

Towards an *Integrated and Authentic* Transformation of 'Chinatown' in Amsterdam

July, 2020



Colophon

Title:

The death and life of Chinatown

Subtitle:

Towards an integrated and authentic transformation of 'Chinatown' in Amsterdam, the Netherlands

Graduation lab:

Planning Complex Cities

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Final report

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Preface

In 1950s, Jane Jacobs wrote a book to critique the decline of neighbourhoods in American cities due to the urban planning policy. She argued some active and diverse community was overlooked, oversimplified and then regenerated. Therefore, the inner city was ironically hastened the pace of demise. Today Chinatown has experienced similar situations in Western countries. Even though it is located in cities under various contexts, it is nearly the same for slight differences. Gradually, more and more voices come and say that 'Chinatown is losing its charm' and it became the 'Disneylandish' neighbourhood.

This report records the one-year working progress about the master graduation thesis of urbanism in TU Delft. It is composed of historical analysis, literature review, problem analysis and socio-spatial strategies and spatial intervention in order to reconfigure and transformation the current declining situation of Chinatown in Amsterdam. Ethnic enclaves with the multiple socio-cultural layers make it attractive and also lead to many debates, the fear of ghettoisation, the impacts of ethnic segregation, the acknowledgement for ethnic group and the authenticity of ethnic culture. This thesis tried to make a slight contribution to dispel the mutual 'prejudice and misunderstanding' of ethnic enclave through composing an overall story about Chinatown in history, at present and the future.

I hope you can enjoy your reading.

You Wu
In Delft, July, 2020

Abstract

The advent of steamship in the 19th century is accompanying with the Chinese immigration. Chinese seamen gathered around the dockland at a certain scale and formed Chinese quarters. Therefore, Chinatowns appeared in many harbour cities in European countries. With the urban development and migrant shifts within the recent one hundred years, Chinatowns transformed many times regarding their recognitions, urban roles and functions. However, Chinatowns seem to decline universally. The stereotypic manifestation and commodification have gradually erased the social meaning as an 'ethnic core', and the 'voluntaristic way' to accommodate difference (Peach, 1996). Based on literatures, this thesis defined the spatial dimensions and social constriction of Chinatowns, as well as the concept of integration and authenticity, analysed contextualised problems of Chinatown in Amsterdam, and thereby to reconfigure Chinatown in Amsterdam through the socio-spatial strategies.

Keywords:

Chinatown, integration, authenticity, socio-spatial planning, transnational identity

Main research question:

How socio-spatial planning could help to guide an integrated and authentic transformation of Chinatown in Amsterdam under local contexts?

Acknowledgement

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July, 2020

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List of Definition

Chinatown
<i>Spatially, Chinatowns are the concentration of Chinese stores and activities (social activities) with visible Chinese elements (manifestation). In addition, three essential social dimensions composed Chinatowns to represent their ethnicity, ethnic culture, social connection and economic activities.</i>
Integration
<i>It means giving them a place in European societies as a distinct ethnic group, protect the ethnic groups from cultural dominance by the majority ethnic group (or host society) and respect and protect their ethnic ‘core’ (Christiansen, 2003).</i>
Assimilation
<i>It means ignoring any ethnic characteristics they have, not treating them as a special group, and demanding that they adopt the norms and languages of the host societies (Christiansen,2003).</i>
Authenticity
<i>Authenticity refers to the sense of a place and the social connectedness which a particular space can inspire (Zukin, 2009).</i>
Socio-Spatial Planning
<i>Socio-spatial planning is the way that is collaborating with social dimensions to transform the built environment through spatial intervention (Svendsen, 2010).</i>

01

Introduction

1.1 Motivation

1.2 The decline of Chinatowns

fig.1-1 Image of store signboard in Zeedijk, Amsterdam.
Author, 2020



1.1 Motivation

Personally, I am interested in culture and history, the story between people and cities. As an urbanism student, I am curious about the identity of place with its unique cultural and historical backgrounds, and how these stories can bring about to cities. Both China and the Netherlands are the country with rich history and culture. Regarding my graduation project, I want to combine my personal understanding and experience with research.

The city where I come from, Fuzhou, is located in the southeast part of China. It is not a well-known place except Chinese people. However, when referring to some towns or villages in the city, many people from western countries, especially American, probably know about it. There was a large chain migration from some towns to north America since the end of 1980s. In 2000, 75% of Chinese immigrants to America came from Fuzhou.

Some of my relatives whom I met just a few times, they owned grocery stores or Chinese restaurants in Chinatowns overseas. Based on their words, I thought Chinatown was an attractive place with multicultural backgrounds. However, after I studied abroad and went to Chinatowns in the Netherlands, the real scenery surprised me. It does not look like what I thought before. It looked like ordinary commercial streets 20 years ago in China. Few Chinese immigrants lived in there. China has developed rapidly, but Chinatowns overseas remained what they looked like many years ago and even declined. I am curious about the historical development of Chinatowns and wonder what its future will be.

fig.1-2 the list of overseas Chinese people donating dollar to their hometown in Changle County, Fuzhou, 2011
(source: Visual China Group)

曹以海伍佰元	曹建仁叁佰元	曹祥珠壹萬元	曹康金貳仟元
曹以鏡伍佰元	曹立先叁佰元	曹照允伍仟元	曹文貳仟元
曹以神伍佰元	曹立倫叁佰元	曹典凡叁仟元	曹成貳仟元
曹以友伍佰元	曹立富叁佰元	曹典秋叁仟元	曹德洋貳仟元
曹敬佛叁佰元	曹仕梁貳佰元	曹祥秋貳仟元	以下美元
曹金安叁佰元	曹以樞貳佰元	曹祥秋貳仟元	曹寶園叁佰元
曹以明叁佰元	曹清元貳佰元	曹祝康貳仟元	曹康明貳佰元
曹以國叁佰元	曹以强貳佰元	曹以繁貳仟元	志榮房
曹以建叁佰元	曹立杰貳佰元	曹以耿貳仟元	曹祥樹叁拾萬分
曹增峰貳佰元	曹以煥貳佰元	曹華千貳仟元	曹立輝壹萬伍仟元
曹立敬貳佰元	曹立學貳佰元	曹伙官貳仟元	曹新勇壹萬伍仟元
曹振貳佰元	曹以煥貳佰元	曹以巧貳仟元	曹立勇伍仟元
曹格貳佰元	曹因榮貳萬元	曹明香貳仟元	曹建禮叁仟元
忠培房	曹鵬云壹萬元	曹華明貳仟元	曹建禮貳仟元
曹典武叁仟元	曹以建叁仟元	曹照勇貳仟元	曹建勇貳仟元
曹祥錦貳仟元	曹祥灿貳仟元	曹宏貳仟元	曹迅貳仟元
曹云遜貳仟元	曹祥欽貳仟元	曹述貳仟元	曹寶枝貳仟元
以下美元	曹祥佳貳仟元	曹先林貳仟元	曹建平貳仟元
曹祥鹿壹仟元	曹和城貳仟元	曹連進貳仟元	曹云斌貳仟元
曹祥圭壹仟元	曹以漢貳仟元	曹祥伍伍佰元	曹建新貳仟元
曹祥岳壹仟元	曹以強貳仟元	曹祥善叁佰元	曹炳榮貳仟元
曹祥清壹仟元	曹以候貳仟元	曹立春叁佰元	曹立明貳仟元
曹祥云壹仟元	曹以湯貳仟元	曹立光叁佰元	曹以勤貳仟元
曹以儀伍佰元	曹以張貳仟元	曹祥輝貳佰元	曹華欽貳仟元
曹以輝伍佰元	曹聰秀貳仟元	曹祥興貳佰元	曹新仲貳仟元
曹典威叁佰元	曹以團貳仟元	曹因彬貳佰元	曹以康貳仟元
曹祥長叁佰元	曹懷貳仟元	曹以真貳佰元	曹桂龍貳仟元
曹祥男叁佰元	曹以通貳仟元	曹明雲貳佰元	曹以响貳仟元
曹祥奇貳佰元	曹雨木貳仟元	曹明旺貳佰元	曹文興貳仟元
道雁房	以下美元	曹立飛貳佰元	曹桂華貳仟元
			曹智勇貳仟元



fig.1-3 tenants from Vancouver's Chinatown protest the gentrification and chant in Chinese, English, Spanish and French.
(source: Nat Lowe, the mainlander, 2019)

1.2 The decline of Chinatowns

Chinatowns are a feature of many international cities, which is an emblem of multi-cultural urban environment. With the trend of cultural tourism, most Chinatowns had become the 'must-go' tourist attraction in cities. The commodification of ethnic streetscape helped Chinatowns remove the label of poverty, vice, and social backwardness (Pang & Rath, 2007) under the expansion of cultural consumption. However, it also leads to the decline of Chinatowns. It even seems to be a widespread situation happening in European and North American countries (see fig.2-). Critics complained that Chinatowns are losing their charm (Cuozzo, 2017); Chinese entrepreneurs and tenants were forced to move because of the rising rental fee (Lowe, 2019); Tourists said Chinatown is less authentic because of the tourist-focused stores (Dechertc, 2015); Chinese people think Chinatown is not for Chinese people any more (Chan, 2013). Consequently, Chinatowns became a 'Disneylandish' place with exotic ethnic environment (Pang & Rath, 2007).

This declining situation also happened in the Netherlands, although they are experiencing different situations. This section would mainly explain the current situations of Chinatowns in Amsteram, Rotterdam and the Hague.

Magazine

The slow decline of American Chinatowns

By Aidan Lewis
BBC News, New York

4 February 2014

f b t e Share

Liverpool blues: the sad decline of Europe's oldest Chinatown

Popularity of Chinese neighbourhood appears to have passed its peak, but plans for a metal and glass upgrade have failed to get off the ground, despite enthusiasm from investors – many of them from Hong Kong

Hilary Clarke in London
Published: 6:00pm, 1 Sep, 2018

Why you can trust SCMP

Class Struggle in Chinatown: Ethnic Tourism, Planned Gentrification, and Organizing for Tenant Power

Nat Lowe / July 16, 2019

METRO

Chinatown slowly losing its charm — and its restaurants

By Steve Cuozzo

February 9, 2017 | 12:43am | Updated

fig.1-4 screenshots of news about the decline of Chinatowns.
(source-from up to down: BBC, SCMP, the mainlander, NewYork Post)

Chinatown in Rotterdam, the assimilated Chinatown

As one of the largest port cities in Europe, Chinatown in Rotterdam has been formed more than one hundred years. It is also one of the earliest Chinatowns in European countries. The Rotterdam's Chinatown refers to primarily the West Kruiskade and surroundings. In the 19th century, the Chinese quarter was in the Katendrecht district, which has been an essential connection between the western parts of the city and the city centre. With the shift of industrialization, some Chinatowns vanished at the dockland and relocated to other areas. Now it only needs to takes 5-10 minutes' walk from the central station to this area. In 2001, there was a Chinese Cultural Festival organized by Chinese businessmen here to brand its Chinese identity. However, the municipality of Rotterdam was reluctant to this proposal. The preference from the municipality was branding a multicultural identity rather than a mono-cultural identity for this area. As a result, "Chinatown" in Rotterdam has been assimilated with the surrounding. In other words, Chinatown went to decline in Rotterdam. Nowadays, people walking into this area would not feel that they enter into an ethnic neighbourhood. Typical signs referring to Chinatowns are not visible here, excepts some signboards in Chinese from Chinese shops.

Chinatown in the Hague, the official Chinatown

Speaking of Chinatown in Dutch cities, the most well-known one is the Hague's Chinatown, which is officially named by the municipality of the Hague. The Chinatown in the Hague is the only one in the Netherlands officially acknowledged by the municipality, which has a clear and official boundary of this ethnic neighbourhood. It is located on the Grote Marktstraat, which is convenient to two major train stations in Den Haag. In the past decades, the municipality of Den Haag also actively promoted the ethnic identity of this neighbourhood, with funding and project of redevelopment. Unlike Rotterdam or Amsterdam, this area was once the Jewish quarter of Den Haag. After the Second World War, the neighbourhood was vacant and impoverished. Around the 1970s, more and more Chinese settled, and the municipality of the Hague decided to renovate this neighbourhood. The redevelopment project started in 2008. Besides Asian stores, there are also many visible Chinese characters in this Chinatown, such as the Chinese gates with dragon carving (built-in 2009), red lanterns and road signs in Chinese. Now this area is a mix of Chinese, Japanese and Indonesian cultures (The Hague Marketing Bureau, 2020). Also, the Chinatown Foundation organized various activities to celebrate traditional Chinese festivals, like the dance of Chinese dragons and lions in the Chinese New Year (see fig.2-2). With the good accessibility and distinct Chinese economic and cultural activities, Chinatown became an emblem of multicultural the Hague.



fig. 1-5 the map of boundary and image of Chinatown in Rotterdam. (image source: <https://www.azia-tische-ingredienten.nl/wah-nam-hong-rotterdam/>)



fig. 1-6 the map of boundary and image of Chinatown in the Hague. (image source: Wikipedia-Chinatown Den Haag)

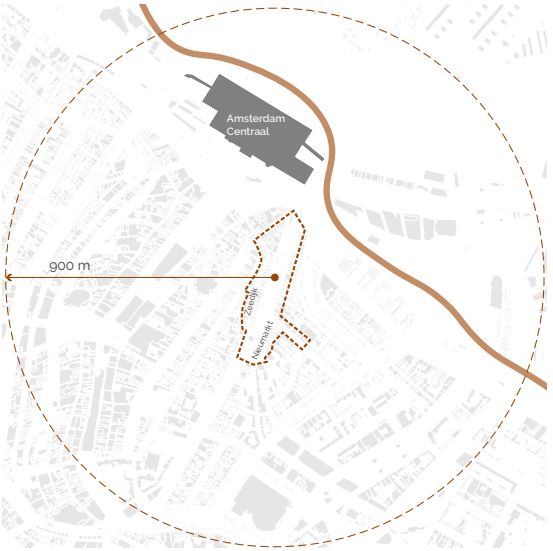


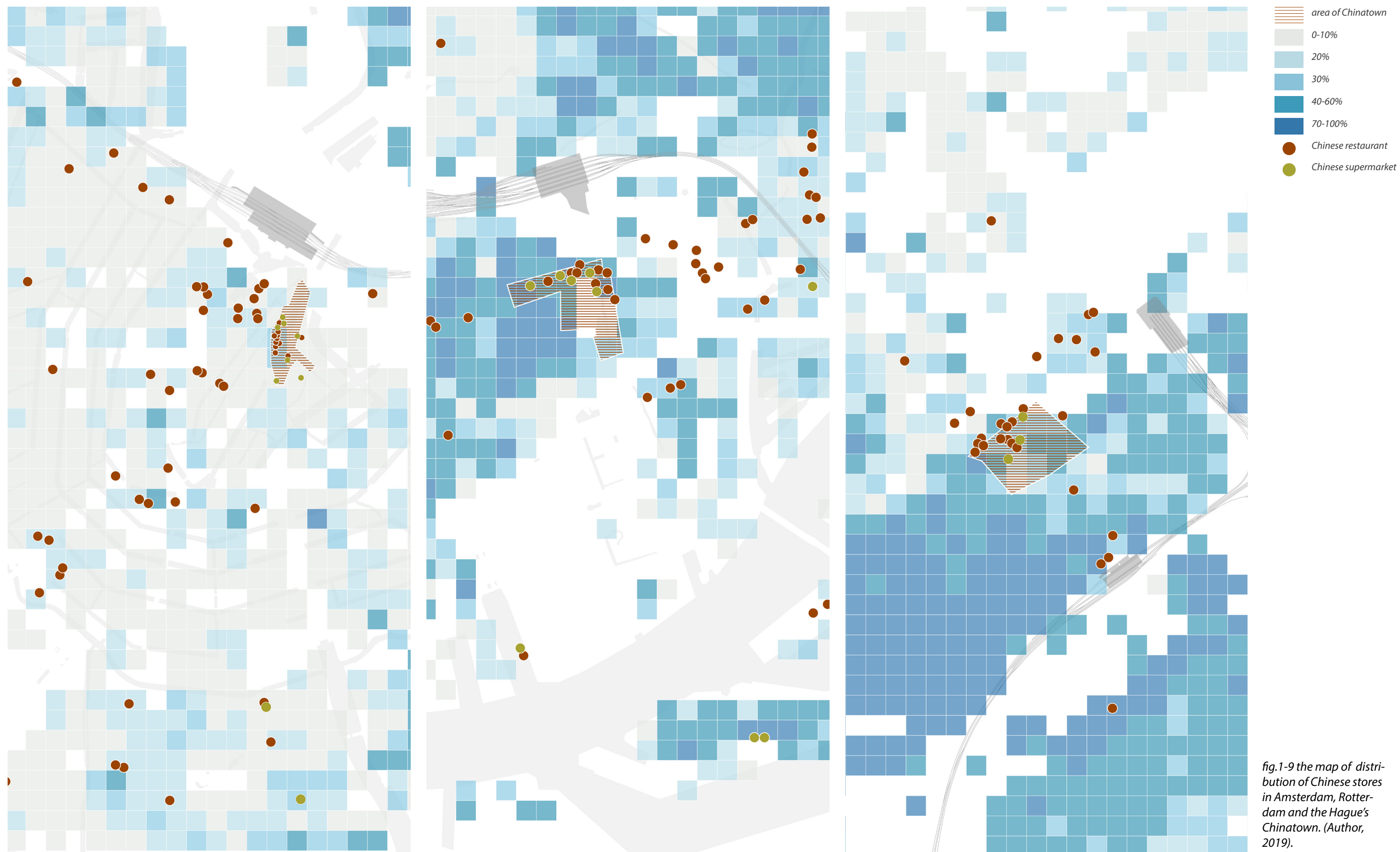
fig. 1-7 the map of boundary image of Chinatown in Amsterdam. Author, 2020

Chinatown in Amsterdam, the ‘in-between’ Chinatown

Compared with the other two Chinatowns in the Netherlands, Amsterdam’s ‘Chinatown’ is still in the ‘in-between’ situation. It is located in the very city centre of Amsterdam, Zeedijk, which is in the canal ring area from the 17th century. In the Golden Age period, Zeedijk was a respectable neighbourhood inhabited by wealthy merchants. Since the 18th century, it became a recreational area for sailors, where Chinese seamen also gathered around (NV Zeedijk, 2020). Later the whole De Wallen district was developed as the red-light district (NV Zeedijk, 2020). The first Chinese store could be dated back to the 1900s. Since the beginning of formation, this Chinese quarter in Amsterdam has remained. In 2000, Queen Beatrix attended the opening ceremony of Hehua Temple in Zeedijk, which is built like the traditional Chinese architectural style. From the image (see fig. 2-4), we can easily recognize the ethnic label of the street by these distinct Chinese characters. Similarly, the municipality of Amsterdam also gave Chinese name to roads around this Chinese quarter like the Hague. Under the promotion of tourist website, this area has been highly recommended to be an essential stop of the red-light district tour. Despite the distinct of Chinese characters and the popularity of Chinatown, the number of Chinese stores around Zeedijk is declining in recent years. Today there are only a small Chinese concentrated cluster around Hehua Temple. Although there was negotiation between Chinese entrepreneurs and local government on the more promotion of Chinese label since 1990s, Zeedijk has not been officially acknowledged by the Municipality of Amsterdam (Rath et al., 2010).



fig.1-8 the historical development of Chinese quarter in Amsterdam.
Author, 2020.



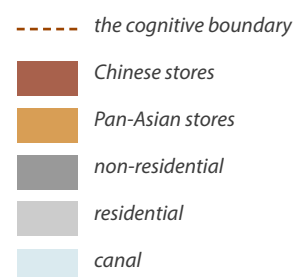
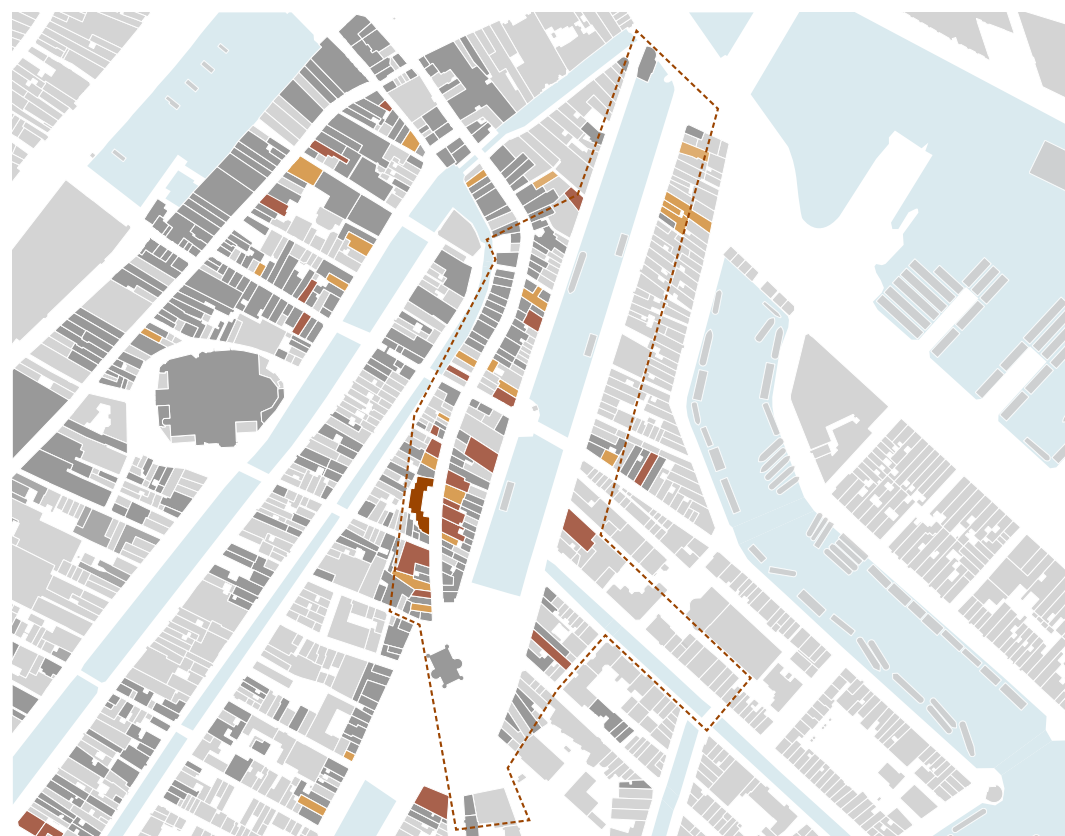


fig.1-10 the map of distribution of Chinese stores in Amsterdam's Chinatown. (Author, 2019)



fig.1-12 the map of distribution of Chinese stores in the Hague's Chinatown. (Author, 2019).

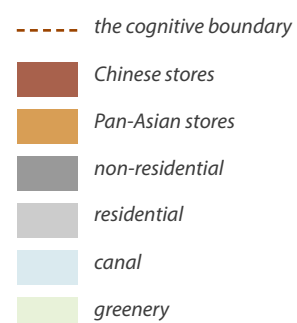


fig.1-11 the map of distribution of Chinese stores in Rotterdam's Chinatown. (Author, 2019)

The declining situation in the Netherlands

Today overseas Chinese do not concentrate in Chinatown any more, but they are still the largest concentration of Chinese business at the city scale (see fig.1-9). However, when zoom into the neighbourhood scale, it is obvious that the area of Chinese cluster is actually much smaller than the cognitive or official boundary. Chinese stores are scattered around 'Chinese quater' in Rotterdam and Amsterdam. This situation also happened in the acknowledged Chinatown, Chinese stores seems shrink within two blocks.



02

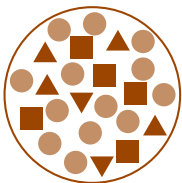
Context Analysis

- 2.1 The ethno-cultural model
- 2.2 Impacts of gentrification
- 2.3 Chinese ethnicity and migrants shift
- 2.4 Related urban policy in Amsterdam
- 2.5 Problem statement

fig.2-1 Image of Chinese store with Chinese characters in Zeedijk, Amsterdam. Author, 2020

2.1 The ethno-cultural model

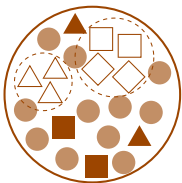
'Local entrepreneurs are not completely free actors; they are embedded in the political econo-my' (Rath, 2002). There are three factors interplay the process of assimilation and integration: the state, the market and the nation (Penninx & Garcés-Mascreñas, 2016). This process varied with different ethnic groups and conditions. As an ethnic neighbourhood, the altitudes from city councils both can stimulate or hamper the development of Chinatowns (van Liempt & Veldboer, 2009). Since Chinatowns have been institutionalised as a part of city, the attitude from local stakeholders and municipality had essential impacts on the development of Chinatowns. This section will explain the reasons of different development situations of Chinatowns in the Netherlands.



Assimilation

Assimilation:

It means ignoring any ethnic characteristics they have, not treating them as a special group, and demanding that they adopt the norms and languages of the host societies. (Christiansen, 2003)



Integration

Integration:

It means giving them a place in European societies as a distinct ethnic group, protect the ethnic groups from cultural dominance by the majority ethnic group (or host society) and respect and protect their ethnic 'core'. (Christiansen, 2003)

fig.2-2 diagram and definition of two different ethno-cultural models. Author, 2019

Assimilation and Integration

In European countries, there are two different ethno-cultural models toward ethnic immigrant populations, assimilation and integration (see fig.2-7). These concepts refer to the process of different situations that may happen when ethnic immigrants into the new host society (Favell, 2010). Assimilation means "ignoring any ethnic characteristics they have, not treating them as a special group, and demanding that they adopt the norms and languages of the host societies" (Christiansen, 2003). While integration refers to "giving them a place in European societies as a distinct ethnic group, protect the ethnic groups from cultural dominance by the majority ethnic group (or host society) and respect and protect their ethnic 'core'" (Christiansen, 2003). Usually, these two concepts are not entirely contradicted with each other. They can be applied together into a particular ethnic group in different parts at the same time. Although the exclusion policy (assimilation) is less acceptable in mainstream society (Ager & Strang, 2008), and politicians widely used the consequence of integrated immigration as advocacy of their means (Favell, 2010). Assimilation is still happening to immigrants and their ethnicity.

Development of Chinatowns under different perspectives

Through the previous comparison between Chinatowns, it can demonstrate the impact of the local governance on the development of Chinatowns. The Chinatown in the Hague is the only one officially named by the municipality, although the others have a more extended history. The city of the Hague is also famous for many institutions for International law, in addition to the seat of the Dutch parliament (van Liempt & Veldboer, 2009). This ethnic branding of Chinese neighbourhood is a good label for the Hague to display urban diversity. To manifest this international label, the municipality of the Hague encouraged entrepreneurs to reinforce the Chinese atmospheres and built authentic Chinese gates in 2009 (The Hague Marketing Bureau, 2020). These gates are widely used in Chinatown all over the world to notify the 'Chineseness' around this area emphatically. Besides, the local government also collaborated with the Chinatown association to hold events and celebrate traditional Chinese festivals. It is win-win co-operation for both Chinatown and the municipality of the Hague. Therefore, the Chinatown in the Hague is the biggest Chinatown regarding the area, the number of Chinese stores and the level of 'Chineseness'.

By contrast, Chinatown in Amsterdam and Rotterdam are in another situation with less support from the local government. At present, the West Kruiskade in Rotterdam now is not visible with typical ornaments or signs referring to Chinatown and less Chinese stores concentrated. Whereas, Zeedijk in Amsterdam has some distinct Chinese characters within a limited area. Chinese entrepreneurs from both Chinatowns called for the more Chinafication and did not receive positive responses, because this ethnic branding was not compatible with the expectation from local governments. Rotterdam has the largest proportion of residents with a non-Western background in the Netherlands at 38% (CBS, 2019). Compared with advocating for one ethnic identity, the municipality of Rotterdam preferred to the multicultural label. Even though the Neighbourhood Development Organization (Wijk Ontwikkelings Maatschappij) advised the transformation of West Kruiskade that 'a strong Chinatown can be a good trigger to attract people' (De Gruyter, 2000; as cited as van Liempt & Veldboer, 2009). Hence, now several Surinamese, Moroccan, Turkish and Dutch shops can be spotted in the West Kruiskade beside the Chinese stores. People will not feel they are entering into an ethnic neighbourhood. Similarly, the development of Chinatown in Amsterdam was also restricted by this circumstance.



fig.2-3 image of Chinatown in Amsterdam, the pagoda-like ornament on the facade of Chinese restaurant. Author, 2020.

2.2 Impacts of gentrification

Interesting and exotic streetscape would promote the enthusiasm of tourists (Zukin, 1995; see also Pang & Rath, 2007), so as to promote the process of commodification. Hackworth and Rekers (2005) also explained the influence of ethnic packaging on the process of gentrification through four ethnically-themed neighbourhoods in Toronto. They showed the potential of this ethnic branding to reinforce the gentrification. Based on this, ethnic entrepreneurs through generalised Chinese symbolism, such as the pagoda-like ornament and Chinese archway, to ethnically brand their stores and surrounding as the authentic Chinese culture. Consequently, there are some critical voices revolving around Chinatowns about the issues of authenticity and Chinese distinctiveness. This ethnical branding leads to more tourists and hardly Chinese residents or consumers passing by, which turned out to be a 'Disneylandish Chinatown'. This section will explain the relation between gentrification and the loss of authenticity in Chinatowns.

Impacts of gentrification on Chinese entrepreneurs

An English sociologist Glass (1964) described 'gentrification' as a movement of middle-class people into low-income residential area (cited as Zukin, 1987). Since the 1970s, social and ethnic diversity and gentrification have played an important role on reshaping cities under the tendency of globalisation (Hagemans et al., 2016). With the increase of ethnic immigrants, the number of ethnic entrepreneurs also shows a rising tendency in the Netherlands. Besides, they not only have the preference on specific cities in four major cities of the Netherlands, but also concentratedly towards particular economic activities (See fig.2-6) in wholesale, retail and restaurants (Kloosterman et al., 2010). Usually, ethnic entrepreneurs and their business are in the market with lower barriers of entry (Kloosterman et al., 2010). They set up this small business with low investment and qualification requirements, which would be heavily influenced by gentrification, because the low barrier of the entry also means the fierce competition in these market (Kloosterman et al., 2010).

Located in the city centre and under the ethnic tourism branding, gentrification seems inevitable for Chinatowns. Similar with most ethnic entrepreneur, most Chinese stores in Chinatowns are small and family-owned, which are the 'undesirable business' for city centre (Rath et al., 2011). Therefore, those Chinese entrepreneurs are regarded as the obstacles for the upgrading neighbourhood and development for wonderful retail landscape (Rath et al., 2011). It is not compatible with the goal of urban redevelopment from local government and market-led gentrification. For those Chinatowns which was not acknowledged by the authority, the impact of gentrification led to the assimilation with surrounding. Any business which can afford the rising rental price would come and replace the previous Chinese stores. The concentration of Chinese stores and streetscape with Chinese characters would vanish over time. Consequently, those Chinatowns are going to decline. This situation is happening around Zeedijk and West Kruiskade.

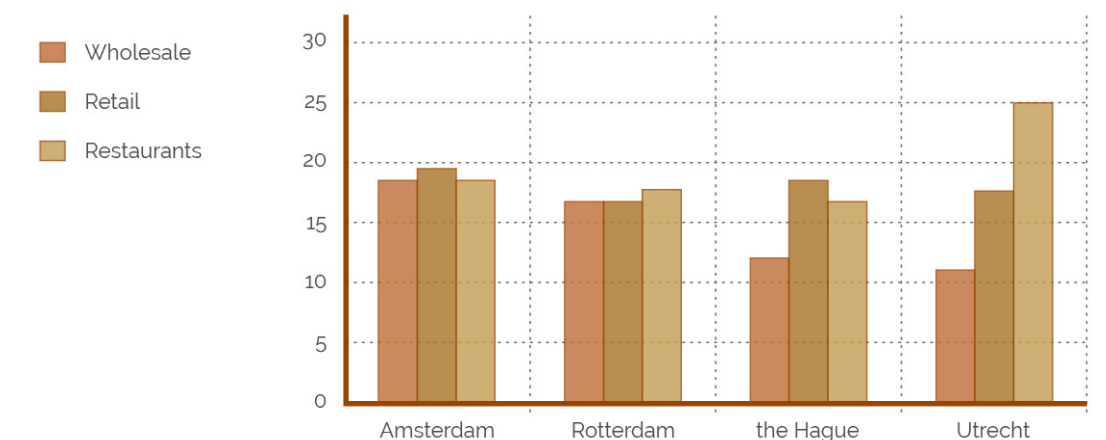


fig.2-4 Immigrant entrepreneurs in wholesale, retail and restaurants as a share of the total number of immigrant entrepreneurs in the four largest Dutch cities, 1997

source: Based on Van Den Tillaart & Poutsma, 1998: 186; cited as Kloosterman et al., 2010

Pastiche authenticity

Chinese entrepreneurs usually use the material manifestations to reinforce the ethnic branding of their stores. This contextualised approach has been widely used in Chinatowns all over the world. It is also compatible with the international trend towards commodification of culture and the commercialisation of public space (Leeman & Modan, 2010). Indeed, tourists are easily attracted by these 'otherness' cultural tourism (Khan, 2015), which could bring more profits to the store owners. However, when they made too much effort to exaggerate and overemphasise the Chineseness through those decorations, it leads to the misunderstanding of Chinese culture. Even though those design elements are all coming from China, those inappropriate combinations cannot convey Chinese culture accurately. We can perceive that these Chinese characters are not so harmonious under the western urban environments. It is probably due to these spontaneous behaviours from the entrepreneurs. Based on their purposes and understanding, they prefer the simplest way to emphasise the exoticness and neglect the streetscape in order. Those pagoda-like ornaments can be commonly seen in the façade of Chinese stores (see fig.2-5). It is distinctive but not authentic, and turn out to be a 'Disneylandish Chinatown' (Pang & Rath, 2007).

Meanwhile, this approach has been applied not only to Chinese stores, but also to other businessmen who also found the potential of commodified landscape. These situations mainly happened on those officially acknowledged Chinatowns. From example, in the Washington, D.C.'s newly gentrified Chinatown, there are primarily non-Chinese owned chain stores (see fig.2-6) with Chinese features and signboards to attract those people who do not know Chinese nor ethnically related to Chinese (Leeman & Modan, 2009). They used similar Chinese elements to decoration their stores. Cases in North America proved that the tendency of gentrification had threatened Chinatowns, as the modern upgraded business would replace the local and small entrepreneurs, while continue the ethnic branding. However, Chinese stores are the roots of Chinatowns. Chinese stores are the roots of Chinatowns. This way of invasion makes Chinatowns lose the authenticity.

