - although it was fruitful to participate and share experiences, perspectives and knowledge—there are 'larger/higher powers at work' to change the future of the neighbourhood.</p> <p>The people that participated in the re-opening of the community arena stated that they felt they could make a direct impact in the here and now (instead of in the future).</p> <p><i>Indirectly: The re-opening of the community centre made a direct impact on the local communities and municipality. It created conflicts, struggles and enthusiasm. Also the presentation of the vision to a broader audience had an impact, e.g. talking about future change was not something people were used to. Plus this presentations placed current discussions in a broader context and time-frame.</i></p>
2	Gains in decision making power with regard to local developments	<p>Directly: About half of the participants reported a change in perception of local politics in two directions: realizing own abilities to shape local politics and starting to take responsibility for local developments as well as increased recognition of value of local politics; the majority of the participants agreed that they can bring in their own capabilities, that each individual can participate in the community and that they can bring in their own requests/ideas in the municipality.</p> <p><i>Indirectly: no formalized decision making power granted by local politics, but increased influence on local development, since working groups started activities, organised courses and events, brought new ideas into the community council which shows that they recognised and used the power they gained. This is particularly remarkable, since the political system in Finkenstein in general is marked by high polarization, a low level of citizen participation and trust in political actors.</i></p>	<p>Directly: Most of the participants reported that they felt they could make an impact and were also decision makers with power. Some stated that it was up to the local residents and communities to actually be that change. However, most of the participants also reported that the most important decision-makers were not present (the local sub-municipality, housing corporations and welfare organizations) and that they needed to be involve, because they had the most power and impact.</p> <p><i>Indirectly: The arena had a strong emphasis on 'power to the people', in the sense that local communities can and should make a difference. In the end the arena managed to influence a large scale networking event and put their transition agenda on the table. The power balance thus shifted a bit (since the local sub-municipality, housing corporations and welfare organizations have been very dominant in Carnisse).</i></p> <p>See also 'impact' above.</p>
3	Gains of control over	Directly: Nothing to report	Directly: Direct effect was generated by taking control over the

	resources by arena participants	Indirectly: There were very little concrete resources granted to be used by the arena (e.g. minor printing costs, allowance to occasionally use rooms), intangible resources (such as reputational gains, legitimizational power) were difficult to observe . In a few cases the ideas were brought to the transition team in order to get the ideas published in the community newsletter, to get allowance to use public rooms for events or to get little financial support for the brochure for a good “miteinander”. Actions were frequently undertaken by the arena participants and working groups without waiting for permission or resources from the council of the municipality.	closed community centre (and actually squat it for almost a year). Other effects were not reported. In order to make an impact, participants stated that the actors that control resources (i.e. the municipality) should act up . Indirectly: Resource of symbolic legitimization and capital , in regard to the people that set the agenda were gained. Also financial and physical capital (e.g. a key) in order to re-open and manage the community centre , as well as new social capital (ties and networks of engaged residents and volunteers) and symbolic capital (the group became a powerful actor in the institutional network of Carnisse) were gained.
4	Changes in local structures (new, empowered actors)	Directly: nothing to report Indirectly: The transition arena established itself as a new, but temporal actor in the local system. It gained more and more publicity during the process, due to the three public events, media appearance, further workshops organised by the working groups on participation and on sustainability, and the meetings with the transition group. A supporting group of local officials (the transition team) was installed to secure uptake of arena results by local politics. Towards the end of the project consecutive a local steering committee was elected to further coordinate working groups and network with local politics.	Directly: Nothing to report Indirectly: The Community arena did not appear as a new actor much, because it was kept in the shadow/marginal. But the action-group around the community centre gained considerable influence (because of their central position in the neighbourhood and influential networks).
5	Development of new resources (innovation)	Directly: Nothing to report Indirectly: Nothing to report	Directly: Nothing to report Indirectly: Having a (alternative) vision to the institutional vision on Carnisse led to a certain symbolic capital . The vision and the arena became—to a certain extent—a symbol to relate to . This also applied to the reopening of the community centre which led to symbolic capital (new powerful actor in the local network which got back-up from high level city officials) and new social capital (new networks of engaged residents and city officials).
6	Empowerment involves sustainability if increased meaningfulness (aspect 1) relates to sustainability	Directly: Most respondents stated that sustainability is a very important issue within the transition arena in Finkenstein as well as for all of them personally. Indirectly: A sustainability working group was created. Working groups explicitly (e.g. group on sustainability, energy, social affairs) or implicitly (e.g. on culture,	Directly: All respondents found a clear connection between sustainability and the vision , however their interpretation of sustainability differed . A common denominator in their responses was a focus on the long-term and that the arena fuelled this perspective. For all respondents the long-term development of the neighbourhood was of great concern.

		<p>participation) <i>dealt with sustainability and respective experiments do address sustainability challenges. The vision does include sustainability goals and related principles of action prominently.</i></p> <p>→social learning 3</p> <p>Directly: Participants only partially feel responsible for solving sustainability challenges and attribute responsibility to local and/or regional politics. But, in general participants report an increased self-reflexivity and feeling of responsibility of own actions, particularly in interaction with other persons.</p> <p><i>Indirectly: Working on a common vision for the future of Finkenstein, including sustainability goals, may have increased the sustainability awareness of participants. This vision attributes responsibility for life in Finkenstein in 2030 on to the current generation. It was agreed upon by all participants.</i></p> <p>→social learning 4</p>	<p>This focused primarily on local problems such as social challenges. Some participants reported to engage because they felt responsible to solve these challenges. Long term thinking and awareness on interlinkages between different scale levels was strengthened</p> <p><i>Indirectly: Participants (re-)framed the problems in the neighbourhood as socially dominant (and less in economic or ecological factors). It proved that sustainability was multi-interpretable for the different participants and also considered fashionable (or trendy). Developing the vision created awareness on the interconnectedness of different scales (micro, meso and macro), i.e. 'glocal' dynamics as well as on the multi-interpretability of change. This resulted in a vision (Blossoming Carnisse) with several (six) transition pathways. However no clear consensus on priorities or a clear vision of a future 'sustainable' Carnisse was reached. The developed vision shows a lot of signs of sustainability in regards to social, ecological and economical dimensions. This potentially was influenced by the writing of the vision (and selection of input) by the researchers.</i></p> <p>→social learning 3</p> <p>Directly: Participants did not specifically reported on feeling the responsibility to address sustainability problems. They did report on tackling neighbourhood problems in general and that they felt they had an important role to play in this and felt responsible for participating in the arena. However, several respondents referred to the absence of institutional actors like the municipality and housing corporations in the arena and these actors were needed to step up in order to address these problems (outsourcing of this responsibility).</p> <p><i>Indirectly: also due to the TM process being a sort of shadow-process freed from (too much) institutional interference or municipal control, the process was not targeted at shifting responsibilities. The responsibility was kept within the group and/or the local communities in the neighbourhood.</i></p> <p>→social learning 4</p>
7	Feeling of (increased) capacity of people to react to these sustainability problems	<p>Directly: The development of the vision had a pull effect and encouraged participants to build their pathways for reaching the vision. Some actions would have to be set by politicians, some by participants without asking for permission and that is what they started doing at the end of the transition arena phase. Still, attempts to directly influence decisions of community council were only</p>	<p>Directly: Participants reported community centre reopening as reaction to local, social problems rather than sustainability problems.</p> <p><i>Indirectly: Vision of arena and arena process focussed on "power to the people". A strong emphasis in the vision is the independence of local institutional structures and the embeddedness of new actions in the local communities. Self-organized activities were seen as most sustainable by some of the participants.</i></p>

		partly successful. <i>Indirectly: Researchers made similar observations:</i>	
8	New decision making capacities with regard to sustainability related issues	Directly: Nothing to report <i>Indirectly: No formalized decision making power gained. As far as working groups influenced local developments with their actions, including sustainability related experiments, respective decision making power was gained.</i>	Directly: Nothing to report. <i>Indirectly: New decision making capacities only with regard to social aspects of sustainability as part of the re-opened community centre.</i>
9	A sustainability orientation of new actors and changing of local structures	<p>Directly: cp social learning aspect 6 and 7 <i>Indirectly: The developed vision shows the high value and meaning of sustainability for the citizens.</i> Participants reported a strong relationship between the vision and sustainable development. <i>Some of the working groups and their activities particularly highlighted the value of sustainability, such as the social group and the one on sustainability. In the second arena meeting they produced a little film showing Finkenstein in 2030: the citizens had new lifestyles, were aware of the responsibility and lived in harmony with nature and others. Sustainability interests were taken into account.</i></p> <p>Directly: Most respondents stated that sustainability is a very important issue within the transition arena in Finkenstein as well as for all of them personally. <i>Indirectly: A sustainability working group was created. Working groups explicitly (e.g. group on sustainability, energy, social affairs) or implicitly (e.g. on culture, participation) dealt with sustainability and respective experiments do address sustainability challenges. The vision does include sustainability goals and related principles of action prominently.</i> →social learning 3</p> <p>Directly: Participants only partially feel responsible for solving sustainability challenges and attribute responsibility to local and/or regional politics. But, in general participants report an increased self-reflexivity and feeling of responsibility of own actions, particularly in interaction with other persons. <i>Indirectly: Working on a common vision for the future of Finkenstein, including sustainability goals, may have</i></p>	<p>Directly: Nothing to report. <i>Indirectly: As far as the reopening of community centre includes social aspects of sustainability the respective foundation board as a new local actor had a certain (implicit) sustainability orientation.</i></p> <p>Directly: All respondents found a clear connection between sustainability and the vision, however their interpretation of sustainability differed. A common denominator in their responses was a focus on the long-term and that the arena fuelled this perspective. For all respondents the long-term development of the neighbourhood was of great concern.</p> <p>This focused primarily on local problems such as social challenges. Some participants reported to engage because they felt responsible to solve these challenges. Long term thinking and awareness on interlinkages between different scale levels was strengthened</p> <p><i>Indirectly: Participants (re-)framed the problems in the neighbourhood as socially dominant (and less in economic or ecological factors). It proved that sustainability was multi-interpretable for the different participants and also considered fashionable (or trendy). Developing the vision created awareness on the interconnectedness of different scales (micro, meso and macro), i.e. 'glocal' dynamics as well as on the multi-interpretability of change. This resulted in a vision (Blossoming Carnisse) with several (six) transition pathways. However no clear consensus on priorities or a clear vision of a future 'sustainable' Carnisse was reached. The developed vision shows a lot of signs of sustainability in regards to social, ecological and economical dimensions. This potentially was influenced by the writing of the vision (and selection of input) by the researchers.</i> →social learning 3</p> <p>Directly: Participants did not specifically reported on feeling the responsibility to address sustainability problems. They did report on tackling neighbourhood problems in general and that they felt they had an important role to play in this and felt responsible for</p>

