

# **A Changing Mathenesserweg**

Research on the effects of gentrification in Rotterdam and specifically on the Mathenesserweg.

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## **Abstract**

This thesis investigates both the status of gentrification on the Mathenesserweg in Rotterdam, as well as the lived experience of gentrification within the street's inhabitants. Over the last few years, the street has been changing, both in the demographic makeup of the street and in the structuring of the houses. To get an idea about how the inhabitants of the Mathenesserweg feel about these changes, and to know more about the effects and facets of gentrification, this thesis incorporates literature on the processes of gentrification, municipal plans for the city of Rotterdam and a survey done with the inhabitants. Generally, gentrification displaces lower-class inhabitants by making the area more suitable for middle-class residents. Through time the government's involvement in the gentrification processes has increased. Gentrification is recognisable in three phases, with the first one being the increase of young and artistic people moving into the area. The second wave shows an increase in middle-class inhabitants moving in, changing the businesses and environment to fit their needs. In the third wave, exclusive establishments open up to facilitate the new upper-class inhabitants. The Rotterdam municipality uses gentrification as a tool to decrease the number of lower-class inhabitants in its neighbourhoods and to heighten its competitive position internationally. Mathenesserweg and the surrounding neighbourhoods are part of municipal-led gentrification areas in Rotterdam. Following the results from the survey, the inhabitants of the Mathenesserweg seem to be quite positive about the changes happening on their street. The inhabitants consider the large number of student inhabitants that have been moving into their street as the biggest disturbance. Not in line with the statistics of the Mathenesserweg, Turkish and Moroccan migrants, who make up a large percentage of the inhabitants and are the most vulnerable to gentrification effects and policies, did not participate in the survey. A reason for this might be because of the chosen method of study or method of gathering participants. In further studies, other means of gathering the experiences of inhabitants can be applied. When looking at the research it can be said that the Mathenesserweg is showing signs that it is moving from the first phase of gentrification into the second phase.

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## **Keywords**

Gentrification, Mathenesserweg, Rotterdam, Human Rights, Social Class

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## Introduction

When my housemates and I moved from Rotterdam East to Rotterdam West, it was as if I moved to a different city altogether. I had never gone further West than my high school, which was just a five-minute bike ride from Central Station. Instead of a garden in which we would barbeque multiple times each summer, I now lived on the second floor above a garden filled with trash bags and furniture from the massage salon downstairs, meaning people used the private garden for other means than I was used to. I did not mind this, I even enjoyed it and was impressed at the cultural differences that define the area around my new home on the Mathenesserweg. I am not telling this story to emphasise my privilege, though mentioning it is of course important, to point out how the city of Rotterdam offers very different lived experiences for different inhabitants of different areas - due to the interferences in city planning and the consequential cultural separation, often implemented both by the municipality of Rotterdam as by prejudices of Rotterdam's inhabitants.

After living there for a year, the apartment next to ours got blocked off by police because of a marihuana plant, a function I did not even know could exist within the city. The massage salon changed names and moved one door over, in place of the old massage salon now lives a young couple who renovated the entire apartment, leaving no trace of the old business. The garden previously belonging to the salon that was filled with garbage bags has been paved and the young couple barbeque there multiple times a year with their friends. Perhaps one of the most noticeable changes in the street is that the cleared-out building that was temporarily filled with an art installation is now being stripped to build new apartments. The Mathenesserweg has never been shy of changes, but there are signs that Rotterdam West is becoming more like Rotterdam East. The Mathenesserweg and the surrounding area are currently experiencing signs of gentrification and its inhabitants are noticing the changes.

As a master's student of Architecture at the TU Delft living on the Mathenesserweg, the theme of gentrification is relevant to my future practice as well as to my everyday position as an inhabitant of the changing street. In a culturally and socially diverse street such as the Mathenesserweg within the multicultural neighbourhood Bospolder-Tussendijken (AlleCijfers, 2023b), it is essential to get a broader view of the demographics that I as a White, middle-class, young man am not a part of, to go beyond my own perspective. As gentrification displaces marginalised groups to the outskirts of Rotterdam, understanding the dynamics of the process and the experiences of those affected by it is valuable because it allows us to critically examine who governs who gets to be a part of the city, and how it affects those who supposedly fall outside of this belonging. This knowledge about the effect is necessary, considering I wish to include these voices in my future practice as an architecture student. This is important for my personal work, yet I also feel that the disciplinary practice of urban studies would benefit from thinking critically and thoughtfully about who gets to be part of a city and who is the one deciding that.

This thesis will try to answer the following research question: 'How is gentrification affecting the inhabitants of the Mathenesserweg?'

To answer this question the following sub-questions will be answered throughout:

1. What is gentrification and how does it take shape?
2. How has gentrification developed in Rotterdam?

3. How do the current inhabitants of Mathenesserweg feel about the changes happening on their street?

Exploring the effects of gentrification on the inhabitants and architecture of the Mathenesserweg, this thesis will give a historical overview and in-depth reading of the process of gentrification on three different scales. The first scale researches gentrification in the Netherlands and with it gentrification in general. Gentrification in and of itself is a global phenomenon but at the same time, it is very country and site-specific. The Dutch government has a certain way of applying state-led gentrification. The second scale focuses on gentrification in Rotterdam. Rotterdam has a specific way of introducing gentrification, which has to do with its post-harbour city character. From the bigger scope of Rotterdam, we zoom in on the Mathenesserweg. The third scale focuses on how the Mathenesserweg is currently undergoing gentrification. The historical and current changes on the Mathenesserweg will be assessed to get an overview of the effects of gentrification on this site.

To research the effects of gentrification in Rotterdam and the Mathenesserweg I have consulted different types of sources. Important literary sources include literature about the process of gentrification itself (Atkinson & Bridge, 2004; Lees et al., 2010; Lees & Phillips, 2018), these sources will aid in the construction of a definition of gentrification. Besides defining gentrification these sources describe processes that go hand-in-hand with gentrification, such as 'gentrification-induced displacement' (Lees & Phillips, 2018). To get a more complete overview of gentrification in the Netherlands, and specifically Rotterdam, information from literary sources (Doucet et al., 2011; Ouwehand & Doff, 2013) as well as qualitative data (Snel et al., 2011) will be implemented. The qualitative data include interviews with inhabitants from several neighbourhoods that are undergoing "market-led" and "state-led" gentrification. One of the primary neighbourhoods that this research will focus on is Bospolder-Tussendijken. This is the neighbourhood in which the Mathenesserweg is located, logically flowing to analysing the gentrification of the Mathenesserweg. To research the gentrification on this site, a literature study has been done (Beuningen, 1962; Burgers & Kloosterman, 1996) which provides information about the original ideas of the Mathenesserweg, as well as about the process of post-industrial transitions causing the gentrification of the Mathenesserweg.

In addition to these secondary sources, primary sources will be used. A quantitative demographic study will be done with the help of data compiled by the Rotterdam municipality accessed through Allecijfers.nl (2023). Separate from the demographic research, a survey consisting of questions concerning the inhabitants' experiences on the Mathenesserweg has been sent to the WhatsApp group of the residents' organisation, the BOM<sup>2</sup> WhatsApp group with over two-hundred inhabitants of the Mathenesserweg. This WhatsApp group is a platform for the inhabitants where they can keep in contact about lending out materials, providing information about events on the street, and handing out objects they no longer need. More importantly for this thesis, the WhatsApp group discusses the changes that are happening on the street. The Whatsapp group as a source provides direct access to inhabitants' first-hand experiences of gentrification.

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<sup>2</sup> Bewoners Organisatie Mathenesserweg, Residents' Organisation Mathenesserweg

# Chapter 1: Gentrification

In this chapter, the term gentrification will be formally introduced to answer the question 'What is gentrification and how does it take shape?'. First, the origin of gentrification will be explained after which this chapter will look deeper into the process of gentrification and the different scales and scopes at which its implications are noticeable.