*fig.2-5 Images of store in Washington DC's Chinatown (source: pixy.org); Amsterdam's Chinatown (Author, 2019).
from left to right



*fig.2-6 images of Cuba restaurant and steakhouse with Chinese characters in Chinatown of Washington, D.C. (source: google earth).
from left to right



2.3 Chinese ethnicity and migrants shift

“Ethnic identity reflects the quest by members of the ethnic group to achieve social safety and status and benefit by interacting with each other and with people outside the ethnic group” (Christiansen, 2003). Compared with other ethnic groups, Chinese people usually use cultural values and symbols to distinct their differences (Christiansen, 2003), which is rooted by their altitude towards ethnicity. This section will explain the relation between overseas Chinese with ethnicity, generalised Chinese symbols in Chinatowns, and the impact of migrant shift on Chinatowns.



fig.2-7 images of Chinatowns (from left to right) in San Francisco (source: Sarah Fiba), Washington, DC (source: vulture1960) and Manchester (source: Ben Williams)

Ethnicity and social interaction

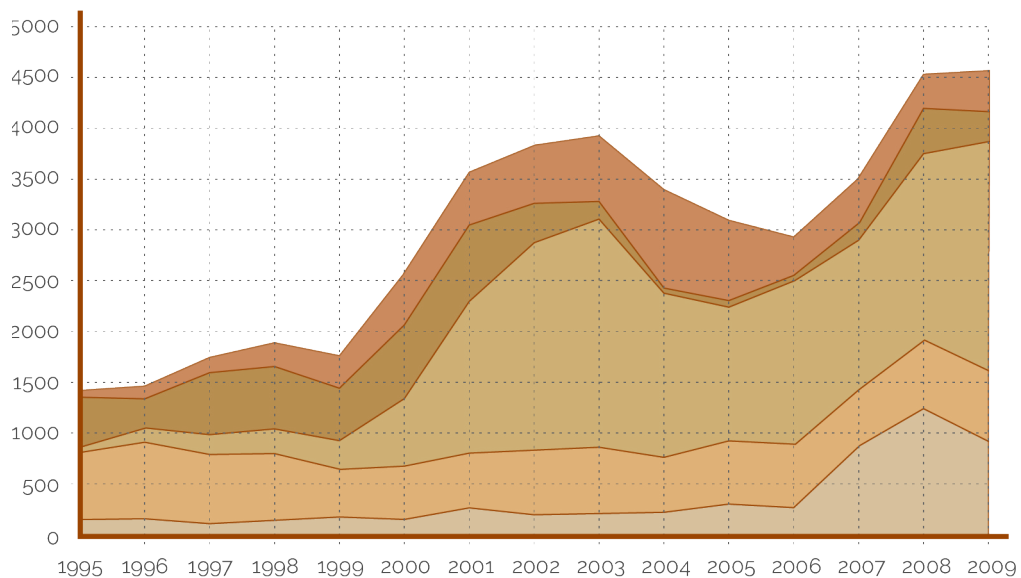
Blood descent is regarded as the basis for Chinese to distinguish their compatriot (Christiansen,2003). Most overseas Chinese would still feel strong bonds to their ‘home’ country. Although overseas Chinese do not concentratedly live in a neighbourhood any more, there are many Chinese ‘community’ virtually to build and maintain social connection with Chinese people around the world (Sales et al., 2011). Christiansen (2003) defined this cohesion within the ethnic group as ‘community power’, which could be the instrument for social interaction through ethnic identity, which refers to ‘pertaining to and partaking’ in cultural stock (Christiansen,2003). By sharing cultural stereotypes, behavioural assumptions, reference to customs and history and the use of language, Chinese interpret their cultural and interact with people inside and outside their ethnic group (Christiansen,2003). Meanwhile, the meaning, content and significance of ethnicity would also shift over time under the external and internal changes (Christiansen,2003). Most people would just refer themselves as Chinese and neglect the segmentation and diversity within the nation (Christiansen,2003). The way of Chinese to define their ethnic unity is through ‘generalising cultural assumptions and stereotype’ (Christiansen,2003). Chinatowns are exactly the essential media of social interaction as well as the representation of these ‘generalised cultural assumption and stereotype’. Signboards in Chinese, traditional Chinese architectural style, traditional decoration (red lanterns)...(see fig.2-7) these characters are frequently seen in Chinatowns, which became the stereotypic representation of Chinese culture.

Transformation under the shift of migrants

Besides external factors, the change of Chinatown also been internally influenced by many factors. In the past 30 years, with the restriction of immigration in the Netherlands, the primary wave of Chinese migrants shifted from manual labour to educated students and employees (see fig.2-). This shift made overseas Chinese do not need to concentrate together physically and spatially to help with each other. Historically, Chinese labours relied heavily on their social resources to find employment opportunities. In many some countries, Chinese became invisible as an ethnic group and did not form a community (Thunø, 1998; cited as Christiansen, 2003). Today the area of Chinatowns does not mean the concentration of non-western immigrants or even Chinese in the city. Those high-educated Chinese people would not take the density of their compatriots into too much account, when considering housing and employment. Chinatowns do no longer mean a physical settlement for Chinese population. In addition, China has rapidly developed in the past 30 years, the understanding from new immigrants on Chinese culture, their ‘home’ country and even the aesthetics knowledge are different from the previous groups. Now this highly-educated people became the majority of Chinese immigrants. Under this tendency, the roles and meaning of Chinatowns for overseas Chinese need to be transformed.

other
asylum
study
family
labour

fig.2-8 Migration motives of migrants from China, 1995-2009 (in absolute numbers). Author, 2019 (source: CBS, 2009)



Paradigm shift and transformation

Speaking of the way to reinforce Chineseness, Chinese entrepreneurs would like to add traditional Chinese architectural decoration on their store to represent Chinese identity. Nevertheless, those magnificent Chinese characters are not compatible with western building, especially in Amsterdam, those canal houses with high architectural value and characteristics. While attracting tourists by distinct and exotic environment, this way of ‘integration’ also leads to some discussion about the right to city and culture in cities. “Is it justified to ‘decorate’ the historical heritage with exotic street furniture? (NICIS, 2009).” At the same time, this also confuses Chinese immigrants who newly come to the city. Admittedly, these elements all come from China, but this way of combination and overemphasis has affected the understanding of Chinese aesthetics in Western countries. Red lanterns, pagoda-like ornament, distinct green and red collocation, these stereotypic images have been further enhanced with the popularisation of Chinatowns all over the world. This situation is also related the time background and the ability of early immigrants. Under the limitation of knowledge and investments, it is more feasible to imitate other existing Chinatowns. Therefore, Chinatowns have been widespread, with similar look. Meanwhile, Chinese architectural style and decoration also have been transformed in the process of globalisation and modernization. For example, Chinese designers use the contemporary design methods to combine the traditional and modern elements on the basis of understanding the Chinese culture to pursue the elegant and subtle Eastern spirit, which is called New-Chinese style. It is widely used in Chinese architectural and interior design. Thereby, there would be difference between immigrants from different period and age on their perception of Chinese architectural style.

Similarly, with the rapid development, the physical demands for Chinatown has gradually decreased. There is no need to go to Chinatown particularly for Chines ingredients, and today Chinese restaurants are not just available around Chinatowns. However, this does not mean overseas Chinese do not need Chinatowns. The existence of Chinatown was essential to their sense of belonging (Sales et al., 2011). For overseas Chinese, Chinatowns became an emotional settlement, which they can refer to their ‘home’ country. To some extents, Chinatowns became a generalised symbolism of Chinese culture to the outside world (Sales et al., 2011). Compared with the ‘inward’ social community among Chinese population, Chinatowns provide the bridge between Chinese and ‘host’ society. Under the impact of external and internal contexts, Chinatowns need to be transformed and reconfigured.



fig.2-9 (left) the image of canal house in Amsterdam. Author, 2020. (right)-image of Forbidden city in Beijing. source: People’ Daily.



fig.2-10 the image of integrated facade in Zeedijk. Author, 2019.



fig.2-11 the New Chinese Style building in China. source: Vanke,.

2.4 The related urban policy in Amsterdam

The gentrification process in Amsterdam

Since the state-planned urban renewal in the 1960s and 1970s, small cafes and shops gradually opened at the ground floor of houses (Hagemans et al., 2016). Till today, stores at eye level are common in Amsterdam, and gathered together to form business streets to play an important role on the urban life. Meanwhile, there are two contrasting business landscapes of these streets. Some are the concentration of fancy buyer shops and high-status restaurants as well as cafés, which is compatible with market-led gentrification and the goal of urban renewal; the others are filled with low-status stores for daily necessity and usually owned by ethnic entrepreneurs, which are labelled as 'waiting for redevelopment' by the local government (Hagemans et al., 2016). Under this circumstance, the latter in Amsterdam is experiencing or facing the process of state-led gentrification.

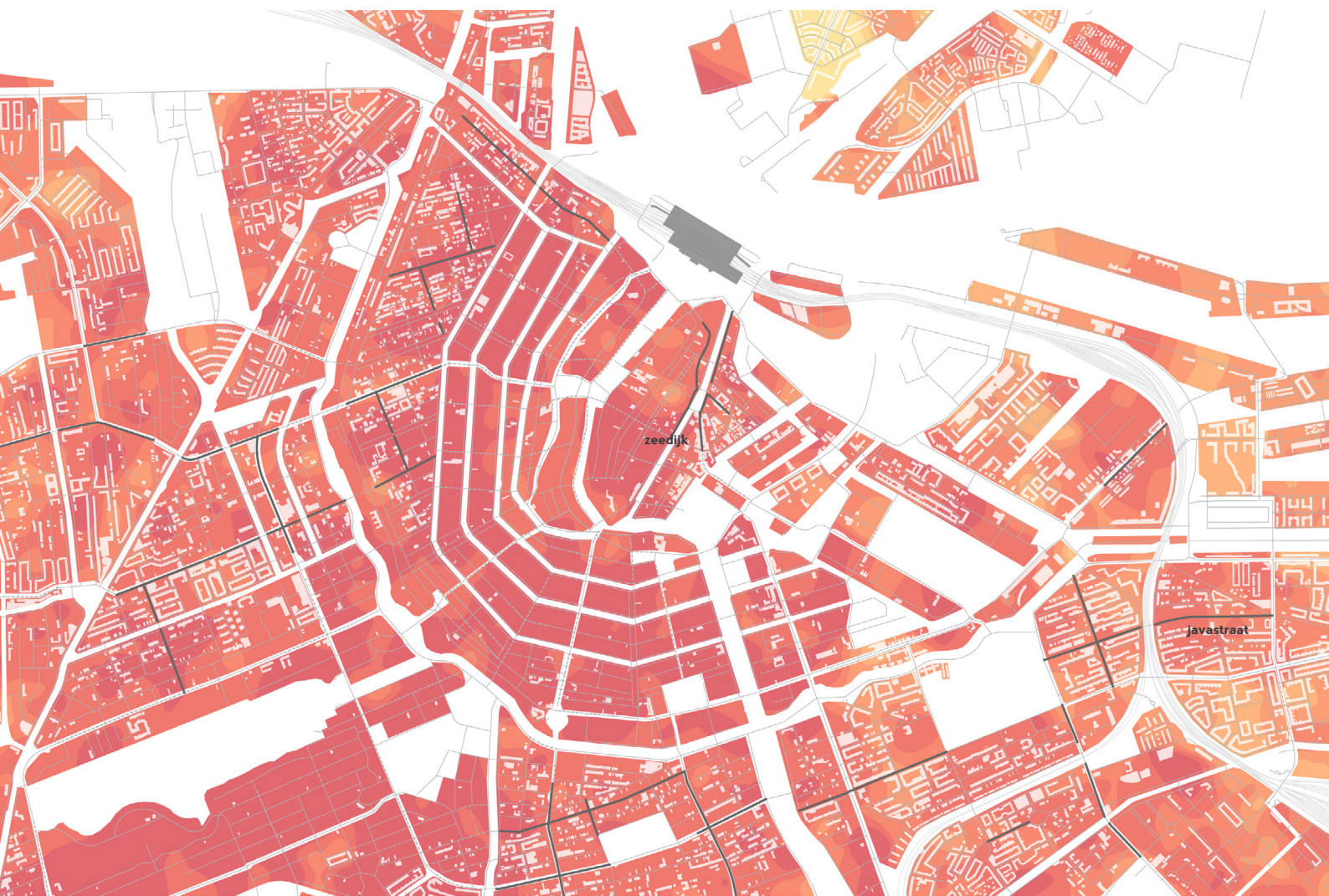


fig. 2-12 the map overlapped with property value and commercial streets, some streets are experiencing gentrification. Author, 2020.

State-led gentrification: case study of Javastraat

Fig.2-12 is the map overlapped with the distribution of commercial streets, social housing and the property value (the darker the higher). We can classify streets into two types. Those streets without high density of social housing usually have experienced the market-led gentrification. Shop owners would transform their stores to satisfy their high-income consumers, with high-quality of goods and services. However, those shopping streets concentrated with social housing would be in the face of the state-led gentrification. With the increase of rental price, some types of stores in the low-barrier market, like grocery and retail, are difficult to survive under this tendency. Obviously, Zeedijk is also experiencing the process of gentrification. There are still some stores around Zeedijk catering for local residents and their everyday needs at relatively low price, with barely decoration for stores. At the same time, fancy shops like fashion buyer shops also opened in the area. In addition, Chinese stores also have different types towards different groups

Javastraat is a "bread and butter" street in the Indies Neighbourhood of Amsterdam (Hagemans et al., 2016). Before 1990s, the gentrification process was slow with the presence of housing associations, while today Municipality of Amsterdam and the housing associations became the main drive to promote the working-class neighbourhood into a mixed-income (Hagemans et al., 2016). In this process, local government makes it happen faster by changing the retail landscape with more trendy restaurants and cafes, which is called State-led Gentrification (Hagemans et al., 2016). Javastraat started to be intervened on 2007. With the renovation of streetscape, renting stores for specific type of business, Javastraat ends up displacing ethnic entrepreneurs, and replace by more native Dutch store owners (Hagemans et al., 2016; Kasinitz et al., 2016).

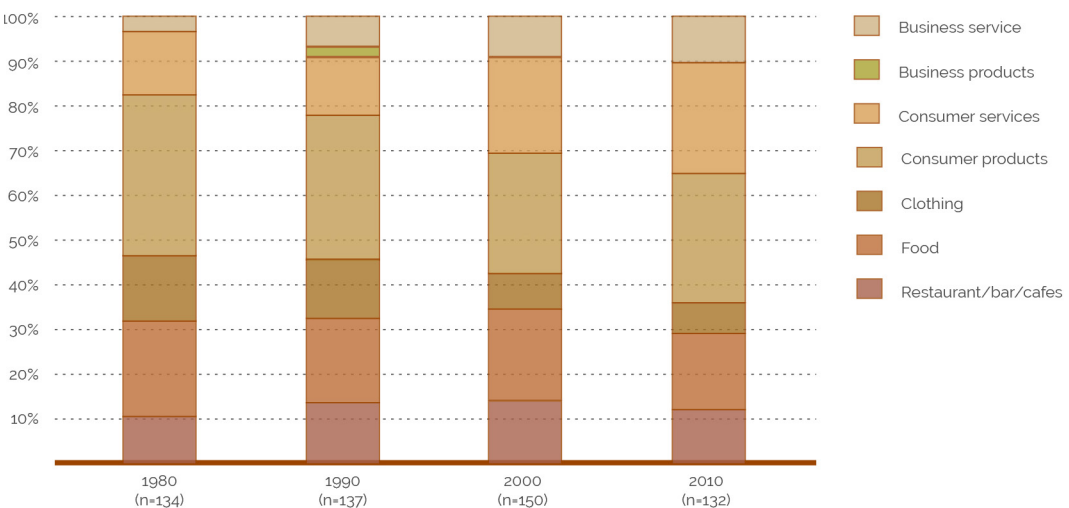


fig. 2-13 type of business of Javastraat from 1980-2010. (Source: Hagemans et al., 2016)

Conditions on Zeedijk

The city planning department of Amsterdam has a relatively strong hand, especially for these neighbourhoods with amount of property owned by the housing association. Such urban policy is a double-edged sword. On the one hand, it has the positive role to regulate market so as to achieve the desired retail landscape. On the other hand, those ethnic entrepreneurs and their 'undesired businesses' would be forced to leave.

The condition of Zeedijk is similar with Javastraat, although today Zeedijk has been a mixed-background neighbourhood already. Both ethnic entrepreneurs in Zeedijk and Javastraat are facing the threat to gentrification. In Western Europe, ethnically identified shopping streets are regarded as a threat to social integration (Kasinitz et al., 2016). In 2007, the Municipality of Amsterdam released the Project 1012 to restructure the 1012 zip code district (including red-light district and Zeedijk) to restrict criminal practices and confine prostitution to a smaller area so as to encourage the upgraded shopping and living environment (Rath et al., 2011). In this project, the local government seemed to acknowledge and encourage the presence of Chinatown:

Regarding the emerging market in China but also because Chinatown gives meaning to the so characteristic diversity of Amsterdam, we support the plans that should lead to a healthy Chinatown. In programmatic sense Chinatown is at risk of falling below the critical mass. We shall facilitate initiatives that contribute to a good programmatic interpretation, and fit within the goals. ((Municipality of Amsterdam and Stadsdeel Centrum, 2009; cited as Rath et al., 2011).

However, this is a type of selective acknowledgement (Rath et al., 2011). Asian supermarkets, Chinese massages and souvenir shops, these stereotypic Chinese businesses that you can see in every Chinatowns would be inevitably replaced. Also, a plethora of Asian restaurants are problematised by the lack of quality (Rath et al., 2011). Although local authorities thought their interventions were not detrimental for Chinatown (Rath et al., 2011), their lack of confidence in Chinese entrepreneurs indeed led to the decrease of Chinese stores, and Chinese ethnicity was no longer distinct.



fig. 2-15 left- the cover of Project 1012. (source: Municipality of Amsterdam).
right- the logo of NV Zeedijk. (source: NV Zeedijk).

Meanwhile, for the local actors, Chinese entrepreneurs are also vulnerable. NV Zeedijk is a management organization of Zeedijk. This local organization owned more than 80% housing property (Ras, 2011). Besides property management and housing repair, NV Zeedijk is also responsible for the revitalization of urban environment and business landscape of Zeedijk. In other words, stores could be rented out to the business matching their vision (Rath et al., 2011).

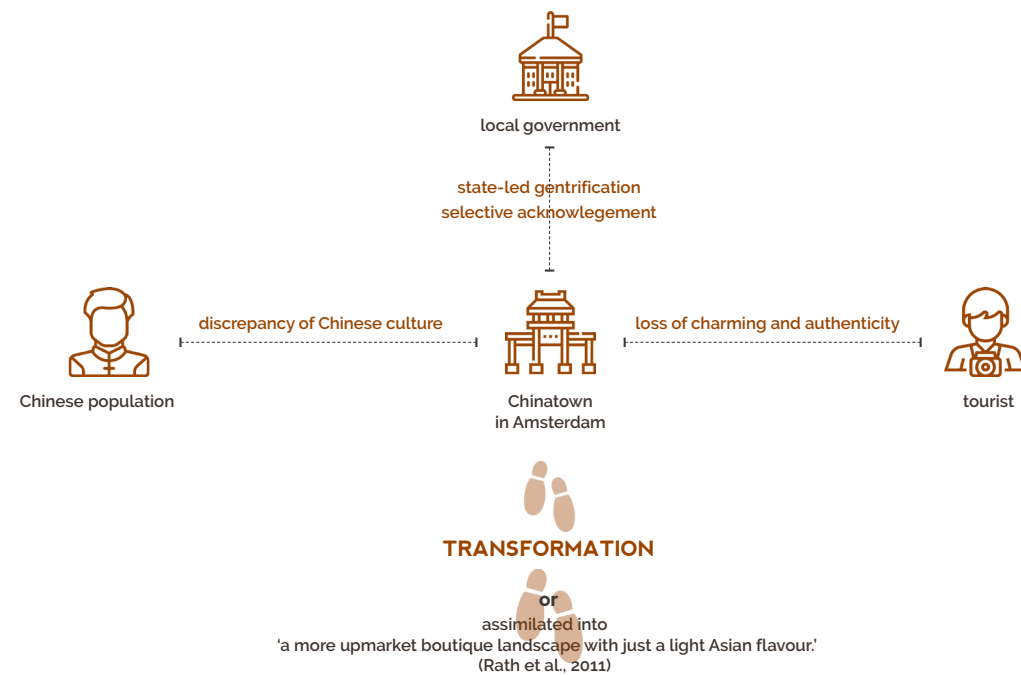
preference:

- Special catering that attracts Amsterdammers, especially on the head of the Zeedijk.
- Qualitative shops in fashion and music, especially in the middle part of the Zeedijk.
- Innovative concepts that strengthen Chinatown, especially in the southern part of the Zeedijk and the Geldersekeade.

Rejection:

- Companies that focus entirely or mainly on tourists, regardless of the quality level.
- Mixing formulas and food retail, in particular ice cream and waffle shops and collection and delivery services.
- High-quality functions such as mini supermarkets, souvenir shops, call shops, head or grow shops or smart shops.
- Companies that stand alone and do not contribute to relevant passer-by flows that other companies can benefit from. (NV Zeedijk, 2020)

NV Zeedijk just mentioned the introduction of shops innovative-concept, rather than reinforcement of Chinese identity. Therefore, selected Chinese stores became the addition to 'diversity' in Zeedijk and targeted to native customers and visitors. In Western Europe, ethnically identified shopping streets are regarded as a threat to social integration (Kasinitz et al., 2016). Usually, 'diversity' refers to the sense of multicultural background, while this term in Amsterdam means the cultural value added by ABC's of gentrification: art galleries, boutiques and cafes (Hagemans et al., 2016). Based on these, Rath et al. (2011) thought the future of Zeedijk would be 'a more upmarket boutique landscape with just a light Asian flavour.' This kind of negative conjecture makes people feel sorry for the loss of urban memory and cultural diversity. In any case, this is the place where the first Chinese immigrants settled a hundred years ago (Ras, 2011). Under these local contexts, the transformation of Zeedijk shows more urgent.



2.5 Problem statement

With the tendency of commodification, Chinatowns seemed to lose the authenticity and become a 'Disneylandish' ethnically-themed commercial area. In this process, Chinese entrepreneurs used fragmented and stereotypic Chinese elements to attract more tourists, but they also lost the connection with their compatriots. In addition, the shift of immigration waves also changed the role of Chinatowns for overseas Chinese. Chinese population does not concentrate on Chinatowns and the physical demands have also decreased. Consequently, there were some debated about the necessity of presence of Chinatowns. In Amsterdam, local contexts have kind of deprived the socio-cultural meanings of Chinatown. Researchers predicted that Zeedijk would be 'a more upmarket boutique landscape with just a light Asian flavour' (Rath et al., 2011). Under this circumstance, Chinatowns can no longer represent Chinese immigrants to represent ethnicity.

Chinatowns are essential both for Chinese migrants and cities. They recorded the history of how the first Chinese immigrants settled and gradually integrated into host society. They also provided the platform to help inward Chinese group to open up and represent their ethnicity in the public. Under the impact of external and internal contexts, Chinatowns need to be transformed and reconfigured.



03

Methodology

- 3.1 Introduction
- 3.2 Research design
- 3.3 Research approaches
- 3.4 Conceptual framework
- 3.5 Theoretical framework
- 3.6 Design framework
- 3.7 Timeline of working progress

fig.3-1 Image of Chinese store with Chinese characters in Zeedijk, Amsterdam. Author, 2020

3.1 Introduction

The purpose of this chapter is to explain the research progress for developing this thesis and clarifying the alignment of selected methods and research questions. The overall methodological flowchart (fig. 3-2) mainly illustrates the critical components of research progress and the alignments with each element of the research design. It is the guiding structure to demonstrate the research progress from the problematization to research questions and then research approaches. Each of these components would be further explained in the later sections or chapters to see how them develop and relate with each other in the process of research.

The previous two chapters have been explained the problems happened in Chinatowns and showed the urgency of transformation under local contexts. After determining research questions and approach in the chapter, this thesis would explore the social cores of Chinatowns and the requirements of authentic and integrated Chinatown with the help

of literature. Later, based on local conditions, to analyse the situation of Chinatown in Amsterdam to see how it represent Chinese ethnicity. Then Combination with the conclusion of theoretical framework to put forward spatial strategies, and do the contextualised intervention to explain how strategies work and collaborate in Zeedijk. Based on the public systems to devise guideline for Zeedijk streetscape renovation and public space activities. Finally, based on contextualised intervention to conclude the final toolboxes of tangible and intangible Chinese elements for generalised Chinatowns.

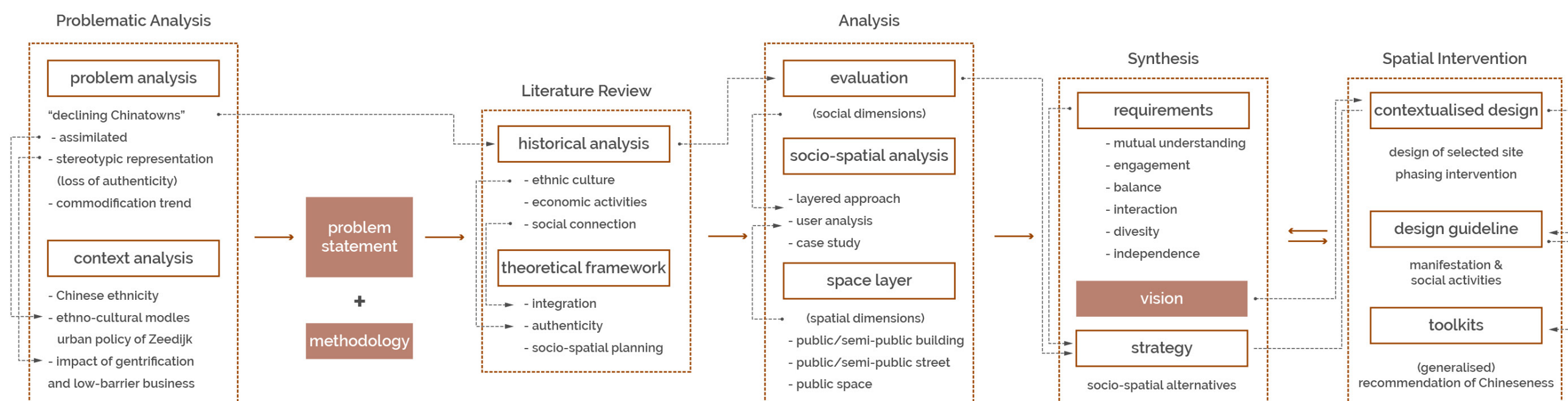


fig.3-2 the diagram of methodological flow-chart. Author, 2020.

3.2 Research design

Main research question

The main research question is based on the problem statement and research aims:

*How **socio-spatial planning** could help to guide **an integrated and authentic transformation** of Chinatown in Amsterdam under local contexts?*

Sub-research questions

The following sub-research questions are exploring different aspects of main research question. Through finding out the answer for each sub-questions by research approach, the overall answer for main research question would be generated.

About previous transformation and definition

SQ-1. How did Chinatowns previously transform under the European contexts? What is the definition of Chinatown?

About the way of representation of ethnicity in Chinatowns

SQ-2. What is the role for Zeedijk regarding city, local society and Chinese? How Chinatown in Amsterdam represent ethnic identities spatially? What are the differences compared with other Chinatowns?

About spatial intervention

SQ-3. What are strategies and spatial interventions for socio-spatial planning that could be used to help an integrated and authentic transformation?

Research aims

As a transnational and cultural symbol of the ethnic enclave, Chinatowns bring various positive impacts on cities regarding the cultural diversity and openness. This type of ethnic segregation is a good way to accommodate differences and create a multicultural urban environment (Peach, 1996). The existing studies about Chinatown mainly focus on the field of sociology and anthropology regarding ethnicity and segregation. Built urban environment and public space play an important role in social relation. However, there is limited engagement for sociologists to explore the role of spatial dimensions, like mobility and urban pattern, which could reshape the segregation (Vaughan, 2008). This thesis endeavour to find out the interdependence of between spatial dimensions and social constriction based on the concept of socio-spatial planning, which could make a slight contribution to the knowledge gap.

Intended outcomes

The intended outcomes of this project is progressive, generalised- contextualised-generalised, which contains three main products:

1. the strategies toward authentic and integrated Chinatowns based on the theoretical framework and local contexts.
2. contextualised spatial intervention of Zeedijk based on strategies and design guideline for recommendation.

3.3 Research approaches

This diagram (fig.3-3) shows the relations between the utilized methods and research questions. Each specific method(s) would be applied to solve a certain sub-question in different stages of project. There are eight methods to develop this exploratory research. Based on the sub-questions and intended outcomes, the whole research progress can be divided into three steps.

1- based on generalised contexts to define the social dimensions of Chinatowns and the requirements for integrated and authentic Chinatowns, then generate strategies.

2- based on the local contexts of Amsterdam, to analyse and define the potential and problems happening, and test the intervention of strategies.

3- based on the contextualised intervention to conclude the guideline for Chineseness recommendation and generate toolboxes to provide the alternatives for Chinatowns all over the world.

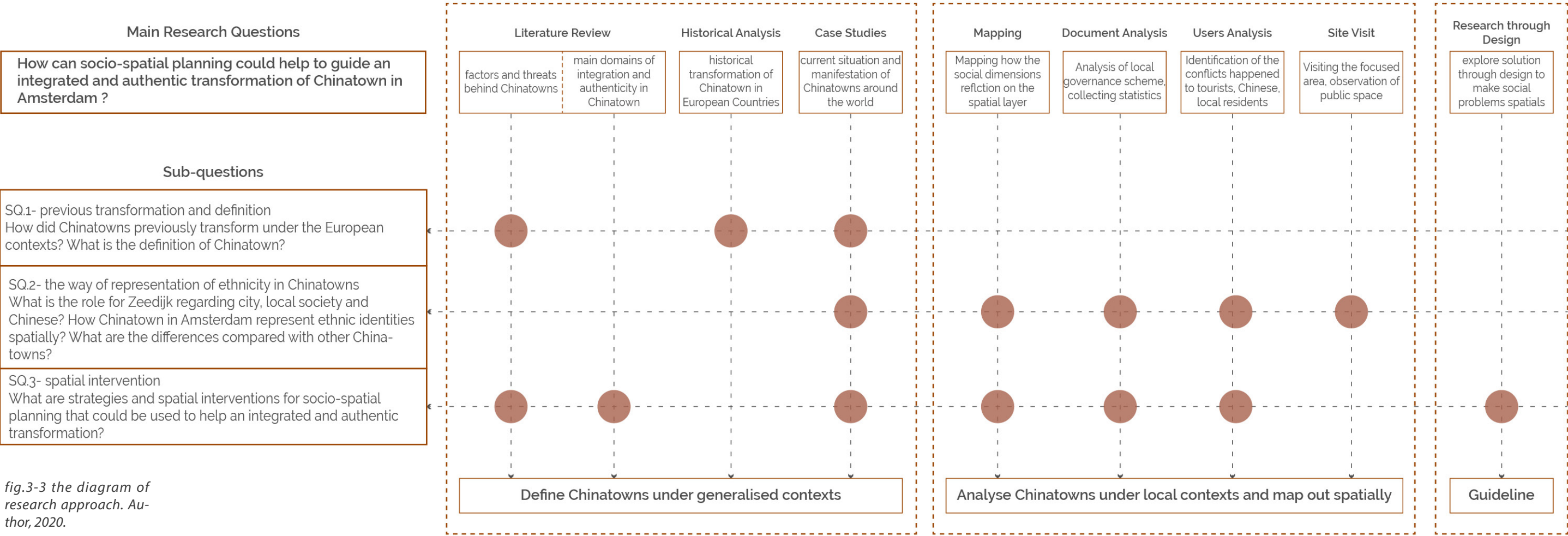


fig.3-3 the diagram of research approach. Author, 2020.

Literature review

Type: qualitative

Related subquestions: 1, 3

Associated with: historical analysis, case studies

To develop the theoretical framework and understanding of different related contexts. As an ethnic enclave, there would be complicated factors influenced the development and transformation of Chinatown. The meaning of Chinatowns consists of multiple layers, such as social, cultural and economic, various existing research about Chinatowns are based on different perspectives. After having the overall understanding of Chinatowns, as well as combining with the evaluation and socio-spatial planning approaches to explore the possibilities of the further transformation.

Key Words:

ethnic segregation, ethnic packaging, ethnic entrepreneurs
the ethnocultural models (integration and assimilation), ethnicity
integration, authenticity, stereotype, urban image
gentrification, socio-spatial planning approaches, civil participation

Historical analysis

Type: mixed

Related subquestions: 1

Associated with: literature review, mapping

The pattern of ethnic segregation and mobility of immigrants are evolving over time, rather than fixed. Reviewing back the history, Chinatowns transformed many times, from a relatively enclosed ethnic settlement to an ethnically-themed commercial space. The meanings, functions and recognition had also shifted historically and varied under different local contexts (Sales et al., 2011). Nowadays, Chinatowns are still changing and facing many threats. In the progress of development, some Chinatowns are going to decline, while the other regarded threats as trigger to transform. Through the historical analysis, it could not only overview the development and factors behind each transformation, but also conclude some regulations and the characters. Consequently, through those historical materials to find out the clue of the essential identity of Chinatown in history and in the current situation. Because there are some differences between Chinatowns in North America and Europe, this historical analysis would be under the European contexts.

Main Sources:

Literature: Chinatown, Europe: An exploration of overseas Chinese identity in the 1990s (Christiansen, 2003)

Related websites: Wikipedia pages of Chinatowns

Case studies

Type: qualitative

Related subquestions: 1, 2

Associated with: research through design, mapping, literature review

Because there is limited source of Chinatowns in the Netherlands, even in the European contexts, this approach would select Chinatowns around the world in different contexts to explore the further transformation both in the socio-economic and spatial fields. Through the case studies of Chinatowns in Rotterdam and the Hague, to compare the impact of local government on the development. There are helpful design recommendations from the guideline of Chinatown in Washington, D.C. which could also be applied in Amsterdam. Besides, the study of authenticity in Singapore' Chinatown could give a clear evaluation to develop the authentic Chinatown in Amsterdam. Meanwhile, Chinatowns have different ways to representation Chinese ethnicity, which would also help to improve the alternatives.

Cases:

Chinatowns in Rotterdam and Den Haag (in the same Dutch contexts)
Chinatown in Washington, D.C. , Singapore (Chinatowns in different contexts)
other Chinatowns in European countries, like Liverpool and London (in the similar European contexts)

Main sources:

Report - Chinatown Design Guidelines Study in Washington, D.C., (AEPA, 1989)
Literature - Heritage Tourism in Singapore Chinatown: A Perceived Value Approach to Authenticity and Satisfaction, (Lee et al., 2015)
Spatial information - Vector file from openstreet map, google map

Site visit

Type: qualitative

Related subquestions: 2

Associated with: research through design, mapping

This method mainly for collecting basic information on site. Through site observation, to record the number and location of Chinese stores, the current windows display and façade decoration of each Chinese business. In addition, according to the different visit time to experience the flow of people at different periods.