		<p><i>increased the sustainability awareness of participants. This vision attributes responsibility for life in Finkenstein in 2030 on to the current generation. It was agreed upon by all participants.</i></p> <p>→social learning 4</p> <p>Directly: Participants stated that they frequently talked with other citizens about the “LebensKlima - project”, its content and the working group. Interest was only partially given; there was quite some scepticism by those that were not involved in the process.</p> <p><i>Indirectly: The results of the transition process and of the first actions of the working groups were presented to the transition team and the interested public in three meetings and in the media (local newspaper, community newsletter, websites, radio).</i></p> <p>→social learning 7</p> <p>Directly: 9 out of 15 participants state that the project implements measures that are not just good for the moment but also the far future and that they are not just good for Finkenstein but also for other parts of the world.</p> <p><i>Indirectly: A climate-energy-model-region (German “Klimaenergiemodellregion”) was applied for and accepted by the Austrian Climate and Energy Fund; new bicycle lanes or car sharing options were planned;</i></p> <p><i>One working group focussed primarily on sustainability, others are related to sustainability issues (such as social or ecological issues); an institutional structure for further implementation of the vision has been build using the method of sociocracy, establishing a steering committee.</i></p> <p><i>Social capital aspect 7</i></p>	<p>participating in the arena. However, several respondents referred to the absence of institutional actors like the municipality and housing corporations in the arena and these actors were needed to step up in order to address these problems (outsourcing of this responsibility).</p> <p><i>Indirectly: also due to the TM process being a sort of shadow-process freed from (too much) institutional interference or municipal control, the process was not targeted at shifting responsibilities. The responsibility was kept within the group and/or the local communities in the neighbourhood.</i></p> <p>→social learning 4</p> <p>Directly: the vision was being distributed by the participants during a network event and was used to connect to other initiatives and/or to inspire people to take action to change something. During the network event all the activities in the neighbourhood were connected to the vision (even if they weren’t part of the arena) as to be able to show that change is happening already. Participants also reported that they talked to other residents about ‘Bloeieend Carnisse’(title of vision), but that these people said it was too vague, not tangible, too utopian and old-fashioned/hippy. In sum, the people that were not engaged in the process were mainly sceptical about the process, although they liked the vision but it was perceived as too abstract.</p> <p><i>Indirectly: The results of the transition process were presented during a public meeting (with about 125 participants). The vision was also presented in the media (websites, twitter, etc.). General focus of attention in arena process was on group internal processes.</i></p> <p>→social learning 7</p> <p>Directly: No explicit joint action for sustainability was mentioned. Participants reported community centre reopening as reaction to local, social problems rather than sustainability problems.</p> <p><i>Indirectly: The arena-group participated in three newly arena initiated experiments, i.e. the reopening of the community centre, the reopening of the communal garden and an internship for students of Intermediate Vocational Education (community college). Those can be related to social aspects of sustainability.</i></p> <p><i>Social capital aspect 7</i></p>
10	Newly developed resources are contributing to sustainability	<p>Directly: Nothing to report; Indirectly: Nothing to report</p>	<p>Directly: Nothing to report. <i>Indirectly: vision as symbol including sustainability aspects implicitly may promote sustainability in neighbourhood development.</i></p>

Table S3. Detailed results overview regarding social capital development (*Formatting: regular: directly reported effects, italic: indirectly assessed effects, bold: keywords for results overview table*).

No	Indicator	Finkenstein	Carnisse
1	Quantity and quality of ties within a group; i.e. the community arena Directly: Quantity - Participants report (increased) meetings and information exchange with other members of the community arena; Quality – participants describe the working-atmosphere within the arena; Indirectly (Quantity and quality): Observable meetings and working atmosphere in the arena and when experimenting.	<p>Directly: Exchange and collaboration with “like-minded” people in the community arena was appreciated by the participants; participants of the community arena perceived themselves as “one group”. The majority of the participants reported the development of very good relations within the group of participants. All participants that responded to the survey stated that they had more relationships at the end of the project (characterised by trust), although they did not know each other before in most cases; about one third of the reported new relations was characterized as being more than a “project relationship”, but also private. Participants got also connected with new milieus. Feelings of communion and trust was strongly given.</p> <p><i>Indirectly: The group of the community arena was quite diverse in terms of age, gender, professions, but not in terms of ethnicity. The participants did not know each other before. With regard to the quality of relations, the vision-building process as well as the perceived trustful atmosphere were probably decisive as it contributed a lot to a group feeling, giving the group a shared aim.</i></p>	<p>Directly: Through 7 community arena meetings, 67 participants in total made contact with each other (amount of unique participants is approximately 25-30). Most participants reported that they did not knew each other before. Participants were quite diverse in terms of age, gender, professions but not so much in ethnical and cultural background.</p> <p>The participants stated that they didn’t see the arena group as a stable group with a lot of cohesion. It was seen as rather fluid and interactions were very informal, loose and short-term. But they reported that they have a shared feeling of responsibility and connection to Carnisse.</p> <p><i>Indirectly: The temporary community arena group was exclusive in that participation was depending on an invitation by the research team. Only later, after the transition narrative had been developed, the group was opened up to be more open and flexible. This is also when the community arena group stopped to exist. Ties within the arena group were rather distant, with an exception here and there.</i></p> <p><i>The community centre working group went through different phases: from open and flexible, to closed focusing on the work in a core group; and then opening up again to invite others to join in for volunteering or offering activities in the community centre.</i></p>
2	Quantity and quality of ties with other groups; i.e. other groups within or beyond the community Directly: Quantity - Participants report (increased) meetings and information exchange (in relation to the arena process) with people from the community and beyond; Quality – participants describe the character of exchange with others; Indirectly: Quantity–Observable	<p>Directly: Participants stated that they frequently talked with other citizens about the “LebensKlima-project”, its content and the working groups. Interest was only partially given; there was quite some scepticism by those that were not involved in the process. In parts criticism by participants was raised regarding lacking public interest in the project.</p> <p><i>Indirectly: The community arena connected to the general public in three broadening events with each around 30 participants. Participants of the community arenas connected with policy makers in the three meetings were the arena</i></p>	<p>Directly: In the evaluation this was not reported. Outside-contact on the topic of the arena did not really take place, according to the group members. In regard to the experiment, participants reported that there was a lot of exchange with groups beyond the arena.</p> <p><i>Indirectly: Through one public broadening event with more than 100 participants, contact got established with other groups such as the local municipality and the local government. A lot of new connections were made during this event. However, it is unclear whether the connections were continued after this event. In experiments such as the community centre (but also the</i></p>

	meetings; Quality–Working atmosphere of arena with other groups.	<i>group met the transition team.</i>	<i>communal garden) the quantity of social ties are extensive and this also increased over time. It is in working together in a practical context were ties are really being developed and even friendships are created. Also, through working on the opening of the community centre (6 official meetings plus numerous informal contacts), contact established with different departments within Rotterdam municipality, housing cooperation's, local schools, etc.</i>
3a	Building a strong group by: a) Development of trust within the group Directly: Participants report on (growing) trust amongst each other; Indirectly: Outputs highlight value of trust or depend in their development on trustful relationships	Directly: growing trust was reported in the feedback interviews and meetings; all participants reported the experience of working together in a respectful and constructive way even with previously unknown people and in a very diverse group. <i>Indirectly: The growing trust could also be observed by the research team.</i>	Directly: This was not addressed in the interviews and evaluation meeting (n/a). A group-feeling was not really created according to the participants. So developing new shared rules or trust or values was not really a direct effect. <i>Indirectly: Not directly observed.</i>
3b	Building a strong group by : b) Development of shared rules and norms within the group Directly: Participants report to have established common rules amongst them; Indirectly: Outputs highlight or are based upon common rules	Directly: The majority of the respondents reported similar concerns among the participants and all experienced an exchange of likeminded people. Some also said that their form of communication became more appreciative during the process. <i>Indirectly: The newly established steering committee was elected by a mutually agreed voting procedure. There were communication guidelines developed to be applied within the working groups.</i>	Directly: This was not addressed in the interviews and evaluation meeting (n/a) . A group-feeling was not really created according to the participants. So developing new shared rules or trust or values was not really a direct effect. <i>Indirectly: Maybe some implicit shared moral on letting each other talk and discussing in a respectful manner. Participants did state that the common denominator of the group was a shared connection and responsibility to the neighbourhood.</i>
3c	Building a strong group by: c) Development of shared values within the group Directly: Participants report to have developed shared values; Indirectly: Products build on or express shared values (e.g. vision).	Directly: Some participants perceived the TM case study itself as a learning journey with regard to developing shared understandings. Many of them realized how the initially divagating interests and aims got transferred into a shared vision and actions benefitting the common good . In the eyes of the participants the project contributed to putting the diverse needs of the citizens on the table in form of a shared vision: “something has started”. <i>Indirectly: Some of the activities started or planned within the working groups show shared values, in particular social ones; the vision includes a number of value statements and was endorsed by the whole arena group</i>	Directly: This was not addressed in the interviews and evaluation meeting (n/a) . A group-feeling was not really created according to the participants. So developing new shared rules or trust or values was not really a direct effect. <i>Indirectly: The shared values of the group centred on certain social morals of doing something for the community (responsibility). This was also apparent in the vision, it was all about collective and collaborative place-making and respecting different cultural values as to work effectively together.</i>

4	<p>Openness towards new contacts</p> <p>Directly: Participants report establishment or openness towards new contacts; indirectly: products build upon or value new contacts</p>	<p>Directly: Participants reported that the process sparked interest in (opinions of) and respect for other persons and an attitude of appreciation towards other persons (e.g. representatives of community politics) was developed.</p> <p>People reported an increased self-reflexivity and attention in contact with other people. Some participants described themselves as being more open and having fewer prejudices in interactions with others.</p> <p><i>Indirectly: Several working groups focus on establishing exchange and new contacts (such as welcome neighbour-round-tables, community journalists and workshops on participators cultures)</i></p> <p>Directly: Participants stated that they frequently talked with other citizens about the “LebensKlima - project”, its content and the working group. Interest was only partially given; there was quite some scepticism by those that were not involved in the process.</p> <p><i>Indirectly: The results of the transition process and of the first actions of the working groups were presented to the transition team and the interested public in three meetings and in the media (local newspaper, community newsletter, websites, radio).</i></p> <p>→social learning aspect 7 →empowerment aspect 9</p>	<p>Directly: Some participants reported that the process sparked interest in (opinions of) other participants.</p> <p><i>Indirectly: Effort was made by the arena group to invite new contacts to each meeting. This was not very effective, partly because participants were struggling with explaining the process to outsiders.</i></p> <p>Directly: For most respondents neighbourhood development (so not SD) was a collaborative effort par excellence. The notion of sustainability was primarily operationalized by participants as a social challenge. To some SD could only be realized by sharing a language and narrative and respecting different cultural values as to work effectively together. Working collaboratively was also one of the guiding principles in the vision.</p> <p><i>Indirectly: collaborative actions were initiated in experiments like the re-opening of the community centre and the ‘neighborhood-guide’. New collaborations were created between residents and neighbourhood professionals, but also new collaborations were created with institutions like the municipality, schools, and welfare organizations.</i></p> <p>→social learning aspect 7 →empowerment aspect 9</p>
5	<p>Quantity and quality of sustained or newly developing community initiatives</p> <p>Directly: Quantity–Participants report on community initiatives; Quality–Participants report on initiatives as being oriented towards joint purposes. Indirectly (Quantity and Quality): Outputs include establishment or maintenance of (collective purpose oriented) initiatives.</p>	<p>Directly–quantity: Around 60 participants in 8 working groups meet regularly; 8 workshops as activities of the working groups with each 10–30 participants</p> <p><i>Indirectly–Quantity: 8 working groups were installed and within them already during the project, 8 collective actions were started, e.g. approaching one’s own neighbours and inviting them to an informal working group meeting.</i></p> <p>Directly–Quality: New ways of working together (different participatory methods) could be tested.</p> <p><i>Quality–One working group focussed primarily on sustainability, others are related to sustainability issues (such as social or ecological issues); an institutional structure for further implementation of the vision has</i></p>	<p>Directly: 3 types of innovative practices were pioneered by individual arena participants in more or less formalized working groups (see below):</p> <p><i>Indirectly: The arena-group participated in three newly arena initiated experiments, i.e. the reopening of the community centre, the reopening of the communal garden and an internship for students of Intermediate Vocational Education (community college). These were directly related to the community arena (output). Almost all participants were engaged in their own (innovative) activities in Carnisse (since this was one of the criteria for selecting arena members).</i></p> <p><i>Also, innovative ideas about the present and future of the community were exchanged and communicated through the vision</i></p>