## 1.1 Defining Gentrification

The term gentrification, as we understand it now, was first introduced by describing changes happening in London's urban landscape. Sociologist and urban planner Ruth Glass (1964) explains the process of 'gentrification' as working-class<sup>3</sup> neighbourhoods and houses that get taken over and are transformed by the upper and middle classes into more expensive habitable spaces. Still focusing on the United Kingdom, Smith (2002) explains this definition as centred around the middle class moving into the working classes' neighbourhoods, meaning the actors that do the gentrifying are middle-class inhabitants. Smith's research describes a newer definition of gentrification given by the Department of the Environment, Transport and the Regions (DETR). This department claimed there is a need for an 'urban renaissance' since cities are being taken over and "spoilt by poor design, economic dispersal and social polarisation" (Smith, 2002). New housing development should, for the largest part, be built in earlier developed areas, such as working-class districts. The building in already developed areas would mean that the inhabitants of these areas have to be displaced to make room for the upper and middle class, for whom these housing developments are intended. This 'urban renaissance' is state-led, making it different from the first definition by Glass (1964). In this new definition, the prime actor of gentrification is not the middle class but the governing body.

## 1.2 Waves of Gentrification

In their studies of gentrification in New York City, Jason Hackworth and Neil Smith (2001) divide gentrification into three waves. The first wave considers a definition of gentrification as Glass understood it: as caused by the upper and middle class. The second wave, which started around 1975, involves the government as an important factor in the gentrification process and considers how gentrification can become a tool for getting investors to the city after the recession of the previous years. The third wave of gentrification started after the stock market crash of 1987. This third wave is characterised by the increased involvement of the state. International organisations and other large investors enter the process of gentrification earlier than in the previous waves. The third wave is also called state-led gentrification or even government-sponsored gentrification (Aalbers, 2019). Following the latter term, Belgian researcher Aalbers (2019) recognises five waves of gentrification. The

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<sup>3</sup> In this paper, I have used the terms lower-, middle- and upper-class. The reason for this is that these terms are convenient to use when studying gentrification since there is a process that is described as the overtaking and displacement of people belonging to a so-called 'lower class'. This is not to say that for these displaced people, class is the only facet of their identity. It is important to emphasize that social class is a social construct, meaning that there is nothing inherent about the relationship between identity and class. However, in order to say something meaningful about gentrification and its effect in relation to power structures and systems of privilege and subjection, I will use the term social class as it is implemented and written about in the chosen literature. (Bourdieu, 1987; Mahony & Zmroczek, 2005).

first three waves as defined by Aalbers coincide with the waves recognised by Hackworth and Smith. The last two waves are intensifications of the third wave of gentrification, increasingly making gentrification an urban materialisation of capitalism. In the Netherlands, the five waves of gentrification are tightly knit with the government's view on social housing (Uitermark et al., 2007). Before the 1990s, the Dutch government also functioned as a social housing corporation, and social housing was an important point in the agenda of urban design. After the 1990s, the Dutch government started to focus on economic gain and declared social housing a problem, because this was not a profitable endeavour. The Dutch government stopped working together with the housing associations, making the housing associations private entities and dependent on their own income. Social housing started to be associated with inadequate living conditions, this connotation created an opportunity for 'urban renewal' policies to get off the ground. The Ministry of Housing, Planning, and Environment in the Hague (*Nota 'Mensen, wensen, wonen'*, 2000) released a memorandum proclaiming that social housing created unsafe neighbourhoods, because of the homogenous social composition. Uitermark (2007) describes how after the third wave social housing was seen as a sickness, which was argued to only be curable through gentrification.

### 1.3 Phases of Gentrification

Along the lines of Hackworth and Smith's dividing of gentrification into three waves, Stefan Metaal (2007) explains that social scientists show gentrification can be understood by dividing it into three phases. The first phase is called the 'artistic phase', in this phase, young and artistic people move into the not yet gentrified neighbourhood. These audiences move to the neighbourhood because of the low rent and the possibilities that the area presents. They revive abandoned and neglected buildings and make them their own. The second phase, named the 'mixed phase', invites middle-class 'culturally conscious' inhabitants. These inhabitants are lured by the hip area created by the young people and artists from the previous phase. In this second phase, housing prices increase, and local businesses get replaced with more general facilities. This phase also starts to displace the local inhabitants vulnerable to rising rent prices. The third and last phase is the 'fashionable phase'. In this phase, upper-class people get attracted to the status the neighbourhood acquired in the previous stage and move in. All alternative and creative businesses and functions related to gentrification are replaced by more exclusive ones. It is important to mention that these phases are not absolute, and gentrification can take many forms. However, these phases do provide an overview of changes that are characteristic of gentrification and are thus often noticeable when looking at a gentrified neighbourhood.

Consumption patterns and practices of the 'middle class' create boundaries of inclusion and exclusion, of accessibility and inaccessibility. These social boundaries in turn create spatial boundaries (Benson & Jackson in Lees & Phillips, 2018, pp. 63-80). The study done by Benson and Jackson also highlights the problem of the middle-class' 'ideal of social mixity and the familiarity of others "just like [them]"' (Benson & Jackson in Lees & Phillips, 2018, p. 65). People from the middle-class move to places with lower-class inhabitants and with this move, they bring their social needs and habits, which attract other people belonging to the middle class, consequently leaving the area less and less inhabitable for the previous, lower-class inhabitants. The native inhabitants are the population that is most impacted by these changes, yet these groups are granted the smallest voice. Benson and Jackson make clear that the ones responsible for these changes are not necessarily solely the middle class: 'This active remaking of place simultaneously involves the devaluation of some people

and locales, alongside revaluation, processes in which the middle classes may act as agents, but which might also be brought on by the state' (Benson & Jackson in Lees & Phillips, 2018, p. 71).

## 1.4 Gentrification as a Tool

Gentrification is not only the movement and displacement of people but is also seen as the movement of capital (Atkinson & Bridge, 2004). Generally, the rent for inner city land was decreasing as the deindustrialisation of the metropolis happened, as the demand for these areas declined after the decreased need for industrial workers. Considering the low price for this land, the potential for redevelopment in these areas was high enough for investors to discount any monetary risk related to the site. In cities in which the manufacturing industry had transformed into the service sector as a consequence of deindustrialisation, gentrification as a process of "development" is likely to flourish. Following this historical reasoning, gentrification can be applied as a tool for the 'development' of cities, improving the position of cities on a global scale.

British researchers Atkinson and Bridge state that 'gentrification today must be seen in the context of globalisation' (2004, p. 7). With the speed at which knowledge about culture and politics can be exchanged, space and time hold less meaning than they did before and competitive positions between cities are no longer prohibited by spatial neighbouring boundaries. Considering gentrification is a consequence of globalisation and neighbourhoods are affected by gentrification, it becomes clear how even on a neighbourhood scale globalisation has had significant effects. This process also works in the opposite direction, in the sense that neighbourhoods have a significant effect on a city's position, which in turn affects a city's position within globalisation. The process of gentrification as a tool within neighbourhoods is not without consequences. Atkinson and Bridge (2004, p. 26) alert that these gentrification policies concentrate poverty and facilitate displacement because of market positions. This way the policies are attacking the most vulnerable inhabitants of a city in the process.

## 1.5 Conclusion

To conclude, this chapter introduces gentrification as the process of middle and upper-class residents moving into a lower-class neighbourhood, changing the cultural, economic and environmental makeup of the area. The process of gentrification displaces the lower-class inhabitants because of rising housing prices and other changes from which the native inhabitants are both socially and fiscally excluded. Gentrification is dividable into waves throughout history and is recognisable in phases, starting with artistic and young 'pioneers' moving into the area from which people belonging to the upper and middle classes find the transformed neighbourhood more attractive. The phases of gentrification can be argued as civilian interventions following the state-led gentrification as part of one of the waves of gentrification. Gentrification can happen by itself, but today it is often instigated and led by politics. Globalisation has put countries and cities in a new competitive stance against each other, unlimited by spatial boundaries, creating an opportunity for policies that attack vulnerable inhabitants and displace them.