Mapping

Type: mixed

Related subquestions: 2, 3

Associated with: historical analysis, case studies, site visit

This method is essential for this project, because the aim to combine social and spatial dimensions need map out the social information spatially. Although urban segregation is widespread in large cities with mass immigration, the different urban environment could also influence the social relations and interaction pattern (Vaughan, 2018, p.129). Firstly, through mapping out some basic information of Chinatowns and Chinese clusters like the location, as well as the concentration of Chinese stores. Meanwhile, at the local scale, to collect the information from the travelling recommendation website and the elements of Chinatowns and Chinese clusters and then map that social information out. Subsequently, to synthesis the relation between these concentration and infrastructure, public sequence and surrounding functions. These outcomes would also help the design process.

Main Sources:

The social information: google map, openstreet map, TripAdvisor

Vector files: openstreet map

Document analysis

Type: qualitative

Related subquestions: 3

Associated with: mapping, user analysis

This method aims to understand the local contexts of Zeedijk, like the related urban policy and the attitudes from local governments. Based on documents, to identify the demands and conflicts around the main actors. In addition, reports institutions about Chinese immigrants also help to form the overall image.

Main Sources:

Sociaal en Cultureel Planbureau Reports: Chinese Nederlanders

Municipality of Amsterdam: Strategienota Coalitieproject 1012. Amsterdam: Coalitieproject 1012.

User analysis

Type: qualitative

Related subquestions: 2, 3

Associated with: document analysis, mapping

This method would mainly focus on three groups of users in Zeedijk, local residents, tourists and overseas Chinese. Through mapping out type of building they would use, and based on interviews from report to figure out their conflicts, and identity the social connections and spatial relationships with each other.

Research through design

Type: qualitative

Related subquestions: 3

Associated with: case studies, mapping

How to reshape social relationships through spatial interventions is always under discussion in the field of Urbanism. In this project, the design would be used as a vehicle to make social problems visual and spatial ('framing'), explore possibilities and to generate solutions (Calabrese, 2019). Through analytical thinking to create a solution by design to test the feasibility. Under the concept of socio-spatial planning, this thesis would explore the interdependence between spatial layers and social layers, and trying to map out social situation spatially. Later, there would be an explorative research regarding the way of representing and emphasizing Chineseness and ethnicity through-social design. Giving the recommendation design toolkits of Chineseness generally under the European contexts.

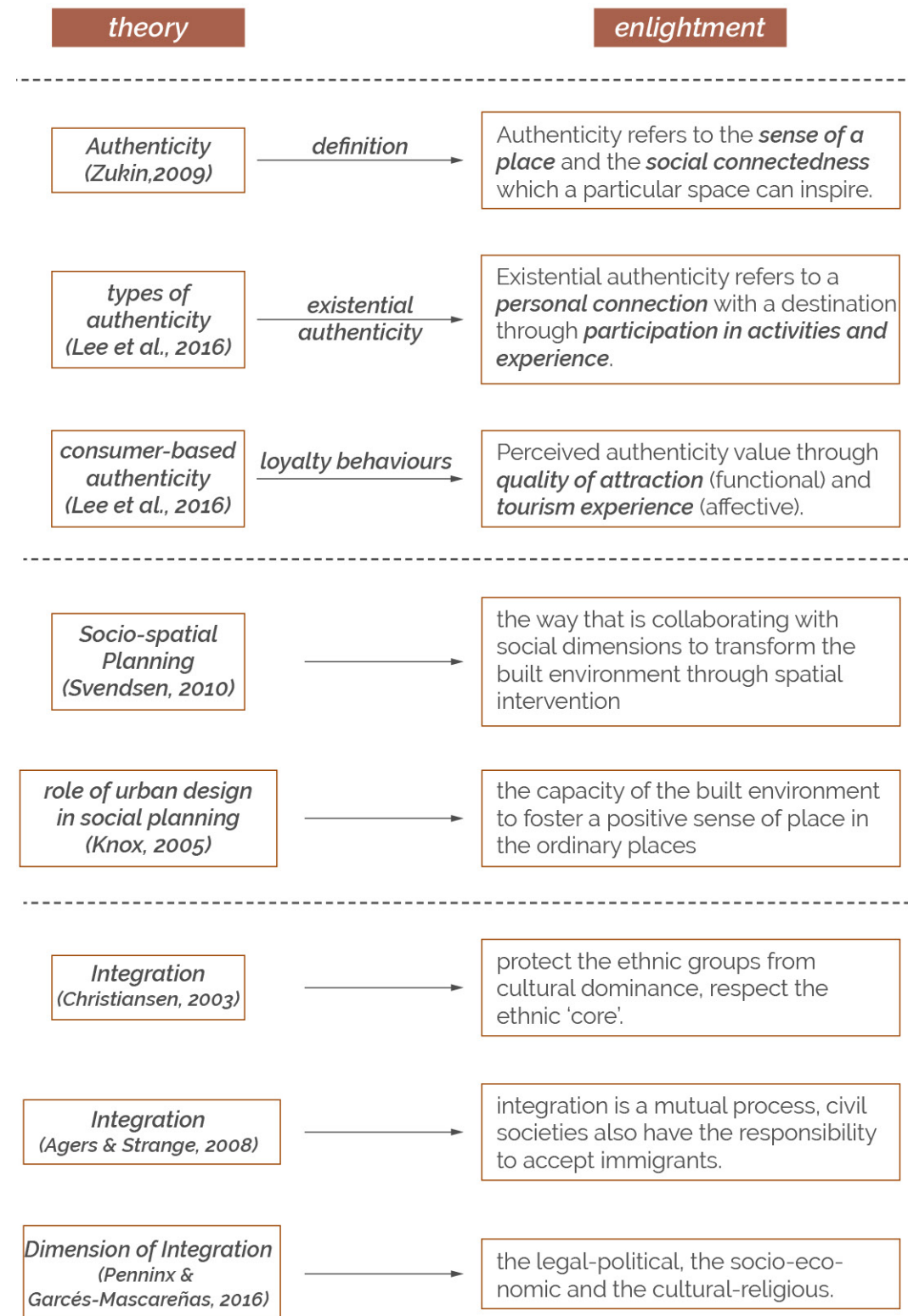


fig.3-4 the diagram of theoretical framework.
Author, 2020.

3.4 Theoretical framework

The theoretical framework for this thesis mainly consists three key concepts: authenticity, integration and socio-spatial planning. There are various understandings of integration which is difficult to define. Therefore, besides the research for the general understanding of integration, this thesis also considered the current integration process of Chinese immigrants in the Netherlands based on related document studies. Regarding the authenticity, through the definition from Sharon Zukin, this thesis set up a clear definition and emphasized the importance of people and social relations behind. Meanwhile, the research on perceived authenticity and extential authenticity of tourism destination intuitively connected the experience with authenticity, so as to show the importance of interaction between visitors and destinations.

Besides, the socio-spatial planning is the key concept to find out the relation between integration with authenticity. There is knowledge gap of Chinatown studies on between social issues and spatial interventions. In this thesis, socio-spatial planning became the means and evaluation to do interventions. Rather than only considering the spatial problems, socio-spatial planning would base on the social problems (as well as cultural, economic) to map out spatially. Meanwhile, through spatial intervention to affect the social dimensions of Chinatowns became the research outcome for this thesis.

3.5 Conceptual framework

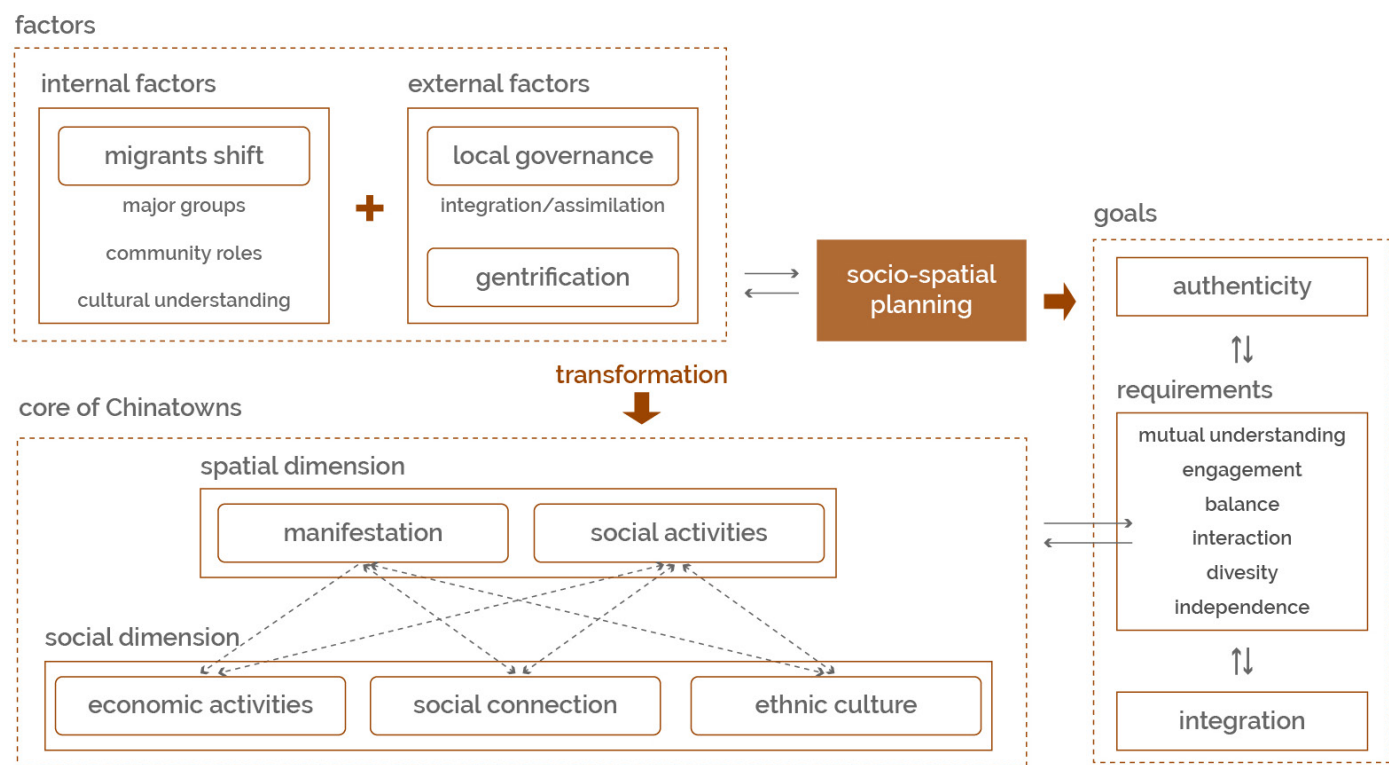


fig.3-5 the diagram of conceptual framework. Author, 2020.

This conceptual framework (fig.3-4) shows the relationships between each variable involved from different aspects and how they transformed and intervened Chinatowns. Some of variables were derived from the sub-conclusion of each analysis and synthesis part. The system of variables could be linked to each sub-research questions. The transformation of Chinatowns has been internally and externally influenced by various factors. In the process of transformation, each domain of Chinatown is socially and spatially interdependent with each other. After defining the goal of authentic and integrated Chinatown and concluding the requirements, socio-spatial planning would be the method to help Chinatown transformed under local contexts and generalised contexts.

3.6 Design framework

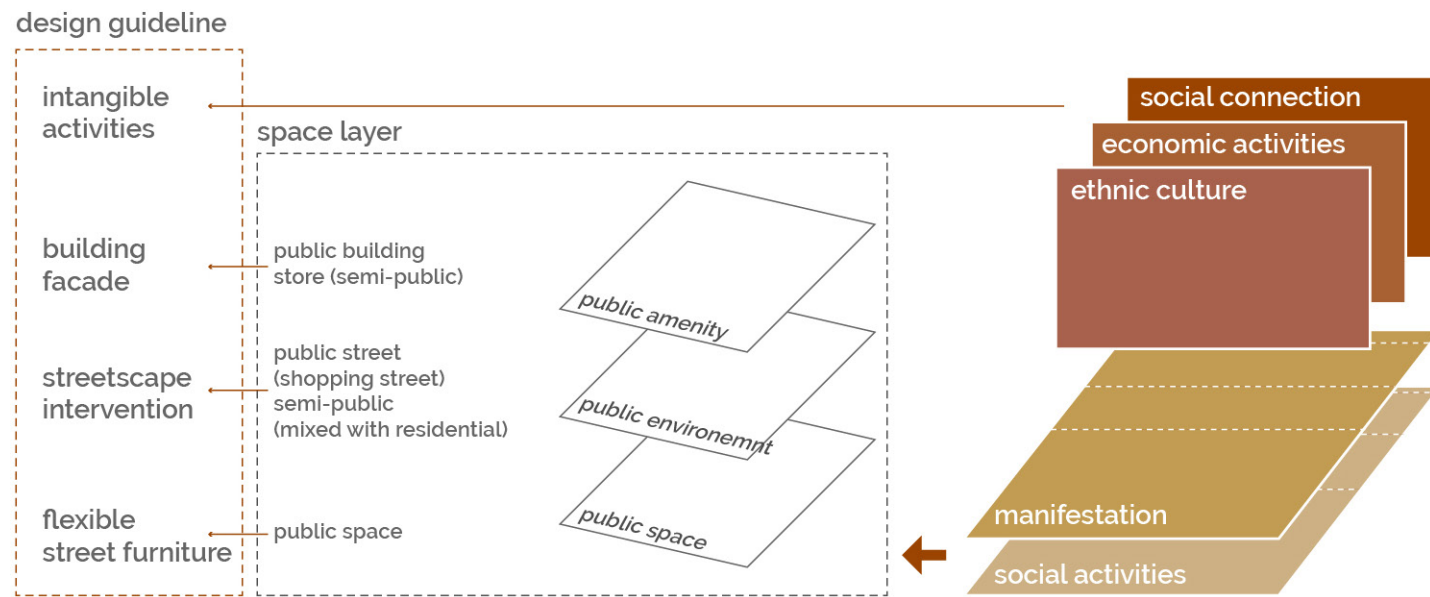


fig.3-6 the diagram of design framework. Author, 2020.

The design framework explains the main space of intervention. Because today most overseas Chinese do not live around Zeedijk, the representation of Chinese ethnicity could mainly show in the public systems. The space layer is based on Woodcraft et al.'s (2012) social design framework which divides public system into three layers: public amenity (public/ semi-public buildings), public environment (public/ semi-public street) and public space. Like containers, these space layers embody the spatial dimension of Chinatowns. Through analysis of the typology of each space layer, to combine with the spatial strategies to make design proposal and build up a design guideline for Chinatown in building façade, streetscape and public space for intangible activities.

3.7 Timeline of working progress

This diagram of timeline (fig. 3-6) shows the actual working progress for the whole graduation years, and defines the research progress for each phase. There are some main presentation and phased important outcomes according to each process.

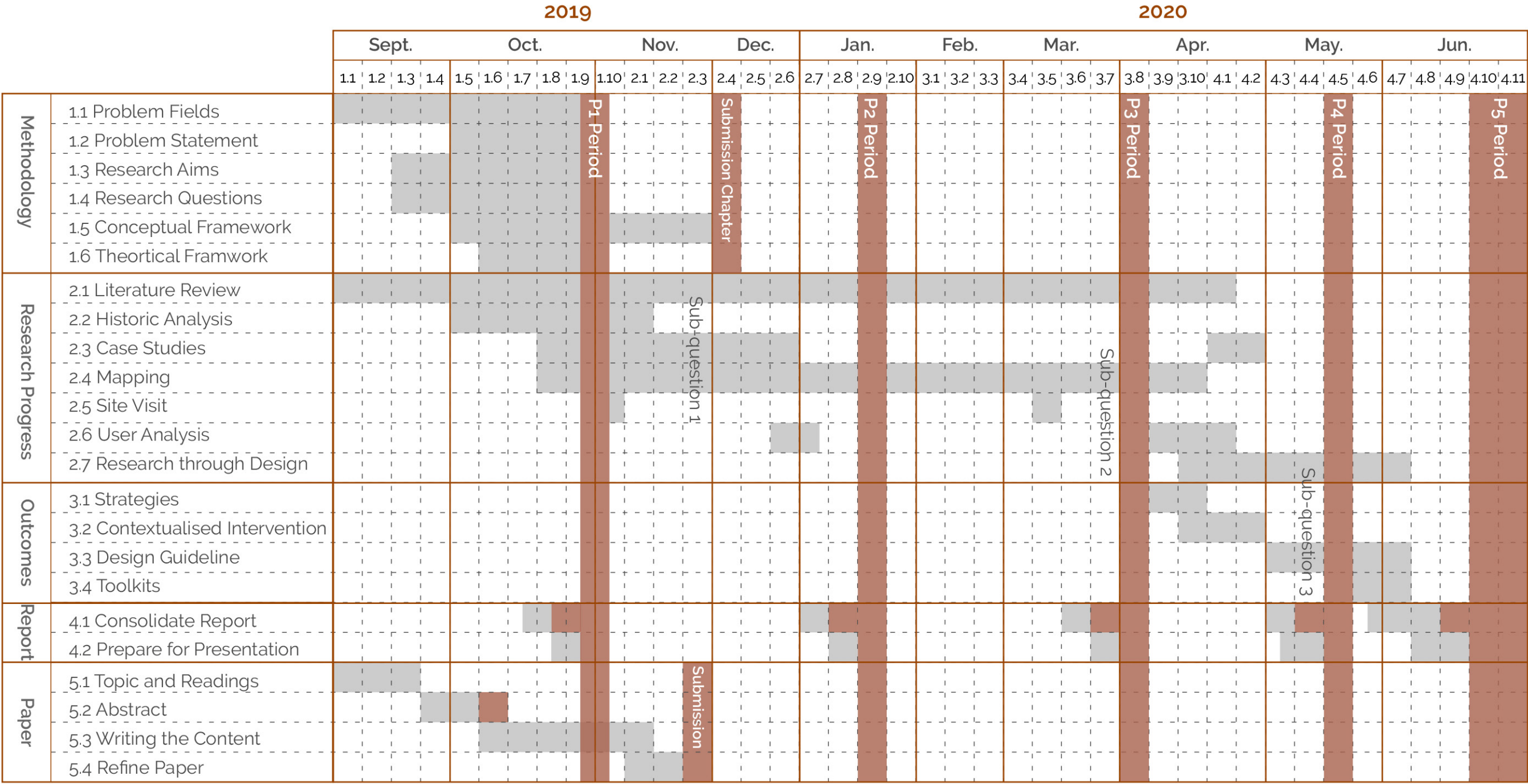


fig.3-7 the diagram of working progress. Author, 2020.

04

Literature Review

- 4.1 Historical development of Chinatowns
- 4.2 Integration analysis
- 4.3 Authenticity analysis
- 4.4 Socio-spatial planning
- 4.5 Conclusion

fig.4-1 Image of road signs around Zeedijk in Chinese and Dutch, Author, 2020



4.1 Historical development of Chiantowns

Date back to history, the development of Chinatowns is made from the history of Chinese migrates, as Chinatowns was initially formed by the agglomeration of Chinese in a specific area. Although there is not a very long history for Chinese immigration outside Asia, this wave still has a significant impact on China and the rest of the world. With the progress of globalisation, almost every large city around the world has a Chinatown or similar Chinese quarters in its urban setting. The meanings and functions of Chinatowns have shifted historically and varied under different local contexts (Sales et al., 2011). In European countries, Chinatowns and overseas Chinese have generally experienced the similar time backgrounds and transformed into a specific direction with similarities. This section will endeavour the transformation of Chinatowns in history and conclude the essential cores of Chinatowns based on the collected historical materials under the European contexts.

* This section is refined from the theory paper for course (AR3U023) assignment, to see the complete version in Appendix.



fig.4-2 Hairdresser store 'East and West' in Amsterdam's Chinatown, Chan Ching Hing family, 1947. (source: Sem Presser / MAI.)



fig.4-3 Flows of Chinese immigration to Western countries. (source: Murphy)

The 1890s-1920s: the initial formation of Chinatowns

The advent of the 19th century is accompanying with the industrialisation and modern globalisation. Under these backgrounds, the wave of Chinese migrates appeared in the sights of western countries. Because of the First (1840-1842) and Second Opium Wars (1856-1860), Qing Dynasty was forced to open the foreign trade and Chinese people were legally allowed to work abroad, at a cheap salary with menial tasks. Since the 1890s, with the popularisation of steamships, Chinese seamen were on a certain scale in Europe (Amenda, 2011). Many European shipping lines loved to hire Chinese as stokers and trimmers because of the lower wage. Demands for labours always shifted from day to day, so seamen would live at the docklands some days and sail to next destinations (Amenda, 2011). Therefore, Chinese quarters became visible around harbours.

At the same time, some seamen found the economic opportunities and started up their business at the vicinity of waterfront. They opened boarding houses, restaurants and shops for Chinese sailors. Therefore, Chinatowns also became more visible features. Besides physically supplying food and accommodation, shop owners also began to expand their global networks between ports with trans-local contacts (Amenda, 2011). Chinese labours were primarily hired from the treaty port cities of the southeast part of China (see fig.4-3). Most of them knew each other, even relatives. They would share the latest information and provided job opportunities for sailors, which formed a strong social network within Chinese.

Both Chinatowns in Amsterdam and Rotterdam have formed in this period. Whereas, in the earlier period, Dutch merchants from the East India Company already had some connection with Chinese through trade (also see fig.4-3).

The 1930s-1980s: the expansion with threats and opportunities

In this period, the number of Chinese migrants considerably grow for multiple reasons, not only male-dominated manual labours as before. With the shift of industrialisation, there was few or even no need for the manual workforce (Amenda, 2011). Some Chinatowns vanished or relocated to other places like Rotterdam. These derelict seamen started their business and began to provide services for native white customers, rather than within the Chinese population. Thus, Chinatowns began to enter public life. Still, Chinatowns were not acceptable by mainstream society.

After the Second World War, as a colony of the United Kingdom, new migrants flowed into Europe predominately from Hong Kong and the New Territories (Sales et al., 2011). More families migrated and set up their small family business in the catering sector. Low price with a large portion, Chinese dishes were accepted by westerners and led to the trend of eating out. Besides, the process of deurbanization caused that the city centre was experiencing deprivation and de-concentration in many European cities.

Less population, lack of vitality and criminal issues happened in the city centre, which was a threat to business. Some stores moved out of the city centre. While the Chinese entrepreneurs smartly took the advantage to fill in the vacancy or remained to stay in the city centre (Rath et al., 2011; Sales et al., 2011). As a result, this mass influx created an ethnic Chinese market around the city centre (Christiansen, 2005). This phenomenon also could explain why most Chinatowns in European cities are located in the city centre or at the adjacent.

In this period, economic activities of Chinatowns became active and visible by the 'host society'. The large concentration on the catering industry has also been formed regarding the ethnic business landscape. Thereby, this ethnic group began to have some connection outside. Europeans gradually got to know about these immigrants and their culture. Chinese food slightly represented Chinese culture to entre the public, even had some impacts on public activities of mainstream culture. There will be a further explanation about this situation in the following section.

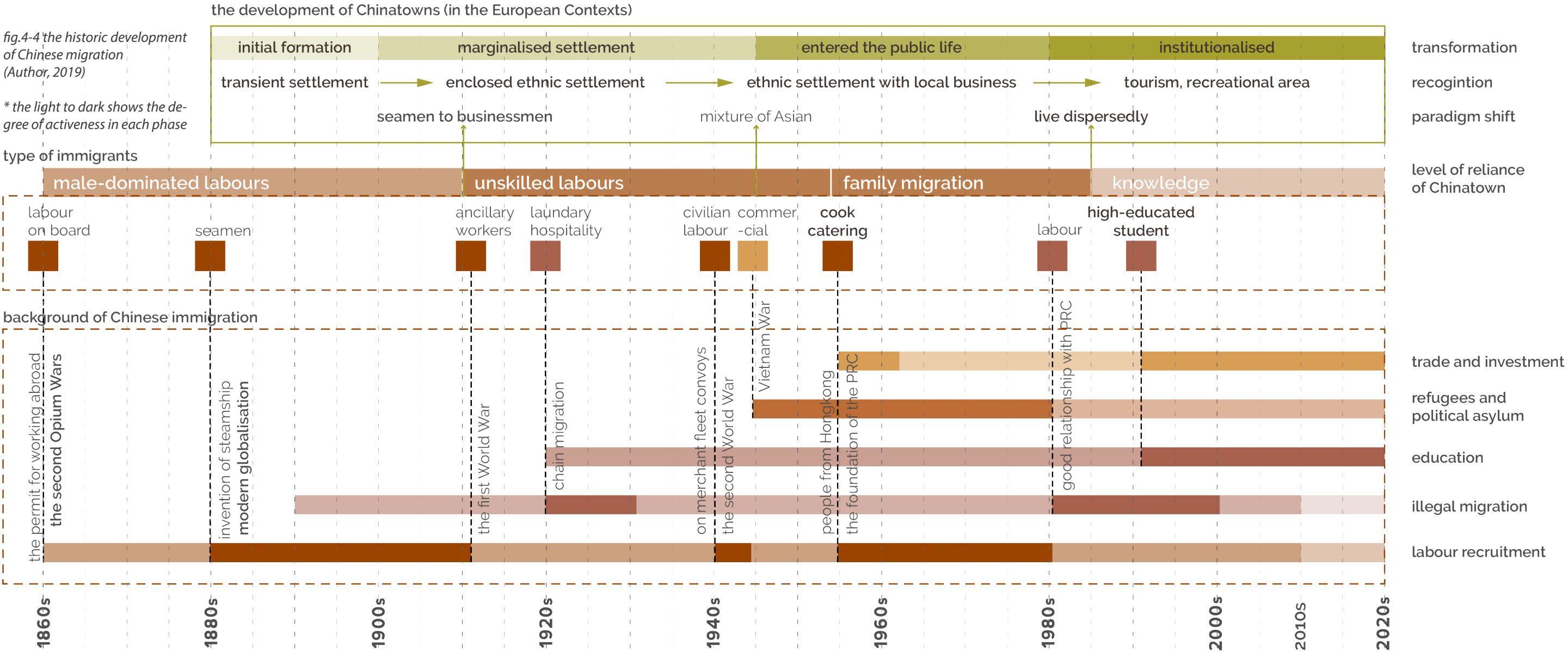




fig.4-5 the images from the press coverage of 'In the Rotterdamse "China-town" to record Chinese seamen's life, 1922. (source: Het Leven)

fig.4-6 the manifestation of Chinatown in social dimensions. (Author, 2020)

phase	social connection	ethnic culture	economic activity
initial formation marginalised settlement	social bonds social community	related stereotype of Chinese (eg.hardworking)	authentic food Chinese products
entered the public life	social bridge the way to interact other neighbourhoods	food, the related culture (exotic environment)	the concentration of Chinese stores
institutionalised	social links political relation	the generalised manifestation of Chinese-related ornaments traditional festival celebrating on Chinatowns	socio-cultural tourism ← promote

Conclusion: the social definition of Chinatowns

Reflecting on the historical development, it is a process that Chinatowns are gradually accepted by mainstream society. Through historical materials, although Chinatown transformed and varied under different local contexts, their ethnic cores became more distinct and gradually intergrated. According to the previous analysis, we can conclude the three main dimensions: ethnic culture, economic activities and social connection, which can define the identity Chinatowns socially.

The ethnic culture and economic activities are relatively visible icons in Chinatowns. Chinese food, ornaments, events and activities held in Chinatowns, a generalized Chinese culture through these visible elements got to know by the Western countries. In this process, Chinese businessmen are the main promotors to manifest the 'Chineseness' of Chinatowns out of interest because the concentration of Chinese stores and branding ethnicity are effective ways for small Chinese entrepreneurs to survive and gain profits. The various economic opportunities in Europe lead to the mass wave of Chinese trade and investments. The target group also shifted from their Chinese compatriots to the local residents and tourists. The trend of socio-cultural tourism made the commodification of most Chinatowns. In this process, the features of ethnic culture were reinforced, even overused.

Meanwhile, this commodification also provided the bridge between Chinese people and the local group to communicate with each other, which is also a part of the social connection. Besides the social bridge with different groups, Chinese migrants also showed strong community power within their ethnic group. Since beginning, Chinatowns already became the important place for social communication for seamen. Till now, this social bond is still existing and essential to overseas Chinese. Besides, the institutionalised progress also informally demonstrates the good political relations between China and a certain country (the social link between state).

The 1980s- till now: the institutionalised settlements

Since the Chinese Economic Reform in 1979, the rapid growth of the economy has boosted the new waves of business migration. Meanwhile, with the strict migration regulation, the majority of Chinese migrants gradually changed from the unskilled Chinese to the high-educated people, Chinese population began to live dispersedly. Previously, the unskilled Chinese migrants lived concentratedly to help with each other. Thus, Chinatowns became predominantly commercial rather than residential space (Sales et al., 2011).

Around the end of the 1980s, the local government began to control the deurbanization and decided to renovate the city centre. As an inner-city enclave, Chinatowns were also taken into consideration, and revitalised and managed by the municipality. Chinatowns were institutionalised as an ethnic community. In this process, the ethnic diversity is regarded as a way of city branding, which is an emblem of multi-culture (Schimiz, 2017). Some city councils officially acknowledged their Chinese community as 'Chinatown' and funded money to develop. As mentioned in Section 2.4, most Chinatowns have been commodified and promoted as tourist destinations, refurbished with more Chinese elements by Chinese arches, pagoda-like ornaments and Chinese signboards.

In this period, the institutionalised process turned Chinatowns into a recreational neighbourhood. Chinatowns were accepted by the mainstream. Economic activities continuously developed and put more attention on the appearance of stores to display the 'authenticity' and exotic environment. Those material manifestations reinforced the stereotype of Chinese culture, even led to the misunderstanding. However, we also cannot deny that it had conveyed Chinese culture to western contexts.

4.2 Integration

As mentioned in the previous chapter, assimilation and integration are two different ethno-cultural models toward ethnicity in European countries. Integration is the process of becoming an accepted part of society (Penninx & Garcés-Mascreñas, 2016). Generally, most people would misunderstand that integration is a one-way process that immigrants should adjust themselves and assimilate into the host society (Nell & Rath, 2010). In fact, integration is a mutual process; nations and civil societies also have the responsibility to accept immigrants (ECRE, 1998; cited as Agers & Strange, 2008). Besides, these minority group also have changed social life and have not been perceived by most people (Nell & Rath, 2010). In this section, there are further explanations of integration regarding ethnic group and the current situation of the integration process of the Chinese population in the Netherlands.

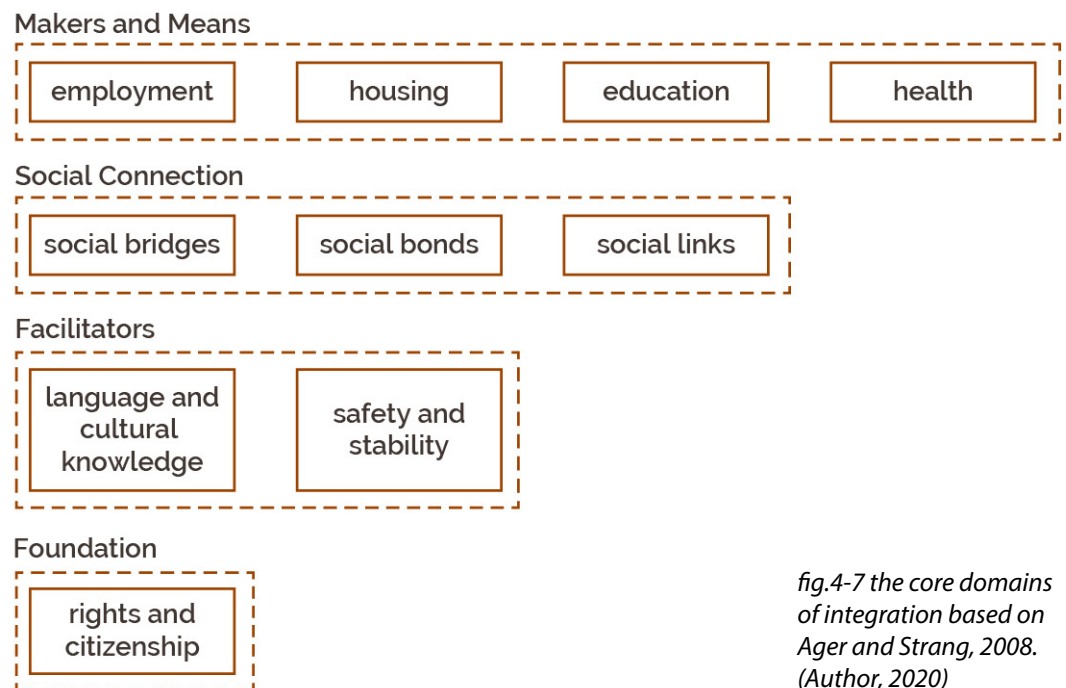


fig.4-7 the core domains of integration based on Agers and Strang, 2008. (Author, 2020)

There are various definitions and understandings of integration, which also lead to significant public discussion (Agers & Strange, 2008). Robinson (1998) has suggested that "integration is a chaotic concept: a word used by many but understood differently by most" (cited as Agers & Strange, 2008). Based on previous theoretical support, Agers and Strange (2008) identified key domains that constitute 'successful' integration related them to four overall themes: makers and means, social connection, facilitators and foundation (see fig.). Social connection could be divided into three forms towards different groups: social bonds (within the ethnic group), social bridges (with other communities) and social link (with the state) (Putnam 1993; Woolcock, 1998; cited as Ager and Strang).

In addition, researchers Penninx and Garcés-Mascreñas (2016) classified integration into three analytically distinct dimensions under the European contexts: the legal-political, the socio-economic and the cultural-religious, which mainly focus on the relationship between immigrants and the 'host' society. They also pointed out three dimensions respectively correspond to three main factors which interplay with the integration process: state, market and nation (Penninx & Garcés-Mascreñas, 2016). The legal-political dimension is related to the residence and political rights to see whether immigrants are fully-fledged politically (Penninx & Garcés-Mascreñas, 2016). The socio-economic dimension refers to the social and economic position of residents, to judge whether immigrants have equal access to the work, housing, education and health care (Penninx & Garcés-Mascreñas, 2016). The cultural-religious dimension is about the perceptions of immigrants, whether their different culture and religion could be accepted by the host society (Penninx & Garcés-Mascreñas, 2016). This cultural-religious dimension is similar to Christiansen's definition of integration towards ethnicity.