		<p><i>been build using the method of sociocracy, establishing a steering committee.</i></p> <p>Directly: Participants stated that that the project does include steps that are also beneficial for the future generations and other regions or even parts of the world and benefit sustainability in Finkenstein.</p> <p><i>Indirectly: In the backcasting workshop the idea of working groups became reality. 10 working groups were built, 3 of them merged later on. Within those groups actions and events were planned and successively carried out.</i></p> <p><i>The current social, economic and environmental situation locally and globally was discussed and built the basis for the actions.</i></p> <p>→Social learning aspect 6</p>	<p><i>and the presentation at the networking event.</i></p> <p>Quality–directly: Initiatives are not reported as being oriented towards sustainability, but towards social goals.</p> <p><i>Indirectly: Social dimensions of sustainability are explicitly part of the initiatives, ecological dimensions are implicitly part of the initiatives (e.g. the community garden).</i></p> <p>Directly: For most respondents neighbourhood development (so not SD) was a collaborative effort par excellence. The notion of sustainability was primarily operationalized by participants as a social challenge. To some SD could only be realized by sharing a language and narrative and respecting different cultural values as to work effectively together. Working collaboratively was also one of the guiding principles in the vision.</p> <p><i>Indirectly: collaborative actions were initiated in experiments like the re-opening of the community centre and the ‘neighborhood-guide’. New collaborations were created between residents and neighbourhood professionals, but also new collaborations were created with institutions like the municipality, schools, and welfare organizations.</i></p> <p>→Social learning aspect 6</p>
6	Capacity for sustainability related innovations	<p>Directly: Nothing to report; Indirectly: Nothing to report</p> <p>→empowerment aspect 10</p>	<p>Directly: Nothing to report. <i>Indirectly: vision as symbol including sustainability aspects implicitly may promote sustainability in neighbourhood development.</i></p> <p>→empowerment aspect 10</p>
7	Joint action for sustainability Directly: Participants report joint activities for sustainability; indirectly: products build upon joint action and relate to sustainability	<p>Directly: 9 out of 15 participants state that the project implements measures that are not just good for the moment but also the far future and that they are not just good for Finkenstein but also for other parts of the world.</p> <p><i>Indirectly: A climate-energy-model-region (German “Klimaenergiemodellregion”) was applied for and accepted by the Austrian Climate and Energy Fund; new bicycle lanes or car sharing options were planned;</i></p> <p><i>One working group focussed primarily on sustainability, others are related to sustainability issues (such as social or ecological issues); an institutional structure for further implementation of the vision has been build using the method of sociocracy, establishing a steering committee.</i></p>	<p>Directly: No explicit joint action for sustainability was mentioned. Participants reported community centre reopening as reaction to local, social problems rather than sustainability problems.</p> <p><i>Indirectly: The arena-group participated in three newly arena initiated experiments, i.e. the reopening of the community centre, the reopening of the communal garden and an internship for students of Intermediate Vocational Education (community college). Those can be related to social aspects of sustainability.</i></p> <p>→empowerment aspect 9</p> <p>Directly: For most respondents neighbourhood development (so not SD) was a collaborative effort par excellence. The notion of sustainability was primarily operationalized by</p>

		<p>→ <i>empowerment aspect 9</i></p> <p>Directly: Participants stated that that the project does include steps that are also beneficial for the future generations and other regions or even parts of the world and benefit sustainability in Finkenstein.</p> <p><i>Indirectly: In the backcasting workshop the idea of working groups became reality. 10 working groups were built, 3 of them merged later on. Within those groups actions and events were planned and successively carried out.</i></p> <p><i>The current social, economic and environmental situation locally and globally was discussed and built the basis for the actions.</i></p> <p>→ <i>Social learning aspect 6</i></p>	<p>participants as a social challenge. To some SD could only be realized by sharing a language and narrative and respecting different cultural values as to work effectively together. Working collaboratively was also one of the guiding principles in the vision.</p> <p><i>Indirectly: collaborative actions were initiated in experiments like the re-opening of the community centre and the 'neighborhood-guide'. New collaborations were created between residents and neighbourhood professionals, but also new collaborations were created with institutions like the municipality, schools, and welfare organizations.</i></p> <p>→ <i>Social learning aspect 6</i></p>
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Description S4. Process Steps of the Community Arena Methodology (Source: Wittmayer et al. 2014 [1], modified).

The governance framework of transition management builds the basis for the community arena methodology. Loorbach [2] does suggest a number of principles for transition management, derived from complex systems, governance and social theories. Principles do propose: “(1) process and content are inseparable (i.e., a system cannot be influenced without knowledge of it); (2) the participation of a variety of stakeholders is necessary for social learning, for a diversity of solutions and for supported outcomes; (3) a system cannot be effectively influenced from the outside; one becomes part of the system one aims to change; and (4) the creation of space is necessary for alternatives to emerge” [1].

Building on these tenets a governance framework was developed that includes activities on multiple levels: The strategic level includes problem structuring and visioning; the tactical level activities of agenda setting and coalition forming; the operational includes experimenting while the reflexive level includes monitoring and learning activities [2].

The community arena methodology spans these levels. It builds on literature from action research [3,4] and transition management [2,5,6]. In the cases studied it mainly aimed to empower local communities to become more sustainably. The heart of the community arena thereby is composed of an interactive space. In this space researchers and stakeholders meet for reflection upon their individual and collective needs, values and beliefs, and the development of joint actions. This includes the current state and future developments of the community to aim for. New ideas, practices and social relations regarding sustainability transitions are developed within the created interactive space. To transform the interactive space from an abstract idea to concrete practice it is adapted to the specific local contexts and their social, geographical, economic, ecological as well as political dimension.

Five phase mark the community arena methodology [7]:

- The first phase of Preparation and Exploration includes researchers and potentially locally relevant stakeholders to develop an actor and system analysis of the community. This builds on participant observations, interviews and document analysis. The team comprising researchers and stakeholders does prepare meetings, facilitates and analyses them and selects its’ participants.
- The second phase focusing Problem Structuring and Visioning includes the team to invite approximately 10–15 locally engaged individuals of diverse background, called change agents or front-runners. This group discusses the status quo of the community in several meetings, focusing current societal challenges and potential visions for future developments until 2030.
- The third phase is named Backcasting, Pathways & Agenda Setting. Here pathways and milestones are developed aiming to realize the future vision, casting back from the desired future to the present state of the community. A change narrative results from this process including concrete action points, referred to as transition agenda.
- Phase four includes Experimenting and Implementing. Besides presenting the transition agenda to the wider community a number of experiments or projects are realized to put the agenda into practice.
- Phase five includes Monitoring & Evaluation and aims to facilitate learning about the present situation, the envisioned future and the connecting pathways in experimentation and process.

This framework is out into practice by way of making diverse terms and processes explicit and by adapting them to the specific context.

In the concrete cases of Finkenstein and Carnisse researchers used an action research approach to systematically facilitate a collective search to explore opportunities of joint action. The process was participatory and reflexive in nature, aiming to allow for intensive learning amongst

participants. Participatory processes lasted 16–17 months and included 13 (Carnisse) and 16 (Finkenstein) participatory meetings. Researchers took diverse roles including knowledge brokers, reflexive scientists and process facilitators. All authors have been involved in the case studies, albeit to different degrees (see author contributions declared in main text).

Figure 1 provides an overview of the process in Carnisse. Thereby the initial process design was adapted, building on insights from the system and actor analysis and consultations with key stakeholders. Thus, the deliberative process and the practical experimentation started in parallel (rather than consecutive) in February 2012. Some 15 local change agents gathered to frame the current local situation and to envision the future of their neighborhood in 2030. Finally, respective pathways toward this future were drawn. During a public meeting in November 2012 the resulting future narrative, entitled ‘Blossoming Carnisse’, was shared with the neighborhood. The focus of the practical experimentation was the reopening of a local community center. This was understood as a symbol of the current and possible future state of Carnisse – thereby bridging both states. In an evaluation meeting in spring 2013 the community arena was rounded off.

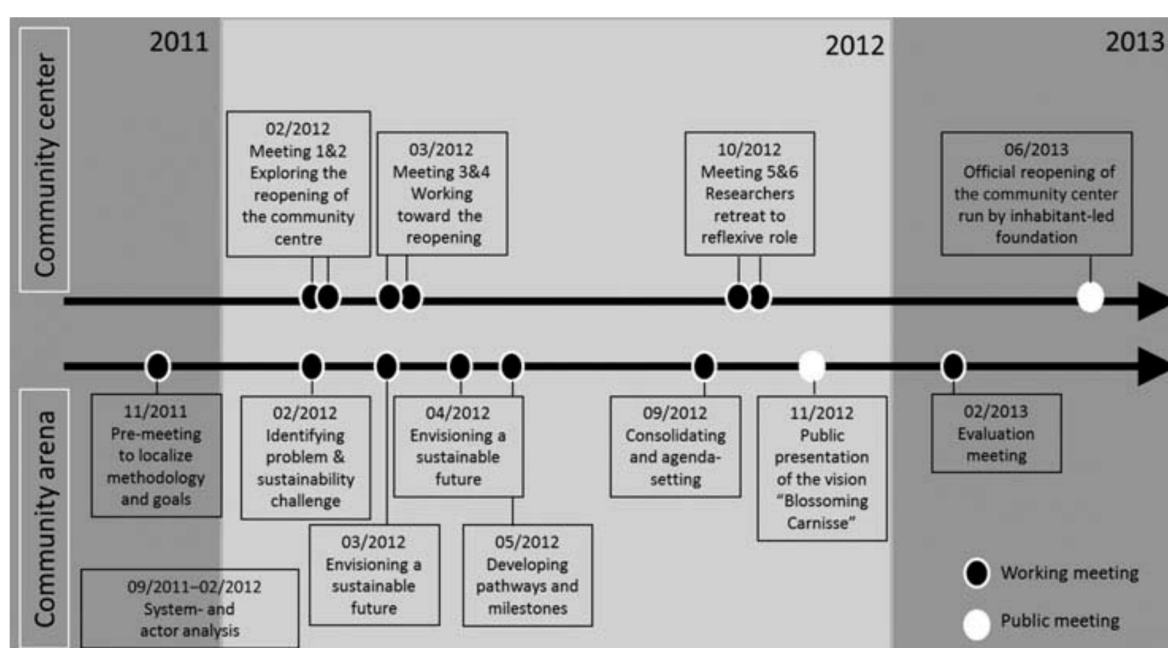


Figure S1. Timeline of the community arena process in Carnisse, Source: Wittmayer et al. 2014/1 [1], modified from Wittmayer & Schöpke 2014 [8], reprinted by permission of the publisher (Taylor & Francis Ltd, <http://www.tandfonline.com>).

The implementing team in the action research project in Finkenstein was composed of a research institute from Vienna and a consultancy specialized in regional sustainable development. Figure S2 provides an overview of the process. The project was officially supported and co-financed by the local community. To establish communication between the project, locally referred to as the ‘Lebensklimate-Projekt’ [Climate for life-project], and the city administration a consultative body was created. This body consisted of political representatives. Starting in late 2011, the project included a participatory envisioning and agenda-setting process. Going beyond the actual community arena, up to nine working groups were created in later phases of the project. Working groups aimed to realize the vision through actions and experiments. The official project ended in spring 2013. Consecutively a local coordination team was elected while some of the working groups continued to exist. The coordination team was to establish a link between the working groups, including citizens on the one side and local politicians and the administrative body on the other.