## Chapter 2: Rotterdam and State-led Gentrification

In this chapter gentrification is researched in a specific context, the city of Rotterdam. Through a close analysis of Rotterdam's municipal strategies and plans for the city, the question 'How has gentrification developed in Rotterdam?' will be answered.

### 2.1 Municipality of Rotterdam's Urban Vision 2030

In the vision for the future city of Rotterdam called Urban Vision 2030 (Gemeente Rotterdam, 2007), the municipality describes the 'selective migration' process. The vision describes how the Rotterdam municipality considers the lack of highly-educated people's choice to move to or stay in Rotterdam to be a problem. This group follows their education and gets their first job in Rotterdam but when they decide to have children they can not find housing to fit this new lifestyle and move away. The municipality concludes that to stay relevant internationally, the knowledge industry has to be boosted by focusing on attractive housing for middle and higher-income inhabitants (Rotterdam, 2007).

While the word gentrification is often linked to its negative effects, namely the displacement of lower-income households, the municipality is not afraid of using the term throughout its vision. The vision names 'autonomous' gentrification as a way to make the neighbourhoods around the city centre more attractive for the upper and middle class, and also states that in order to stop the selective migration of this group to other cities, the city needs to foster gentrification. What this document of future plans fails to mention is what happens to the lower-income inhabitants that are being replaced, the vision does not mention a destination for the displaced people that are forced to move.

### 2.2 Societal Makeup and Public Opinion

The port of Rotterdam is important for the city's history, as well as its housing history (Ouwehand & Doff, 2013). The harbour was the most important driver of the economy, and Rotterdam's housing was intended for the people working in the harbour. These people were lower educated<sup>4</sup> and in need of low-rent housing. The port city of Rotterdam was known as a city for the working class<sup>5</sup> and this image drew immigrants looking for a job in the harbour to the city (van Bochove, 2012). Considering the vast array of the immigrants' cultural backgrounds, this made Rotterdam a culturally diverse city. Present-day, more than half of the inhabitants of Rotterdam have a migration background (Gemeente Rotterdam, 2022b). The view on housing in Rotterdam changed after the harbour moved out of the city due to containerization and industrialisation in the 1960s and 1970s, the need for lower-educated workers disappeared and Rotterdam became more service-industry led (Ouwehand & Doff, 2013).

Ouwehand and Doff (2013) describe that around the turn of the century, public opinion started to resist the multicultural society. Politics became more populist right-wing, especially in Rotterdam with the rise of the political party Leefbaar Rotterdam, the party led by Pim Furtuyn. This party wanted other municipalities to take the surplus of low-income

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<sup>4</sup> For consistency with the documents used for analysis, the term 'lower educated' is used. However, the term 'practically educated' is a more inclusive term and is important to mention here as a possible replacement for the hierarchical term.

<sup>5</sup> Working class and lower class are seen as interchangeable in other research. In the case of this thesis, the working class is also seen as a part of the lower class.

migrants. The assassination of Fortuyn directly led to his national party getting more votes in the Dutch parliamentary election, impacting nationwide immigration laws. In Rotterdam, the large number of social housing was now linked to the number of non-Western immigrants. Besides this, civilian groups began to rally against the negligent stance the municipality showed towards some neighbourhoods with a substantial amount of social housing in Rotterdam. In the 1990s Spangen became a very problematic area with a lot of crime, and residents that had the means to move somewhere else left the area. Some residents stayed to fight the problem and convince the municipality to intervene (Snel et al., 2011). The effects of these processes can be seen in the municipality's Urban Vision 2030 (2007) as discussed above.

## 2.3 Cases

Kop van Zuid is an intriguing case study to mention, when looking at top-down gentrification strategies in Rotterdam, and one of the more shocking ones concerning the implications of gentrification. This neighbourhood was assigned in the 1980s to accommodate displaced residents of restructured neighbourhoods closer to the city centre of Rotterdam, meaning that the residents were offered housing in Kop van Zuid as a replacement for their original homes in the city centre (Doucet et al., 2011). In 1991 plans changed and the head of Urban Development of the city of Rotterdam, Riek Bakker, decided that they needed to look at the economic potential of the area and build higher quality, more expensive housing, something the city did not have a lot of at the time. The original residents for Kop van Zuid were turned away after having been displaced, due to economic motivations that excluded them from the plans.

In 2016 the municipality created the Housing Vision 2030 (Gemeente Rotterdam, 2016b), it is stated that the number of households that can apply for social housing is 125,600, which is the same amount as fifteen years ago and almost half of the total number of households in Rotterdam (AlleCijfers, 2023c). Yet the actual number of available social housing is going down, in the Housing Vision (2016) the municipality states the need for middle and higher-segment housing, and to balance this out they need to decrease the amount of lower-segment housing. This also derives from a need to have a comparable urban make-up to other Dutch cities, even though their history and context differ from Rotterdam's history and context. The municipal report also states that in absolute numbers the current number of available low-segment housing exceeds the need for this housing as a possible explanation for the decrease in available social housing. Rotterdam South is a focus area for the biggest changes, meaning a decrease in social housing, because of its uniformity in social housing as part of the housing stock. What this means is that the Rotterdam municipality is arguing that because Rotterdam South has a large amount of social housing, this area can sustain the largest decrease in this type of housing - even though the inhabitants of this neighbourhood are the most dependent on it. The municipality's plans were noticed by rapporteurs of the United Nations, specifically how they implemented these plans in the Tweebosbuurt neighbourhood in Rotterdam South (Rajagopal et al., 2021). The report accuses the municipality of Rotterdam of attempting to breach several human rights, and notes the following about the municipality's policies in the Tweebosbuurt:

*It should be noted that ensuring essential minimum content of the right to adequate housing is an immediate obligation under international human rights law, not subject to progressive*

*realization and extends to all persons that are living in the territory, including those that have no official registered address. Rendering homeless those people who previously enjoyed adequate housing by demolishing their homes, would violate the principle of nonretrogressive measures in international human rights law.*

(Rajagopal et al., 2021, p. 9)

The claim made by the rapporteurs of the United Nations that the municipality of Rotterdam is violating human rights with its displacement of people that are in need of social housing, makes clear that gentrification is a problem that is in need of dire attention and that it affects the lived experience of the inhabitants of Rotterdam.

## 2.4 Laws and Regulations

The report of the United Nations also mentions the “Rotterdamwet”, or the law that originated in Rotterdam and that is officially named the Special Measures for Metropolitan Problems Law (*Wet Bijzondere Maatregelen Grootstedelijke Problematiek*, WBMGP). This in 2005 instated law was tested in Rotterdam, giving it its nickname (Laan Bouma-Doff, 2010). The WBMGP allows municipalities to deny people a housing permit if they do not meet certain criteria. These criteria include not being dependent on social welfare and not having a criminal record. By allowing the right to housing to be dependent on a set of criteria for the potential inhabitants, the WBMGP changes the social and cultural makeup of the area where the law is effective. These changes are argued to have positive effects on the general liveability of the neighbourhood, but research commissioned by the Dutch Ministry of the Interior and Kingdom Relations shows that the effects of the law do not improve liveability (Hochstenbach et al., 2015). This report also shows that the group that is disproportionately refused housing by the Rotterdamwet the most, is non-western immigrants with low income. Moreover, the report emphasizes that a form of gentrification is happening in the neighbourhoods where the law is implemented.

Besides the “Rotterdamwet”, another law was instated in the Netherlands. From 2013 housing corporations had to pay a landlord levy, but only over the part of their portfolio with rent under the deregulation threshold (Hochstenbach, 2022, pp. 171–174). This means that the housing corporation would have to pay taxes on an apartment that they offered as social housing, considering part of the rent fell under the deregulation threshold, but if they made the same apartment more expensive they would not need to pay taxes over it. The political parties that instated the law said it was temporary to keep their businesses afloat during the economic crisis, but Hochstenbach (2022) calls out discrepancies in this reasoning. He questions why they only taxed the social housing, and why other house owners got tax benefits. This unfair taxing is most likely connected to the earlier-named outlook on social housing as unwanted and the political view on this supposed need for avoiding social housing.