Besides, sociologists Rath and Nell (2010) also divided integration issues into 'harder sectors' (such as education and labour) and 'softer sectors' (the use of public space, eating habits and the use of street language, etc.). Compared with the previous classification, the 'softer sector' is the additional issues that complement social development and public discourse on integration, which urban designers could intervene much through the spatial dimensions. Through combining the dimension classification from Penninx and Garcés-Mascreñas with the 'softer and harder' sectors, the author divided key domains from Agers and Strange into different dimensions and related issues which would closely relate to Chinatowns (see fig.).

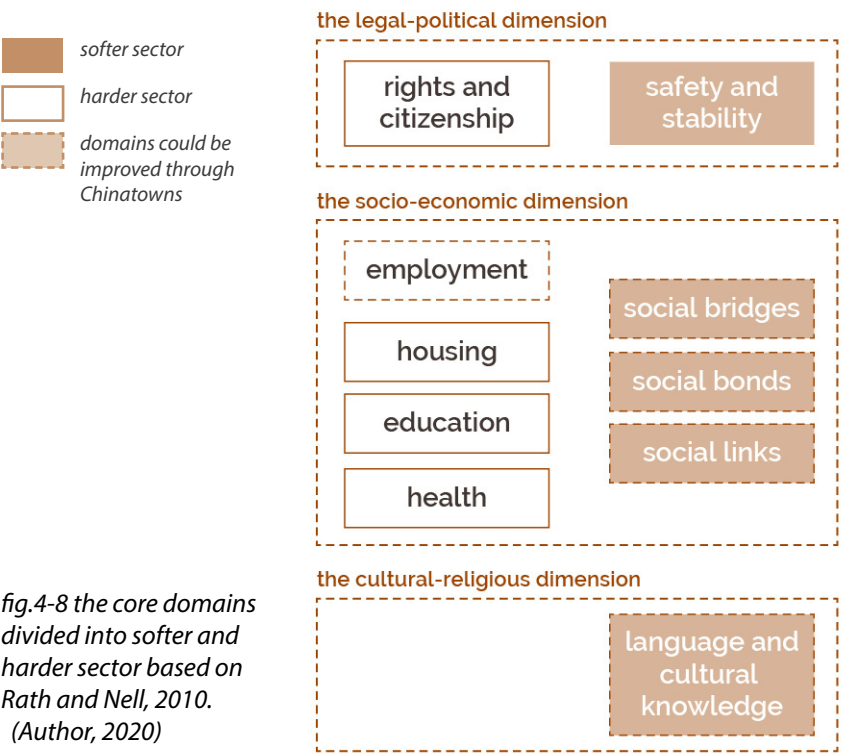


fig.4-8 the core domains divided into softer and harder sector based on Rath and Nell, 2010. (Author, 2020)

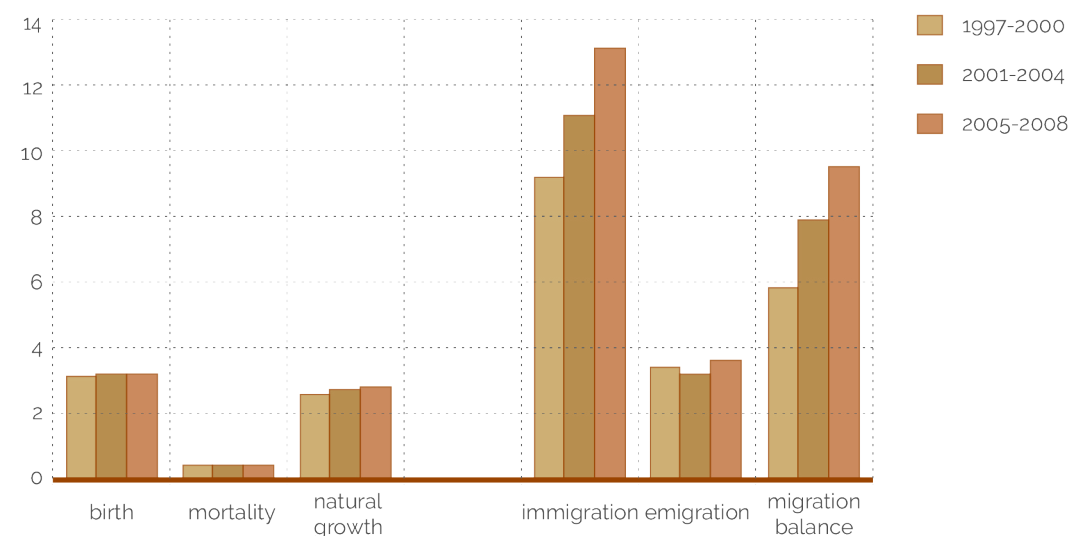


fig.4-9 Average size of the Chinese Dutch population in three periods, 1997-2008, X1000. (source: CBS, 2008)

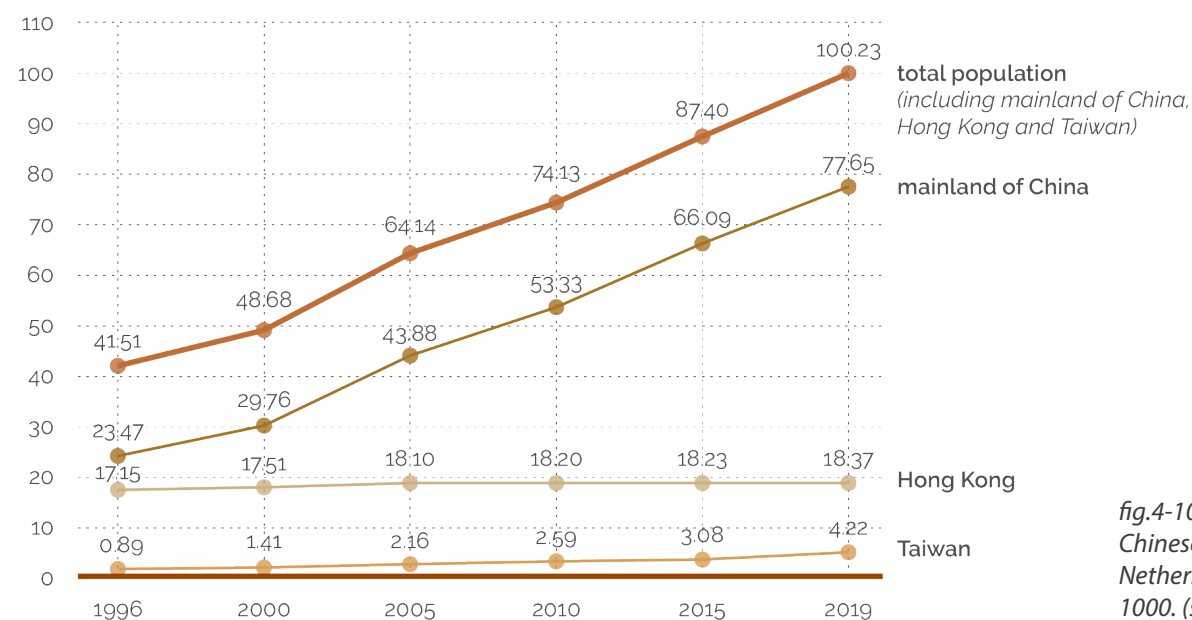


fig.4-10 the growth of Chinese migrants in the Netherlands 1996-2019, X 1000. (source: CBS, 2019)

	family	economic	education	other
1 st generation migrated before 1990	54	28	3	15
1 st generation migrated 1990-1999	39	27	7	27
1 st generation migrated after 2000	27	17	51	5

fig.4-11 Distribution of migration motives by length of stay of the first generation of Chinese Dutch, 2009. (source: SCP, 2011)

The integration situation of the Chinese population in the Netherlands

Chinese is the fifth largest ethnic group of the Netherlands (SCP, 2011). Until 2019, there are more than 100, 000 Chinese migrants and their descendants living in the Netherlands (CBS, 2019), and still dominated by the first-generation immigration (see fig.4-9). Today the wave of Chinese migration and Chinese group has internally shifted under various opportunities and threats.

Currently, there are four typical types of Chinese migrants divided by time and generation: three types of first generation came before 1990 (type A), from 1990 to 1999 (type B), and after 2000 (type C), and the second generation (type D) (SCP, 2011). Type A and type B mainly migrated for work or family reunion (SCP, 2011). The difference between these two groups is their native place. Type A mainly came from the southeast part of mainland China, which were the treaty port cities, as well as Hong Kong and Taiwan, which were temporarily colonies of European countries. Type B was made up of illegal women, mainly from the northeast part of mainland China (Bottenberg & Janssen, 2012). Compared with type A who relied heavily on their social network, type B usually did not have family or friend abroad and had to work hard to pay the smuggling debt (Bottenberg & Janssen, 2012). Half of the type C came the Netherlands for study, and the rest part is knowledge migration or family migration (SCP, 2011). Different groups of overseas Chinese have different characteristics, also meeting with different situation in the process of integration.

Through comparison with other ethnic groups and different types of Chinese by education, language proficiency, work and income as well as socio-cultural position, we can get an overview of the integration situation of overseas Chinese.

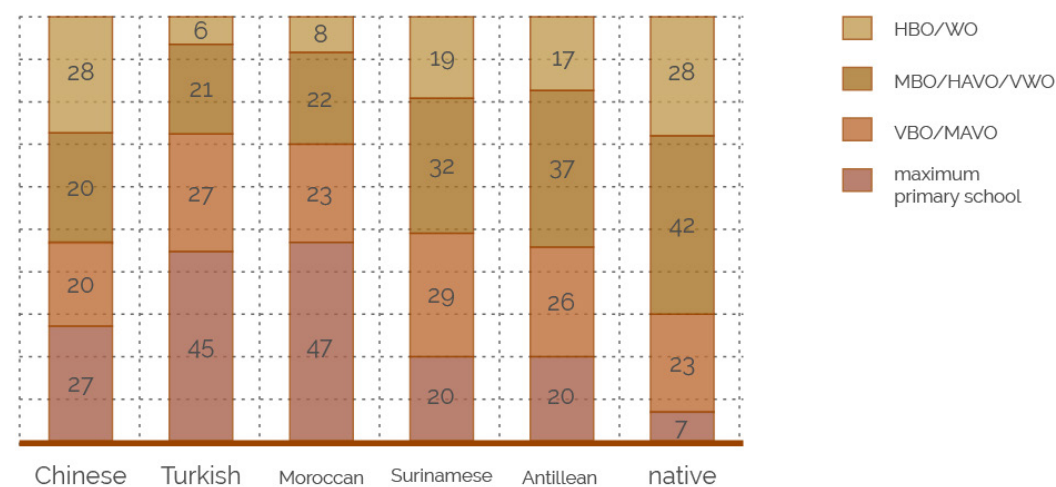


fig.4-12 Level of education attained by 15-64 year-olds not attending school, by ethnic origin, 2009 (in percentages). (source: SCP, 2011)

Source: Chinese Dutch: scp (sing'09); other migrant groups: scp (sim'06); native Dutch: cbs (ebb'09)

	1 st generation migrated before 1990	1 st generation migrated 1990-1999	1 st generation migrated after 2000	2 nd generation	total	total number without 1 st generation migrated after 2000
max.bao	36	35	16	8	27	30
vbo/mavo	24	19	14	16	20	21
mbo/havo/vwo	26	21	23	38	26	26
hbo/wo	14	25	47	38	28	23
total	100	100	100	100	100	100

fig.4-13 Level of educational attainment of 15-64 year-olds of Chinese origin who are not attending school, by generation, 2009 (in percentages). (source: SCP, 2011)

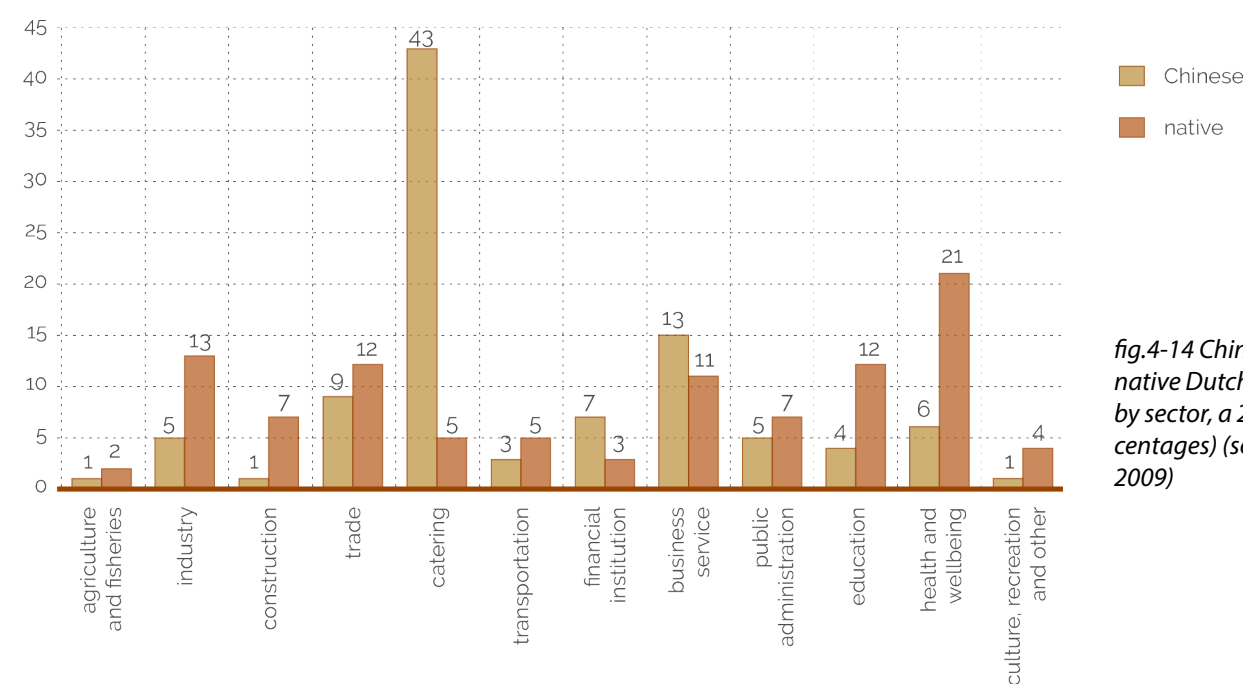


fig.4-14 Chinese and native Dutch employees by sector, a 2009 (in percentages) (source: SCP, 2009)

Education

Compared with other ethnic groups, the Chinese population is relatively highly educated (see fig.4-12). However, there is much difference compared with different migrant types. The second generation and first generation coming after 2000 have a considerable proportion of higher education (see fig.4-13).

Work and income

The difference of education level also leads to the different situation of working sectors. Chinese migrants are doing well on the Dutch labour market with low unemployment rate at 6% (SCP, 2011). Meanwhile, the benefit dependency is also relatively low among Chinese population. However, there is relatively large proportion of Chinese household at a low-income level. One fifth Chinese family are in the lowest level (disposable income below 10,000 euro per year), and nearly half household have less than 20,000 euro. Traditionally, overseas Chinese were employed in the catering industry, which has lower barrier to enter the market. Today there is still highly concentration: 43% of employees with a Chinese background are employed in the sector (see fig.4-14). Self-employed entrepreneurs are also found mainly in the catering industry; two-thirds of all Chinese businesses are active in this sector (SCP, 2011). This high concentration also would lead to the fierce competition among Chinese.

Language proficiency

Compared with other migrant groups, the Dutch language skills for Chinese people, especially the first generation, are relatively poor (see fig.). The level of command of Dutch also has great differences between different types. Chinese migrants who come after 2000 have the least knowledge of Dutch, because most of them are taught by English in the university of the Netherlands and have short stay (SCP, 2011). Under this circumstance, English offers the solution for them (SCP, 2011). Meanwhile, the second generation speaks Dutch quite well, while one fifth of them cannot speak Chinese language (SCP, 2011).

Socio-cultural position

In the Netherlands, the image of Chinese community seems invisible, closed and inwards (SCP, 2011). Inter-ethnic contacts can contribute to the reduction of prejudices between groups (Allport 1954; cited as SCP, 2011). Through fig.4-17 we can see that more than half overseas Chinese have little contact with native. Especially, the first generation remains strongly focused on the primary social circle within Chinese (SCP, 2011). Compared with different types by time and education, the second generation and higher-educated people relatively have more contact with the native because of less language barrier. Meanwhile, the level of dependence on social bonds also would be lower.

Besides, overseas Chinese also have limited social participation. The proportion of Chinese people who visit an association is lower compared to the other ethnic groups (see fig.4-18 in following page). In addition, people are strongly focused on the direct social circle and much less on the wider society (SCP, 2011). Due to the collectivism of Chinese culture, which is mainly based on blood ties, Chinese people prefer to contact with people with the same regional origins (Rijkschroeff, 1998). Although Chinese population endeavour to make them as a ‘whole’ externally, Chinese community seems internally fragmented due to the great diversity in country of origin, region, language and beliefs (SCP, 2011). The solidarity is largely lacking between the various Chinese networks (SCP, 2011). In addition, the dispersed living situation among cities also hindered them making social contacts with ethnic origins largely.

Compared with other migrant groups, the Dutch language skills for Chinese people, especially the first generation, are relatively poor (see fig.). The level of command of Dutch also has great differences between different types. Chinese migrants who come after 2000 have the least knowledge of Dutch, because most of them are taught by English in the university of the Netherlands and have short stay (SCP, 2011). Under this circumstance, English offers the solution for them (SCP, 2011). Meanwhile, the second generation speaks Dutch quite well, while one fifth of them cannot speak Chinese language (SCP, 2011).

fig.4-15 Mastery of the Dutch language by ethnic origin (in percentages). (source: SCP, 2009)

	Chinese	Turkish	Moroccan	Surinamese	Antillean
problems with Dutch in conversation					
often/always ^a	33	23	15	1	3
sometimes	31	30	25	6	15
never	36	47	60	93	82
problems with Dutch in reading					
often/always ^a	37	24	19	2	2
sometimes	24	25	18	6	8
never	40	51	63	93	90
problems with Dutch in writing					
often/always ^a	45	33	24	3	4
sometimes	20	19	17	5	12
never	35	49	59	92	84

a Including those who indicate that they do not speak Dutch at all.
Source: Chinese Dutch: scp (sing'09); other groups: scp (sim'06)

fig.4-16 Share of the Chinese who speak English and the share of that who speak better English than Dutch, in total, by migration generation and education level (in percentages). (source: SCP, 2009)

	share of English speaking	share of speaking English better than Dutch
1 st generation migrated before 1990	46	21
1 st generation migrated 1990-1999	44	34
1 st generation migrated after 2000	78	84
2 nd generation	95	2
max.bao	22	21
vbo/mavo	48	21
mbo/havo/vwo	73	14
hbo/wo	93	55
total	65	38

fig.4-17 Degree of social contact with members of the ethnic origin group and with the native Dutch by generation and education, 2009 (in percentages). (source: SCP, 2009)

	lots of contact natives, lots of contact origin group	lots of contact natives, little contact origin group	little contact natives, lots of contact origin group	little contact natives, little contact origin group
1 st generation migrated before 1990	18	14	34	34
1 st generation migrated 1990-1999	20	15	28	37
1 st generation migrated after 2000	33	7	40	21
2 nd generation	40	38	6	16
max.bao	13	8	39	40
vbo/mavo	22	15	34	28
mbo/havo/vwo	29	21	22	29
hbo/wo	38	22	23	18
total	27	17	28	27

	visits an association ^a	volunteer work ^b	predominantly own group	predominantly native Dutch	different population groups ^c
Chinese	29	7	25	34	41
Turkish	46	9	30	21	49
Moroccan	40	8	17	26	57
Surinamese	50	14	11	28	61
Antillean	53	15	7	42	52
native	65	27	-	76	21

a Question was asked whether respondents ever had a sports association, a leisure organization, neighborhood associations, ethnic minority organizations, political party, religious organizations, visit environmental organizations or other organizations.

b Respondents were asked whether they are currently doing voluntary work.

c There was a fourth category for Moroccan, Turkish, Antillean and Surinamese Dutch "With immigrants and natives both equally." This category is with "all kinds of different population groups added.

fig.4-18 Association or organization visit and voluntary work, by ethnic origin, 2009 (in percentages). (source: SCP, 2009)

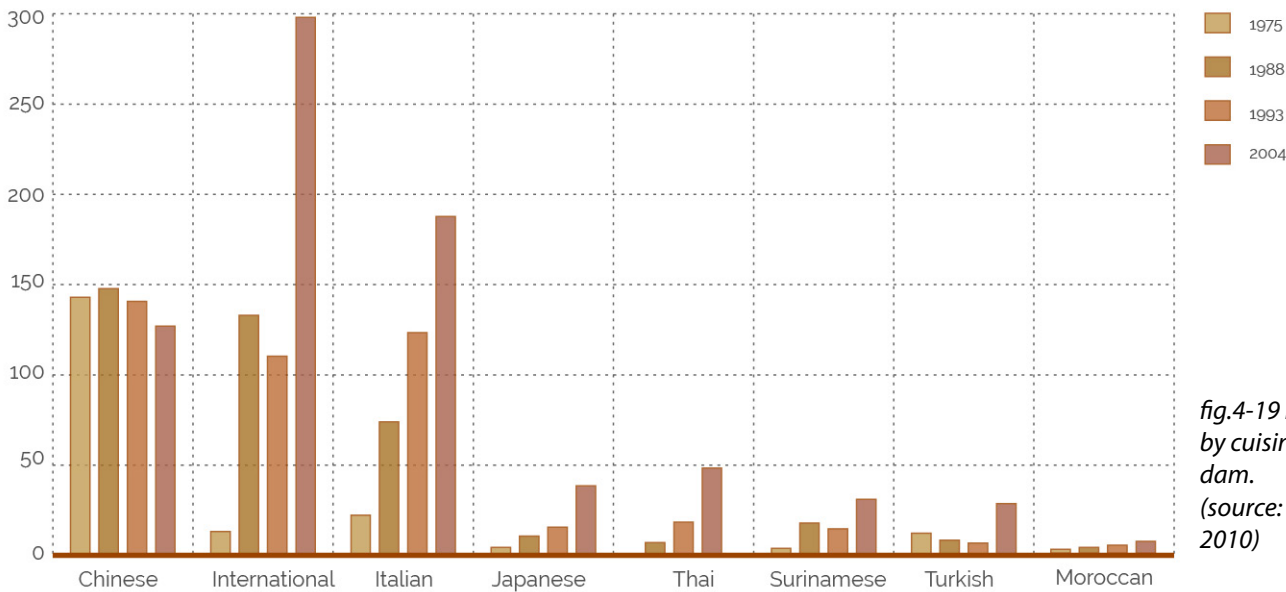


fig.4-19 Restaurants by cuisine in Amsterdam. (source: van Otterloo, 2010)

The impact of Chinese migrants to the host society

Integration is a mutual process. Besides the efforts from the Chinese population, cities in the Netherlands and Dutch people also had been influenced by Chinese cuisine and lifestyles. Today, restaurants are abundant, with various cuisines from different countries in Amsterdam (Van Otterloo, 2010). This urban phenomenon looks normal and is taken for granted. However, before the Second World War, the trend in the Netherlands was having dinner at home (Van Otterloo, 2010). Since the second half of the twentieth century, with the arrival of immigrants, the urban life and Dutch eating habits had changed: eating out ethnically became the new trend in the Netherlands (Van Otterloo, 2010).

In the 1930s, unemployed Chinese seamen went to the local streets and sold Chinese peanut cookies. These street foods provided a cheaper option compared with the upper restaurants in cities, which was accepted by the local Dutch. Later, some Chinese businessmen saved money from street food and then opened restaurants serving both Chinese and local people. Some Dutch people who had experience previously in Asian colonies appreciated the taste of Chinese cuisine (Rijkschroeff 1998: 59-63; cited as Van Otterloo, 2010). These Chinese restaurants offered a new kind of eating experience for the local people (Van Otterloo, 2010). After the Second World War, Chinese restaurants rose up and serve with more Indonesian food on the menu, and named as 'Chinese-Indonesian' restaurants (Van Otterloo, 2010). In this period, Chinese-Indonesian restaurants gained a reputation quickly, and the number also rapidly increased (Van Otterloo, 2010). These merging dishes also showed a sign that Chinese culture had been contextualised under the host society to cater to the public. Low prices, big portions and adapted tastes also helped more and more Dutch people got to know the new trend of urban life (Van Otterloo, 2010). From 1960 to 1980, the number of people who said rarely or never ate in restaurant decreased from 84 to 26% (Albert de la Bruhèze & Van Otterloo 2003: 318; cited as Van Otterloo, 2010). Meanwhile, the rapid growth of Chinese-Indonesian restaurants also enabled people from other ethnic groups to see business opportunities and opened restaurants. From the fig.4-19, we can clearly see the development of ethnic restaurants by timeline: firstly, the popularity of Chinese and Italian restaurants gradually changed local people's eating habits and then more and more ethnic restaurants came to the public because of potentials.

Integration and Chinatown

Historically, Chinese cuisine changed urban life in the Netherland, which also brought about mass migration wave and enormous business opportunities for new ethnic immigrants. This eating out trend continuously has influenced till now. Chinese cuisine has composed the main impression of Chinese culture for local people. Meanwhile, due to the inward Chinese social community and the least knowledge of Dutch, numerous Chinese immigrants do not have much contact with local groups, especially those knowledge migrants who came after 2000. This also made the mainstream society remain the previous impression of Chinese people: hardworking and closed group (SCP, 2011). Internally, also due to the large proportion of highly educated people, Chinese no longer rely heavily on each other as before. The social connection within the ethnic groups predominately depend on the social relations and regional origins.

Regarding ethnicity, means of assimilation and integration are not contradictory. Sometimes, they can collaborate with each other in different aspects. Actors at different scales would also make various decisions under the local contexts. Speaking of ethnic enclaves, people usually relate them to segregation and ghettoization. In fact, different segregation models would bring about the different impacts on cities and the related ethnic group. The 'voluntaristic model' of segregation is a good way to accommodate difference (Peach, 1996). Today the Chinese population do not concentratedly live together. Although Chinese concentrate on large cities in the Netherlands, they still live dispersedly inside cities. Nowadays, Chinatowns do not mean residential segregation. Local Dutch people predominately live around the Zeedijk area, which is the 'Chinatown' in Amsterdam. Meanwhile, precisely due to the scattered distribution, Chinese population still need a kind of social community for better connection. Chinatown exactly plays the role of a crucial meeting point for overseas Chinese, a familiar place providing multiple connections (Sales et al., 2011). In addition, these multi-cultural neighbourhoods usually regarded as the place of leisure to the public (van Liempt & Veldboer, 2009). Some cities even promoted Chinatowns as tourism attractions. This open Chinese physical neighbourhood is opposite to inward Chinese social community. Under the current development, Chinatowns has acted as the role of a gateway of Chinese culture, which provides a platform to represent Chinese identity to the local people. Also, if diverse group could be involved in this urban environment, it could help Chinese migrants expand their connection outside their solid social circle.

In conclusion, an integrated Chinatown should not be an enclosed ethnic neighbourhood any more. It should not belong to any specific group. It is public and open to welcome diverse groups. This voluntaristic spatial concentration within the urban sphere is a protective pattern to maintain ethnic identity. In addition, integrated Chinatown should not completely exclude other ethnic identities or local identities, it should maintain distinct within a multi-cultural urban environment.

4.3 Authenticity

Authenticity is a concept widely used in the field of conservation. In Sharon Zukin's book (2009), *the Death and Life of Authentic Urban Places*, she pointed out the importance of urban authenticity and interpreted the current situation of American cities based on Jane Jacobs (1960). This urban authenticity refers to the sense of a place and the social connectedness which a particular space can inspire (Zukin, 2009). This concept is relatively subjective that everyone could have their own evaluation. Although the vocabulary 'urban authenticity' has been rarely mentioned before, many scholars have described and interpreted its characteristics and meaning by different means. The significance of density, diversity and about "character and liveliness" was advocated by Jane Jacobs; these parts had many similarities with this authenticity (Zukin, 2009). Also, Lynch's concept of identity is related. The unique qualities of the physical environment could be traced in images (Lynch, 1960). There is an interconnection between people and the physical environment through features and character (Jarnefelt, 1999). Authenticity, means the origin of the city, the way of representation of history by the physical environment in a specific period. The authenticity is essential because it connects the individual yearning to the origin and root of cities in a particular time and space. However, Zukin (2009) showed her worries about the current situation of urban authenticity. Under the tendency of gentrification and the continuous regeneration of communities, big cities like New York 'lost its soul'.



fig.4-20 illustration of sense of place. Author, 2020.

Sense of place

The term sense of place refers to the relationship between people and spatial settings, which contains multiple dimensions (Caves, 2004). Usually, it could be regarded as the atmosphere to a place, the quality of the urban environment (Jaskon, 1994; cited as Jiven & Larkham, 2003). Sense of place is socially constructed (Knox, 2005), while physical settings provide the alternatives of experience. Generally, the discussion of authenticity in built-environment is about the original material and architectural style, which mainly focus on the physical fabric of buildings (Jiven & Larkham, 2003). Sense of place mentioned by Zukin for authenticity has put emphasis on the social dimensions and related people. It added a particular value to space through interaction with people and related experience, which could remind people of certain activities and emotional feeling.

For different places, the importance of the sense of place varies in the weight of authenticity. There are three typical approaches to authenticity: objective authenticity, constructive authenticity and existential authenticity (Lee et al., 2016). Objective authenticity refers to ‘the genuineness of touristic objects as certified by reliable historical and anthropological sources. (Leigh, Peters, & Shelton, 2006; MacCannell, 1973; cited as Lee et al., 2016), which strongly related to the historical value of specific objects. For example, those neighbourhoods with historical buildings, the essential value predominately lies in the building typology, architectural construction and the spatial patterns, which are physical objectives. Therefore, the social dimensions would be the icing on the cake under this condition. Constructive authenticity is the addition of the former, which can be defined as the ‘subjective interpretation of an object’ (Cohen, 1988; Hinch & Higham, 2005; Macleod, 2006; Rickly-Boyd, 2012; Shen, 2011; Xie, Wu, & Hsieh, 2012; cited as Lee et al., 2016). For example, tourists might buy souvenir like magnets from Van Gogh Museum, which is reproduced from paintings. As long as the painting is real, this souvenir could be seen as authentic due to the accuracy of representation (Lee et al., 2016). Both the Objective authenticity and constructive authenticity are tangible aspects, which rely on specific objects and historical sources (Lee et al., 2016).

Existential authenticity is the intangible aspects, referring to a personal connection with a destination through participation in activities and experience (Reisinger & Steiner, 2006; Steiner & Reisinger, 2006; Wang, 1999). It suggests a distinction between the toured objects and the subjective experience of them. At the core of this argument, existential authenticity is achieved when tourists experience an “existential state of being activated by tourist activities” resulting from the tourist’s interaction with objects at the destination (Wang, 1999, p. 352). For example, for hippies’ neighbourhoods, urban authenticity comes from how those people reshaped the urban experience under the existing conditions. Thus, the sense of place plays an important role in this authenticity. Once the neighbourhood is gentrified, and hippies went away, people could not perceive the authenticity without social dimensions. In conclusion, authenticity is subjective, the way how people perceive authenticity perceived still depends on the different identity and predominant value of the place.

Social connectedness

‘The authenticity connects our individual yearning to root ourselves in a singular time and place to a cosmic grasp of larger social forces that remake our world from many small and often invisible actions.’ (Zukin, 2009) This ‘social connectedness that place inspires’ could be regarded as the connection between individuals to the place, and even to the world. This concept seems similar with the ‘social connection’ of integration mentioned in the previous section, while this social connectedness of authenticity put more emphasis on the relationship between people and space. For different groups, their emotion on one place might be different based on their experience, so their interpretations of authenticity would be different. Naturally, people would feel anxious when the place changed. Thereby, the connectedness would be broken. The sense of place focused more on the involvement of diverse groups, while the social connectedness is about the common sense and shared cultural practices. This also needs to balance on different groups’ experience.

Commodification and authenticity

However, with the commodification trend of cultural tourism, authenticity became a valuable label through place marketing (Duncan & Duncan, 2001; cited as Knox, 2005). Developers and entrepreneurs are pursuing tangible authenticity to catch the eye of consumers. As a result, developers pay more attention to the distinctive places, physical setting and landscape to be compatible with consumer culture (Knox, 2005). ‘Places are increasingly being reinterpreted, reimagined, designed, packaged, themed and marketed’ (Ashworth & Voogd, 1990; Erickson & Roberts, 1997; Ward, 1998; cited as Knox, 2005). Under this circumstance, the physical settings have been over-emphasised to maintain the local character, while the related experience and social dimension were neglected. However, the social and cultural capital of place is an essential element to the sense of place.

There is a worldwide trend in the tourism sector to commercialise historical and socio-cultural assets. Under the current circumstance, the commodification of cultural tourism seems inevitable, whereas commodification does not necessarily have a negative impact on authenticity. From another perspective, it also has played a role in promoting and providing an opportunity for the public to know more about diverse culture. Meanwhile, the intervention of capital also has provided the material foundation to the restoration. Today there is some deviation of the definition of authenticity from different groups, which also leads to the different means and main focus respectively. Therefore, these lead to the loss of authenticity or even misunderstanding of culture. If different stakeholders could achieve a balance from each other, commodification would be a helpful hand to promote authenticity.

In the term of consumer-based evaluation, attracting more tourists to come is the main targets for the developers while it should not be the only concern for cities. Also, they need their consumers to ‘demonstrate the loyalty behaviours’, like spreading positive comments to their friends (Lee et al., 2016), so as to promote their attraction. For tourists, authenticity is a core value of the destination that they want to perceive during their travelling experience (Bravi & Gasca, 2014; Chhabra et al., 2003; cited as Lee et al., 2016). Perceived value is defined as the comparison between the perceived sacrifices with the overall benefits received for tourists (Lovelock, 2000; Quintal & Polczynski, 2010; Zeithaml, 1988; cited as Lee et al., 2016). Obviously, the more excellent perceived value has a positive relationship with the higher tourist satisfaction (Cronin, Brady, & Hult, 2000; Dueholm & Smed, 2014; Eggert & Ulaga, 2002; Jewell & Crofts, 2002; Lee, Yoon, & Lee, 2007; Parasuraman, 1997; cited as Lee et al., 2016). Researchers divided the perceived value into two dimensions: functional value and affective value (Kozak, 2003; Lapierre, 2000; Lin & Wang, 2012; Sánchez et al., 2006; Sweeney & Soutar, 2001; cited as Lee et al., 2016). The functional dimension refers to the quality (product and service) of the attraction, and the affective dimension refers to the tourism experience and related feeling and emotions from tourists (De Ruyter et al., 1997; Groth, 1995; Jewell & Crofts, 2009; Palmer & Ponsonby, 2002; Sánchez et al., 2006; Sweeney & Soutar, 2001; cited as Lee et al., 2016). After knowing these terms, it provides an outlook of what developers mainly concern about.