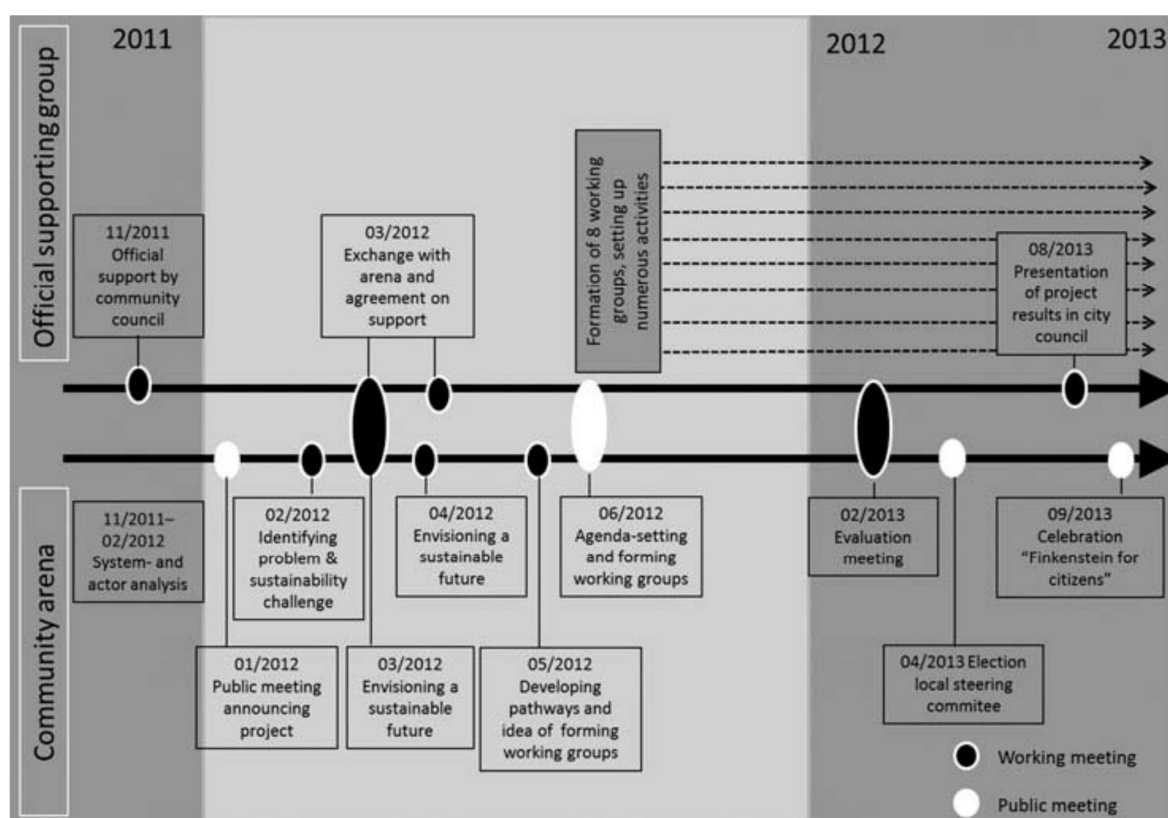


Figure S2. Overview of community arena process in Finkenstein. Source: Wittmayer et al. 2014/1 [1]. reprinted by permission of the publisher (Taylor & Francis Ltd, <http://www.tandfonline.com>)

More information on processes can be found in Wittmayer et al. 2014 [1].

Description S5. Data Collection and Interpretation

The analysis of societal effects is focused on research activities and data generation that took part during the lifetime of the two local case study projects. In Finkenstein, the community arena process took place from summer 2011 to March 2013, while in Carnisse it took place from September 2010 to March 2013. Spring 2013 was also the official ending of the overall InContext project the case studies were part of. At that moment, processes initially facilitated by researchers were handed over to local participants. Participatory evaluation workshops marked the end of the research process in both communities. In Finkenstein, this was followed by the election of a local steering committee. In Carnisse, a citizen led foundation board was formed to run the community center. Setting temporal boundaries for the analysis was necessary for practical, e.g. funding reasons. While this allows capturing a range of societal effects, mid- and long terming effects generated by the project are excluded.

The community arena followed a five step procedure (table S2), including activities contributing to data collection and generation of outputs relevant for societal effects generation in several steps. The analysis draws upon step five, including joint evaluation and monitoring interviews, as well as phase two and four regarding the vision developed and experiments generated.

Phases of the Community Arena	Key activities
0. Pre-preparation	A. Case orientation B. Transition team formation
1. Preparation & Exploration	A. Process design B. System analysis C. Actor analysis (long-list and short-list of relevant actors) incl. interviews D Set up Monitoring framework
2. Problem structuring & Envisioning	A. Community arena formation B. Participatory problem structuring* C. Selection of key priorities D. Participatory vision building*
3. Backcasting, Pathways & Agenda Building	A. Participatory backcasting* & definition of transition paths B. Formulation of agenda and specific activities* C. Monitoring interviews
4. Experimenting & Implementing	A. Dissemination of visions, pathways and agenda B. Coalition forming & broadening of the network C. Conducting experiments
5. Monitoring & Evaluation	A. Participatory evaluation of method, content and process* B. Monitoring interviews

Figure S3. Overview of process phases and related activities in both cases. *Participatory meeting, Source: [7].

For gathering and interpreting data on societal effects and related outputs various methods were used. The case studies of Finkenstein and Rotterdam-Carnisse are based on different data sources and analysis. For a detailed reporting see project deliverables: [1,7,9–13].

In Finkenstein, respective analysis draws primarily on results of a final participatory evaluation workshop (25 participants from community arena and working groups). The participatory evaluation workshop was five hours long and included discussions in smaller groups, plenaries, a

world cafe and joint assessments and ratings. Reflections included questions on learning, empowerment and social capital development as well as the overall community arena process, content and results and an outlook to the future. The workshop was led by an external consultancy. The workshop was prepared with a preceding semi-structured online survey (60 persons invited, 15 responses, including community arena and working group participants) as well as qualitative telephone-interviews (8 selected interviewees, community arena participants only). The interviews consisted of open questions regarding the process, content and results of the community arena process and were used to frame the evaluation workshop. The semi structured online questionnaire in a complementary way allowed all persons involved in the project the opportunity to express their opinions on a number of very concrete questions. Besides overall process and content questions of the arena process, questions related to perceived learning, empowerment and social capital developments as well as sustainability.

In Carnisse, the analysis draws on the final participatory evaluation meeting (7 participants) as well as 13 semi-structured interviews (7 mid-term interviews and 6 interviews at the end). Just before a public broadening event in November 2012, monitoring interviews were held with the core group of participants. A total of seven interviews were conducted in person focusing on the process, the group and the individual level as well as the future outlook. In February 2013 the evaluation meeting was held focusing on the current situation and future outlook, as well as aspects of empowerment, sustainability and pro-social behaviour. As a follow up to the evaluation meeting, participants were approached via phone and Email to answer some additional questions, deepening insights from the evaluation meeting.

In both cases core outputs of the case studies at the level of products are additionally used as data sources. This includes the vision documents as well as concrete and experimental actions developed by participants (see supplementary materials 6 for details). Attribution of elements from the vision and experiments to particular aspects of societal effects have been done in a discursive process amongst the authors. Additionally, participant observation of 13 (Carnisse) and 16 (Finkenstein) participatory meetings are taken into account. Observations are based on diaries of individual researchers as noted in the context of respective participatory meetings which have been assessed ex post with regard to societal effects. Thereby most interpretations of individual observations have been discussed and agreed upon with a second researcher attending the same meeting.

The assessment in chapter 3 does both: it *directly* assesses societal effects and it *indirectly* gathers information about them by analysing outputs generated by project participants. For direct assessments, participants were asked to report on various aspects of the societal effects as part of the participatory evaluation workshop and respective interviews in the final phase of the case studies. For indirect assessments and reflections of direct data sources, researchers analysed a) participant observations of the arena process creating these outputs and, where possible b) the indication of developed outputs with regard to the societal effects. Jointly, these three assessments form a triangulation, complementing one another to a multifaceted picture on the creation of societal effects. Due to the nature of the data (self-reported observations of participants, participant observations, and document analysis of visions) and the small sample size, the analysis is of a qualitative and explorative nature.

Description S6. Detailed Outline of Experiments in Finkenstein and Carnisse.

Title	Working group	Description	Status
« Town reporter » / « Dorfjournalist »	Participation	The participants of these workshops should acquire basic knowledge about writing articles for the community newspaper. The aim was to write the community newspaper in a more participatory way with contributions of a higher quality.	Completed: workshops held on 18 January 2013 and 1 March 2013
« Hello Neighbour » / « Hallo Nachbar »	Social Affairs	This meeting takes place once a month and aims at closing the gap between people who grew up in Finkenstein and those who moved in later. For this reason, people from the working group « Social Affairs » invite some neighbours to an informal meeting in an inn or restaurant and encourage them to invite other people along as well (snowball effect).	Ongoing: monthly meetings
« Information brochure » / « Infoblatt »	Social Affairs	This brochure should contain all relevant basic information for people who recently moved to the town, but also for people living in Finkenstein for a while. A special focus is put on the opportunities to join different groups (in the fields of sports, culture etc.), the possibilities to get locally produced food and mobility alternatives to the private car (as the GoMobil).	In Progress: Clarification of last details
«Your community needs you!» / «Deine Gemeinde braucht dich!»	Participation	The Workshop sponsored by "Kärntner Gemeindebund" is divided in two sessions: The first one concentrates on presenting possibilities of how to engage in community life, while the second one focuses on the personal level (personal strengths and weaknesses, time management, etc.).	Completed: workshops held on 8 February 2013 and 22 February 2013
"Terra amicitiae – application for a climate and energy model region" / "Terra amicitiae – Bewerbung zur Klima- und Energie-Modellregion"	Sustainable Economy (Energy)	In collaboration with the neighbouring communities Arnoldstein and St. Jakob im Rosental, Finkenstein forms a region that aims for energy independency and for improving sustainable transport.	Completed: application was accepted, measures in progress
« Cycling around the Lake Faak »/ « Radfahren Faakersee »	Sustainable Economy	A continuous bike path around Lake Faak is the goal of this measure. To realise this, existing bike paths should be improved, new sections should be built and the whole circle should be enriched by "chill places", inviting users to relax on benches or deckchairs.	In Progress: Details to clarify and construction work to do
« Event Series Sustainability » / « Veranstaltungsreihe Nachhaltigkeit »	Environment and Sustainability	Six public talks from experts on main topics in the area of sustainability (nutrition, mobility, housing, etc.) should be organized. Through this measure awareness of topics concerning sustainability should be increased and best practices should be publicized throughout the community.	In Progress: First talk planned for mid-2013
« Participation Workshop » / « Partizipations-Workshop »	Participation	This workshop held by Bertram Meusbürger, Sustainability Coordinator of the state of Vorarlberg, and Ines Omann (SERI) presents in an interactive manner different models and methods of participation and public engagement. The participants have been informed about their participation possibilities in local decision making and suitable models for Finkenstein have been used.	Completed: Workshop held on 4 April 2013

Figure S4. Overview of experimental measure approved in Finkenstein (as of end 2013, taken from [12]).

Description of Main Experiment in Carnisse, the Re-Opening of a Local Community Center (Taken from [12], Modified).