A change in outlook on these subjects is noticeable in recent years. The new “Omgevingsvisie Rotterdam” (Gemeente Rotterdam, 2021) mentions, albeit briefly, that the negative effects of gentrification and the displacement of vulnerable groups have consequences that necessitate close attention considering the livability of Rotterdam. The “Omgevingsvisie Rotterdam” does state however that these negative effects are because of the positive migration balance<sup>6</sup> and not because of the city’s own regulations.

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<sup>6</sup> A positive migration balance means that more people are moving into a city than moving out of the city.

## 2.5 Conclusion

From this chapter can be concluded that the municipality of Rotterdam has used, and is currently using, gentrification as a tool to decrease the number of low-segment housing in the city. This objective is directly tied to the politics in Rotterdam and the stance on worker-immigrants. The city has been provided warnings and concerns from the United Nations about the way they are displacing the less well-off inhabitants of the city without offering alternatives. The name and implementation of the Rotterdamwet are clear markers of the way the municipality is leading gentrification in certain streets and zones in the city, disproportionately affecting non-Western, low-income migrants. There is however some change in view happening over the past few years. The municipality of Rotterdam is becoming aware of the dangers of gentrification, yet actual accountability and changes are considerably lacking.

## Chapter 3: Gentrification on the Mathenesserweg

This chapter researches the changes happening around the Mathenesserweg through both a literature review and a survey held with the inhabitants. The question this chapter will try to answer is: 'How do the inhabitants of the Mathenesserweg feel about the changes happening on their street?'. To answer this question the plans and vision of the municipality of Rotterdam for the Mathenesserweg will be discussed in relation to the experience of the inhabitants, acquired with the help of a survey.

### 3.1 Context

The Mathenesserweg, named after the village of Mathenesse, was built in the 1920s. Architect Michiel Brinkman was assigned to design the street in 1921, but after his death in 1925, his son Jan Brinkman and Leen C. van der Vlugt, who also designed the van Nelle factory, were allocated the task of finishing the design of the street. The street was one of the first streets in the Netherlands that were part of an urban expansion plan that had a single unified facade throughout the street (Molenaar, 2012). At the start of the 20th century, Spangen was appointed by the municipality to accommodate the demand for social housing for the inhabitants of Rotterdam (Gemeente Rotterdam, 2016a). Mathenesserweg was part of these plans and formed a connection between Rotterdam and the neighbouring city of Schiedam. From the neighbourhood profiles of Bospolder-Tussendijken and Spangen, the neighbourhoods that are connected by the Mathenesserweg, and their context indicators it is clear that these neighbourhoods are inhabited by high percentages of people with low income and people with non-Western migration backgrounds (Gemeente Rotterdam, 2016a, 2022a).

In the municipal vision for Rotterdam in 2030 (2007), nineteen neighbourhoods are named restructuring zones. Two of these "restructuring zones" are Bospolder-Tussendijken and Spangen. The municipal vision states that until 2015, the municipality has to fight illegal habitation and marijuana plantations, tackle slumlords, set up intervention teams, and force homeowners to improve their homes. Restructuring is a word that in other research is connected and seen as synonymous with gentrification (Snel et al., 2011). The municipality was not scared of using the word gentrification made clear later in the city vision where both Bospolder-Tussendijken and Spangen are marked as small-scale gentrification zones (Gemeente Rotterdam, 2007). In both these neighbourhoods, and thus on the Mathenesserweg, the Rotterdamwet is in effect. The Mathenesserweg was even one of the test areas before the law was officially approved.

#### 3.1.1 Inhabitants of the Mathenesserweg and the BOM

In 1997, inhabitants of the Mathenesserweg came together with Buro Opzoomer Mee, an office with the goal to stimulate neighbourhood initiatives in Rotterdam, to place Christmas trees on every corner of the street. In an interview with a worker of the buro (Fortuin & van der Graaf, 2006, pp. 41–43) they state that they looked at the houses and rang the doorbell of any home that looked like they would like Christmas trees. These people had connections with people and through this process of connection, many of the inhabitants came together for the initiative. The fact that the initiative worked so well gave the inhabitants reason to start the Bewonersorganisatie Mathenesserweg (residents' organisation Mathenesserweg), known as the BOM. This organisation is still active in the form of a WhatsApp group. The WhatsApp group consists of a total of 218 street inhabitants as of March 2023. In the group,

people offer each other free goods, like furniture and food. More importantly, the group discusses issues on the street. For many of the participants in the group chat, one of these issues is the growing number of students on the street.

In a letter by Jack Bil on behalf of the BOM (2022a), Bil mentions that the street has gone from being full of marijuana-selling coffeeshops, dealer houses, and illegally inhabited houses owned by slumlords to a different kind of problem; real estate companies buying the whole building and subdividing the housing for living groups instead of for nuclear families. To tackle this problem, the BOM group organised an action to board up an empty house with wood and posters. The posters, as seen in Figure 1, inform about the zero quota policy that the residents wanted to instigate, and have instigated, since the start of the protest. The zero quota policy is meant to keep students from moving into the street and to keep slumlords from dividing the property into smaller rooms which kept nuclear families from moving into the homes. The protest was under the leadership of Jack Bil, who is a long-time inhabitant of the street and also the founder and organiser of the BOM, and demanded that the home in question would be rented out to a family and that the municipality would instate a zero-quota for living groups in the street (Bil, 2022b). This example demonstrates how a part of the inhabitants of the Mathenesserweg can come together to form a collective that tackles housing issues within the street.



Figure 1. A front door that has been boarded up during the zero quota protest. (BOM Whatsapp Group, 2022)

### 3.2 The Survey

As a part of this research, A survey has been sent out in the BOM WhatsApp group to get an idea of what inhabitants think is occurring on the street, as well as what they think about these changes. The WhatsApp group was chosen as a medium because of the, in comparison to mail, informal and accessible way of asking for participation. The survey includes a total of 13 questions in four languages, as seen in the appendix. The questions are asked to get an idea of the experiences of inhabitants since this is the group affected by the changes happening on the street. Since the number of years lived on the street is important for insight into the changes happening in the area, the survey answers of inhabitants that have lived on the street longer will be weighted more strongly than the answers of people that have lived there a shorter amount of time. When asked about a certain change like the cultural makeup of the street, someone with ten years of

In Figure 2 the number of years lived on the street by the respondents has been made visual. The survey has a total of 19 responses. Of these 19 respondents most inhabitants are born in the Netherlands as seen in Figure 3. Interestingly, when asked if changes have been noticed in the street, 26,3 percent, or five out of nineteen respondents say they did not notice changes. Three of these respondents have not been living on the street for more than five years, or even less than two years. But two have been living on the Mathenesserweg for six to ten years, which was a period of time in which a lot of municipal gentrification strategies were in effect (Gemeente Rotterdam, 2007, 2016b, 2021). Other inhabitants mention that during this time changes have been happening. Half of the respondees have noticed a change in the cultural makeup of the area, most noticeably the impulse of students moving into the street.