An authentic Chinatown

Today, most Chinese around the world look similar to the image (fig.4-22) showed. Entrepreneurs and developers were pursuing authenticity through the Chinese decorating ornaments and integrating the local building with Chinese architectural style, while the related people are rarely involved. What is more, the commodification process even made local people and the Chinese population away from Chinatowns and occupied by tourists. They are compatible with the stereotype and impression of Chinese culture from westerners, which are related to ‘vice’ and ‘exoticism’ (Cohen, 1997; cited as Pang & Rath, 2007). Indeed, these images would evoke interests and curiosity, but as well as misunderstanding of Chinese. However, the value of Chinatowns is not placed by the physical settings, which is newly built and pastiche. Chinatowns should not be the miniature replica of ‘China’. Chinatowns have recorded the process of how overseas Chinese survived and integrated into the ‘host’ society. The real socio-cultural value comes from this transnational identity that should both combine the local character and Chinese ethnicity. Whereas, the current means have weakened the local character of ‘host’ society and exaggerated Chinese identity. Consequently, Chinatowns became the ‘Disneylandish’ themed park (Pang & Rath, 2007).



fig.4-22 illustration of typical Chinatowns.
Author, 2020.



fig.4-23 illustration of ideal authentic Chinatowns.
Author, 2020.

In Lee et al.'s study (2016), they collected data of tourists in Singapore's Chinatown to explore the relationship between tourists' satisfaction, perceived value and destination authenticity. Through Lee et al.'s study, the existential authenticity has a significant impact on the perceived value, by providing the sense of place of Chinatowns beyond the built structures (2016). Engaging tourists in activities allows for more meaningful and enjoyable experiences at the destination (Lee et al., 2016), which could make a contribution to the overall perceived value of destination (Russell & Russell, 2010; Sánchez et al., 2006; cited as Lee et al., 2016). Therefore, creating the existential experience would enhance the satisfaction of tourism (Kim & Jamal, 2007; Uriely, 2005; cited as Lee et al., 2016). It is essential for these socio-cultural attractions to provide the authentic atmosphere to tourists and enable tourists to interact in the sense of authenticity (Cohen, 1979; Russell & Russell, 2010; Sanchez et al., 2006). In addition, researchers also mentioned the visible elements of ambience like related decoration and colours also could contribute to the level of perceived authenticity (Jang, Ha and Park, 2012; cited as Lee et al., 2016). However, these material manifestations are the double-edged sword. They could be the key elements to shape the social meanings of urban environment (Leeman & Modan, 2015), while overemphasis on distinctness would enclose a territory with strong sense of otherness. Therefore, before adding visible decoration to urban environment, developers should fully understand the cultural backgrounds behind those material manifestations.

To conclude Lee et al.'s study, providing the sense of place in Chinatowns is crucial to improve the perceived authenticity for tourists. Through previous analysis about the sense of place, we know that the engaged people and interactive activities are important components of this sense of place in Chinatown. Besides tourists and Chinese entrepreneurs, we cannot neglect the importance of overseas Chinese and local Westerner, who are the main participants under the development of Chinatowns. Integration and combination between local and Chinese characters have composed the unique transnational identity of Chinatowns. Therefore, their engagement would provide more transnational experience for tourists and the neighbourhood. Diverse groups could also have much more possibility of unintended encounter, which would increase the sense of place. Meanwhile, under this process, the built environment should provide related physical settings for public activities.

Based on Lee's study, author depicts an authentic Chinatown through images (see fig.4-23): visually, it is an ethnic neighbourhood under the local contexts regarding the physical setting and slightly decorated with Chinese characters at the streetscape; socially, besides Chinese entrepreneurs and tourists, overseas Chinese and local residents should also be involved in this neighbourhood through diverse activities to engage them together and create more ethnic-related experience.

4.4 Socio-spatial planning

The concept of socio-spatial planning is the way that is collaborating with social dimensions to transform the built environment through spatial intervention (Svendsen, 2010). It is originated from the socio-spatial dialectics, which put emphasis on the interdependence between urban design and social construction of place (Knox, 2005; Svendsen, 2010). "A good urban design is the capacity of the built environment to foster a positive sense of place in the ordinary places that provide the settings for people's daily lives" (Knox, 2005). Knox's words explained the relation between the physical environment and sense of place, and also showed the responsibility of urban designers and planners. Through the socio-spatial planning, urban designers would pay more attention to the social, cultural, political and economic environment in which decision-making on spatial interventions takes places (N.A., 2020).

Svendsen (2010) pointed out socio-spatial planning plays an important role in bridging social capitals, through establishing open networks that could help counteract segregation of various groups and promote integration process. In spatial dimension, an open public space plays an important role to engage people and create unintended encounter with diverse groups. A high-quality meeting space could enable people feel comfortable and get into the 'social mood' (Svendsen, 2010). Physical segregation and inward social community would lead to stereotypic representations and misunderstanding, while the space for public use could enhance social capital (Putnam, 2000). Through face-to-face meeting in collective space geographically, different groups could be involved to enhance the mutual trust and peaceful co-existence.

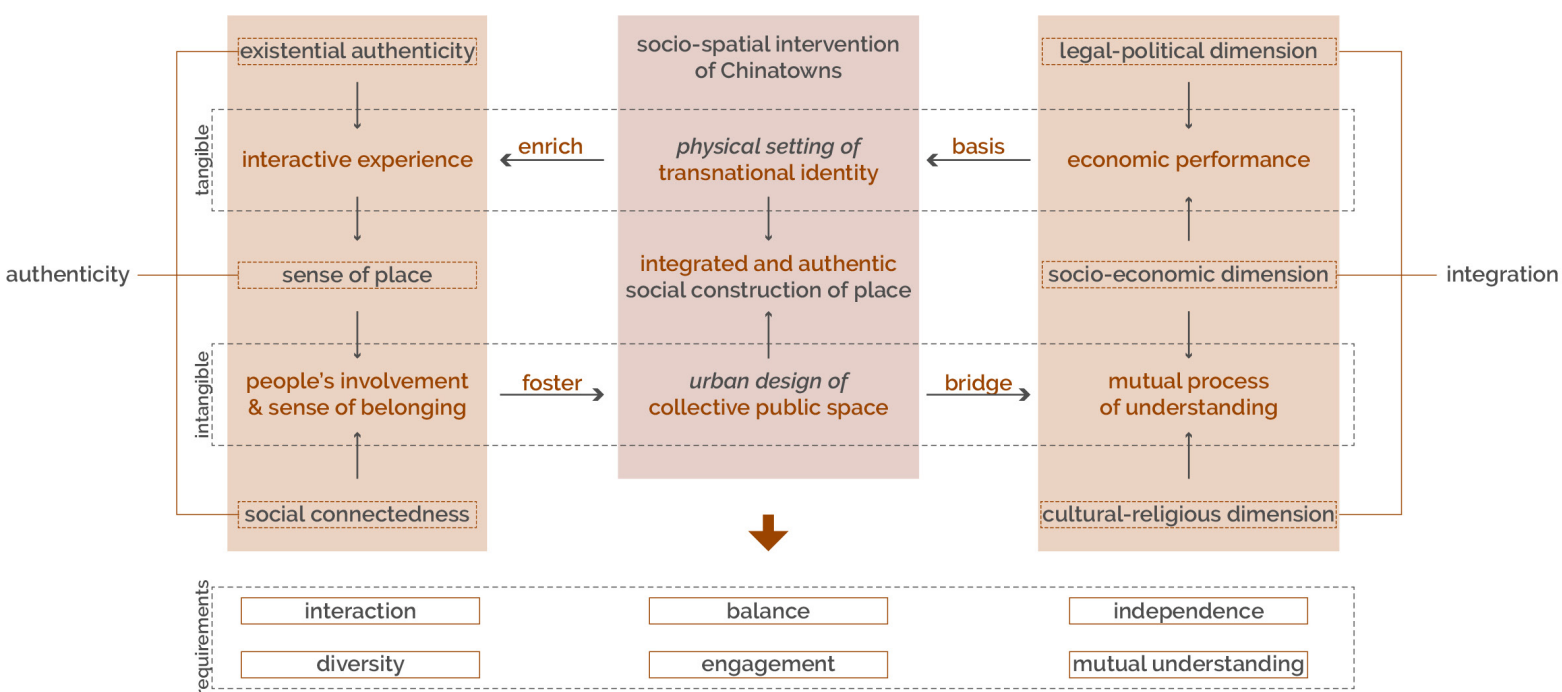


fig.4-24 conclusional diagram of integrated and authentic Chinatown. Author, 2020.

4.5 Conclusion

Chinatowns are the emotional settlement for most overseas Chinese. Different with the inward Chinese social community, now Chinatown is open, but also commodified by the trend of socio-cultural tourism. An integrated Chinatown should maintain its openness, so as to engage different groups in this public space collective, so as to alleviate stereotypic representation to achieve mutual understanding. In addition, Economic, education and language proficiency are the basic evaluation of integration. In the Netherlands, different types of Chinese migrants have met with different situations in these aspects. As a place with sense of belonging, Chinatowns have the responsibility to take the lead to help with Chinese population.

Currently, developers and some Chinese people have interpreted Chinatowns and related Chinese culture in a wrong way. They chose to overamplify the ethnic characters visually and tried to erase the local character. However, the real Chinese value lies in the transnational identity. To achieve an authentic Chinatown, the important thing is to balance the Chinese characters and local characters, trying to express authentic Chinese culture under the local contexts. Also, through increasing the interaction with diverse groups (overseas Chinese, local residents and tourists), people could be engaged in culture-related activities and perceive this existential authenticity.

To achieve integrated and authentic Chinatown, the involvement of related group is the key factors. Now Chinatowns act as an essential bridge to connect Chinese community and local community through being a multi-functional public space. With multiple layers and roles for different groups, Chinatowns have much potential to engage diverse group together. Collaborating with social relationships between groups and enabling them to be involved, urban designers could help Chinatown transform toward the integrated and authentic direction with the help of socio-spatial planning. As the diagram (fig.4-24) showed, the combination between requirements from authenticity and integration could help to enrich the physical setting with transnational identity tangibly as well as to foster the collective public space to achieve the mutual understanding.

05

Analytical Framework

- 5.1 Layered approach
- 5.2 Public system
- 5.3 Economic activities
- 5.4 Social connections
- 5.5 Ethnic culture
- 5.6 Case studies in manifestation
- 5.7 Case studies in social activities



fig.5-1 Image of road signs around Zeedijk in Chinese and Dutch above a coffee shop. Author, 2020

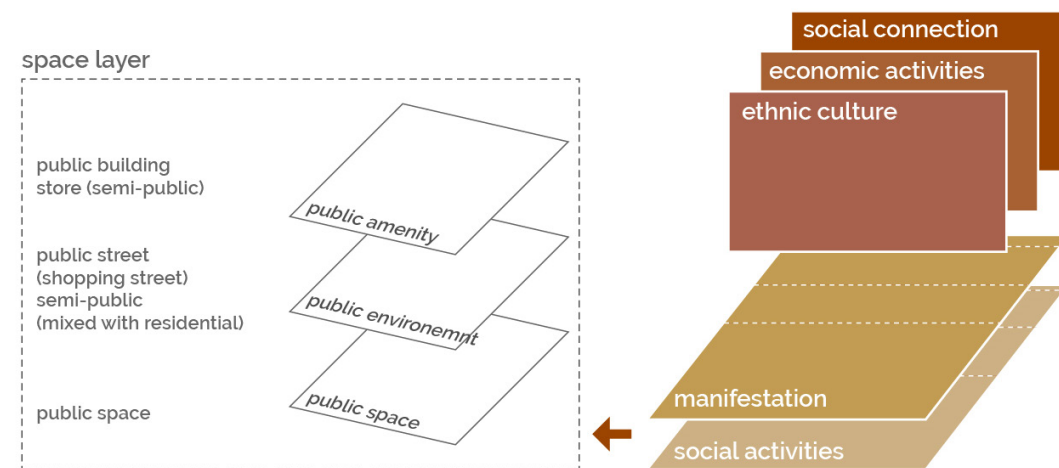


fig.5-2 the analytical framework of this chapter. Author, 2020.

5.1 Layered approach

The diagram (fig.5-2) illustrates the relationship between social dimensions, spatial dimensions and analysed spatial objectives. For the core of Chinatowns, all layers are interdependent, and the social dimensions would reflect on the spatial dimension. In this chapter, each social dimension would be evaluated to see the degree and way of representing Chinese ethnicity in Zeedijk through the impact on spatial dimensions. Regarding ethnic culture, mainly to see how dose Chinatown delivery Chinese culture to the public; for social connection, the main consideration is about the degree of connection between Chinatown with overseas Chinese and the host society; about economic activities, mainly to evaluate the relation between Chinese entrepreneurs and their targets customers. Because today most overseas Chinese do not live around Zeedijk, the representation of Chinese ethnicity could mainly show in the public or the semi-public objectives: building, street and space. Therefore, this chapter would explore the problems and potentials of Zeedijk through analysis of the public systems and the social-spatial relationships.

Research area

Because Zeedijk and its surround area has not been officially named as Chinatown, there is not a specific boundary of this ethnic neighbourhood. There are five roads around Zeedijk given Chinese name: Zeedijk, Stormsteeg, Geldersekaade, Binnen Bantammerstraat and Nieuwmarkt. Although this cognitive boundary has been widely used by tourist website and information website, this assigned area is not resonable when compared with the distribution of Chinese stores and roads. Thereby, the main research area on this thesis would extend the boundary to a complete neighouthood (see fig. 5-3), which would also help to understanding the overall urban relations.

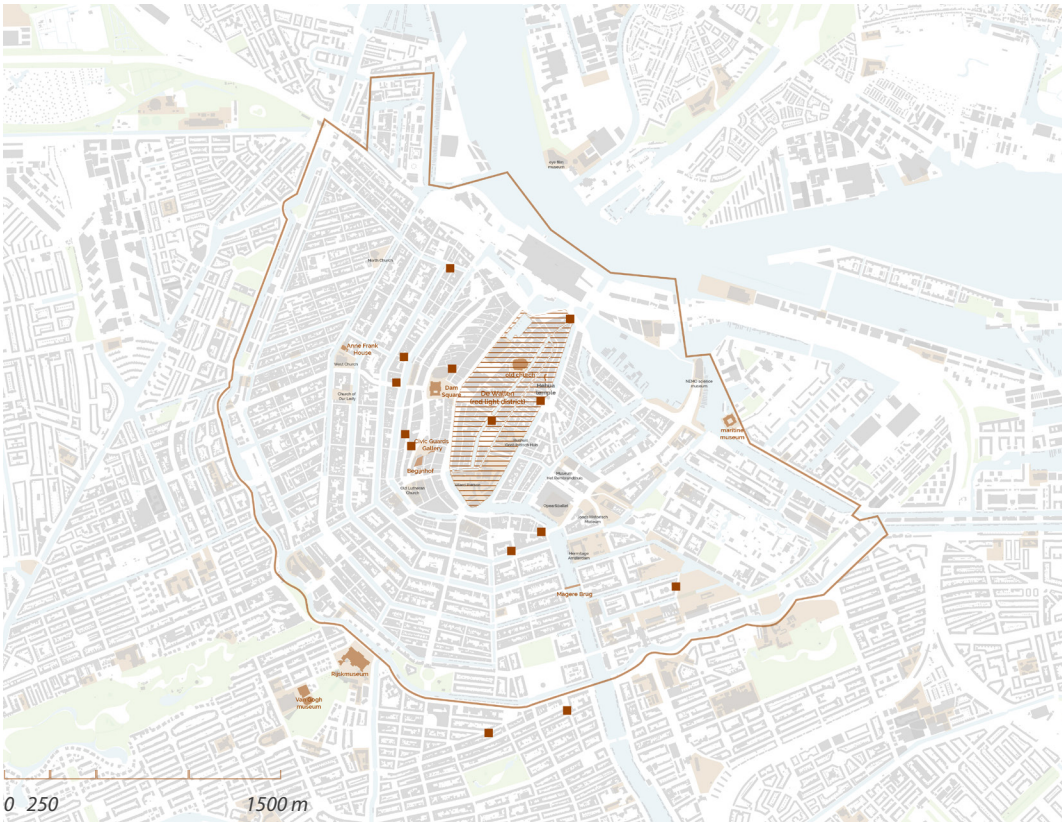


fig. 5-3 (left) Map of Zeedijk and surrounding main research area. Author, 2020.

fig. 5-4 (right) images of road signs in Chinese and Dutch around Zeedijk. (source: google)

Agglomeration and tourism

There are many famous tourism attraction around Zeedijk. Weed (coffee shop) and Redlight district (De Wallen) are well-known for Amsterdam, which have attract numerous people to come. As a part of Red-light district, it is obvious that there are numerous coming to Zeedijk. However, this also accelerated the process of gentrification. Meanwhile, being beside with red-light district seems not a good fame for Chinatown from the perspectives of most Chinese people.



- boundary of canal heritage site
- famous tourism attraction
- the socio-cultural area
- area of red light district
- coffee shop
- canal
- park

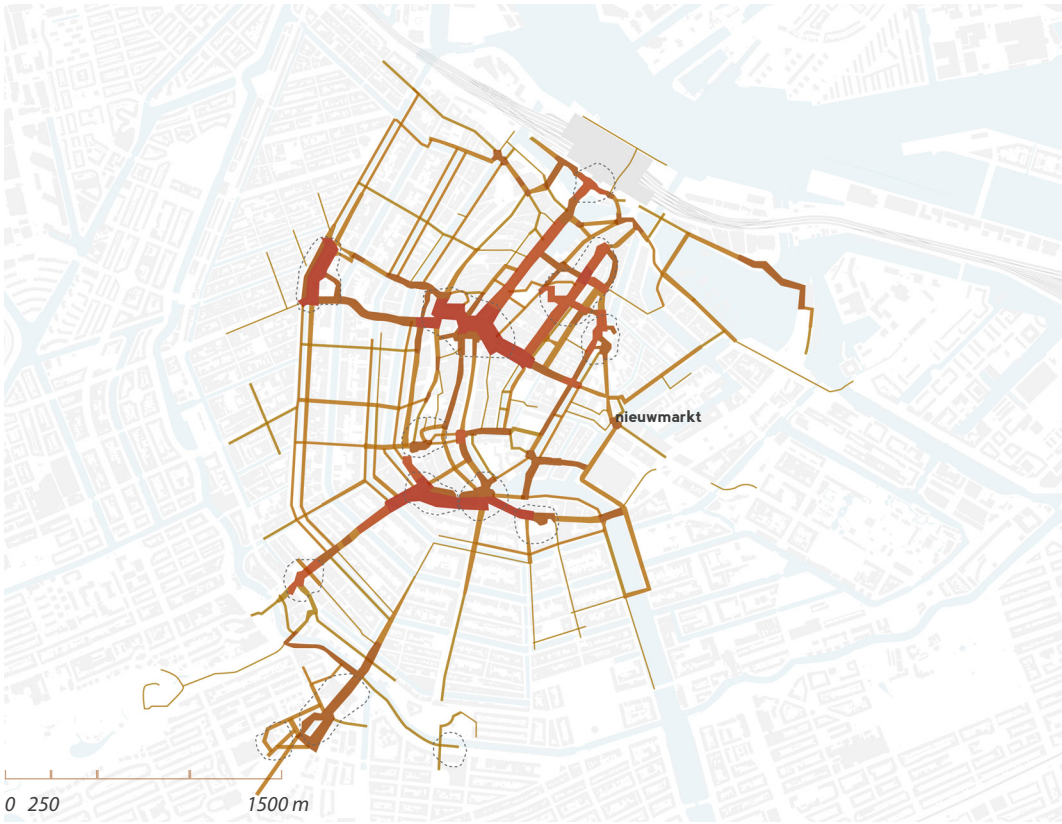
fig. 5-5 the map of Zeedijk and its surrounding tourism attraction and coffeeshop.
Author, 2020.

- hot spot

fig. 5-6 the map of pedestrian tourists density based on Van der Drift 2015.

The density of pedestrian tourists

This map of pedestrian tourist density is from Van der Drift's (2015) report after collecting Flickr Data. He identified thirteen hot spots around the city centre. Both the colour and width of roads represent the tourist density. Through this map we could see the Nieuwmarkt and the southern Zeedijk have concentrated relatively more tourists compared with the northern and middle part of Zeedijk. Few tourists would visit Gelderse-kade, and the main role of Binnen Bantammerstraat is to take visitors to the harbour area.



Daytime activities

Through mapping out the distribution of different types of stores, we could conclude the activeness of streets. Generally, the daytime activities are contributed by socio-cultural buildings (including tourism attraction), restaurants (within specific hours), stores and cafes. From fig.5-7, it is clear that the city centre of Amsterdam is very active at daytime, especially the left side of Damrak Street.

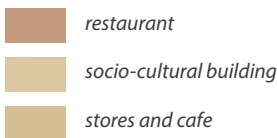


fig. 5-7 the map of active store in the daytime.
Author, 2020.

Night activities

Speaking of the night activities, restaurants and bars are the main contributor of urban life. Through the comparison with map of daytime activities, it is obvious that the main concentration moves to the right side of Damrak Street and relatively scattered. The concentration of bars and wine houses makes Zeedijk stay active at night, which might lead to the concern of living environment and safety issues.

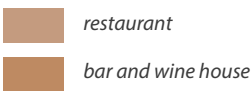
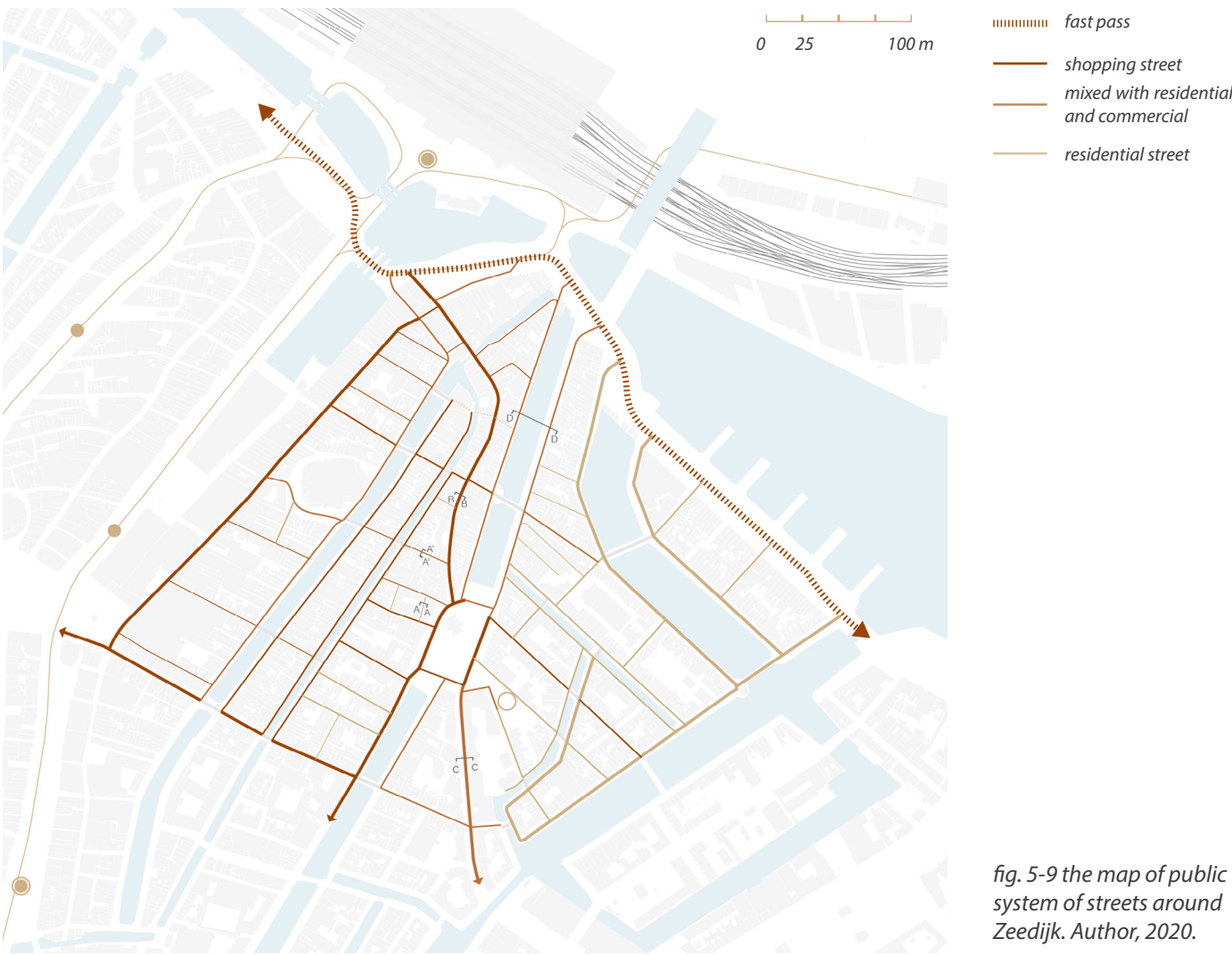


fig. 5-8 the map of active store at night.
Author, 2020.



5.2 Public system



Level of publicity of streets

Based on the tourist density and the type of function at the ground floor, streets mainly for pedestrians could be divided into three types: shopping street, street mixed with commercial and residential, residential street (no stores at the ground floor). Although streets are open in cities, the level of publicity is different based on the functions at ground floor. For those residential streets, few people would pass by except local residents. Therefore, the project would mainly focus on the previous two types of streets with higher publicity.

fig. 5-9 the map of public system of streets around Zeedijk. Author, 2020.

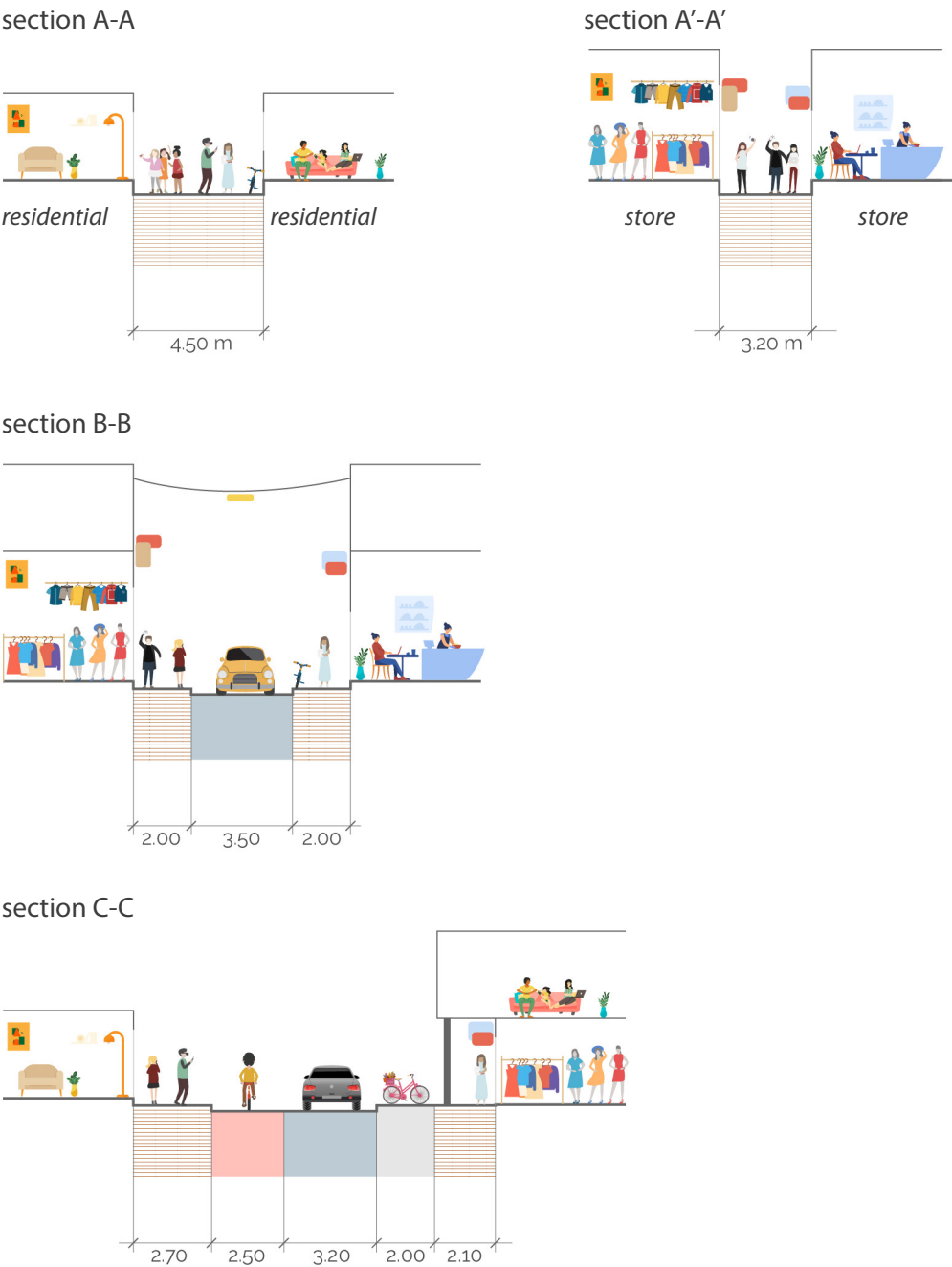
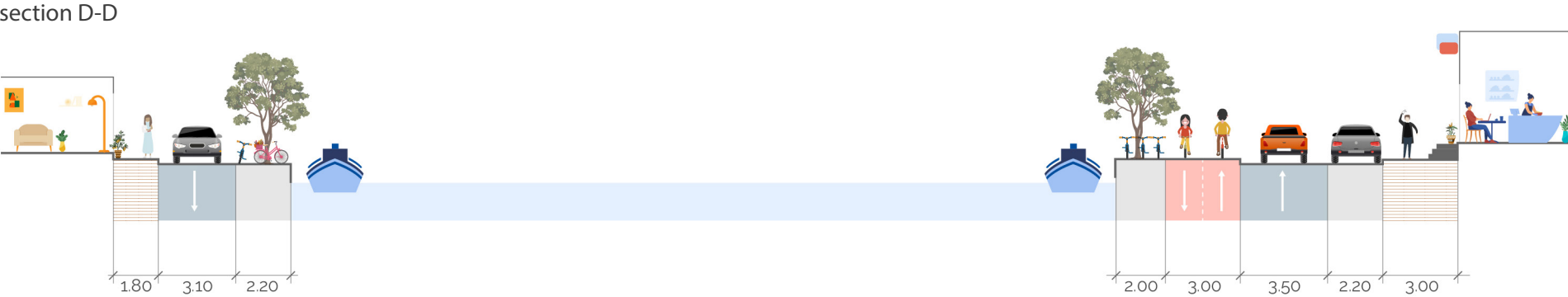


fig. 5-10 sections of different types street. Author, 2020.



Urban relations - the transitional area

Through map of urban relations (fig.5-11) and the abstraction map of public sequence (fig.5-12), the role of Zeedijk and its surrounding area play the transitional role in the city centre. On the west of Zeedijk is the core of red-light district (where the concentration of prostitution shops), and the city centre (cluster of socio-cultural area). There is constant flow (from west to east) to arrive Zeedijk, especially tourists. Meanwhile, the stores in east side of Zeedijk (Geldersekade and Binnen Bantammerstraat) are relatively more resident-oriented, and the publicity of street also became semi-public (mixed with residential and commercial). On the south of Zeedijk is the Nieuwmarkt, where there are various cafés and restaurant, some city markets at particular timeslots. For Zeedijk, based on the main type of business and the cross roads, it could be divided into three parts: in the heading of Zeedijk, which is closed to the central station, there are many bars and clubs with different styles. They are not open at the daytime. In the morning, this area seems quiet in the city centre. The middle part of Zeedijk has various shops. In this area, local stores and fancy shops are gathering together. They are mainly active in the daytime. The southern part of Zeedijk, started with the Dun Yong, a Chinese mini-supermarket with distinct facade, is the concentration of Chinese stores (predominately in food sector) and some pan-Asian stores.

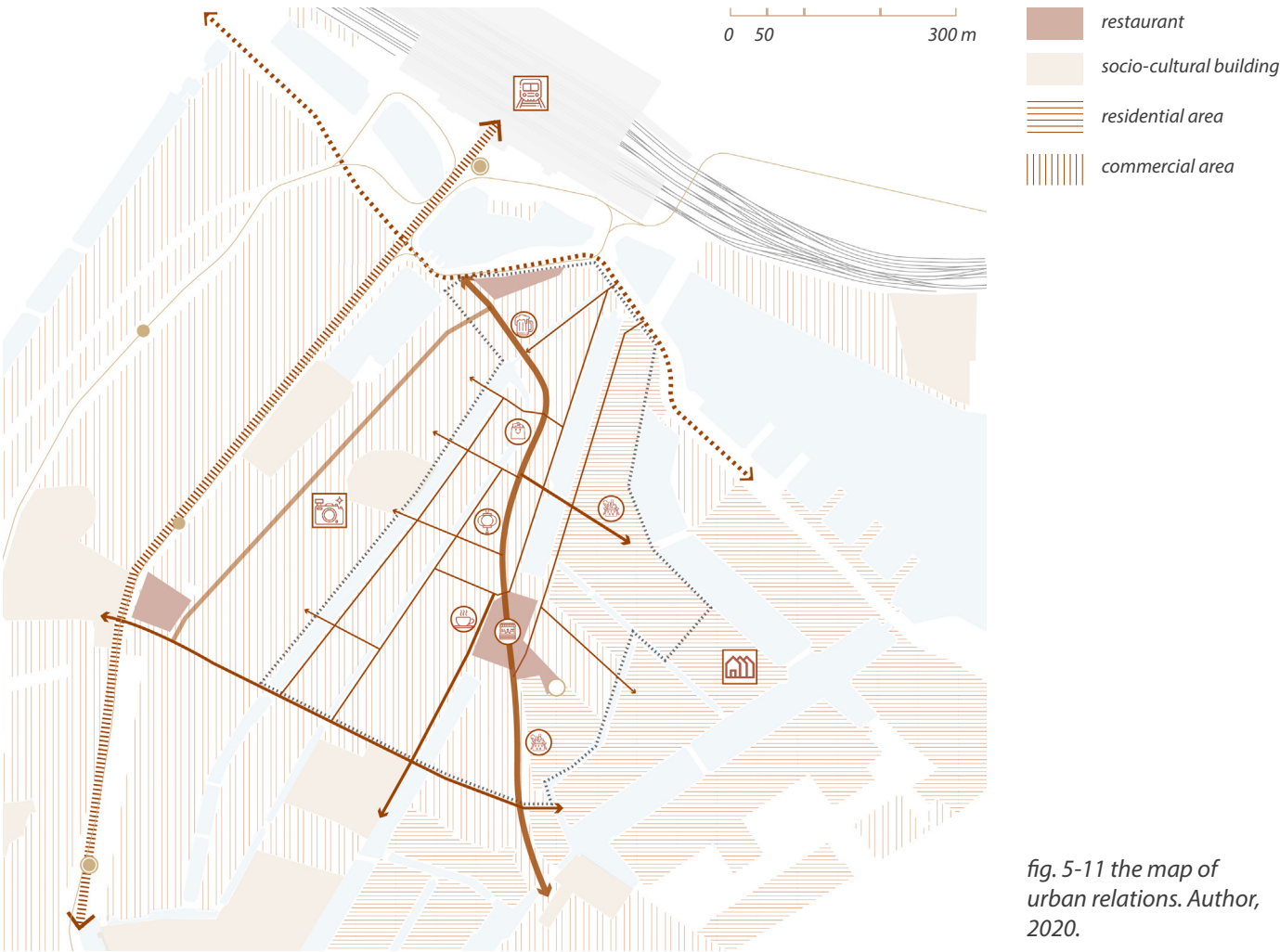


fig. 5-11 the map of urban relations. Author, 2020.