A more practice-centred process was started in parallel with the deliberative meetings of the Community Arena. Four meetings took place in February and March 2012, and afterwards the core of the local action group stayed in contact through Email and telephone. Basically, the community centre offers a number of different facilities and rooms, such as a coffee house, kitchen, rooms for sport, children, meeting rooms, which were used by primary schools, a kindergarten and a welfare organisation. The ownership-structure is unclear since the previous owner of the building, a welfare organisation, went bankrupt and the centre is built on ground owned by the Municipality of Rotterdam and it falls under the constituency of the sub-municipality of Charlois. It is the latter who decides on the development plan of the parcel. The result of these juridical and financial ownership structures (also referred to as the 'Rotterdam construction') was that the building did not exist in the administrative books and nobody took responsibility for a neglected building that has little financial value.

The action group worked on a number of strategies. It drew up a business plan, reached more than 300 people through a petition, lobbied different representatives in the sub municipality, the welfare organization and the larger municipality. When the group felt they could take it over themselves, the researchers withdrew from the process after two more broad meetings. A social entrepreneur was involved who volunteered to support the community members in setting up the daily management and operation of the centre. Four subgroups were built, working on financial questions, management construction, making an inventory of practical daily tasks and of volunteers. The inhabitants as well as the social entrepreneur were convinced that only community members and no professionals should be involved in this process. This led to some disagreements, as one of the most active people in the initial action group was a professional working at a local primary school. Also, the position of the social entrepreneur involved was not transparent enough, people became suspicious which finally led to the dismissal of the social entrepreneur. She was replaced by the professional who worked at a primary school in Carnisse. A foundation was set up as a legal entity to run the community centre which was to be effective as of January 1st, 2013. Two weeks later, the board of the foundation had insurmountable disagreements leading to the non-voluntary leave of two board members and the setting up of a second foundation with the same goal. Currently the foundation, supported by the professional, is in practice managing the community centre, taking all daily tasks through volunteer work of the board members and keeping the dialogue with the municipality. The latter has accepted ownership of the building and is now in the phase to negotiate the rental sum with the foundation.

Supplementary Material 7: Vision documents from Finkenstein and Carnisse

a) Vision document of Finkenstein case study (available only in German)



VISION FÜR FINKENSTEIN

Entwickelt vom BürgerInnenforum
des SERI-Projekts
LebensKlima in Finkenstein

-Juli 2012-



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Einleitung

Dieses Leitbild für ein gutes Leben in Finkenstein wurde im Projekt „LebensKlima in Finkenstein“ vom BürgerInnenforum im Zeitraum zwischen März und Juni 2012 entwickelt. Das BürgerInnenforum besteht aus 15 Bürgerinnen und Bürgern Finkensteins aus unterschiedlichen Orten der Gemeinde, unterschiedlicher Altersstufen zwischen 20 und über 80 Jahren und mit verschiedensten beruflichen Hintergründen. Der Wille, darüber nachzudenken wie eine gute Zukunft für Finkenstein und seine Bewohnerinnen und Bewohner aussehen könnte und wie man diese mit konkreten Maßnahmen gestalten kann, einte diese buntgemischte Gruppe.

Aufbau

Zentraler Teil dieses Leitbildes ist die im BürgerInnenforum erarbeitete Vision. Neben der Vision sind im Leitbild auch Leitsätze für einzelne Themenbereiche verankert. Diese sind bereits konkretere, auf diverse Bereiche wie Mobilität, Umwelt, Kultur usw. heruntergebrochene Ideen zur Umsetzung der Vision. Sie bilden die Grundlage für zukünftige Strategien und enthalten Handlungsaufforderungen.

Warum ein Leitbild? Wozu eine Vision?

Wir sind überzeugt von der Wichtigkeit und Kraft die von positiven Visionen und Leitbildern ausgeht. „Wer keine Visionen hat, vermag weder große Hoffnungen zu erfüllen, noch große Vorhaben zu verwirklichen“ (Woodrow Wilson).



In diesem Sinne haben wir in Finkenstein eine Vision, also ein positives Zukunftsszenario entwickelt, denn erst, wenn wir konkrete Vorstellungen und Bilder einer positiven Zukunft vor uns haben, finden wir auch die notwendigen Schritte, um dorthin zu gelangen.

Dies ist wohl die wichtigste Funktion unserer Vision. Doch daneben ist sie auch wichtig, um Klarheit zu schaffen, denn Visionen vermögen den einzelnen Teilen und dem vielen scheinbar zusammenhangslosem Neben- und Nacheinander einen Sinn und Zusammenhang zu geben. Daher wird Visionen oft eine Leuchtturm- und Kompassfunktion zugeschrieben und auch die Finkensteiner Vision verwendet das Symbol des Sterns, des „Finkensterns“ um aufzuzeigen, dass die Vision einen guten Weg in die Zukunft weisen soll.

Außerdem sorgen geteilte Wünsche, Träume und Pläne für die Zukunft für ein starkes Gemeinschaftsgefühl und können so in einem Ort ein gefestigtes Gemeinschaftsgefühl entstehen lassen. Gerade in Zeiten, in welchen Gemeinden vor großen lokalen (knappe Budgets, Erhaltung der Infrastruktur, das soziale Zusammenleben usw.) sowie globalen (Klimawandel, Nachhaltigkeit usw.) Herausforderungen stehen, können Visionen Klarheit für die Zukunft erweisen, das Wichtige vom Unwichtigen trennen und Stabilität schaffen.



UNSERE VISION:

Finkenstein erstrahlt unter dem Finkenstein!

Der „Finkenstein“ erleuchtet uns den Weg zu unserem Ziel: Ein Finkenstein, das von uns BürgerInnen zusammen mit der Politik zum Wohle aller gestaltet wird. Zum Wohle aller Menschen in der Gemeinde und darüber hinaus und auch unserer wertvollen Natur. Durch unser Mitgestalten in diesem Sinne wird Finkenstein zu einem Ort der Freude, Freiheit und Lebenslust.



Sterne sind seit jeher verlässliche Orientierungshilfen und helfen uns Menschen die gewünschte Richtung zu finden. Diese Funktion nimmt auch der „Finkenstein“ ein: Er soll uns helfen unser Ziel, unsere Vision nicht aus den Augen zu verlieren und uns unbeirrt dorthin führen. In unserer Vision, gestalten wir Finkenstein zum Wohle aller. Finkenstein soll ein Ort der Freude, Lebenslust und Freiheit

für Alt und Jung, Zugezogene und „Alteingesessene“, im Tourismus, in der Industrie, im Gewerbe oder in der Landwirtschaft Tätige, Zugehörige unterschiedlicher Sprachgruppen, für im Osten sowie im Westen der Gemeinde wohnende sein. Wir wollen in dieser Vielfalt miteinander leben und Finkenstein gestalten. Statt uns nur von außen verwalten zu lassen, gestalten wir selbst aktiv unseren eigenen Lebensraum. Dies geschieht durch eine weitsichtige, transparente und kooperative Politik, die die aktive Beteiligung der BürgerInnen fördert. Durch dieses aktive Miteinander werden wir uns wieder unserer Talente und Fähigkeiten bewusst und setzen Passivität und Resignation außer Kraft. Wir werden uns auch bewusst, dass wir im Garten der Natur mit vielen Schätzen wie unseren Bergen und dem Faaker See leben dürfen. Diese schätzen wir und gehen dementsprechend sorgsam damit um. So schaffen wir ein gutes LebensKlima für uns und auch für unsere Umwelt. Ein LebensKlima das uns jetzt gut tut und auch sicherstellt, dass wir durch unsere Lebensweise weder andere Menschen auf dem Planeten noch unsere Nachkommen einschränken. Dadurch kann Finkenstein selbst zu einem positivem Beispiel, einem FinkenSTERN werden, der über unsere Grenzen hinaus leuchtet und begeistern kann.



UM DIES ZU VERWIRKLICHEN WERDEN WIR AKTIV!

Wir gestalten... Wirtschaft



Wir setzen uns für eine Wirtschaft ein, die stark auf regionalen Kreisläufen und auf Kooperation statt Konkurrenz basiert.

Wir gestalten... Umwelt



Wir sind uns darüber bewusst wie wertvoll unsere Natur für uns ist und setzen uns für einen schonenden Umgang damit ein. Durch den Schutz der Natur sowie der aktiven Verbesserung bisheriger Fehlentwicklungen können wir und auch unsere Gäste unsere Natur noch lange genießen.

Wir gestalten... Soziales



Durch ein aktives Miteinander können wir uns gegenseitig wertvolle Hilfe leisten und tragen gleichzeitig zu einem angenehmen LebensKlima in Finkenstein bei, das Finkenstein zu einem lebenswerten Ort macht.

Wir gestalten... Beteiligung



Wir gestalten unseren Lebensraum aktiv mit und nehmen unsere Verantwortung als Bürgerinnen und Bürger gegenüber der Politik wahr. Wir sehen uns als ein gemeinsames Team: Bürgerinnen und Bürger von Finkenstein gestalten vereint mit der Politik Finkenstein zum Wohle aller.

Wir gestalten... Kultur



Unsere reiche Kulturtradition verbindet die Finkensteinerinnen und Finkensteiner. Durch gemeinsames Gestalten im Kulturbereich wird ein Gemeinschaftsgefühl und Integration geschaffen.

Wir gestalten... Energie



Wir stellen uns der Herausforderung neue Wege im Bereich der Energie einzuschlagen und unseren reduzierten Verbrauch durch erneuerbare Energien abzudecken.

Wir gestalten... Mobilität



Wir setzen uns für Konzepte im Bereich der Mobilität ein, die umweltschonend, praktisch und für alle zugänglich sind: Geh- und Radwege sowie öffentliche und private Mobilitätskonzepte spielen dabei eine zentrale Rolle.

Wir gestalten... LebensEnergie



Wir betrachten mittels systemischen Blick die Regeln, die das Verhalten der Personen im sozialen System Finkensteins leiten, um die vorhandenen Energieflüsse zu verstehen. So stärken wir das Miteinander und entwickeln individuelle und kollektive Impulse zum Wohle von Mensch und Natur.

Wir gestalten... den Kanzianiberg



Wir achten die Lebensweisen, Kulturen und Brauchtümer unserer Heimat und gestalten Räume der Begegnung für Alt und Jung, Zugezogene und „Alteingesessene“.



LEITSÄTZE

- Sicherung der noch intakten Umwelt und aktive Verbesserung bisheriger Fehlentwicklungen!
- Verbesserung des öffentlichen Verkehrsangebotes durch öffentliche und private Mobilitätsinitiativen
- Eindeutige Positionierung der Gemeinde zu Erneuerbarer Energie und regionalen Kreisläufen
- Alternatives Mobilitätskonzept der Gemeinde bezüglich Rad- und Gehwege
- Gesundes Leben durch Eigenproduktion
- Wir lieben und leben unsere Natur und teilen diese gerne mit unseren Gästen!
- Die Wirtschaft stärkt uns und wir die Wirtschaft, so dass WIR unabhängig sind!
- Wir leben Miteinander!
- Bestehende Ressourcen werden gehegt und genutzt!
- Jung hilft Alt und Alt hilft jung
- Vorhandene Betreuungsplätze vom Kleinkind bis ins hohe Alter
- Raumplanung und Einbezug aller Beteiligten / BürgerInnen und ganzheitlicher und nachhaltiger Betrachtung
- Transparente, weitsichtige, kooperative Politik mit aktiver Beteiligung der BürgerInnen



Wir gestalten... Soziales

Leitsätze

Wir leben Miteinander!