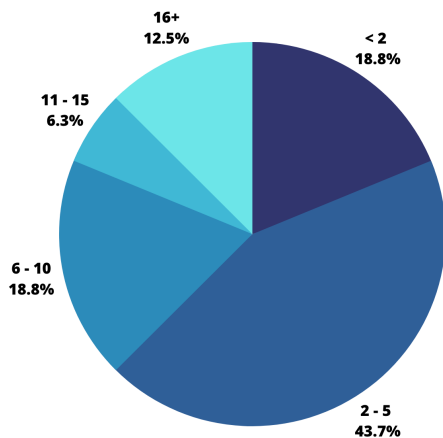


Figure 2: Years lived on the Mathenesserweg, responses to a survey sent in the BOM WhatsApp group, 2023 (own figure)

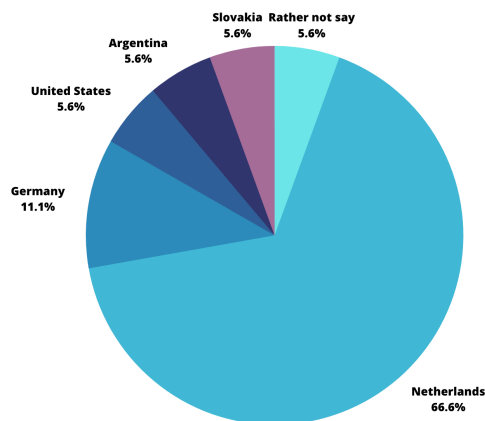


Figure 3: Places of birth, responses to a survey sent in the BOM WhatsApp group, 2023 (own figure)

### 3.2.1 Noise

The increasing number of student inhabitants can be read as a sign that the first phase of gentrification as named in Chapter 1 is in effect. Research by Hochstenbach and Boterman, (in Lees & Phillips, 2018, pp. 170-185) mentions that studentification of a neighbourhood leads to higher displacement pressure on other inhabitants because of students' lifestyles. This also becomes clear from the inhabitants' answers to the survey. Through the answers of the inhabitants, a concern for the growing number of student inhabitants on the Mathenesserweg becomes clear, this concern offers a better understanding of a felt need or pressure for a displacement of the original inhabitants. Respondents that have been living on the Mathenesserweg for more than ten years, as well as respondents that have lived on the street for less than five years, have noticed the increase in students and expressed their concerns. One inhabitant that has lived on the street for ten to fifteen years writes, when asked about what they like and do not like about living on the Mathenesserweg, that noise pollution because of the noisy apartments used not to be a nuisance but now that there are more students living in the street it has become a problem.

### 3.2.2 Property

Appointing the term gentrification to the changes that are happening or have happened on the street creates some discussion. Four responders would not say that the street is undergoing gentrification, and another four would say partly or not at all. One of these inhabitants questions if the changes that are happening are appointed to gentrification. This inhabitant responds that the fact that slumlords are buying up property is horrible, but that improvement of the vacant property is not gentrification per se. This raises the question of when gentrification is improvement and what the limits of improvement are for specific inhabitants implicated by gentrification. Another respondent thinks gentrification is partly happening because of the slumlords subdividing the property for students, linking to what Hostenbach and Boterman (2018) call the studentification of a neighbourhood. Someone else mentions that these slumlords are bad at maintaining the property and stuffing them with people, they are happy however, that their house is gaining value. This response implies that the quality of housing is not necessarily improving when the houses are not maintained properly, but that a process of gentrification in the sense of higher segment housing in replacement of lower segment housing is taking place.

### 3.2.3 Community

When asked what the respondents like and do not like about living on the Mathenesserweg, almost half the respondents mention that the community feeling, thanks to the BOM WhatsApp group, is special about the street. Others say the overall ambience in the street is grim, or that because of criminality they do not feel safe in the street. This, however, has become better over the years as becomes clear from responses to subsequent questions of the survey. One respondent states that there apparently is less crime in the street, but that the supposed criminality never bothered them. This respondent of Dutch descent also mentions that they felt more in place among the Turkish and Moroccan neighbours ten to fifteen years ago, and less in place among the now more Dutch inhabitants.

This change in cultural makeup has been noticed by a large part of the respondents, even though eight of the nineteen say they do not notice changes in cultural makeup. This unperceived makeup can be explained by the fact that six of these respondents have not lived on the street for more than five years. The raise in student inhabitants is also changing

the cultural makeup of the street and also impacts the community feeling. The students are less involved in the community because of their lifestyle and temporary living situation, this is also noticed by a respondent who mentions that the involvement in the street is nice, but since there have been house owners who rent out their property to students, communal involvement on the street has declined.

### 3.2.5 Comparisons

In a research done by Snel, Aussen, Berkhof and Renlo (2011), in which inhabitants of Spangen, Bospolder-Tussendijken, and Katendrecht are interviewed about gentrification in their area. This research was done in an attempt to get an overview of gentrification's social consequences. Considering residents of the Mathenesserweg are part of the respondents of Bospolder-Tussendijken who were interviewed, this thesis is able to compare the results from the interviews from 2011 to the results of the survey done in 2023. In Chapter 2 Spangen was named as an area where the residents that were well-off left because of the degrading state of the neighbourhood. In the research done by Snel et al., it is said that the residents of Spangen that stayed there during the lesser-off state of the neighbourhood, experienced a return of the original inhabitants or a 'return of "native Dutch" - or simply "white" - people' (Snel et al., 2011, p. 10), when crime numbers went down. Overall the research shows that Spangen's inhabitants experience the 'moving back' of the previous inhabitants as beneficial, mostly because the crime had gone down. The research also shows indicators of gentrification, such as the average housing value which was at 104.258 euros in Tussendijken in 2009 but is at 212.000 euros in 2022 (AlleCijfers, 2023a). The fact that in Spangen there is a return of the native inhabitants, does not mean that there is no gentrification. As mentioned in Chapter 1, gentrification forcefully displaces lower-class inhabitants, as noticeable in Spangen and the Mathenesserweg, and the inhabitants that moved to the neighbourhood in the late 20th century are now being displaced and replaced by middle-class inhabitants.

## 3.3 Discussion

The results of the survey show a more positive stance on gentrifications and the changes within the Mathenesserweg than expected. Important to note, however, is that the biggest part of the respondents is of Dutch descent. The statistically large amount of inhabitants of Moroccan or Turkish descent that immigrated to Rotterdam in the late 20th century are groups that are not represented in the survey. These are people falling under these demographics that would experience the worst effects of gentrification.

### 3.3.2 Languages

To make the survey more accessible to a wider range and more diverse demographic of inhabitants of the Mathenesserweg, the survey was translated into four languages. When choosing the languages, I looked at what languages would lower the barrier to responding to the survey as much as possible. English and Dutch were chosen to accommodate Dutch inhabitants, Western and other immigrants that often speak English when moving to the Netherlands. Many non-Western immigrants, like the large number from Turkey and Morocco, migrated inhabitants, followed by their families that came to the Netherlands for work and often do not speak Dutch or English well or comfortably (Kuiken, 2012). To accommodate these groups and to make responding to the survey more approachable, I

decided to translate the questions into Turkish, checked by a native Turkish speaker, and into French. The latter was chosen instead of Darija, Moroccan Arabic because it might be more accessible to a wider audience since Moroccan Arabic is a specific dialect. What was overlooked, however, is the fact that the French language was introduced to Arabic countries as a form of colonization by the French, only part of the Moroccan inhabitants speak French, but most do speak Darija, and French is seen as a language of prestige in Morocco. Moreover, most Dutch-Moroccans have migrated from the Rif, and thus their first language is Tmazight (Jansen, 2015). By using French the survey might have been less comfortable to answer than if Tmazight or Moroccan Arabic was used.

### 3.3.3 Interview

Upon receiving responses to the survey, it became clear that interviews as a research method would have worked better in the case of this research, for it became clear that gentrification carries a certain depth and multifacetedness that is quite complex. A substantial amount of responses would have been more complete and better explained if the opportunity had been there for me to ask follow-up questions. One question that was not in the survey but would have made the answers more eligible and would have made the research go beyond the surface level is 'What does gentrification mean to you?'. The survey as it was sent out provided a standard definition of gentrification and, as seen in Chapter 3.2.2 'Property', some responses would gain clarity and depth if the respondent was asked what gentrification meant for them, and what their definition of gentrification would be having lived on or just having moved onto the Mathenesserweg.

In the first plan of the thesis, the idea was to interview inhabitants of the Mathenesserweg, possibly inviting a group of inhabitants to a local coffee shop to have a conversation, or focus group, about the changes happening on the street. This setup would not only create a dialogue between me as a researcher and the person responding but would create a conversation between the inhabitants themselves as well. Yet, I chose not to do this because I was not comfortable with this idea. I was not comfortable with putting myself in the position of the researcher in this setting, due to my not being trained in ethical interviewing techniques. Moreover, concerning the language barrier between me as a Dutch man who speaks Dutch and English and a considerable number of inhabitants of the Mathenesserweg not speaking Dutch, a translator - or multiple translators - would have to be present for the interviews, making the chosen method of a survey an approachable method given the time span of this thesis. In my conversation about the thesis with Rebecca Baugh it became clear that this discomfort is common but when you show interest and care for the subject, it is good and important to embrace this discomfort. This is why either interviews or focus groups would make a good addition to the research.