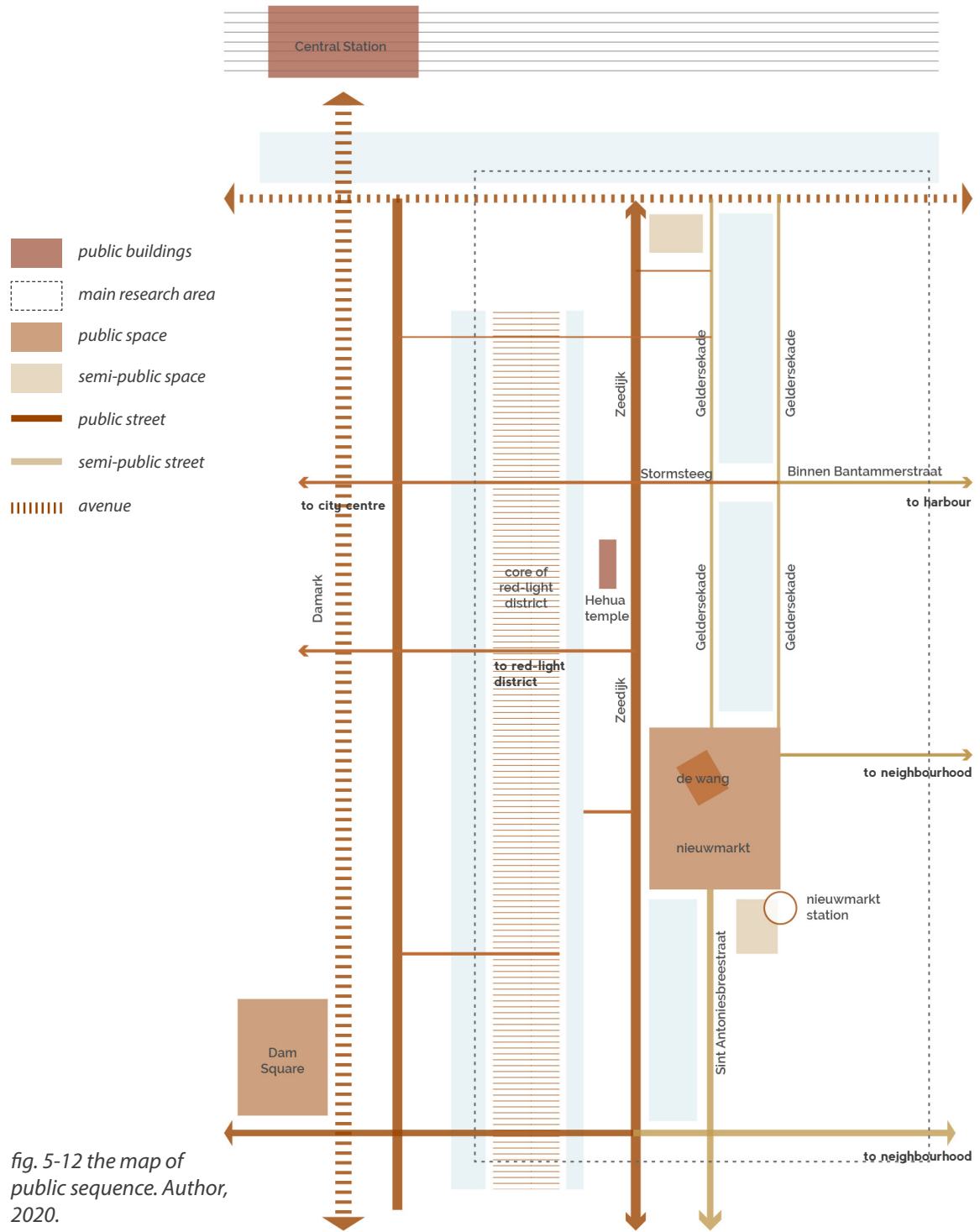
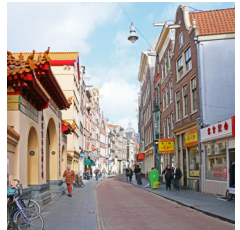


fig. 5-12 the map of public sequence. Author, 2020.



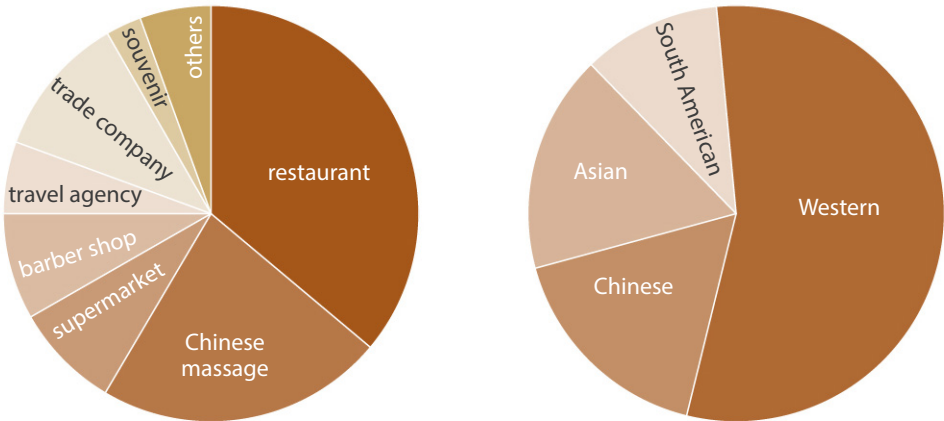
5.3 Economic activities

Economic performance

The Municipality of Amsterdam is not confident in the economic viability of Chinese business (Rath et al., 2011). The fig.5-14 concluded seven types of Chinese business around Zeedijk. Most of them are very typical business for Chinese entrepreneurs, low barrier of abilities and investment. Meanwhile, these types of business are homogenous. As previous chapter mentioned, Chinese entrepreneurs highly concentrate on food sectors. In Zeedijk, Chinese restaurants and Chinese massage have occupied more than half proportion. In addition, the type of cuisine is also predominately Cantonese. Although these two types are not literally tourist-oriented, they mainly target to visitors through the comments from TripAdvisor and Google map. Even in some Chinese restaurants, there are some complaints from Chinese customers on the bad service for Chinese people (see Appendix).

In the food sector, there are numerous restaurants and cafeterias around Zeedijk, while Chinese restaurants do not take the largest account. The proportion of Chinese and Asian restaurants is around one third. Based on the restaurant ranking in whole Amsterdam, most restaurants around Zeedijk are not at the high level. The quality of Asian restaurants is better than Chinese restaurants. Meanwhile, under the Western culture, people usually have dinner in restaurant (in China, people could also have lunch in restaurants). Therefore, visitors would mainly come into at the evening, while the street need shops attracting people at daytime too (Rath et al., 2011).

fig. 5-13 left- the proportion of each type of business around Zeedijk. Author, 2020. right- the proportion of each type of cuisine around Zeedijk. Author, 2020.



a. including Zeedijk, Stormsteeg, Nieuwmarkt, Geldersekaade, and Binnen Bamtammerstraat (store information collected from Tripadvisor)
b. Asian cuisine including Thai, Vietnam, Japanese, Indonesian and Indian.

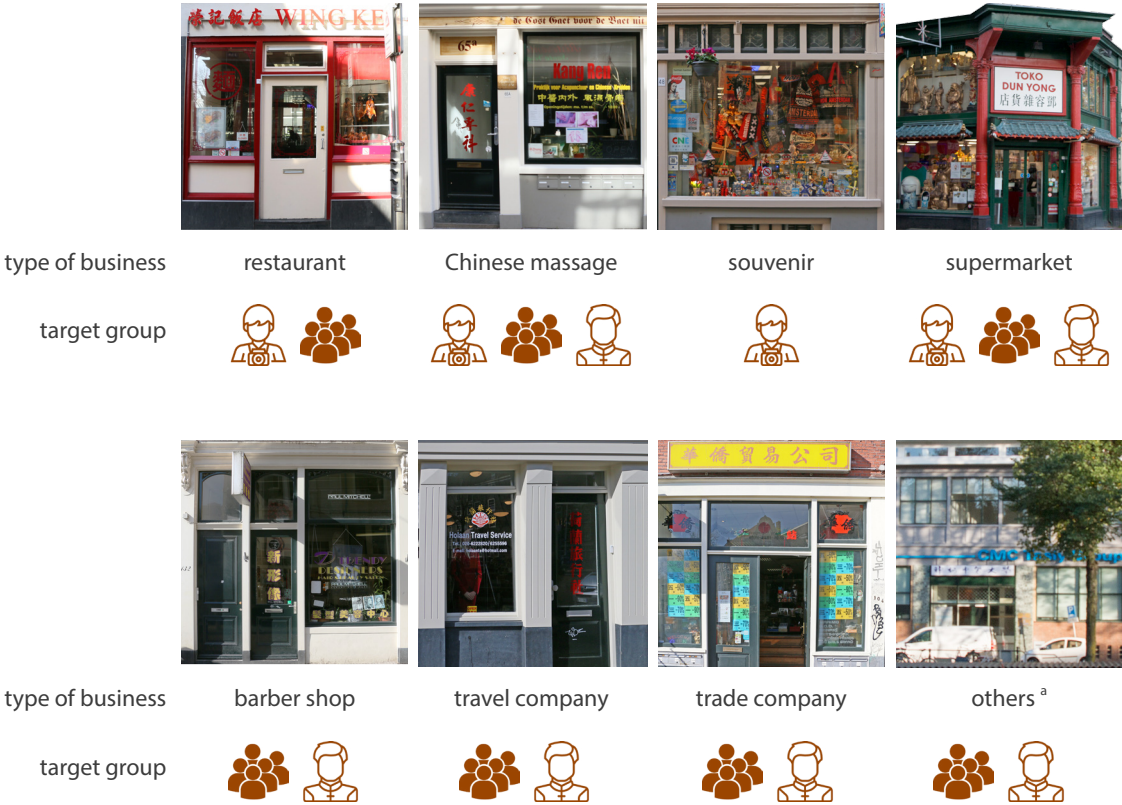


fig. 5-14 type of Chinese business around Zeedijk, and their target customers. Author, 2020.

a. including Chinese medicine company and Chinese bookstore



fig. 5-15 image of tourists visiting Zeedijk . Author, 2020.

5.4 Social connections

This section mainly explains the relationships between Chinatown with overseas Chinese ,tourist and the local residents. Because of the unexpected outbreak of COVID-19 in the Netherlands, the intended interview to Chinese entrepreneurs and NV Zeedijk cannot be conducted. Thereby, the social information from local residents and Chinese entrepreneurs is based on the student report from Ras written on 2011. In addition, through the users analysis (for tourists, local residents and overseas Chinese), the spatial relation would be mapped out around Zeedijk.

The loss of Chinese

That's the biggest loss ... Which I regret, when I came to work here ten years ago, people met [here] every day when you walked around in the store. Chinese from Groningen and Rijnmond met, talked, [ate] a snack together. It is a social meeting place. That should be "Chinatown " ; it should be a social meeting place for Chinese and Asians [and] that brings a certain buzz.

-- selected from the conversation between Ras and Mr. Yang (the owner of Toko Dun Yong)

"The social space of Chinatown has changed. Chinese entrepreneurs had to hand in to Chinese customers, but they received 'Western tourists' in return. "(Ras, 2011). Based on the conversation from Ras to Chinese entrepreneurs, around 2000, Zeedijk was an important social meeting space for Chinese. Meanwhile, with the come of Western customers, Chinese entrepreneurs also shifted their focus to how to cater to Western taste. In 2011, Ras still found there was one Chines school called Fa-yin, where Chinese elderly people often played mah-jong and met with each other. However, now this language school has been relocated to the Amsterdam West. The social bonds between Zeedijk and Chinese people has gradually lost connection.

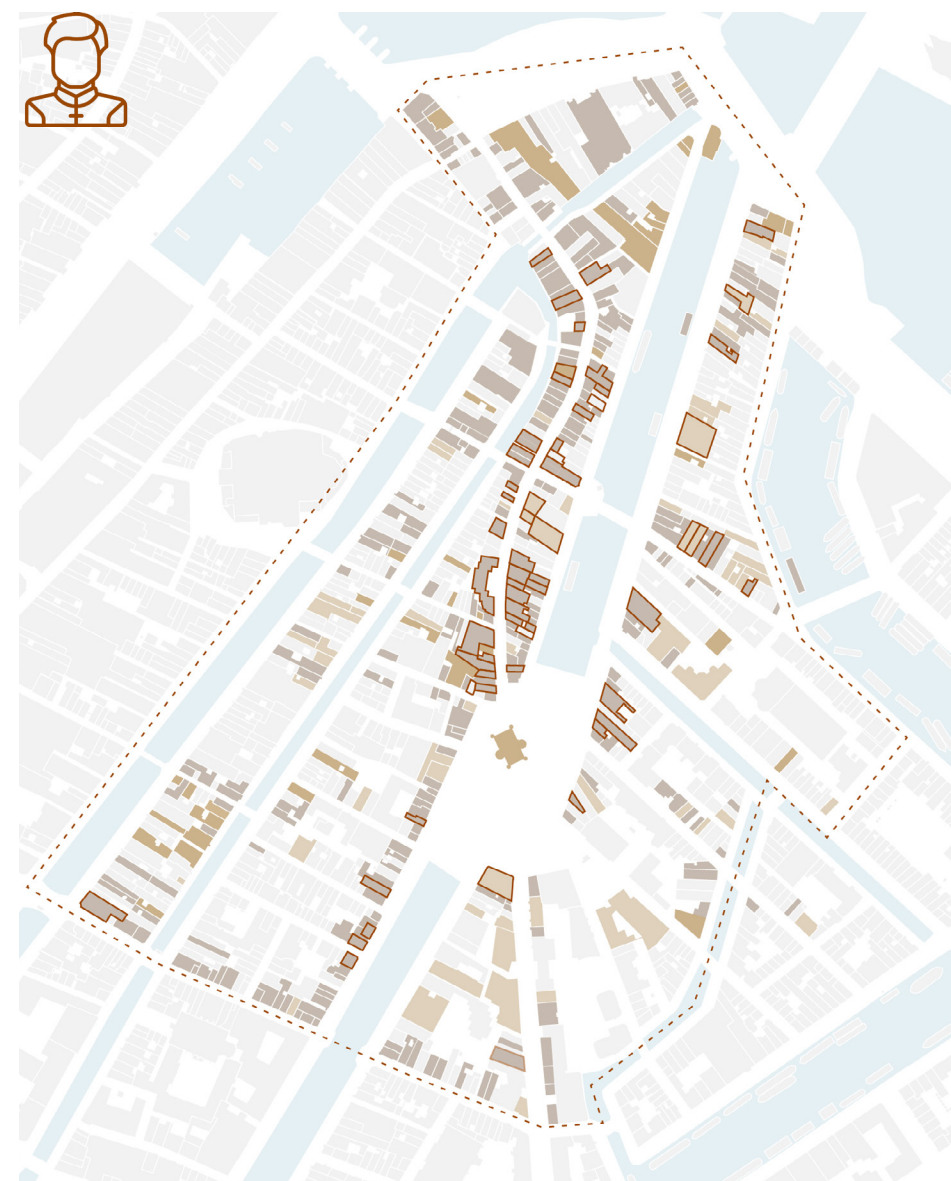
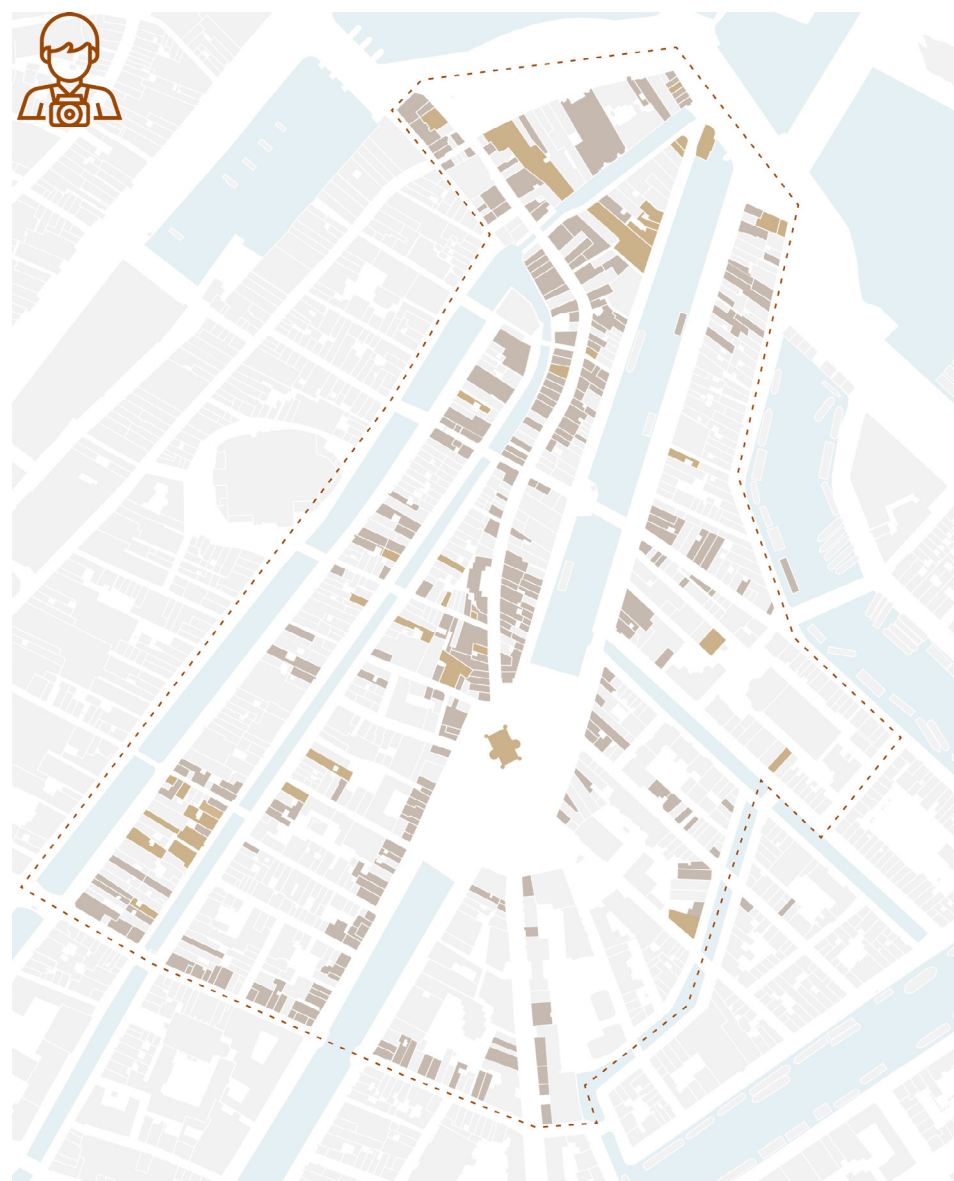
Not acknowledged Chinese identity

"We are in a neighbourhood with many national monuments and you cannot change that. So why defining changes like the construction of a Chinese gate?"

-- selected from the conversation between Ras and Mr. Sanders (local resident of Zeedijk)

Based on Ras's conversation (2011), most local residents in Zeedijk do not consider their neighbourhood as a 'Chinatown'. Also, they do not agree that Chinese elements should be reinforced in this area. Local residents called for their own right to their neighbourhood. For those old-time residents with strong social networks and political forces, it is easier for them to resist Chinese entrepreneurs and promote their claims (Rath et al, 2011). Under this circumstance, Chinatown and local residents seem to be in the state of opposition.

Apparently, the historical identity of canal housing around Zeedijk cannot be ignored. It is understandable that local residents have these concerns. However, this also showed the communication between Chinese entrepreneurs and local residents is insufficient, which proved the lack of social bridge between Chinatown and 'host' society. At a larger scale, Zeedijk could bridge people (mainly tourists) to know more about Chinese culture as a recreational area, while there were many contradictions happened at the small scale.



0 50 150 m

User analysis

These mappings are based on the classification (see fig.) of shops at the ground floor of the buildings to know about their main targeted groups. From maps, the proportion of each group seems relatively average. Most stores for local residents are located on the east side of canal, while the tourist-oriented stores are concentratedly in Zeedijk. The distribution of Chinese stores is on the northern part of Nieuwmarkt. After overlapped with the distribution of focused group, the distribution of Chinese stores for different groups also follows the similar situation. Therefore, for overseas Chinese people, they could both meet with local residents and visitors if they come here for Chinese stores.

fig. 5-15 maps of place for different users and the classification.
Author, 2020.



5.5 Ethnic culture

decoration



red lanterns

Chinese characters



Chinese stickers on windows

products display




Chinese products


'integrated' facade




pagoda-like decoration



Chinese decorative image



Chinese signboard



Chinese food

fig. 5-16 images of visible Chinese elements in Zeedijk. Author, 2020.





fig. 5-17 images of Chinese stores in Zeedijk and the colour collocation of their facade. Author, 2020.

Manifestation

In Zeedijk, Chinese entrepreneurs basically added some visible Chinese elements on their stores to notify the Chineseness at different degree. These visible elements can be roughly divided into four types: decoration (like lanterns and Chinese drawing), Chinese characters, Chinese products and building ornaments. In addition, some Chinese stores would like to paint stereotypic Chinese colour, like red and green, glazed yellow on the Western pillars to enhance the Chineseness and attract tourists. This situation commonly happened in Chinatowns all over the world, which is easy to shape an exotic environment. These colour collocations were mainly used in Chinese traditional architectural style, and rarely used in the modern society. This way is trying to weaken the sense of existence of Western architectural elements and lead to the misunderstanding of Chinese architectural elements.

Social activities

Currently, there are few social activities in Zeedijk to represent Chinese culture. Some of existing activities are spontaneously held by Chinese entrepreneurs to enhance the interaction of their stores. As the only Chinese public building, Hehua Temple also hold some cultural activities occasionally. On Chinese New Year, local authority will host the Chinese festivals to celebrate. Regrettably, although there is a large public space around Zeedijk, Nieuwmarkt, there is no Chinese-related activities held.

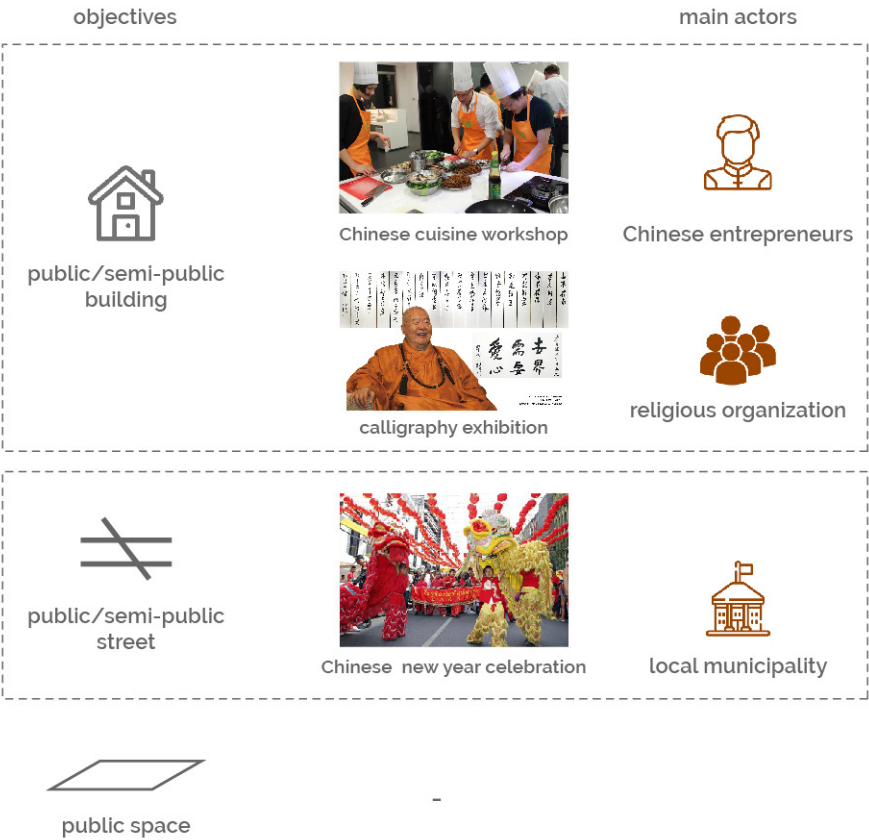


fig. 5-18 diagrams of social activities in Zeedijk at different space layer. Author, 2020.

5.6 Case studies in manifestation

Chinatown in Washington, D.C.

In 1989, the office of Planning of Washington, D.C. released a design guideline study for Chinatown, which intended to provide the basis for development, improve the design quality and enhance the Chinese identity of Chinatown. In 1980s, there were limited Chinese characters in Chinatown. Therefore, the local government invited urban design consultants to provide recommendations for building design guidelines, streetscape standards and implementation to attract visitors, business, jobs, trade, investment and appreciation. The history of Chinatown in Washington, D.C. started from the beginning of 19th century. It is located in the downtown historic district of this city. Since the 1970s, the Chinese community was supported by the local government to enhance the vitality and identity. This guideline is the complementary of the existing urban regulation of Washington, D.C.

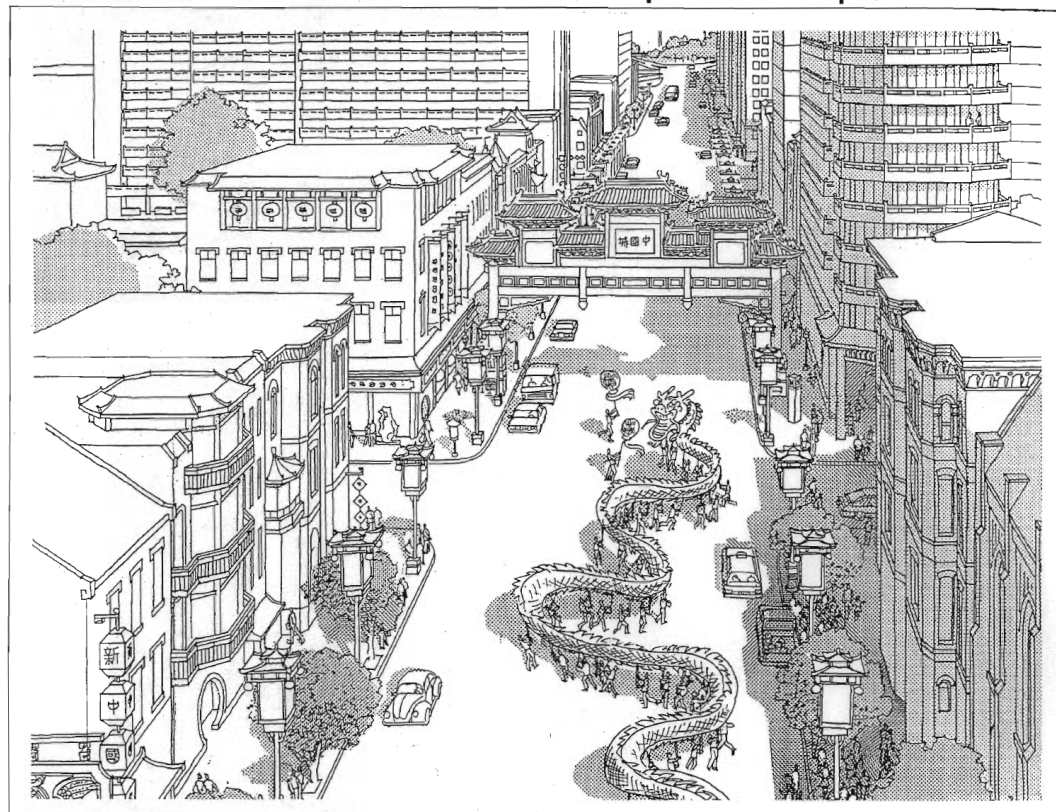


fig. 5-19 the example perspective of Chinatown streetscape (source: Chinatown Design Guidelines Study in Washington, D.C., 1989)

Criticism

This guideline is helpful and clear to create the connection between Chinese culture and the urban design through the stereotype. However, besides the physical appearance of Chinatown, the Chinese culture have not been represented in intangible aspects, such as the tradition, life style of Chinese and intangible Chinese culture heritage. If just enhance the identity of Chinatowns through the design elements, that is more like a Chinese theme park, without the core of Chinese identity.

In addition, the selected design elements are exaggerated, which shows the misunderstanding of Chinese culture. That is not the real Chinese. For example, the proposed red lantern with Chinese character '囍' (p.42), Chinese people would only use this in wedding, rather than the daily life. The reference of Chinese scenery they used was also not the normal characters in China: the ornamental stone column (Huabiao in Chinese) are traditionally erected in pairs in front of palaces and tombs; the landscape reference came from Classical Gardens of Suzhou, which is the UNESCO World Heritage Site. Those characters indeed belong to Chinese culture, but they are not closed to the daily life, which is not suitable to an authentic ethnic enclaves.

Meanwhile, the current situation that Chinatown is occupied by the chain stores and fancy non-Chinese restaurants also reminds us that the importance of social and economic guideline besides design. If there are some restriction and evaluation of the type of stores around Chinatown, or more support for Chinese-related stores, the authenticity of Chinese ethnicity would also develop.

Regarding the urban design, using design guideline to unify the architectural style and streetscape is a crucial method for spatial planning so as to ensure different actors could renovate or rebuild architectures under a certain restriction. This is what we can learn and even apply design guideline to Chinatowns in European countries. However, the way of manifestation of Chinese culture still need to be further improved, as the existing elements and design reference are displaying the over-exotic ethnic environment, which showed strong differences between their surrounding, and neglected the intangible culture behind.

Elements for streetscape

The guideline for streetscape intervention is helpful to learn. It provides various options for street furniture. Most of these are some common Chinese elements used in Chinatowns all over the world. The guideline also mentioned too often street furniture would bring the negative impact on this area, so all the elements should be considered in the overall design. Therefore, they used the section reference (fig.5-20) to show the overall streetscape scenery to ensure the pleasing order and uniformity of theme to create a clean, safe and attractive environment for this neighbourhood, and provide the toolboxes (fig.5-21) with actors' selection in the following pages.

For the overall planning, designers assigned the different level of intensity of Chinese characters in streetscape and buildings. As a recommendation of design, this guideline provided multiple options of Chinese elements could be considered at different scales: street furniture, sidewalk pavement, freestanding design elements and signage. These elements are also commonly used in the Chinese traditional street and public space.