Jung hilft Alt und Alt hilft jung

Vorhandene Betreuungsplätze vom Kleinkind bis ins hohe Alter

Bestehende Ressourcen werden gehegt und genutzt!

Erste Maßnahmeideen

1. Professionelle Ansprechperson für soziale Belange und Beratungsgespräche (fundierte Ausbildung z.B. SozialarbeiterIn) / auch Beratungsstunden außerhalb der Gemeinde (mobile Beratung) anbieten
2. Ausreichende Kindergartenplätze: Für alle Gemeindeglieder sollen genügend Betreuungsplätze zur Verfügung stehen/ sind die nicht vorhanden, werden auch weniger junge Leute in die Gemeinde ziehen / hier könnten auch Beratungsgespräche in Anspruch genommen werden.
3. Sepp Springer Heim zu neuem Leben erwecken (z.B. intergenerationelles Wohnen) / Pflegeplätze integrieren / wichtig für unsere ältere Bevölkerung, damit diese in der Gemeinde bleiben können
4. TauschKreis innerhalb der Gemeinde / Nehmen und Geben / eigene Fähigkeiten, Ressourcen "verschenken" / dafür anderes bekommen



Wir gestalten... Beteiligung

Leitsätze

Raumplanung und Einbezug aller Beteiligten / BürgerInnen und ganzheitlicher und nachhaltiger Betrachtung

Transparente, weitsichtige, kooperative Politik mit aktiver Beteiligung der BürgerInnen

Erste Maßnahmeideen

1. Schaffung von BETEILIGUNG, ANLAUFSTELLEN (für verschiedene Probleme und Fragestellungen)
2. Ideenbox für Anregungen und Austausch für Gleichgesinnte
3. JUGENDBÜRGERINNENRAT (z.B. „Wisdom Council“) / was brauchen unsere Jugendlichen / arbeiten gemeinsam an für sie wichtige Themen
4. Nutzung der Kulturhäuser für Arbeitskreise und Initiativen / für gewisse Veranstaltungen – ehrenamtliche Tätigkeiten / Räumlichkeiten stehen gratis zur Verfügung
5. Büro für Zukunftsfragen Vorarlberg: Vortrag eines Vertreters/ einer Vertreterin über Beteiligungsmöglichkeiten für die Gemeinde
6. Öffentliche Teile einer Gemeinderatssitzung



Wir gestalten... Umwelt

Leitsätze

Sicherung der noch intakten Umwelt und aktive Verbesserung bisheriger
Fehlentwicklungen!

Wir lieben und leben unsere Natur und teilen diese gerne mit unseren
Gästen!

Bestehende Ressourcen werden gehegt und genutzt!
Gesundes Leben durch Eigenproduktion!

Erste Maßnahmeideen

1. Das bestehende Leitbild für die Umwelt adaptieren
2. Istzustand / Befund der Umweltsituation erheben
3. Indikator „Ökologischer Rucksack“ verwenden
4. Öffentlichkeitsarbeit / Bewusstseinsbildung der Bevölkerung
5. Sanierung und Renaturierung



Wir gestalten... Energie

Leitsätze

Eindeutige Positionierung der Gemeinde zu Erneuerbarer Energie und regionalen Kreisläufen

Gesundes Leben durch Eigenproduktion!

Erste Maßnahmeideen

1. Umstellung auf Ökostromanbieter + Ökowärmeanbieter
2. Förderung neuer Technologien zur Energieumwandlung in Strom, Wärme
3. Regionale Ökoenergiekreisläufe stärker nutzen
4. Bürgerbeteiligung beim Ökostromkraftwerksbau
5. Energiespar- und Effizienzmaßnahmen



Wir gestalten...Kultur

Leitsätze

Wir leben Miteinander!
Bestehende Ressourcen werden gehegt und genutzt!

Erste Maßnahmeideen

1. Schaffung eines gemeinsamen Gremiums
 - Vertretung der Gemeinde / Kulturreferent
 - Vertretung sämtlicher Kulturvereine
 - Vernetzung mit Wirtschaft und Schulen
2. Einbindung Junger und Zugezogener durch eine gemeinsame Veranstaltung zur Präsentation der Vereine
3. Partnergemeinde Pavia: Intensivierung der Zusammenarbeit
4. Schaffen eines Kulturzentrums



Wir gestalten... Wirtschaft

Leitsätze

Die Wirtschaft stärkt uns und wir die Wirtschaft, so dass WIR unabhängig sind!

Bestehende Ressourcen werden gehegt und genutzt!

Gesundes Leben durch Eigenproduktion

Eindeutige Positionierung der Gemeinde zu Erneuerbarer Energie und regionalen Kreisläufen

Erste Maßnahmeideen

1. Gründung der Untergruppen „Nahversorgung“, „Tourismus, Landwirtschaft und Landwirtschaft“, „Wirtschaftsstandort Finkenstein und Raumordnung“
2. Aktive Vernetzung der Wirtschaftsakteure z.B. durch Wirtschaftsstammtisch
3. Innovation des Wirtschaftsstandortes Finkenstein z.B. Jungunternehmerwerkstatt
4. Ansiedlung von Nahversorgern (z.B. Ledenitzen)
5. Netzwerk „Kooperation statt Konkurrenz“



Wir gestalten... Mobilität

Leitsätze

Verbesserung des öffentlichen Verkehrsangebotes durch öffentliche
und private Mobilitätsinitiativen

Alternatives Mobilitätskonzept der Gemeinde bezüglich Rad- und
Gehwege

Erste Maßnahmeideen

1. Der „Langsamverkehr“ muss mehr gefördert werden, dafür braucht's
Konzepte:
2. Konzept für Alltagsradverkehr (auch Ortsübergreifend)
3. Konzept für öffentliche Verkehrsmittel bzw. Einzelpersonentransport (z.B.
Alternative zum Go-mobil / Abstimmung S-Bahn)
4. Pendlerzentrale für Mitfahrgelegenheit
 - a. verschiedene Möglichkeiten Internet
 - b. Anschlagtafel



ALLGEMEINER NACHSATZ

Die vorgestellten Ergebnisse des BürgerInnenrats bzw. der Arbeitsgruppen sind im Zuge des LebensKlimaprojekts in dieser Form entstanden.

Sie sind als Anregungen für die lokale Politik und die Bürger zu verstehen und als solche unverbindlich (kein Rechtsanspruch). Einzelmeinungen können aufgrund des Gruppenarbeitscharakters im Detail abweichend sein (kein Absolutheitsanspruch). Die Ergebnisse sind eine erste Sammlung von Ideen und keineswegs vollständig oder abgeschlossen. Durch die Aufnahme von weiteren Bürgern und neuer Ideen sollen sie in einem geordneten Folgeprozess ausgeweitet werden (kein Vollständigkeitsanspruch). Leitsätze, Ziele und Maßnahmen können und sollen sich langfristig ändern und werden dem jeweiligen Willen der Gemeinde entsprechend abgewandelt. entspricht. Die AGs sind ein erster Schritt dazu (kein Endgültigkeitsanspruch).



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b) Vision document for Carnisse (available only in Dutch).

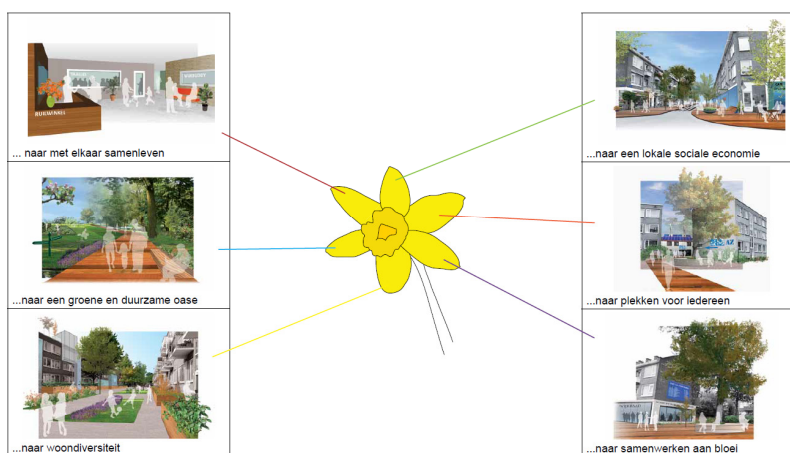
“De buurt zijn wij & wij zijn de buurt”

Een kijkje in het Carnisse van 2030



Bloeiend Carnisse

CARNISSE 2030



INLEIDING

"Je moet de lat hoog leggen" was twintig jaar geleden in 2012 het motto. De koplopers van toen, hebben de basis gelegd voor het Carnisse van 2030. Niet dat wonen in Carnisse in 2012 een verschrikking was. Integendeel, de kiemen voor een veerkrachtige wijk waren toen al aanwezig. De omstandigheden om deze kiemen tot bloei te laten komen, werden toen al lerend ontdekt.

Mede dankzij crises en grootschalige bezuinigingen, lag de druk bij de lokale gemeenschappen om uitdagingen als vergroening, een verslechterende woningvoorraad en de sluiting van sociale voorzieningen te lijf te gaan. Door nieuwe verbindingen aan te gaan tussen individuen, groepen, perspectieven en werkwijzen en in te zetten op alternatieven (zoals lokale energieopwekking en zelfbeheer) is die uitdaging geaccepteerd. De koplopers van toen lieten zich niet ontmoedigen door scepsis of argwaan, maar zijn aan de slag gegaan om Carnisse tot bloei te laten komen. Waartoe heeft die bloei geleid? **Hoe leeft men in 2030? Wat is er gebeurd tussen 2030 en nu? En wat gebeurt er nu?** Neem in dit document een kijkje in het Carnisse van 2030.

CARNISSE 2030

INHOUDOPGAVE

Carnisse 2030 (1)

... naar met elkaar samenleven (3)

...naar een groene en duurzame oase (5)

...naar woondiversiteit (7)

...naar een lokale sociale economie (9)

...naar plekken voor iedereen (11)

...naar samenwerken aan bloei (13)

Waarom nadenken over 2030 (15)

Hoe kan Carnisse tot bloei komen? (17)

Uitnodiging (18)

Pagina 2

...NAAR MET ELKAAR SAMENLEVEN



...NAAR MET ELKAAR SAMENLEVEN

Pagina 3

HOE LEFT MEN IN 2030?

In het Camisse van 2030 worden nieuwkomers van harte welkom geheten. Ze krijgen een welkomspakket, en er is een wijkbuddy bij wie ze terecht kunnen met vragen over de wijk. In Camisse kent men elkaar – en dat ongeacht achtergrond of wereldbeeld. Jongeren leren van de ervaring van ouderen en de ouderen doen gemakkelijk een beroep op de hulp van de jongeren. Ontmoetingsplekken spelen een cruciale rol bij het smeden van sterke sociale relaties en het tegengaan van eenzaamheid en vervreemding. En taal is de verbindende factor in een wijk waar iedereen zich erkend en veilig voelt.

EN WAT GEBEURT ER NU?