### 3.3.4 Further Research

Further research on the effects of gentrification on the Mathenesserweg would benefit from a change of research method from a survey to an interview or focus group. Though the survey provided fruitful initial building blocks for researching the topic of gentrification on the Mathenesserweg, the methods of interviews and focus groups are necessary to get a more complete overview of all inhabitants of all backgrounds more effort has to be put into gathering this sensitive information. Considering the historical and social context of gentrification within Rotterdam, and research on gentrification at large, it would also be

interesting to move from theoretical findings to actually implement the findings within the practice.

Though this research did not explicitly focus on different axes of identity besides social class and ethnicity, an intersectional approach that focuses on the intersection of multiple axes of identity would be highly beneficial for a study on gentrification. Especially considering gentrification is about the displacement of marginalized groups within a city. In order to implement this approach, theories and methods from the disciplinary field of gender studies would provide apt information.

### 3.4 Conclusion

Concluded from this chapter can be that the experience and meaning of gentrification differ from person to person. The Mathenesserweg and the area around it was and is inhabited by mostly low-income households and non-Western migrants. However, this is changing. Most noticeable is the impact student housing has on the experience of other inhabitants. Students not only create noise pollution and negatively impact the community feeling of a street but because of this, the displacement pressure on other inhabitants is heightened. Besides this, the people that rent out the property to the students, do this for high prices making the street more inaccessible for lower-income groups. Not all inhabitants think that the changes that are happening are gentrification, or that the gentrification that is happening is bad. This information was gathered through a survey sent out to the inhabitants of the Mathenesserweg, which provided both useful findings as well as limitations concerning approachability and diversity among the respondents.

## Conclusion

This thesis aimed to answer the following research question: 'How is gentrification affecting the inhabitants of the Mathenesserweg?'. To answer this question, three sub-questions were posed that were answered in three accompanying chapters.

The first chapter answered the sub-question 'What is gentrification and how does it take shape?'. Gentrification, a term first coined by social scientist Ruth Glass in the 1960s, is a process in which a working-class neighbourhood undergoes social, cultural, economic and environmental changes due to new middle-class residents moving in. As a result of these changes, housing prices rise and businesses in the area change to accommodate the needs of the new inhabitants. This results in the displacement of the old inhabitants that can not afford the higher prices and whose needs are not met anymore. The process of gentrification can be divided into waves and phases. The waves emphasize the shift in influence on gentrification from the upper and middle class to governments and institutions. The phases of gentrification highlight how the inhabitants of an area change from native inhabitants to young people and artists to middle class, and how these changes in inhabitants allow for a change in housing opportunities with the displacement of the native inhabitants as a consequence. Due to globalisation, gentrification has become a tool with which governments and municipalities try to heighten their international position by making a neighbourhood more 'innovated'.

In the second chapter, the question 'How has gentrification developed in Rotterdam?' was answered. Rotterdam has a history of gentrifying different neighbourhoods. The city of Rotterdam can be named the origin of the changing views towards social housing and the type of inhabitants it brought with it from a neutral to a more negative connotation. Worker immigrants, and the supposed societal problems they brought with them, were seen as a problem that the municipality could tackle by gentrifying areas with a high number of social housing. The city's problematic stance on social housing has not gone unnoticed on the international stage with UN rapporteurs warning the city for possible breaching of human rights. The "Rotterdamwet" or Special Measures for Metropolitan Problems law is a good example of state-led gentrification and the municipality of Rotterdam's stance towards neighbourhoods with a substantial number of social housing. In recent years the view on gentrification has shifted, allowing for inhabitants and the municipality of Rotterdam and outside of this city to become more aware of the negative effects of gentrification.

The third chapter answers the question 'How do the current inhabitants of Mathenesserweg feel about the changes happening on their street?'. The Mathenesserweg is for a big part inhabited by low-income and non-Western migrants, these groups are the most vulnerable to the effects of gentrification. To be able to get a sense of the experiences of the inhabitants of the Mathenesserweg of changes happening in the street, a survey was sent out to the BOM WhatsApp group, a WhatsApp group with over two-hundred inhabitants of the Mathenesserweg. The results show that the inhabitants link how a lot of the changes that are happening, to the changing cultural makeup of the street and the rising property prices. Most of the respondents think that gentrification is happening on the Mathenesserweg and that a lot of the changes that are happening are conceived to be positive changes. The respondees, however, are mostly of Western backgrounds. No responses from Turkish or Moroccan inhabitants have been collected. This could be because the survey was not the right way of collecting data from these groups. An interview or a focus group with a more diverse sample group would have resulted in more complete

data considering the lived experiences of gentrification of the inhabitants of the Mathenesserweg.

To answer the main research question that was posed for this thesis then, would be to combine both the literary findings of Chapter 1 and Chapter 2, as well as the survey findings from Chapter 3. Following the different waves and phases of the process of gentrification, it has become clear how the Mathenesserweg would find itself within a wave of state-led gentrification and a phase where students are making up a growing part of the inhabitants of the street - though, with the zero quota policy that has been implemented in the street, one could argue that the Mathenesserweg is transitioning into the second phase of gentrification, the 'mixed phase'. Following the result from the survey, the inhabitants do not see this transition as something negative, rather, they too feel that a large amount of students in the street is not desirable. Considering how Mathenesserweg is one of the neighbourhoods that fall under the "Rotterdamwet," in combination with the zero quota policy and the rising house prices, low-income non-Western migrants might be displaced from the Mathenesserweg as a result. The decline in low-income non-Western migrant inhabitants in the street is also felt by the survey's respondents, in the sense that some notice a decline in inhabitants of Turkish and Moroccan descent and an increase in White inhabitants. Important to mention is how the inhabitants of the Mathenesserweg do not all necessarily think that the street is being gentrified, yet most of the respondents do notice changes within the street. Considering the different interpretations of the definition of gentrification, this result is logical, but it does emphasize how the inhabitants take notice of the changes in their street, as might be a consequence of the municipality of Rotterdam's interference in the social makeup of the street.

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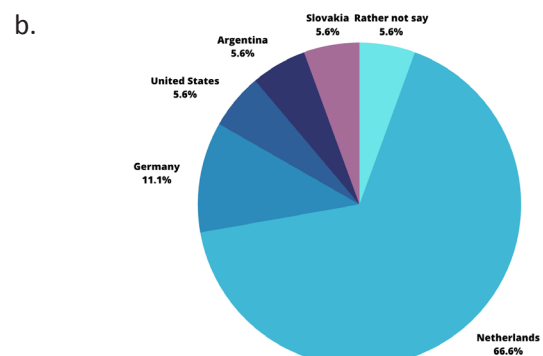
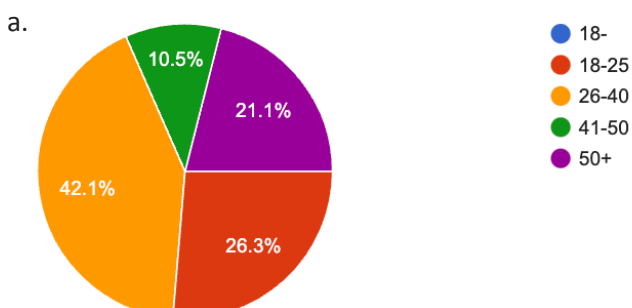
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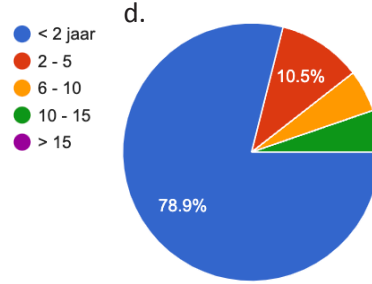
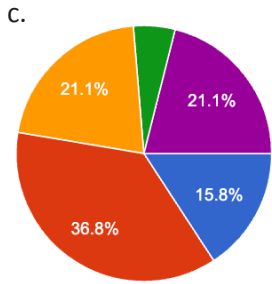
## Appendix