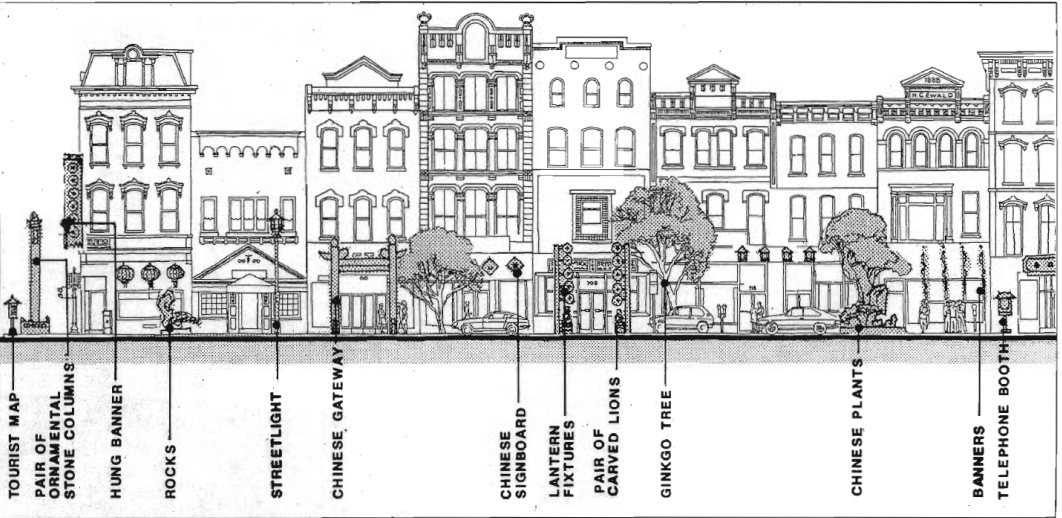


fig.5-20 the example section of Chinatown streetscape (source: Chinatown Design Guidelines Study in Washington, D.C., 1989)

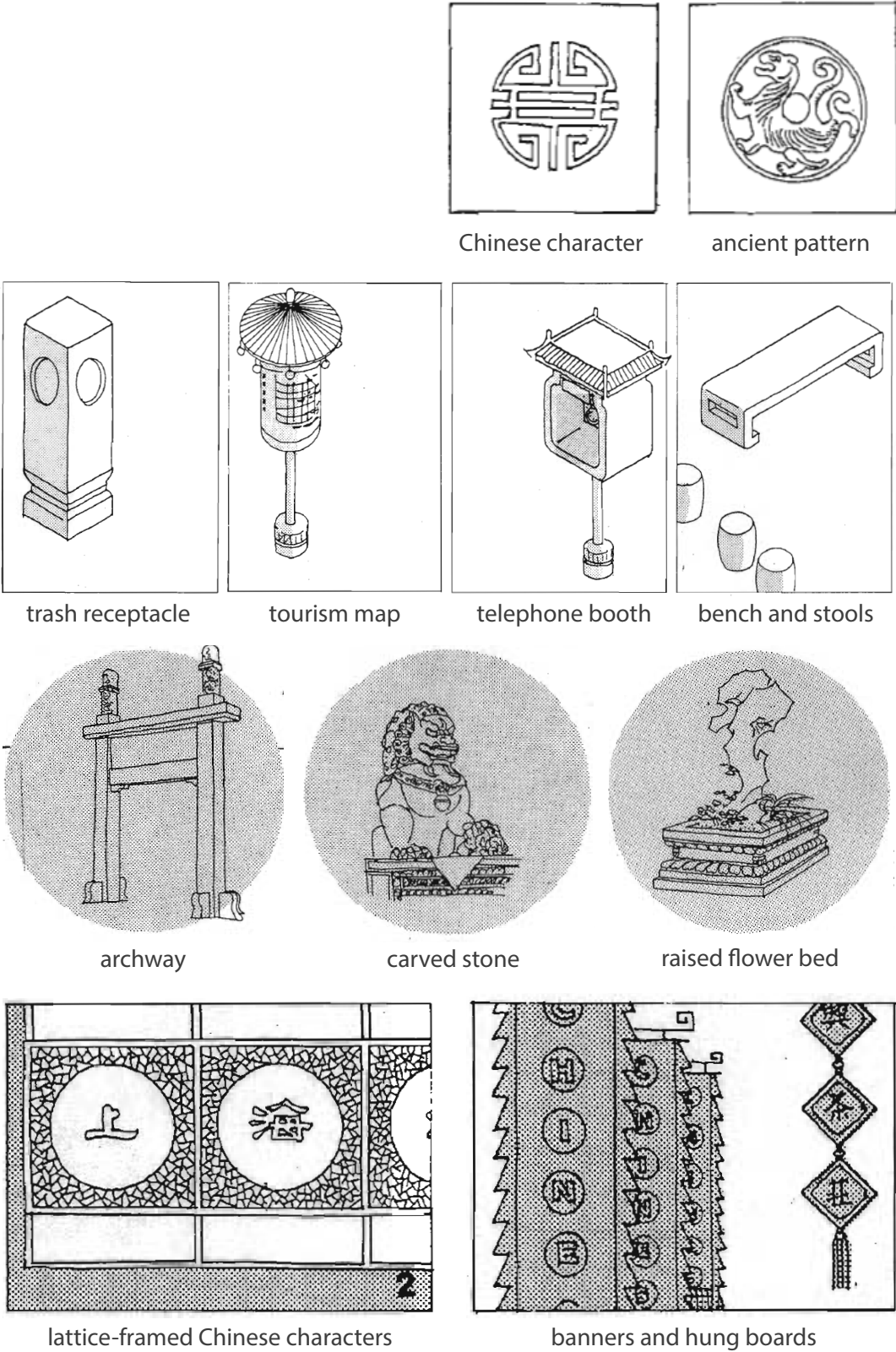


fig. 5-21 the toolbox of Chinese elements recommendation (source: Chinatown Design Guidelines Study in Washington, D.C., 1989)

5.7 Case studies in social activities

Liverpool: social community

Liverpool's Chinatown has some special rooms for Chinese people, which is rare to see in other Chinatowns. There are kung fu clubs, a Chinese opera, a table tennis group and calligraphy classes. In the See Yap headquarters, mahjong tables and sport trophies made people step back to China. These recreational activities are commonly seen in China. People also would treat playing mahjong together as social means, because they need to sit together and talk a lot. Also it is still in used in China.

Chinese History Museum

The Chinatown Heritage Centre is the gateway for all visitors to trace the footsteps of Singapore's early pioneers and discover the personal stories of people who made Chinatown their home. Located within three beautifully-restored shophouses on Pagoda Street, the Chinatown Heritage Centre is the only place in Singapore that has recreated the original interiors of its shophouse tenants in the 1950s, offering a rare glimpse into the lives of Chinatown's early residents. (from the website of Chinatown Heritage Centre in Singapore)

The Museum of Chinese in America (MOCA) is a museum in New York City which exhibits Chinese American history. It is a nonprofit education and cultural institution that presents the living history, heritage, culture, and diverse experiences of Chinese Americans through exhibitions, educational services and public programs. There are some collections, like nationally-significant collection of materials documenting Chinese life in America. Beginning as what the Smithsonian Magazine described as "a cultural rescue mission to save a little-known immigrant heritage," MOCA's collection has grown to document the changing profile of Chinese America—from its humble beginnings in the 19th century to its dynamic presence today. (from wikipedia of MOCA, the website of Museum of Chinese in America, in New York)

Through these introduction, we might know the role and performance of these Chinese history museum. It is a place to record various history happened in different countries. When collecting historical materials, it is different to find out a concrete and overall history of Chinese immigrants in European countries and the Netherlands. Most of historical materials are fragment and recorded by individuals' interviews. Therefore, the new coming immigrants would not know about history of Chinese immigrants in a certain country. And the local people also do not understand how this ethnic group integrated into the mainstream society. It is a useful way to record history.



fig. 5-22 the image of See Yap headquarter in Liverpool's Chinatown.
source: Hilary Clarke.



fig. 5-23 the image of Chinatown Heritage Centre in Singapore.
source: Chinatown Heritage Centre SG.



fig. 5-24 the screenshot of exhibition introduction in Museum of Chinese in America.
source: MOCA.

06

Synthesis

6.1 Requirements

6.2 Goals

6.3 Vision

6.4 Strategies

fig.6-1 Image of streetscape in Zeedijk. Author, 2020



6.1 Requirements

According to the previous analysis, the theoretical framework helped to conclude requirements to achieve integrated and authentic Chinatown: mutual understanding, engagement, independence, diversity, balance and interaction. Meanwhile, based on historical materials, there are some cores of Chinatowns to represent Chinese ethnicity in spatial and social dimensions under the development. In this section, author would further explain these requirements.

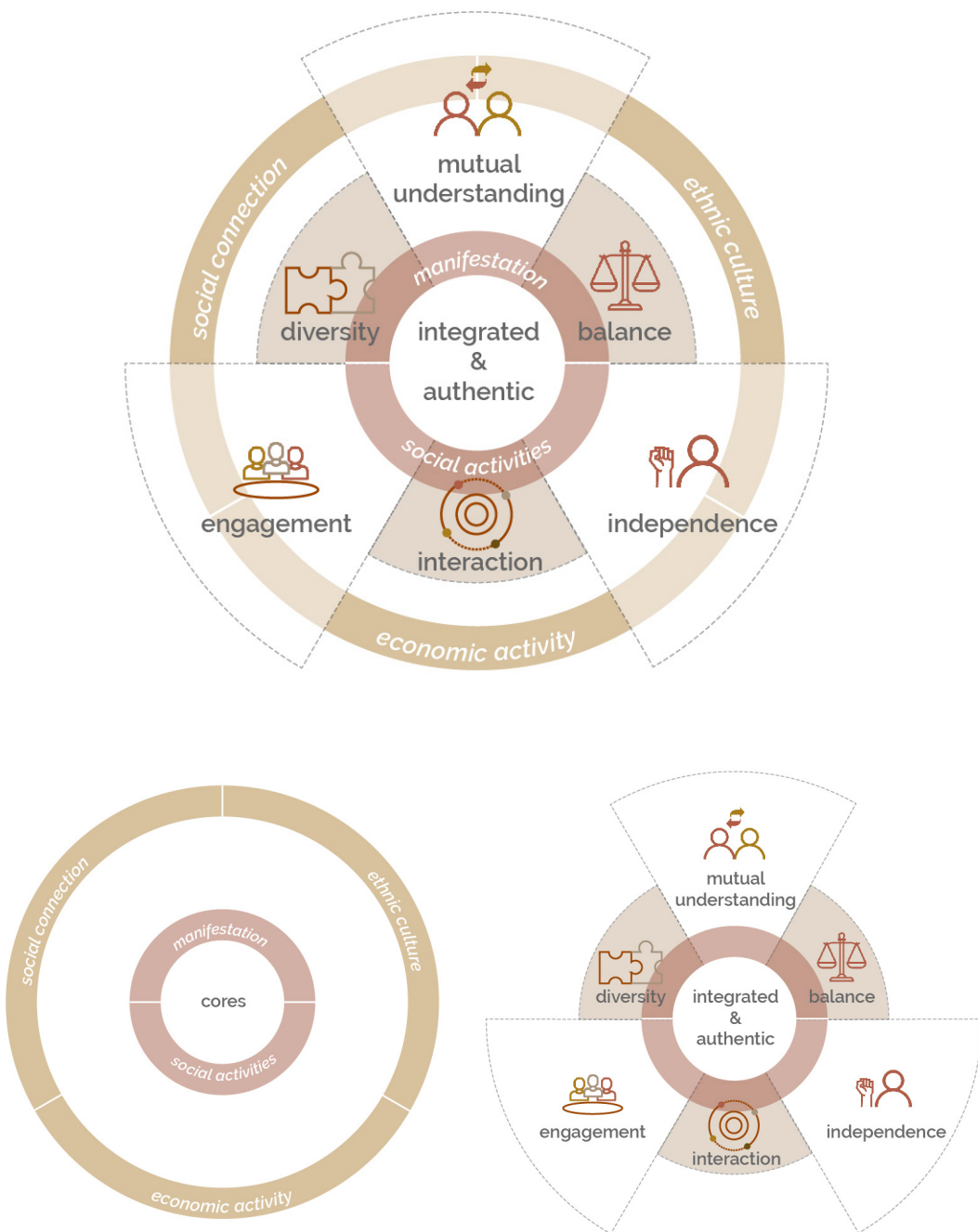


fig.6-2 diagram of relationships with requirements and socio-spatial cores. Author, 2020.

Mutual understanding

Chinatowns should be a platform to open up the inward Chinese community and provide more opportunities to bridge Chinese and host society. Rather than representing Chinese ethnicity by generalised Chinese symbols superficially, Chinatown should deliver correct information tangibly and intangibly, to enable people from 'host' society to know about Chinese culture correctly. This also could help to alleviate prejudice and misunderstanding. Meanwhile, Chinatowns also need to be an essential bridge to create more opportunities for overseas Chinese to communicate with local Dutch people.

Engagement

Chinatown is not for a specific group. It should be a collective meeting space to enable diverse groups involved. It should be a collective public space where all people could participate in. Besides to provide physical and emotional demands for specific group, through activities and social connectedness to enable to the different groups involved in to reinforce the interaction is also important.

Independence

Independence is crucial to integration. Because most ethnic entrepreneurs are still working for catering industry with lower barrier (low capital and low skill ability), their business would be negatively influenced by gentrification. Chinatown also could provide some help to achieve immigrants' economic independence. For example, establishing vocational school for Chinese migrants, providing advisors to direct ethnic entrepreneurs and possibility of transformation.

Balance

The value of Chinatowns is not placed by the physical settings, which is newly built and pastiche. The real socio-cultural value comes from this transnational identity that should both combine the local character and Chinese ethnicity. Therefore, Chinatown should not be like what most Chinese entrepreneurs did to add Chinese characters in an exotic way. It should maintain the local characters and make a balance with Chinese characters in a moderate way.

Diversity

Diversity for Chinatowns not only means multi-cultural environment, but also the manifestation and the economic model. Currently, Chinatowns look similar with stereotypic Chinese elements and concentration of typical Chinese business with low quality. Thereby, Chinatown should be diverse with different types of business and featured representation of ethnicity through manifestation and social activities.

Interaction

Interactive activities are important components of the sense of place in Chinatown, which are also the key to enhance existential authenticity. Visually, to create a lively streetscape with interaction from indoor to outdoor. Intangibly, through social activities like workshops and cultural festivals to interact with people to enrich their experience in Chinatown.

6.2 Goals

In the current situation, Zeedijk has not performed well as a Chinatown. Based on the analysis of Zeedijk in last chapter, author conclude the problems of Zeedijk acted as Chinatown in Amsterdam regarding economic activities, social connection and ethnic culture. Also because of these problems, the local authorities take this selective acknowledgements toward Zeedijk. Therefore, based on the generalised requirements of authentic and integrated Chinatowns, the author set up some goals for Zeedijk to achieve the authenticity and integration under the local contexts of Amsterdam.

Problems

Surrounded by famous tourist attraction in Amsterdam, this unique location makes Chinese entrepreneurs easily to attract visitors with fewer efforts. Therefore, their businesses are predominately oriented to tourists through stereotypic manifestations. Meanwhile, the concentration of low-barrier catering industry has caused the homogenous Chinese stores with low quality in Zeedijk. Similar dishes and positioning make competition fiercer within Chinese restaurants, and visitors would come and stay during dinner time while this shopping street supposed to be active at both daytime and night. These problems lead to a lack of confidence in Chinese entrepreneurs' ability from local authorities.

Besides, the way of Chinese identity branding used by existing shop owners is fragmented and superficial. They demonstrated Chineseness visually through symbolized elements and eliminated local identity. This overemphasis of Chinese identities caused contradictions from local residents, because Zeedijk has also composed the typical canal characteristic of Amsterdam. In addition, the gentrification due to the ethnic package, even exacerbated conflicts between Chinese entrepreneurs and Dutch inhabitants. Resident organizations loudly articulated their own rights to this neighbourhood and smartly gained the inclination from local authorities (NICIS, 2009). Lack of cultural activities also deepens the misunderstandings for Chinatown, because the most public naturally think Chinatown in Amsterdam should also imitate other Chinatowns all over the world to decorate with distinct Chinese elements and build up Chinese gates at the street visually rather than delivering Chinese culture intangibly. As a Chinatown, Zeedijk lost not only social bonds within Chinese, but also the social bridge to people from host society.

These internal issues and external factors should be addressed by socio-spatial strategies, so as to achieve the authentic and integrated Chinatown in Amsterdam. Based on requirements for the authenticity and integration, Zeedijk should improve the economic performance to optimize and upgrade the traditional ethnic business, become the collective communication platform for diverse group, as well as enhance the transnational identity to create the unique Amsterdam's Chinatown.

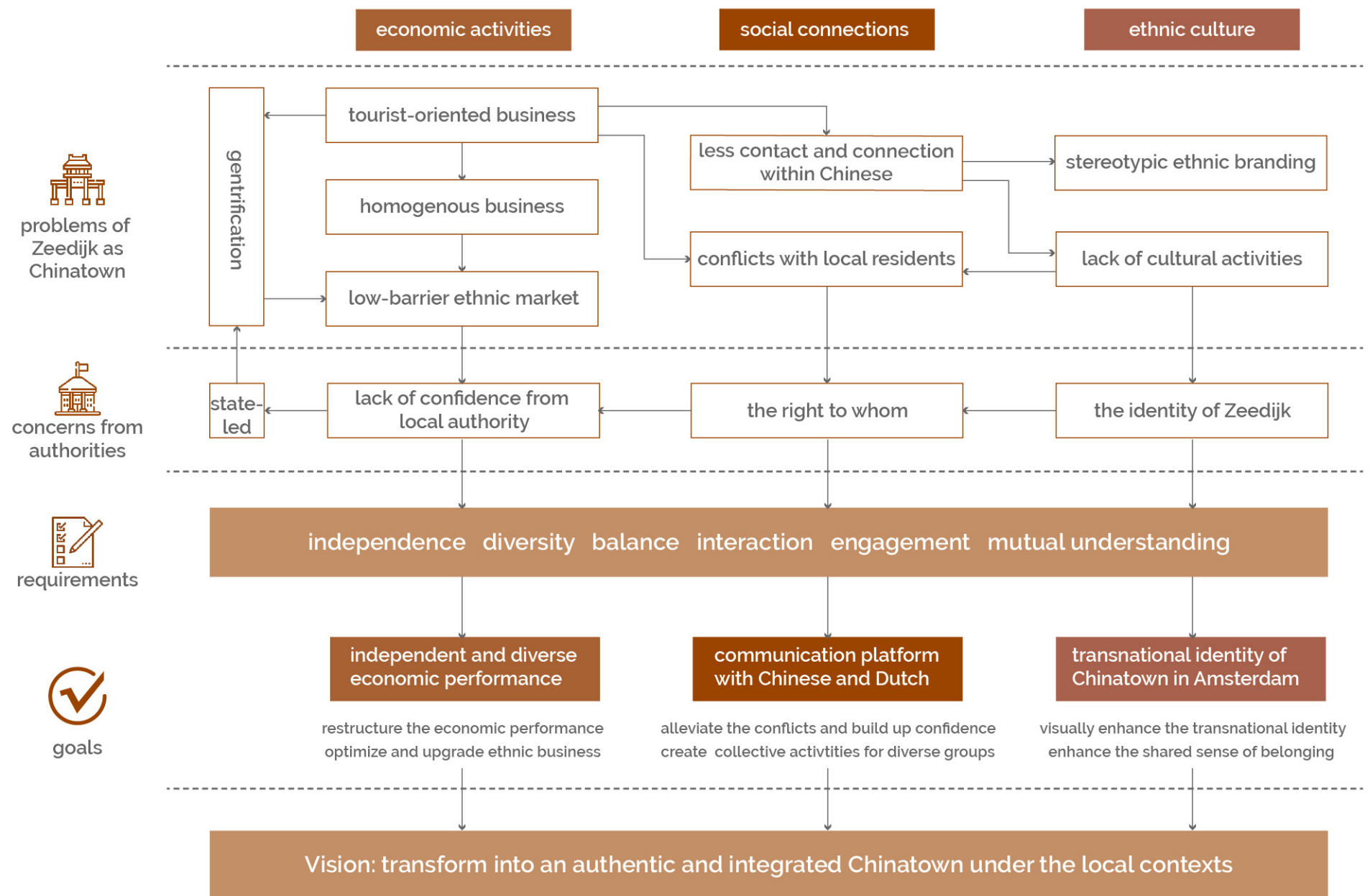


fig.6-3 synthesis diagram of problems, local governance, requirements to goals. Author, 2020.

6.3 Vision

Toward an integrated and authentic Chinatown.

Socio-spatial planning should alleviate these conflicts by rebuilding up their collective social connectedness. From the historical perspective, Dutch people did not show a negative opinion on Chinese culture. Chinese and Dutch culture could and have been integrated with each other, like ethnic cuisine and porcelain. What local residents objected is the overemphasis of Chinese characteristics and neglecting local features. It could be useful to reduce the conflicts through socio-spatial intervention to reinforce the transnational identity rather than only Chinese or Dutch identity. Meanwhile, providing social activities to engage diverse groups together, that also could promote mutual understanding from each other.

Zeedijk should enable those Chinese people who not live around to come and use here and regard here as the social meeting space, like their emotional settlement. Although today Chinese people's material demands for Chinatown is decreasing, their emotional need has not changed. Therefore, the reconfiguration of Chinatown should base on the current contexts to resonate with Chinese group, where they could acknowledge what Chinatown represents comes from their 'home' country. In addition, Chinatown also becomes the place where the second generation could get a further understanding of Chinese culture.

For visitors who are interested in Chinatowns and Chinese culture, Zeedijk should be the unique Chinatown. Rather than stereotypic elements and concentration low-quality Chinese business, they should experience the interactive and authentic Chinese activities and feel the transnational identity of this area. It is Amsterdam's Chinatown, rather than a typical Chinatown.

Therefore, besides introducing more innovative concept Chinese stores, optimizing current Chinese stores is also important. Based on some features of the store to encourage Chinese entrepreneurs to transform and enrich their diversity, so as to change the current homogenous and low-barrier business model. For example, restaurants are usually open for a fixed period, so some cultural activities or workshops would be held in the daytime to collaborate with Chinese artists or their relatives. This will not only reinforce Chinese culture and interaction but also help these entrepreneurs to survive in the competitive market. Meanwhile, the local government and actors would have confidence in Chinese entrepreneurs.

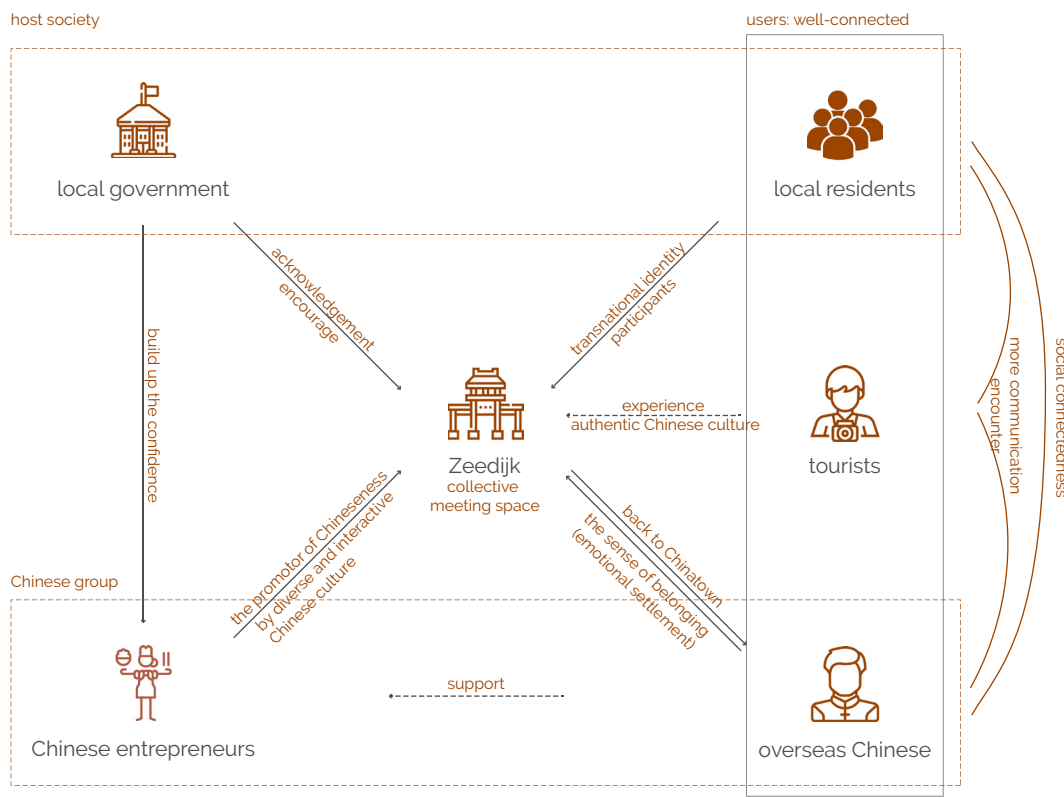


fig.6-4 vision of social connection for diverse groups in Zeedijk. Author, 2020.

inclusive street



fig.6-5 vision image of public life in different public layer.
Author, 2020.

interactive street



collective public space



6.4 Strategies

After understanding the problems of Zeedijk acted as Chinatown, the socio-spatial strategies could be devised to solve social dimensions spatially based on the generalised requirements of authentic and integrated Chinatowns.

strategies for social connection

Collective space

To provide collective public space which could be used by diverse groups to create opportunities for unintended encounters.

Flexible space

To integrate different types of uses and remain flexible to accommodate values and preferences of different groups.

Interactive streetscape

For those public shopping streets with stores at ground-floor, to increase visual relationship between indoors and outdoors at the streetscape through setting up attractive and neatly windows display.

Inclusive streetscape

For those semi-public streets predominately with resident-oriented stores, to beautify the enclosed interface and allow street informality to a certain degree to increase the liveability.

Training school

To provide consultation service, language and training courses for Chinese entrepreneurs to improve their abilities and competitiveness.

strategies for ethnic culture

Cultural activities

To organize events, activities and workshop to enable local residents, visitors and Chinese to celebrate diverse culture together, as well as to introduce more Chinese culture related activities.

Public building for Chinese culture

To provide room for Chinese which could exhibit ethnic culture as well as the integration process of Chinese population to the public.

Maintain local characters

To respect and maintain the local Dutch characters rather than eliminating local characters or overemphasis of Chinese characters.

Integrated characters

To explore common characters from Chinese and Dutch culture. After understanding deeply meanings behind, to introduce integrated characters with transnational identity to create the shared sense of belonging for both Chinese and local residents.

Design guidelines

To release design guideline for Zeedijk, so as to lead to the adoption of building renovation and streetscape standard, that could guide and help entrepreneurs and developers to enhance the transnational identity of Zeedijk.

strategies for economic activities

Balance users

To balance the resident-oriented and tourist-oriented type of business, as well as the high-end and low-end business to ensure that most stores could be accepted by local residents.

Enrich concept

To encourage Chinese entrepreneurs and their business to collaborate with workshop to enrich the concept and attraction.

Diverse target groups

To provide service and goods for Chinese, local residents and tourists, business should not focus entirely or mainly on tourists.

Various Chinese store

To improve diversity of stores and re-distribute those homogeneous types of business. Through varied offers to attract creative and innovative Chinese entrepreneurs to open stores here.

Creative incubator

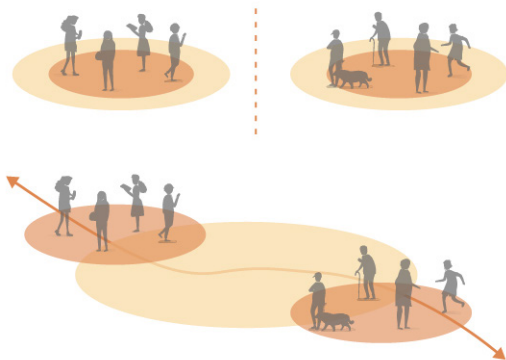
To provide create incubator for Chinese artists and creative professionals around Zeedijk, so as to increase more opportunities to cooperate with entrepreneurs in depth, and then to promote the transformation of Chinatown.

Optimize business

To transform and optimize the business and develop the indispensability in the market by innovative concepts, rather than concentration of low-barrier catering industry with fierce competition.

Strategies for social connection

SC-1

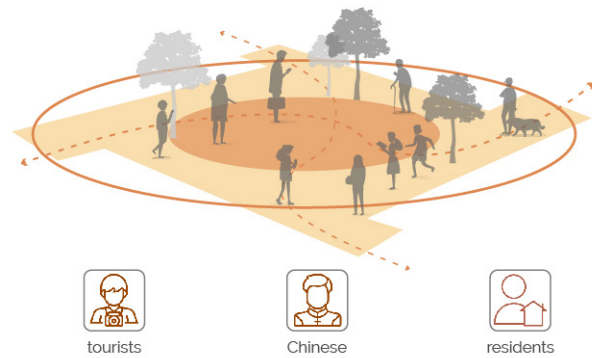


Collective space

To provide collective public space which could be used by diverse groups to create opportunities for unintended encounters.

Related Stakeholders: Municipality of Amsterdam, NV zeedijk
Space Layer: public space

SC-2

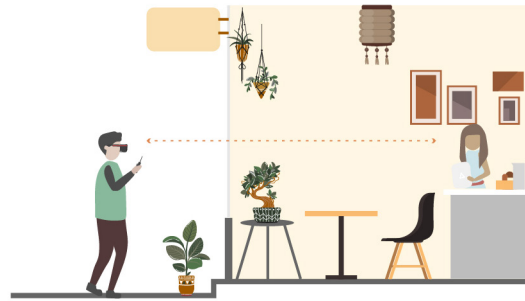


Flexible space

To integrate different types of uses and remain flexible to accommodate values and preferences of different groups.

Related Stakeholders: NV zeedijk, potential investors
Space Layer: public space

SC-3



Interactive streetscape

For those public shopping streets with stores at groundfloor, to increase visual relationship between indoors and outdoors at the streetscape through setting up attractive and neatly windows display.

Related Stakeholders: NV Zeedijk, Chinese entrepreneurs
Space Layer: public street, public building

SC-4



Inclusive streetscape

For those semi-public streets predominately with resident-oriented stores, to beautify the enclosed interface and allow street informality to a certain degree to increase the liveability.

Related Stakeholders: NV Zeedijk, Chinese entrepreneurs
Space Layer: semi-public street, building

SC-5



Training school

To provide consultation service, language and training courses for Chinese entrepreneurs to improve their abilities and competitiveness.

Related Stakeholders: municipality, NV Zeedijk, consultant company
Space Layer: public/semi-public building

Strategies for ethnic culture

EC-1



Cultural activities

To organize events, activities and workshop to enable local residents, visitors and Chinese to celebrate diverse culture together, as well as to introduce more Chinese culture related activities.

Related Stakeholders: municipality, NV zeedijk, entrepreneurs
Space Layer: public space

EC-2



Public building for Chinese culture

To provide room for Chinese which could exhibit ethnic culture as well as the integration process of Chinese population to the public.

Related Stakeholders: NV zeedijk, potential investors
Space Layer: public building

EC-3



Maintain local characters

To respect and maintain the local Dutch characters rather than eliminating local characters or overemphasis of Chinese characters.

Related Stakeholders: NV zeedijk, entrepreneurs
Space Layer: Public/semi-public street, building

EC-4



Integrated characters

To explore common characters from Chinese and Dutch culture. After understanding deeply meanings behind, to introduce integrated characters with transnational identity to create the shared sense of belonging for both Chinese and local residents.

Related Stakeholders: NV zeedijk, Chinese entrepreneurs, Chinese artists

Space Layer: Public/semi-public street, building

EC-5



Design guidelines

To release design guideline for Zeedijk, so as to lead to the adoption of building renovation and streetscape standard, that could guide and help entrepreneurs and developers to enhance the transnational identity of Zeedijk.

Related Stakeholders: NV Zeedijk, entrepreneurs, potential investors

Space Layer: Public/ semi-public streets, building

Strategies for economic activities

EA-1



Balance users

To balance the resident-oriented and tourist-oriented type of business, as well as the high-end and low-end business to ensure that most stores could be accepted by local residents.

Related Stakeholders: NV zeedijk, entrepreneurs

Space Layer: Public/semi-public building

EA-2



Enrich concept

To encourage Chinese entrepreneurs and their business to collaborate with workshop to enrich the concept and attraction.

Related Stakeholders: NV Zeedijk, Chinese entrepreneurs, potential artists

Space Layer: Public/semi-public building

EA-3



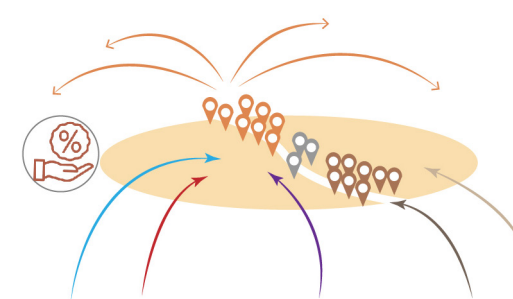
Diverse target groups

To provide service and goods for Chinese, local residents and tourists, business should not focus entirely or mainly on tourists.

Related Stakeholders: NV zeedijk, entrepreneurs

Space Layer: Public/semi-public building

EA-4



Various Chinese store

To improve diversity of stores and re-distribute those homogeneous types of business. Through varied offers to attract creative and innovative Chinese entrepreneurs to open stores here.

Related Stakeholders: municipality, NV Zeedijk, potential Chinese entrepreneurs

Space Layer: Public/semi-public building

EA-5



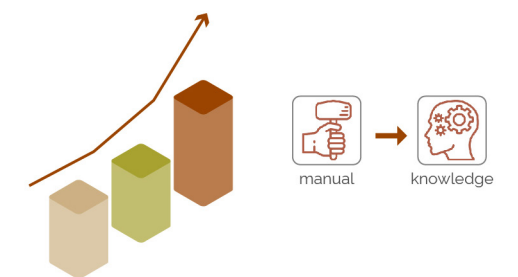
Creative incubator

To provide create incubator for Chinese artists and creative professionals around Zeedijk, so as to increase more opportunities to cooperate with entrepreneurs in depth, and then to promote the transformation of Chinatown.

Related Stakeholders: NV Zeedijk, Municipality of Amsterdam, potential artists, potential investors

Space Layer: Public building

EA-6



Optimize business

To transform and optimize the business and develop the indispensability in the market by innovative concepts, rather than concentration of low-barrier catering industry with fierce competition.