Actie	Wat	Wie
Burgerblauw	Bewoners surveilleren onder begeleiding van politie en stadstoezicht	Bewonersorganisatie Camisse (B.O.C.)
Buurschapstrainingen en zumblessen	Elkaar beter leren begrijpen en respecteren door training en dans	Stichting Krachtwijk
Buurtbemiddeling	Kleine samenlevingsproblemen laten oplossen door ervaren vrijwilligers	Buurtbemiddeling
Buurtregisseurs Camisse Got Talent (C.G.T.)	C.G.T.-contactpersonen die talent in kaart brengen, vrijwilligers aansturen en voorrondes leiden	Bewonersorganisatie Camisse (B.O.C.)
Buurtvaders	Begeleiding van minderjarige (hang-)jongeren en hun ouders	Marokkaanse Culturele Vereniging Charlois
Jongerenbuurtbemiddeling	Buurtbemiddeling voor en door jongeren	Thuis op Straat
Kinderpersbureau	Kinderen van basisscholen uit Camisse maken nieuwsitems voor tv, internet en krant	Basisscholen uit Camisse
Radio Camisse	Radio uitzendingen door bewoners over het dagelijks leven in Camisse	Werkplaats Camisse

...NAAR MET ELKAAR SAMENLEVEN

WANT IS ER GEBEELD TUSSEN 2030 EN NU?

Maar mam, hoe hebben jullie dit voor elkaar gekregen?

"Allereerst zijn neutrale ontmoetingsplekken gecreëerd, net zoals Arend & Zeemeeuw waar jij ook nog creatieve taalies hebt gehad. Dat je daar taalies hebt gehad was niet toevallig, want taal werd als cement van het samenleven gezien. En dat ging ook om lichaamstaal en omgangsvormen. Samen werd toen gewerkt aan acceptatie van diversiteit. Ik kan me herinneren dat toen ook contact- en aanspreekpersonen binnen de straat/wijk werden aangesteld, de wijk- of straatbuddy. Daar zaten toen hele actieve personen tussen waar je met van alles en nog wat terecht kon. Ook is in die tijd een van de meest succesvolle ruilwinkels gestart. Hier kon je bijvoorbeeld terecht voor hulp bij het doen van boodschappen. Ter ondersteuning van al die initiatieven zijn toen fondsen aangeschreven en vaardigheidstrainingen georganiseerd."

Pagina 4

...NAAR EEN GROENE DUURZAME OASE



...NAAR EEN GROENE DUURZAME OASE

Pagina 5

HOE LEFT MEN IN 2007

Het respect in de sociale omgeving is ook terug te vinden in de omgang met de natuurlijke omgeving. De wijk is groen, en dan niet alleen het Amelandseplein, Van Swietenhof, de Lepelaarsingel of de stukken die grenzen aan het Zuiderpark. Er zijn kruidentuinen waar iedereen bieslook, peterselie of koriander kan halen. En in de moestuin naast de kerk aan de Camissesingel worden groenten en fruit gekweekt voor de eigen en gezamenlijke keuken. Ook zijn er bloembakken voor de portiekflatjes die door de straatgemeenschap onderhouden worden. Maar het gaat verder dan kleinschalige ingrepen. Ook zijn de huizen in Camisse geïsoleerd en hebben groene daken of zonnecellen op het dak. Dat is niet alleen een positieve impuls tegen de klimaatverandering, maar ook voor de eigen portemonnee.

EN WAT GEBEURT EN NU?

Actie	Wat	Wie
Educatieve tuin	Tuinieren voor en door de wijk en educatieve lessen voor basisscholen	Creatief Beheer
Groene klusdagen	Onderhoud en planten van groen met groene vrijwilligers uit de wijk	Creatief Beheer
Tuinieren bij tennisvereniging Z'67	Stadskwekerij voor groenten en fruit op zes verlaten tennisbanen	Creatief Beheer
Tuinen Driemorgenstraat	Het onder begeleiding opknappen van achtertuinen in samenwerking met bewoners	Stichting DOCK
Van Swietenhof binnentuin	Bewoners beheren binnentuin om de cohesie in de wijk te bevorderen	Bewoners rondom Van Swietenhof
Vergroenen van straten	Met bewoners straten vergroenen door middel van plantbakken en geveltuinen	Creatief Beheer
Werkgroep Zuiderpark	Bevorderen van natuursamenstelling in Zuiderpark en natuurverbinding met Camisse	Vrijwilligers uit Charlois en omstreken

...NAAR EEN GROENE DUURZAME OASE

WAT IS ER GEBEJUT TUSSEN 2000 EN NU?

Opa, was Camisse altijd al zo groen?

"Niet zo groen als het nu is! Natuurlijk had je ook toen al het Van Swietenhof, de Lepelaarsingel en het Amelandseplein. Voortbouwend op de ervaring rond deze groene plekken zijn straten verder vergroend. Ook is de verbinding met het Zuiderpark meer zicht- en voelbaar gemaakt. De oprichting van Burengroen (of heette het nu Burgergroen?) heeft hierin een cruciale rol gespeeld. Dit was een diverse groep van bewoners, professionals en ambtenaren die zich sterk maakten voor een groen en duurzaam Camisse. Zo hebben zij ook ingezet op zonne-energie en isolatie van huizen. Door toen op lange termijn te denken kunnen we nu lokaal energie in en voor de wijk opwekken. En dat was toen een hele prestatie, want dit stond in die tijd nog niet op de kaart en bovendien waren hier financiële prikkels en kennisimpulsen voor nodig."

Pagina 6

...NAAR WOONDIVERSITEIT



...NAAR WOONDIVERSITEIT

Pagina 7

HOE LEFT MEN IN 2030?

Wonen in het Camisse van 2030 is heel bijzonder, en daar zijn heel wat redenen voor te bedenken. Er is voor elke leeftijd, elke levensfase en elke portemonnee een passende woning te vinden: van een klein studentenappartement, een woon-werk-woning of een 'kangoeroewoning' tot een kleinschalige woonvoorziening met aansluiting op een zorg-netwerk. Op deze manier is het mogelijk om binnen de wijk een nieuwe woning te vinden die past bij een veranderde levensbehoefte. Zo bestaan er ook nieuwe eengezins-woningen, gerestaureerde en samengevoegde woningen in de hippe portiekflats en gerestaureerde monumenten aan de Katendrechtse Lagedijk.

EN WAT GEBEURT ER NU?

Actie	Wat	Wie
Buurtsteiger	Ter beschikking stellen van een bouwsteiger in de Klaverbuurt voor klein onderhoud	Bewonersorganisatie Camisse (B.O.C.)
Containeractie / Tuinen opruimen	Ter beschikking stellen van containers voor het opruimen van schuren en tuinen	Stichting DOCK
Fysieke aanpak Klaverbuurt	Middels VVE-stimulering (en evt. aanschrijvingen) woningen opknappen	Urbannerdam
Fysieke aanpak Oud-Camisse	Renovatie en waar noodzakelijk sloop/nieuwbouw van slechte woningen	SPIN
VVE Ondersteuning	Bureau dat ondersteuning biedt aan huiseigenaren bij administratie en planmatig onderhoud	VVE 010

...NAAR WOONDIVERSITEIT

WAT IS ER GEBEURD TUSSEN 2000 EN NU?

Hoe lang woont u al in dit mooie huis, buurman?

"Zo'n 15 jaar. We hebben dit huis helemaal opgeknapt, want het waren ooit twee aparte woningen die in mindere staat waren. We hebben die klushuizen, zo heette die toen, samengevoegd. Die mogelijkheid werd ons geboden door een stimuleringsprogramma dat als doel had om bestaande woningen te verbeteren en VvE's te activeren. Dat is straat voor straat opgestart om zich vervolgens uit te breiden over heel Charlois. Op sommige plekken was renovatie echter niet mogelijk. Zo is het huis waar jij binnenkort op jezelf gaat wonen nieuw gebouwd, waaruit blijkt dat het huidige woonaanbod levenslooppbestendig is. In die tijd is trouwens ook ingezet om de buitenruimte te verfraaien en dan niet alleen het vergoenen van de publieke ruimte, maar ook door gezamenlijke binnentuinen te creëren. Bewoners voegden tuinen samen (of adopteerden deze van burens) die zij tot de dag van vandaag samen onderhouden."

Pagina 8

...NAAR EEN LOKALE SOCIALE ECONOMIE



...NAAR EEN LOKALE SOCIALE ECONOMIE

Pagina 9

HOE LEFT MEN IN 2030?

Het winkeliersklimaat in 2030 is bruisend – niet alleen zijn de winkeliers goed bekend met elkaar, maar ook met hun clientèle en hebben zij een sterke aansluiting met de wijk. Daardoor kunnen ze goed inspelen op nieuwe vragen en gezamenlijk acties ondernemen. Economisch staat Carnisse ook sterk door de toegenomen werkgelegenheid binnen een groot aantal zorgvoorzieningen en coöperatieve ondernemingen. Daarnaast is Carnisse een broedplek geworden voor innovatieve vakmensen, kunstenaars en ondernemers die nauw samenwerken en niet alleen in de wijk werken, maar er ook wonen en daardoor een lokale sociale economie vormgeven.

EN WAT GEBEURT ER NU?

Actie	Wat	Wie
C.G.T. Talentenbank	Talentontwikkeling d.m.v. workshops voor en door bewoners (gratis)	Bewonersorganisatie Carnisse
Ondernemers Carnisse	Samenwerkingsverband van winkeliers om leefbaarheid te bevorderen	Ondernemersvereniging
Ruilwinkel / Ruildienst	Het ruilen van diensten en goederen bevorderen (d.m.v. punten-systeem)	Stichting DOCK
Voedselbank en kledingbank	Ter beschikking stellen van voedsel en kleding aan bewoners	Kerk van Nazarener

...NAAR EEN LOKALE SOCIALE ECONOMIE

WAT IS ER GEBEURD TUSSEN 2000 EN NU?

Wat een mooie Bed & Breakfast is dit, mevrouw!

"Dank u – daar hebben we met z'n allen hard aan gewerkt. De Bed & Breakfast draait gedeeltelijk op de enthousiaste inzet van vrijwilligers en heeft geen winstoogmerk. Het is de uitkomst van een langdurige collectieve inzet. Zo probeerde de gemeente in 2012 al meer (ambachtelijke) ondernemers naar Carnisse te trekken door middel van aantrekkelijke subsidies. Daarnaast werd in dit jaar ook het idee van een ruildienst opgepakt door bewoners en DOCK. In Arend & Zeemeeuw werd toen een LETS-winkel geopend. Na 2015 is het gebied rond de Netto, dat altijd al de huiskamer van de wijk was, uitgebreid en is de oost- en westkant van de wijk door een hele rij winkels verbonden. Dit is toen ondersteund door het bouwcoöperatief 'samen klussen aan Carnisse', dat gerund werd door ambachtslieden en werklui die op dat moment zonder werk zaten. Samen met de woningcoöperaties, VVE's en wat vroeger als de 'hangleugd' werd beschouwd zijn er sinds 2020 niet alleen winkels maar ook veel huizen in Carnisse opgeknapt en wordt het jaarlijkse onderhoud nog altijd door dit coöperatief verzorgd. In deze periode hebben wij toen ook deze Bed & Breakfast opgezet."

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...NAAR PLEKKEN VOOR IEDEREEN



...NAAR PLEKKEN VOOR IEDEREEN

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HOE LEFT MENSEN IN 2030?

Ontmoetingsplekken zijn vanzelfsprekend in 2030. Mensen weten waar ze terecht kunnen met vragen en activiteiten. Het hart van de wijk is het vernieuwde Arend & Zeemeeuw, dat gerund wordt door de lokale gemeenschap. Hierdoor zijn de kosten laag en het profijt hoog. Daar spijkeren jongeren hun kennis en vaardigheden bij, worden professionals en vrijwilligers ingezet op specifieke vragen en wordt de plaatselijke kringloop- en ruilwinkel gerund. De ruilwinkel, daar kun je diensten en goederen ruilen en met de lokale munteenheid – ‘de Zuiderling’ betalen.

EN WAT GEBEURT ER NU?