### Questions:

- Leeftijd / age / yaş
- Afkomst / Place of birth / Menşei / Origine
- Hoe lang woont u op of bij de Mathenesserweg? / How long have you lived on or near Mathenesserweg? / Ne kadar süredir Mathenesserweg veya civarında ikamet etmektesiniz? / Depuis combien de temps habitez-vous sur ou à proximité de la Mathenesserweg ?
- Vindt u het prettig om te wonen aan de Mathenesserweg? / Do you like living on the Mathenesserweg? / Mathenesserweg'de yaşamayı seviyor musunuz? / Aimez-vous vivre sur le Mathenesserweg ?
- Wat vindt u wel of niet prettig? / what do or don't you like? / Burada yaşamının nesini seviyor ya da sevmiyorsunuz? / qu'est-ce que tu aimes ou pas?
- Heeft u veranderingen gemerkt in de buurt in de afgelopen jaren? / Have you noticed changes in the neighborhood in recent years? / Son yıllarda bu mahalledeki değişiklikleri fark ettiniz mi? / Avez-vous remarqué des changements dans le quartier ces dernières années ?
- Zou u deze veranderingen als goed of slecht voor uzelf omschrijven? / Would you describe these changes as good or bad for yourself? / Bu değişiklikleri kendiniz için iyi mi yoksa kötü mü olarak tanımlarsınız? /
- Zou u deze veranderingen als goed of slecht voor de buurt omschrijven? / Would you describe these changes as good or bad for the neighbourhood? / Size göre bu değişiklikler, mahalleniz için olumlu mu olumsuz mudur? / Décrivez-vous ces changements comme bons ou mauvais pour le quartier ? Décrivez-vous ces changements comme bons ou mauvais pour vous-même ?
- Heeft u veranderingen gemerkt in de culturele samenstelling van de buurt? / Have you noticed any changes in the racial or cultural makeup of your neighbourhood? / Mahallenizin, toplumsal kültürel yaşamında herhangi değişiklikler fark ettiniz mi? / Avez-vous remarqué des changements dans la composition raciale ou culturelle de votre quartier?
- Heeft u al van de term gentrificatie gehoord? / Have you heard of the term gentrification? / "Gentrification/Nezihleştirme (Soylulaştırma)" terimini hiç duydunuz mu? / Avez-vous entendu parler de la gentrification ?
- Denkt u dat dit gebeurd op de Mathenesserweg? / Do you think this is happening on the Mathenesserweg? / Mathenesserweg'de böylesi bir durumun yaşanmakta olduğunu düşünüyor musunuz? / Pensez-vous que cela s'est passé sur le Mathenesserweg ?
- Vindt u dit een goede verandering? / Do you think this is a good change? / Sizce böylesi bir değişim iyi mi? / Pensez-vous que c'est un bon changement?

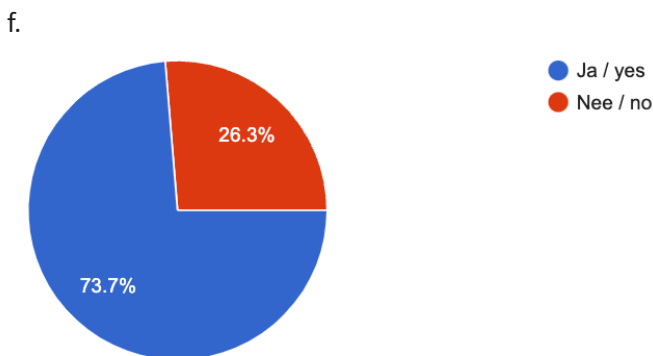
	Timestamp	a	b	c	d
1	3-19-2023 15:32:26	18-25	nederland	< 2 jaar	ja, vaak wel / yes, most of the time / Evet, sık sık / Oui souvent
2	3-19-2023 19:40:42	18-25	Rotterdam Mathenesserweg	> 15	ja, vaak wel / yes, most of the time / Evet, sık sık / Oui souvent
3	3-19-2023 19:42:02	18-25	Rotterdam	2 - 5	ja, vaak wel / yes, most of the time / Evet, sık sık / Oui souvent
4	3-19-2023 19:43:51	26-40	Verenigde Staten	2 - 5	Soms
5	3-19-2023 19:45:36	50+	Duits	6 - 10	ja, vaak wel / yes, most of the time / Evet, sık sık / Oui souvent
6	3-19-2023 19:50:49	41-50	Argentina	< 2 jaar	ja, vaak wel / yes, most of the time / Evet, sık sık / Oui souvent
7	3-19-2023 19:59:46	18-25	Slovakia	2 - 5	ja, vaak wel / yes, most of the time / Evet, sık sık / Oui souvent
8	3-19-2023 20:14:58	50+	Rotterdam	> 15	Heb het na bijna 40 jaar hier wonen nog steeds naar mijn zin
9	3-19-2023 20:31:52	26-40	Utrecht	6 - 10	ja, vaak wel / yes, most of the time / Evet, sık sık / Oui souvent
10	3-19-2023 20:34:31	26-40	Nederlands	2 - 5	ja, vaak wel / yes, most of the time / Evet, sık sık / Oui souvent
11	3-19-2023 22:13:21	26-40	Nederlands	10 - 15	ja, vaak wel / yes, most of the time / Evet, sık sık / Oui souvent
12	3-20-2023 9:17:37	26-40	Nederland	2 - 5	ja, vaak wel / yes, most of the time / Evet, sık sık / Oui souvent
13	3-20-2023 13:56:49	26-40	Wil ik liever niet zeggen / rather not say / Ben doğrusu söylemek istemem / plutôt pas dire	2 - 5	ja, vaak wel / yes, most of the time / Evet, sık sık / Oui souvent
14	3-20-2023 18:11:20	26-40	Westers	< 2 jaar	Nee, vaak niet / no, not often / hayır, sık değil / non, pas souvent
15	3-21-2023 0:44:58	18-25	Nederland	2 - 5	Nee, vaak niet / no, not often / hayır, sık değil / non, pas souvent
16	3-21-2023 13:59:03	26-40	Nederlands	6 - 10	ja, vaak wel / yes, most of the time / Evet, sık sık / Oui souvent
17	4-3-2023 21:00:49	41-50	Duits	6 - 10	ja, vaak wel / yes, most of the time / Evet, sık sık / Oui souvent
18	4-3-2023 21:05:54	50+		> 15	ja, vaak wel / yes, most of the time / Evet, sık sık / Oui souvent
19	4-3-2023 21:16:34	50+	Den Helder	> 15	ja, vaak wel / yes, most of the time / Evet, sık sık / Oui souvent





- ja, vaak wel / yes, most of the time / Evet, sık sık / Oui souvent
- Nee, vaak niet / no, not often / hayır, sık değil / non, pas souvent
- Soms
- Heb het na bijna 40 jaar hier wonen nog steeds naar mijn zin

	e	f
1	ik vind de ligging van de buurt heel fijn in verhouding tot de rest van de stad. ik vind het fijn hoe de culturele samenstelling erg divers is. ik vind het prettig dat er goedkope supermarkten in de buurt zijn. ik vind het minder fijn dat het soms onveilig voelt door criminaliteit of geweld.	Ja / yes
2	Bruisende stad, contact buren, locatie	Ja / yes
3	Beetje grimmige sfeer	Ja / yes
4	De locatie is goed. Vuilnis op straat is erg onprettig	Ja / yes
5	Mooi contact met mijn buren.	Ja / yes
6	afvalbeheer	Nee / no
7	sometimes there are weird people, but I love the location and amenities + communal vibe	Ja / yes
8	Helaas vaak rommel op straat	Ja / yes
9	Ruime woningen met potentie. Helaas weinig groen en slecht onderhouden buitenruimte. Tevens veel huisjesmelkers die de panden slecht onderhouden of volproppen met mensen.	Ja / yes
10	Prettig: buurtgevoel door bepaalde groep mensen, mooie bomen, veel maatschappelijke initiatieven/ organisaties, centrale ligging, goed OV. Niet prettig: gehorige huizen, vieze straat/ stoep, relatief veel verkeer dat extra luid door de straat raced, afval wordt op straat gegooid, en in de buurt van Cinderella veel 'hang'mensen die duidelijk niet werken.	Ja / yes
11	Je hebt alle voorzieningen in de buurt. Hele gemixte populatie is leuk. Goed contact met buren. Voel me nooit onprettig. De huizen zijn gehorig, geluidsoverlast van buiten en van buren (boven, onder, zijburen). Vroeger minder, maar nu er veel studenten wonen is het meer.	Ja / yes
12	De verschillende buurt initiatieven zoals de buurt schoonmaakactie, het zelf ontwikkelen van de groenbedden bij de bomen.	Ja / yes
13	Veel plek voor je fiets	Ja / yes
14	opmerkingen van mannen naar mij als vrouw	Ja / yes
15	Zwerfafval overal op straat en parken	Nee / no
16	Veel afval, ongedierte	Nee / no
17	Saamhorigheid in de BOM app, groendag, opruimdag. Minder prettig zijn te veel studentenhuizen, dat moet niet te veel worden.	Nee / no
18	Er is heel veel afval op straat, dat is heel onprettig	Nee / no
19	Wel: de verbinding in de straat met veel bewoners, mensen kennen elkaar niet altijd goed maar er wordt op elkaar gelet op een positieve manier. De groepsapp. De feestjes.	
18	Niet: hard rijdende auto's, a sociale parkeerders.	Ja / yes
19	Mooie huizen, fijne tuinen, leuke mensen	Ja / yes

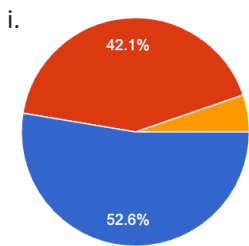


- Ja / yes
- Nee / no

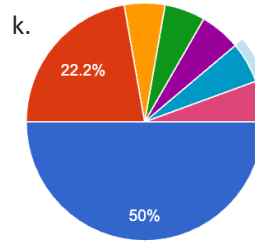
g	
1	voor mezelf ben ik neutraal, gezien ik comfortabel woon in mijn studentenhuis dus de veranderingen raken mij niet direct. wel heb ik de 'nul-quota' voor studentenwoningen/huizenopsplitsing gezien in de buurt, wanneer dit van kracht zou gaan en ik een nieuw huis zou zoeken zou dit mij negatief beïnvloeden.
2	Veel meer huisjesmelkers dat is minder. Minder criminaliteit en verlaafden dat is wel fijn.
3	Goed
4	Er komen nieuwe mensen. De panden worden opgeknapt.
5	Er komen steeds meer jonge stellen op straat wonen.
6	
7	neutral
8	Vroeger was de tram nog over de weg daardoor waren er meer leuke winkels !
9	Goed, mijn woning wordt meer waard.
10	Goed: steeds meer woningen worden opgeknapt, leuke cafe's zoals Smaak. Slecht: woningen worden (goedkoop) gesplitst in studentenhuizen. Daar komt soms overlast uit voort.
11	De buurt is wel wat netter geworden qua uitstraling/onderhoud. Schijnbaar minder criminaliteit, maar daar had ik nooit last van. Ik voelde me meer thuis tussen Turkse en Marokkaanse buurtbewoners, dan nu (meer Nederlands). Ik hield echt van de buurt zoals 10-15 jaar geleden. Zoveel studenten vind ik minder fijn, maar alleen door geluidsoverlast ivm de gehorigheid (ik generaliseer nu, weet dat niet elke student voor geluidsoverlast zorgt).
12	Goed
13	goed
14	Slecht, er lijkt alleen maar meer afval rond te zwerven.
15	
16	
17	
18	Goed: er is betrokkenheid. Dat vind ik fijn. Slecht: er zijn veel huiseigenaren bij gekomen die panden duur verhuren. Daardoor is er veel verloop. Minder betrokkenheid.
19	Goed

h	
1	de veranderingen die ik heb gemerkt zijn op het gebied van gebouwen slopen en kapotte huizen op de markt zetten als een "opknaphuis". dit vind ik heel slecht voor de buurt.
2	Zie bovenstaand antwoord
3	Slecht
4	Goed
5	Vooralsnog zie ik deze veranderingen als positief.
6	
7	neutral
8	Tja in dit geval slecht
9	Ja.
10	Zie antwoord hierboven.
11	Over het algemeen goed voor de buurt. Ik heb een rare mening dus die telt nu even niet. Het is eigenlijk beter geworden.
12	Goed
13	goed
14	Slecht, hoe viezer hoe minder mensen zich verantwoordelijk gedragen.
15	
16	
17	
18	Slecht.
19	Goed

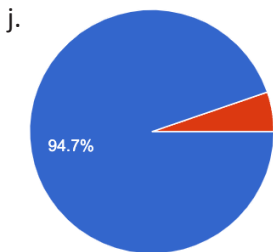
	i	j	k
1	Nee / no	ja / yes	Yes
2	ja / yes	ja / yes	No
3	ja / yes	ja / yes	No
4	Nee / no	ja / yes	No
5	ja / yes	ja / yes	Yes
6	Nee / no	ja / yes	No
7	ja / yes	ja / yes	Yes
8	ja / yes	ja / yes	Yes
9	Nee / no	ja / yes	Tot een bepaalde hoogte, er zijn nog veel lege winkelpanden of dubieuze bedrijfes
10	ja / yes	ja / yes	Yes
11	ja / yes	nee / no	Yes
12	Meer studenten in de buurt	ja / yes	Het opkopen van de huizen door huisjesmelkers is verschrikkelijk. Maar het beperken en opknappen van de leegstand is niet meteen gentrificatie
13	Nee / no	ja / yes	wel in de buurt maar nog niet op de weg
14	Nee / no	ja / yes	No
15	Nee / no	ja / yes	Yes
16	ja / yes	ja / yes	Yes
17	Nee / no	ja / yes	Yes
18	ja / yes	ja / yes	Dat is al gebeurd in de jaren 80/90 !! Dit was een sjeke straat.
19	ja / yes	ja / yes	Deels. Veel huizen ook als beleggingsobject aangekocht en te verkameren onder het mom van woongroep.gii



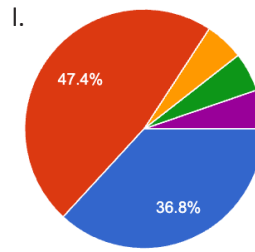
● ja / yes  
● Nee / no  
● Meer studenten in de buurt



● Yes  
● No  
● Tot een bepaalde hoogte, er zijn nog veel lege winkelpanden of dubieuze b...  
● Het opkopen van de huizen door huisjesmelkers is verschrikkelijk. Maar...  
● wel in de buurt maar nog niet op de weg  
● Dat is al gebeurd in de jaren 80/90 !! Dit was een sjeke straat.  
● Deels. Veel huizen ook als beleggings...



● ja / yes  
● nee / no



● Ja  
● Nee  
● Zoals eerder gezegd, in principe is het beter. Maar ik vond de sfeer vroeger fijner. Meer Rotterdams, meer een buurt ipv wereldwijk. Maar nettere en betere...  
● het verbeteren van een buurt is goed, maar wel met de bewoners en niet over de hoofden van de bewoners  
● Het is zo. En al lang aan de gang.

	l
1	Nee
2	Nee
3	Nee
4	Ja
5	Ja
6	Nee
7	Ja
8	Nee
9	Ja
10	Ja
11	Zoals eerder gezegd, in principe is het beter. Maar ik vond de sfeer vroeger fijner. Meer Rotterdams, meer een buurt ipv wereldwijk. Maar nettere en betere huizen is sowieso goed.
12	Ja
13	het verbeteren van een buurt is goed, maar wel met de bewoners en niet over de hoofden van de bewoners
14	Ja
15	Nee
16	Nee
17	Nee
18	Het is zo. En al lang aan de gang.
19	Nee