Actie	Wat	Wie
Arend & Zeemeeuw	Groep bewoners die zich inzet voor een duurzaam behoud van buurtcentrum AZ	Actiegroep Behoud Arend & Zeemeeuw
Carnisse Got Talent	Bewoners presenteren hun talenten op het gebied van dans, zang, muziek, poëzie, etc.	Bewonersorganisatie Carnisse
Speeltuin Charlois	Faciliteiten bieden voor kinderen zoals speeltoestellen, bordspellen en speelgoed	Speeltuin Charlois
t Zonnetje (Amelandseplein)	Speelcontainer bemand door bewoners voor actieve jeugd op Amelandseplein	Thuis op Straat
Zomerterras (Amelandseplein)	Het aanbieden van bv. koffie en thee aan bewoners om cohesie in wijk te verbeteren	Amelandsepleincommissie
Werkplaats Carnisse	Ontmoetingsplek voor bewoners uit Carnisse met workshops en dergelijke	Werkplaats Carnisse

...NAAR PLEKKEN VOOR IEDEREEN

WAT IS ER GEBEUWD TUSSEN 2020 EN NU?

Meester, waar kunnen wij onze presentatie over de historie van Carnisse geven?

“De beste plek is Arend & Zeemeeuw. Die heeft namelijk historische en symbolische waarde. Met de opkomst van alle digitale mogelijkheden zo’n twintig jaar geleden werd duidelijk dat juist ook behoefte bestond aan persoonlijke ontmoetingsplaatsen. Dat was dan ook één van de redenen voor het behoud van Arend & Zeemeeuw. In die tijd werd het gebouw met professionele ondersteuning overeind gehouden, maar nu heeft de lokale gemeenschap het roer helemaal overgenomen. Zo ondersteun ik af en toe ook nog in de kringloop- en ruilwinkel die daar is gevestigd. Maar jullie kunnen ook in een van de roulerende cafés presenteren. Die zijn ook rond die tijd bedacht. Door die cafés komen mensen overal een keer binnen en kan men naast een bakje koffie, ook van de tentoonstellingen van lokale ondernemers en kunstenaars genieten. Al die ontmoetingsplekken zijn door de jaren heen betekenisvol geworden voor de wijk – iedereen kent ze en weet ze te vinden.”

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...NAAR SAMENWERKEN AAN BLOEI



...NAAR SAMENWERKEN AAN BLOEI

Pagina 13

HOE LEFT MEN IN 2007

Carnisse is in Rotterdam bekend komen te staan om de effectieve en op gelijkwaardigheid en onderling respect gebaseerde samenwerking tussen professionals, beleidsmakers en lokale gemeenschappen. Door in te zetten op een gezamenlijk verhaal en gezamenlijke taal is gewerkt aan een Bloeiend Carnisse, waarin plaats is voor innovatieve en alternatieve praktijken. Professionals worden nu bijvoorbeeld in hun inwerkijd door de lokale gemeenschap opgevangen en wegwijz gemaakt. Ook heeft de wijk een beslissingsrecht bij het werven van nieuwe wijkprofessionals en het verdelen van middelen via een betrokken en actieve wijkraad. De wensen van de gemeenschap zijn leidend bij het vormgeven van beleid en mensen in Carnisse zijn daardoor bovengemiddeld in politiek geïnteresseerd.

EN WAT GEBEURT EN NU?

Actie	Wat	Wie
Bloeiend Carnisse	Verbinding leggen tussen denken over de toekomst en doen in het heden	Diverse koplopers uit Carnisse
Buurtwinkel B.O.C.	Laagdrempelig servicepunt voor informatie en doorverwijzing	Bewonersorganisatie Carnisse (B.O.C.)
Eiland van Hoop	Samenwerking tussen vrijwilligers en professionals rondom problematiek van bewoners die 'tussen wal en schip vallen'	Kerk van Nazarener
Schoolsportvereniging	Samenwerking tussen scholen en sportverenigingen voor sportbeoordering bij jeugd	Sportsupport
Veerkracht Carnisse	Verbinding tussen school, thuis, buiten en de wijk verbeteren	Creatief Beheer, Bureau Frontlijn, Rotterdam Vakmanstad & DRIFT
Vraagwijzer / servicepunt Charlois Noord	Informatiepunt voor vragen van bewoners over bv. zorg, gezondheid, financiën, etc.	Daelgemeente Charlois

...NAAR SAMENWERKEN AAN BLOEI

WAT IS ER GEBEELD TUSSEN 2000 EN NU?

Die samenwerking lijkt hier wel vanzelfsprekend te gaan, is dat altijd zo geweest Raadvrouw?

"Nee joh, toen we zo'n kleine twintig jaar geleden begonnen was er slechts sprake van 'inspraak'. Dat hield in dat je op bewonersbijeenkomsten je zegje mocht doen om vervolgens af te wachten tot de volgende bijeenkomst waar je hetzelfde zegje kon doen. Bovendien waren er zoveel projecten, partijen en professionals in de wijk actief dat niemand meer wist wie nou wat precies deed. Op een gegeven moment was de maat vol en heeft men een wijkraad opgericht waar bewoners, ondernemers en instellingen zitting in konden nemen. 'De buurt zijn wij en wij zijn de buurt' was de slogan. In de wijkraad werd gewerkt aan een gedeeld beslissingsrecht en duurzame samenwerking. Uit dat idee is een plek gegroeid waar mensen elkaar fysiek en digitaal konden ontmoeten en elkaar op de hoogte konden houden van de gebeurtenissen en activiteiten in Carnisse."

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WAAROM NADENKEN OVER 2030?



WAAROM NADENKEN OVER 2030?

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Vandaag de dag is dit toekomstbeeld uit 2030 moeilijk voor te stellen. Het wordt gezien als idealistisch of utopisch. En dat is het in sommige aspecten wellicht ook. Tegelijkertijd geeft het wel richting: richting aan de toekomst van Carnisse, richting aan de vele verschillende initiatieven in de wijk en richting aan het samenleven in de wijk. Zie het als een soort rode lijn die de noodzakelijke continuïteit waarborgt. Weinig mensen zullen het oneens zijn met dit droombeeld van Carnisse. Maar dat is ook de kracht: het is een verhaal waar iedereen zijn eigen droom in kwijt kan en aan kan verbinden.

Dit betekent niet dat iedereen in Carnisse positief is over de toekomst. Los van de idealistische en utopische beelden in deze visie worden namelijk ook doomsenario's geschetst van een toekomstig Carnisse. Uiteraard is het onduidelijk wat de toekomst zal brengen. Dit wordt nog eens versterkt door de huidige turbulente en onzekere tijd van bezuinigingen, reorganisaties en crises. Juist in dit soort tijden is de neiging sterker om gevangen te blijven in het heden. En dat is op zich geen probleem. Tegelijkertijd kun je wel richting geven aan het heden. En dat is wat geprobeerd is met deze visie. Door een rode draad te schetsen en een brug te slaan met wat er nu gebeurt (zie acties in de tabellen op de vorige pagina's) is die richting verkend en wordt een alternatief aangereikt op de scepsis en negatieve beeldvorming.

Wat nou Bloeiend Carnisse?

Allesmaal leuk en aardig, maar we leven in 2012, in het hier en nu. Waarom zou ik me druk maken om 2030? En wie zegt dat ik er dan nog wel ben? We hebben nu last van sluitende voorzieningen, sociaal isolement, zwerfvuil, te weinig inkomsten en slecht onderhouden woningen. En dit terwijl de huidige bezuinigingen en crises de situatie alleen maar meer nijpend maken. Dan hebben we niks aan een stel mooie plaatjes en lege woorden. We hebben te maken met een bom die gaat barsten. Als het zo door gaat dan wordt Carnisse een ghetto. Een ghetto waar niemand meer over straat durft, waar huizen zijn dichtgetimmerd en waar armoede en angst heersen. In zo'n Carnisse gaat helemaal niks bloeien, maar bloeden.


HOE KAN CARNISSE TOT BLOEI KOMEN?

Dat is de vraag waarover een groep koplopers uit Carnisse zich de afgelopen maanden heeft gebogen. In een zoektocht naar de kiemen van een Bloeiend Carnisse heeft deze groep bewoners, ondernemers en professionals uit de wijk Carnisse de toekomstvisie Bloeiend Carnisse geformuleerd. Deze visie geeft aan wat nodig is voor een toekomstig Carnisse en hoe daar nu al mee begonnen kan worden. Het is mede gebaseerd op meerdere bijeenkomsten, interviews, eerder onderzoek in Carnisse en een analyse van bestaande initiatieven. De coördinatie van deze visievorming lag bij een team van DRIFT & TU Delft, bestaand uit Frank van Steenberghe, Julia Wittmayer en Jaco Quist, en werden uitgevoerd als onderdeel van Veerkracht Carnisse (www.veerkrachtcarnisse.nl) en het FP7-project InContext van de Europese Unie.



Aad Barendregt | Bep van Beek | Tamara Blokland | Piet Boekhoud | Frank Boerboom | Bruno Boucher | Michiel Brink | Christian Asche | Mohamed Dahmani | Magda Gambier | Marlies Gerritsma | Malgorzata Jewasinska | Ron Koldenhof | Rik Kraaij | Adrie Notenboom | Meriem Oubial | Stephen Overduin | Hans Padmos | Brenda Reimerink | Ad van Rijnhoven

UITNODIGING TOT MEEBLOEIEN!



Bloeiend Carnisse

UITNODIGING

Wat betekent dit droombeeld voor het heden? Hoe kunnen we stappen zetten in de gewenste richting? Hoe kunnen we mensen en partijen mobiliseren? Waar geven we nu prioriteit aan? Door te experimenteren en in te zetten op alternatieven voor het bestaande, kunnen we gezamenlijk werken aan een Bloeiend Carnisse.

Dit kan door het heden en de toekomst van Carnisse te bediscussieren met elkaar. Door dit toekomstbeeld uit te dragen en met elkaar te delen. Door aan te sluiten bij de huidige acties in Carnisse of door nieuwe projecten op te starten. Nieuwe 'icoonprojecten' die de bloei van Carnisse verder inzichtelijk maken.

Oftewel: Wil je de visie verrijken met andere toekomstbeelden of perspectieven? Wil je je aansluiten bij de huidige acties in Carnisse? Of wil je de toekomst dichterbij halen en een nieuw project opstarten in Carnisse?

Bloei dan mee in Carnisse!

MOGELIJKE ICOONPROJECTEN

In de visie worden mogelijke 'icoonprojecten' genoemd. Dit zijn omvangrijke en vernieuwende projecten die Carnisse op de kaart zetten en laten bloeien. Hieronder een overzicht:

- Lokaal bouwcoöperatief met klusmannen en vrouwen uit de wijk die werken aan de woondiversiteit in Carnisse.
- Het (her-)openen van ontmoetingsplekken, zoals een herenuew'd AZ voor en door de wijk.
- Burengroen of Burgergroen: groente en fruit verbouwen voor en door de wijk, tuinen adopteren, etc.
- Bed & Breakfast zonder winstoogmerk.
- Creatief taalab (bv. taal, theater, poëzie).
- Wijkraad met beslissingsrecht.
- Ruilwinkel en/of ruildienst.
- Schone energie opwekken door middel van zonnepanelen en groene daken.
-?

CONTACT

Geïnteresseerd om mee te bloeien in Carnisse of in meer informatie over Bloeiend Carnisse? Neem dan contact met de groep koplopers uit Carnisse en/of de coördinatoren via: bloeiendcarnisse@live.nl

UITNODIGING TOT MEEBLOEIEN!

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