Related Stakeholders: NV Zeedijk, Chinese entrepreneurs

Space Layer: Public/semi-public building

07

Socio-spatial Intervention

7.1 Contextualised intervention

7.2 Phasing intervention

fig.7-1 Image of streetscape in Zeedijk. Author, 2020



7.1 Phasing intervention

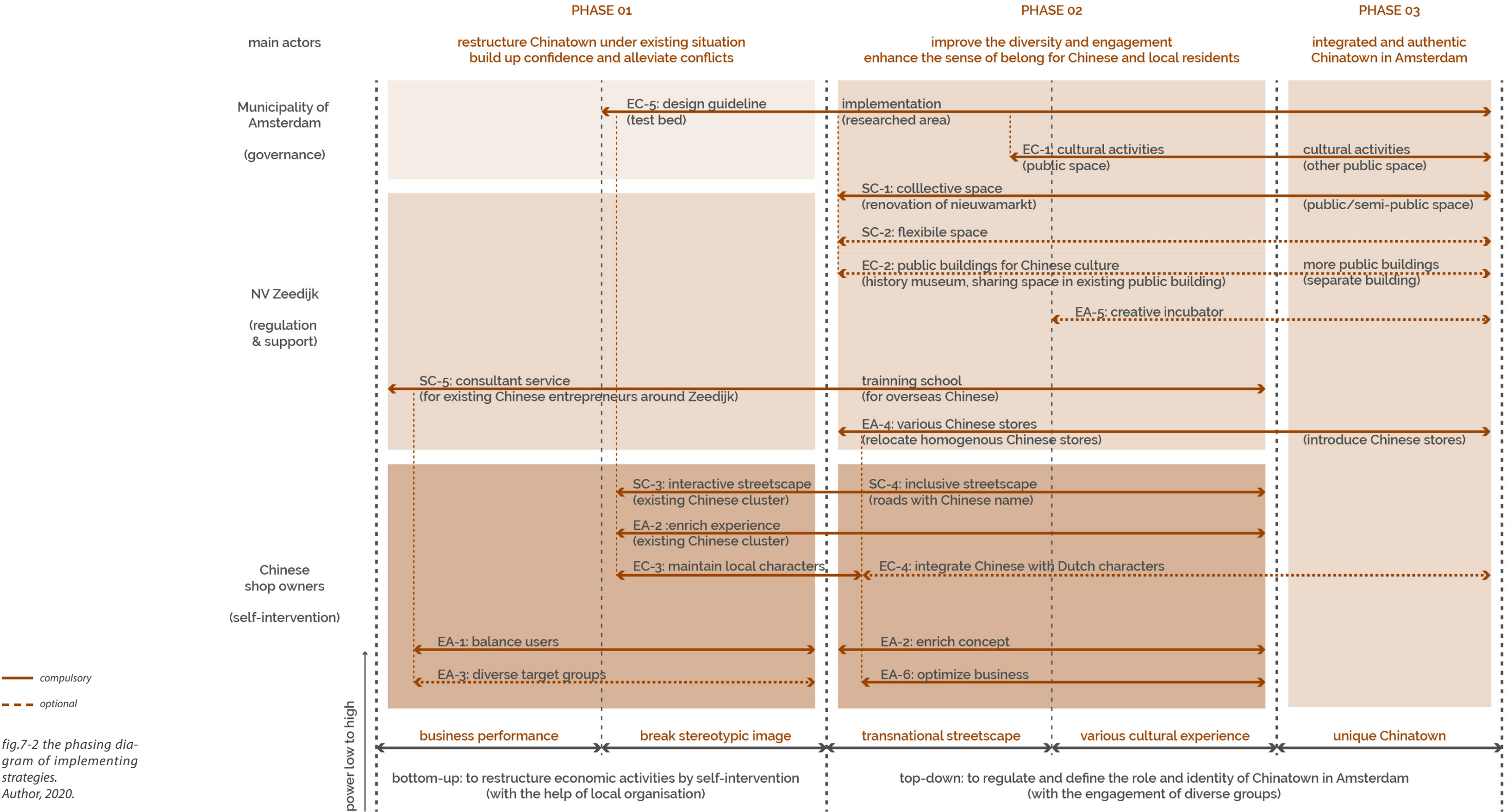


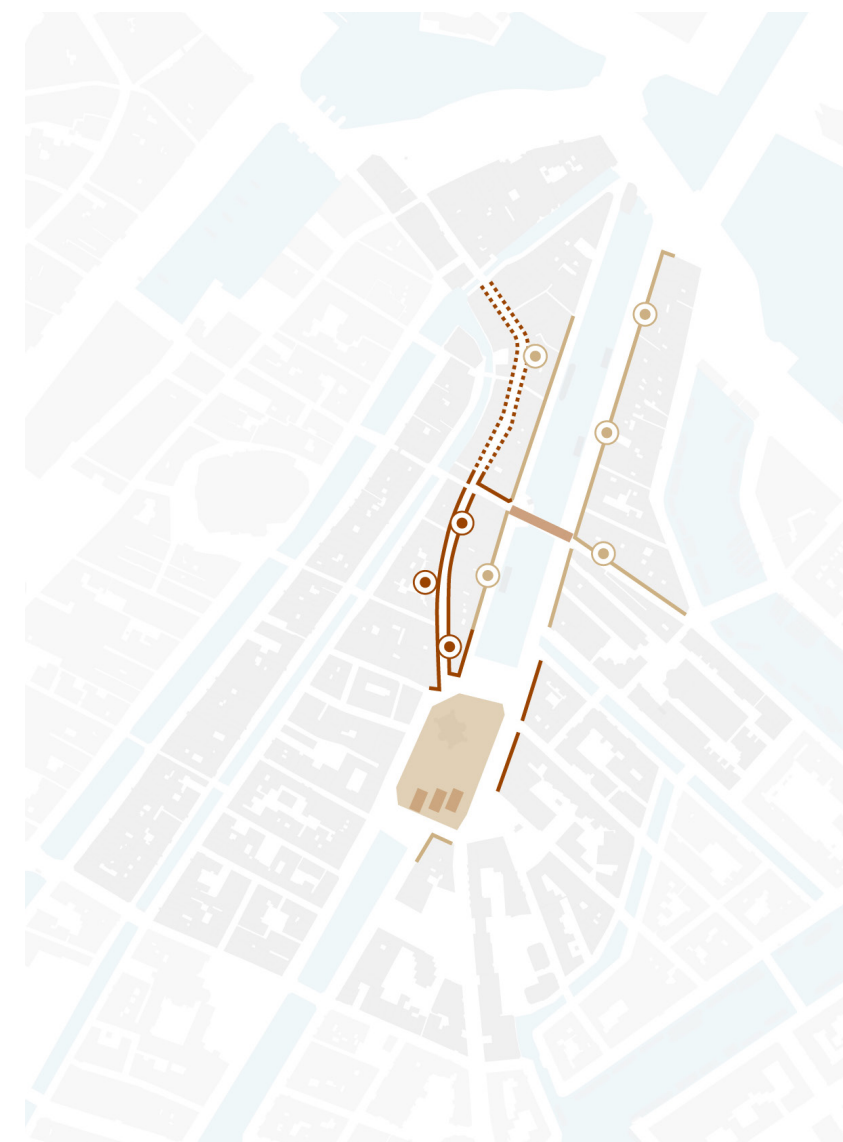
fig.7-2 the phasing diagram of implementing strategies.
 Author, 2020.

Phase 01



fig.7-3 the intervened area in each phase. Author, 2020.

Phase 02



Phase 03

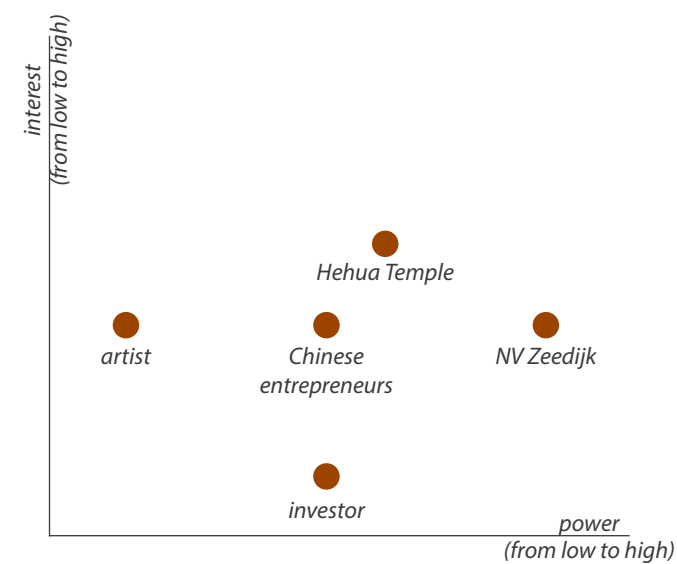
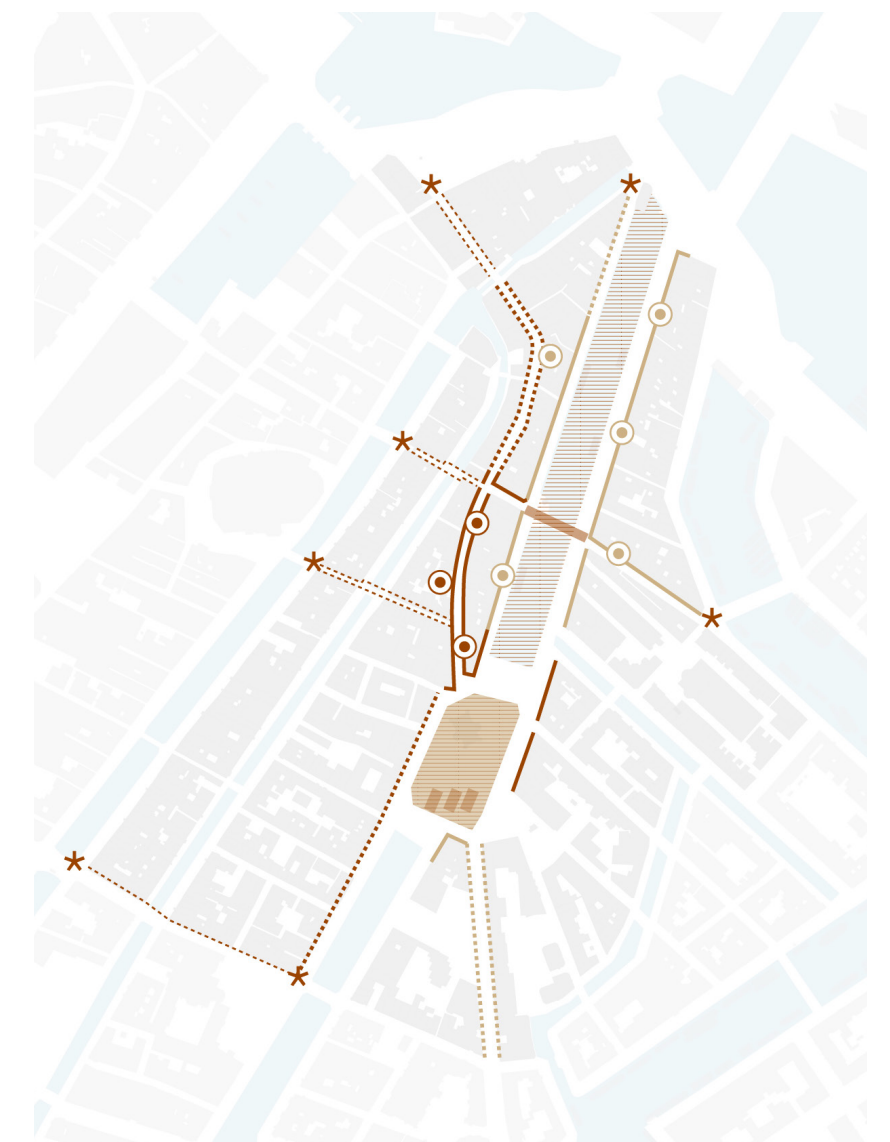
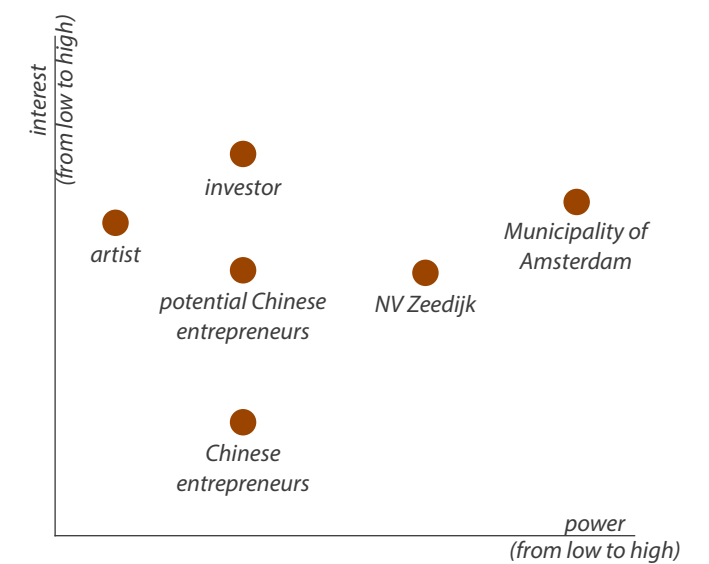
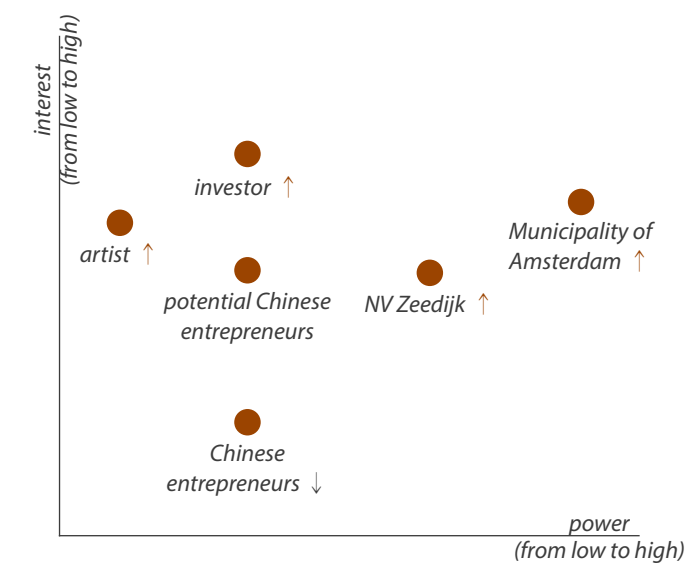


fig.7-4 the diagram of stakeholder analysis in each phase. Author, 2020.



Phase 01

During phase 01, the intervened area would be conducted within the existing Chinese cluster, the south part of Zeedijk. Main problems to solve are about economic performance of Chinese stores and related social conflicts. Therefore, the existing Chinese shop owners are the most essential actors to intervene and transform by themselves, such as adjusting the store position, balancing target customers and introducing more experience. Meanwhile, the manifestation of stores and streetscape should be renovated, to emphasis the transnational identity rather than Chinese identity. Shop owners could spontaneously contact with some Chinese artists to cooperate with them to enrich the interactive Chinese cultural experience. In addition, the municipality could consider intervened area as the test bed to see how to make a transnational design guideline to apply to the whole area. Potential investors might be interested in engaging this project. In this phase, the main role of NV Zeedijk is to organize training lectures and provide consultant service for Chinese shop owners to help them think how to transform. In addition, offering extra subsidy for those entrepreneurs who are willing to transform their stores.

To test how these socio-spatial strategies works, there are three evaluations in this phase (as shown in fig.7-5):

- the proportion of self-intervened existing Chinese stores, more than 60% shop owners would like to transform their stores by introducing more experience and renovating their display.
- the approval for transnational Chinatown renovation from local resident, more than 50% native inhabitants would agree to continue to renovate the neighbourhood.
- more tourists coming in daytime and the longer staying time. With more experience introduced, Zeedijk in the daytime should be also active, the number of visitors would increase, but averagely coming in the whole day. The counting number of visitors in the daytime would double on weekends at the daytime.

Phase 02

In Phase 02, the intervention area would be expanded to the five roads given Chinese name. Besides continuing to some strategies from previous phase, the main focus would be the engagement of diverse people. Under this condition, through create more collective public space and buildings around Zeedijk to increase more opportunities of unintended encounters from different groups. Introducing more Chinese cultural activities would not only enrich more interactive experience, but also a good platform to feel intangible Chinese culture. Overseas Chinese, local inhabitants and tourists are bridged together and enhance the understanding from each other. In addition, to integrate the local identity of Zeedijk with Chinese characterises to reinforce the transnational identity of Chinatown.

Based on previous phase, the social connection between Chinatown and local residents would be alleviated, and the confidence from local authorities would be increased. The interest from investors and potential shop owners would be increased, so that Chinese stores with innovative concepts could be introduced due to the subsidy and supports. Relatively, the quality of ethnic stores in Zeedijk would be improved, but still maintain the balance between local life and tourist.

To test how these socio-spatial strategies works, there are two evaluations in this phase (as shown in fig.7-6):

- On weekends, more than 30% visitors coming to Zeedijk are Chinese, so as to re-bridge the social bonds between Chinatown and overseas Chinese.
- gain the local acknowledgement of Chinatown from local authorities and approval of related stakeholders

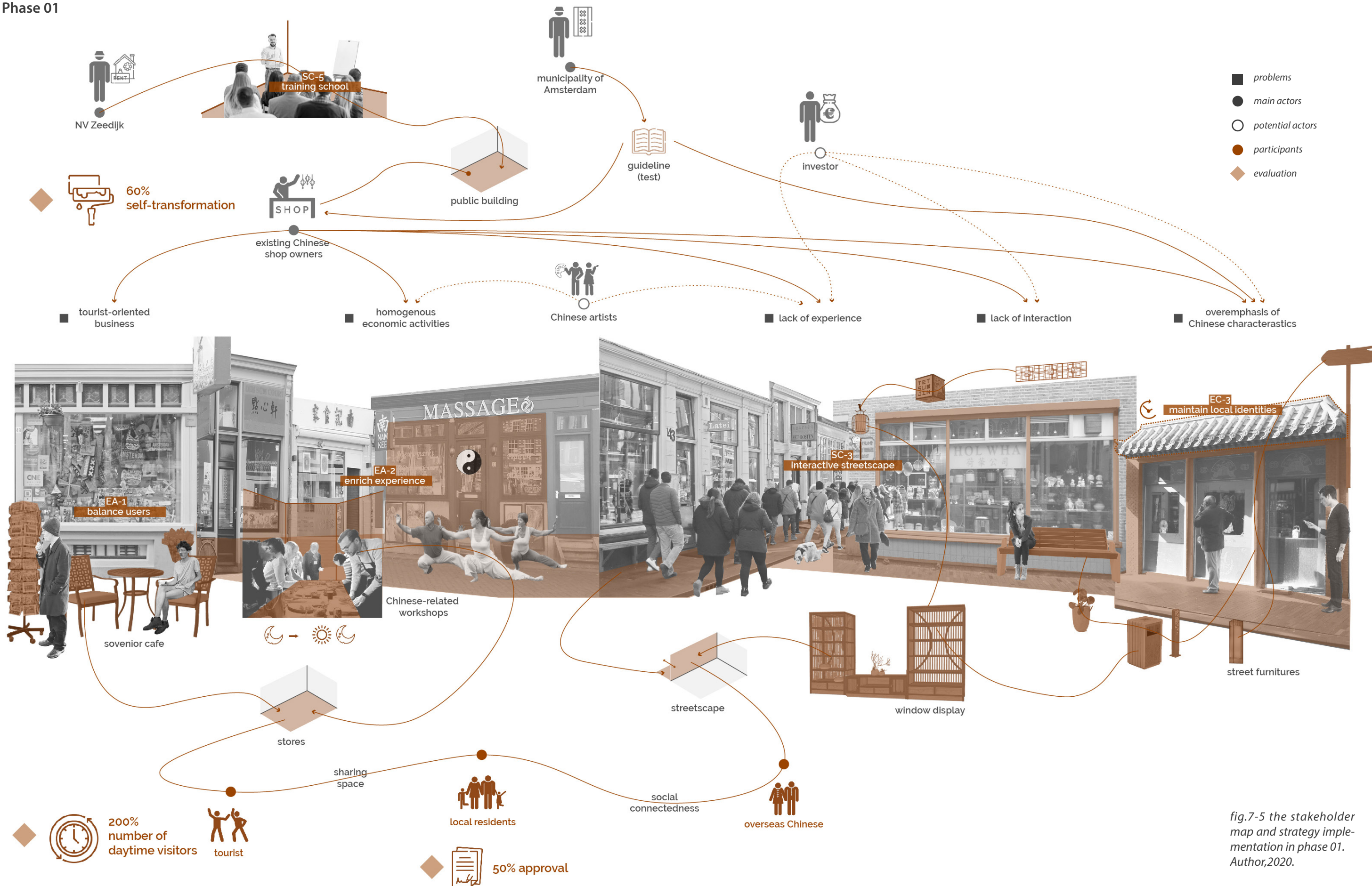
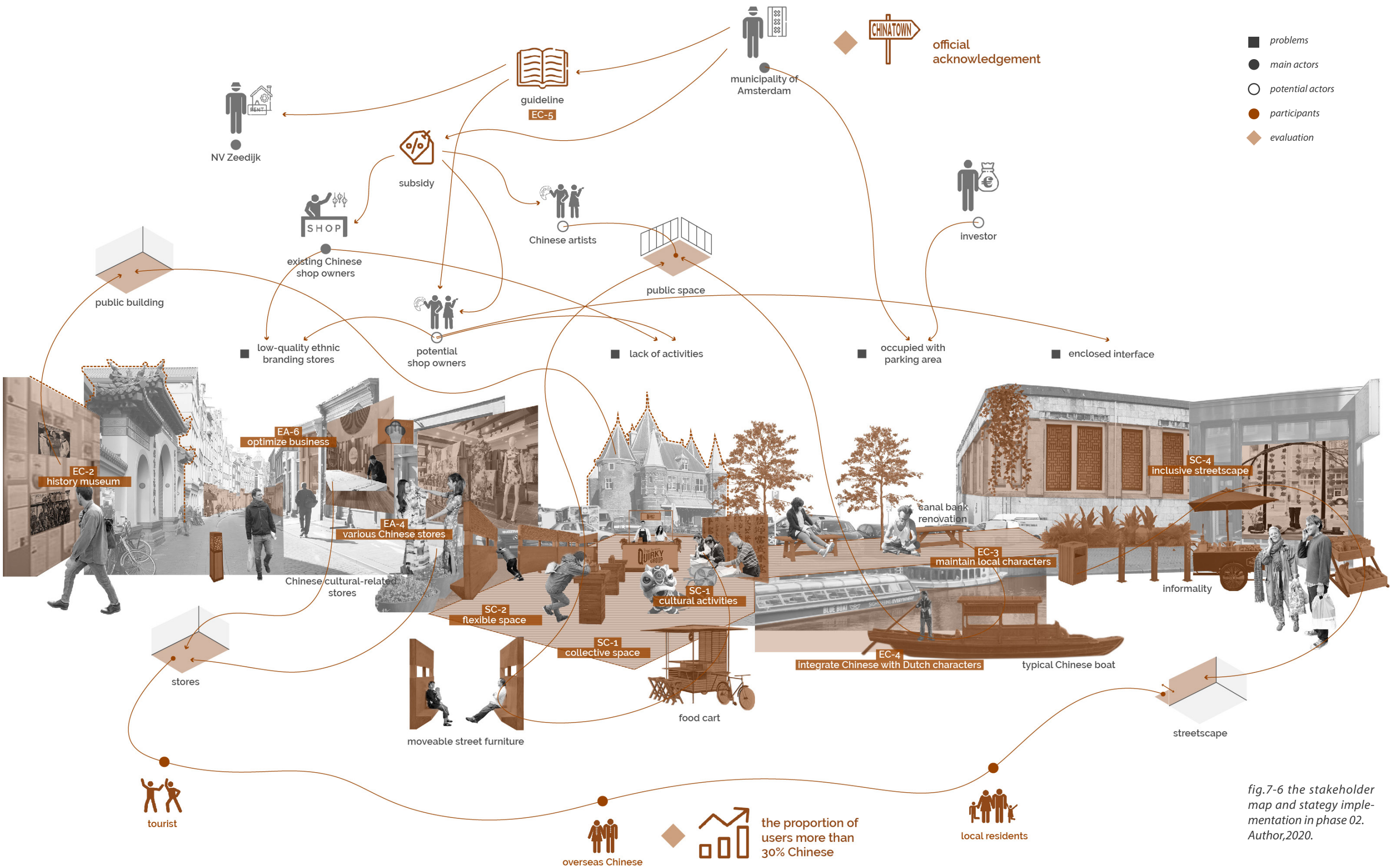


fig.7-5 the stakeholder map and strategy implementation in phase 01. Author,2020.



7.2 Contextualised intervention

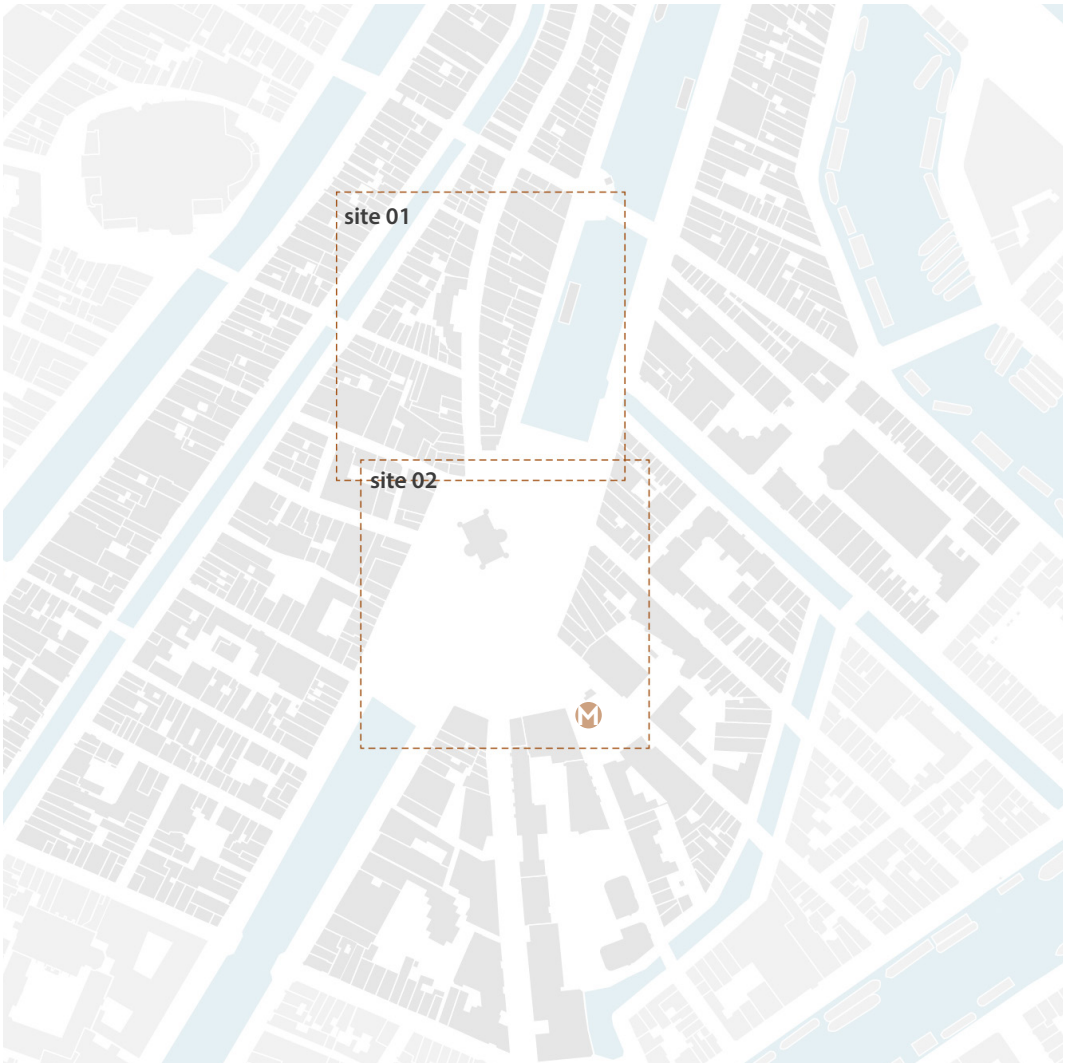


fig.7-7 the selected sites to do the contextualised intervention. (Author, 2020)

In this section, there are two selected sites which could typically represent the condition of Zeedijk. Through the contextualised intervention, to bridge a clear connection between strategies in previous chapter and local contexts. These two selected sites are in the core of Zeedijk which consist many Chinese stores and the public space. They would be the main area to represent Chinese ethnicity and create integrated activities among diverse groups.

Selected site 01 - southern Zeedijk

fig.7-8 the map of analysis of selected site 01. (Author, 2020.)



The southern Zeedijk is the existing Chinese cluster in Chinatown. In the Zeedijk, most of stores are restaurants (five restaurants located side by side in the opposite of Hehua Temple. Comparably, Chinese stores in the street Zeedijk have more interactive requirements compared with stores in Geldersekade (like trade company and travel agency). Also, there are some buildings without non-residential functions at the ground floor in Geldersekade (there would be more on the north). In addition, the tourist density is much more higher in Zeedijk than that in Geldersekade, because of those intersections leading from city center and red-light district to here. Therefore, based on the density of tourists, the publicity of street and distribution of type of business, the streetscape and the intensity of Chineseness would be different.

Site 01- the edge of southern Zeedijk

This axonometric diagram shows how those proposed strategies could be particularly applied to the site. Based on the different street roles, Zeedijk and Geldersekade would become two different types of streetscape (also see fig.). Due to the larger tourist flows from the city centre, it is important to guide people from outside into Chinatown. Through street signs and scattered Chinese stores to create a soft transitional area could help. In addition, making use of the canal characteristics of Amsterdam to organize some Chinese-culture related activities on canal could be a good way to connect diverse people together.

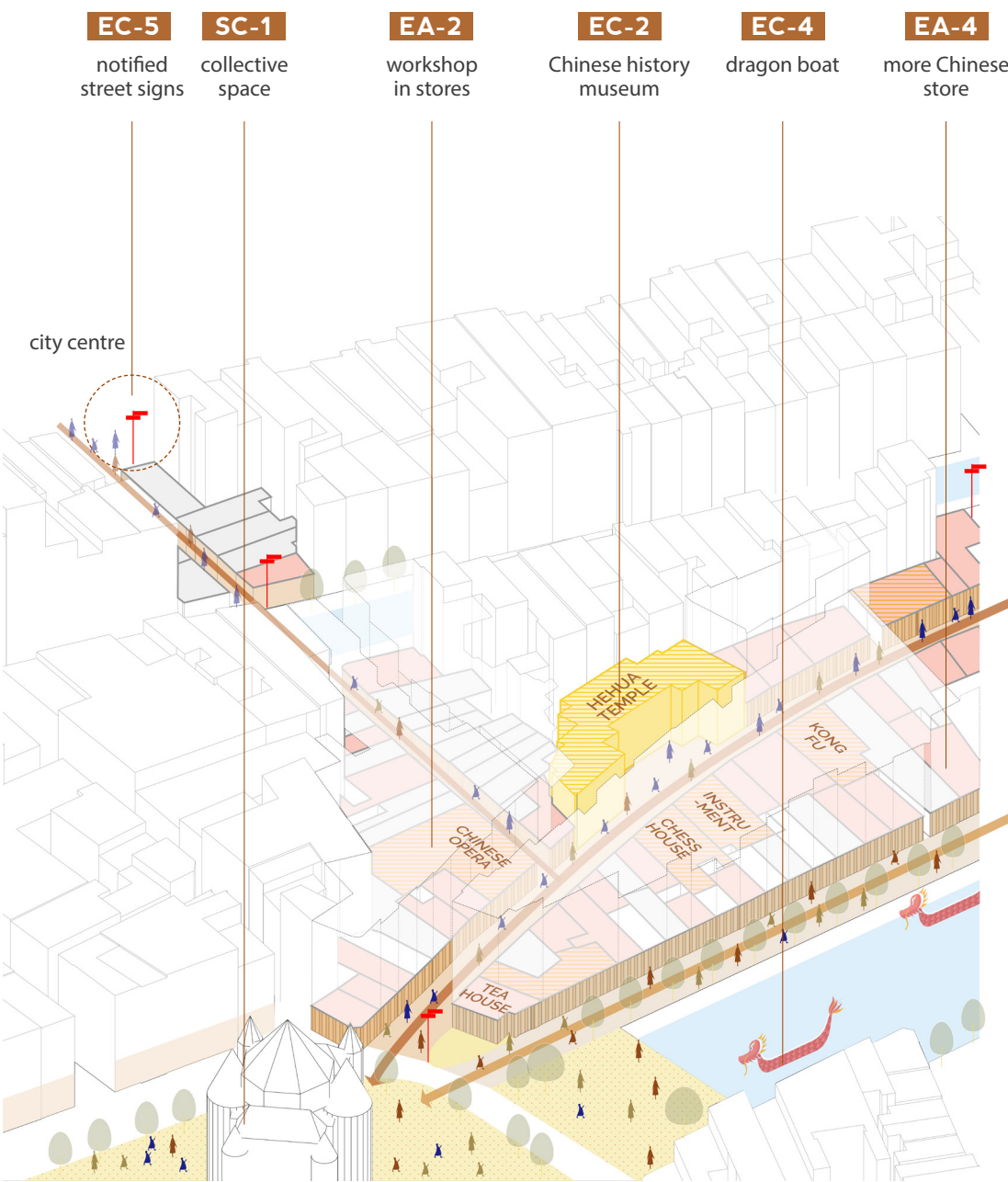


fig.7-9 the axonometric diagram of proposed strategies intervention under particular conditions. (Author, 2020)

SC-3
interactive streetscape

SC-4
inclusive streetscape

- collective public space
- interactive streetscape
- inclusive streetscape
- Chinese stores (at ground floor)
- stores with collaborative workshop (at ground floor)
- non-residential function
- residential function

- Chineseness streetscape
- normal streetscape
- existing Chinese store
- transformed Chinese stores
- replaced Chinese stores
- newly-moved Chinese stores
- enriched social activities

argue for the right to space

co-existence

fig.7-10 the change of Chinese stores and activities in the south Zeedijk in phase 01
Author, 2020.

The main focus on this area is to improve the experience along the public street through the enrichment of indoor cultural activities in existing Chinese stores. Most Chinese stores around south Zeedijk are catering sector, which cannot have much interaction with visitors or local residents. Once introducing activities during their free time, that would be good opportunities for local residents to know more about Chinese culture, also for overseas Chinese to find back the public life in Chinatown. Therefore, the social connection between Chinatown and local inhabitants could be gradually bridged with more engaged activities.



interactive streetscape



inclusive streetscape

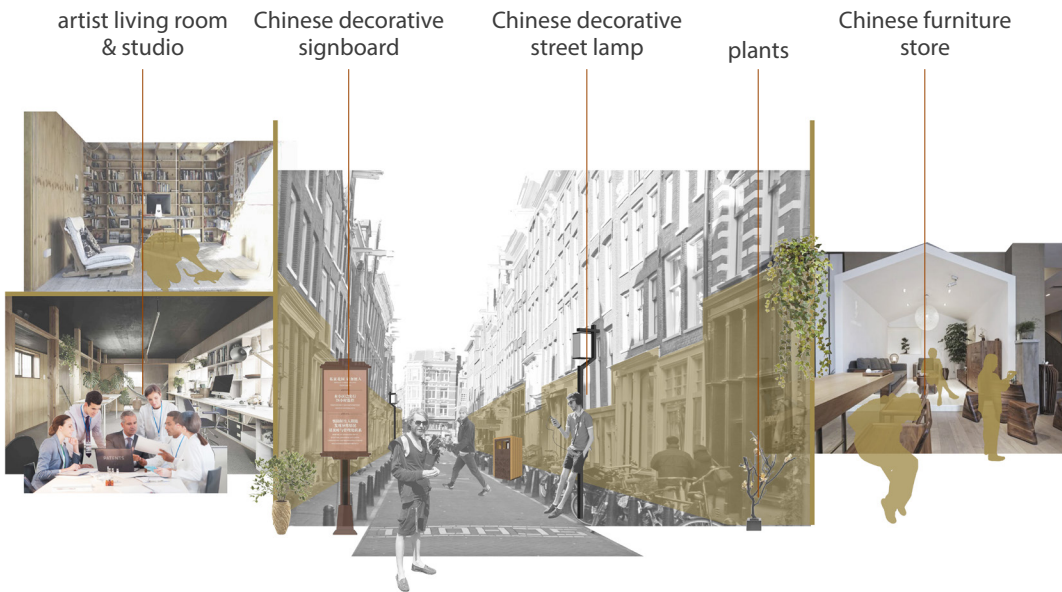
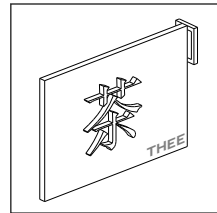


fig.7-11 the collage of interactive streetscape. (Author, 2020)

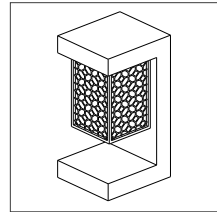
fig.7-12 the collage of inclusive streetscape. (Author, 2020)



display cabinet beside windows



Chinese signboard



Wall lamps with Chinese elements



fig.7-13 the interactive windows display of Chinese stores with Chinese elements. Author, 2020.

These two proposed types of streetscape are based on the role of street and their main users. The interactive streetscape would focus more on the interaction between pedestrians and stores. More interactive window display and stores or public buildings providing more cultural experience. In this type of street, the proportion of tourists would be relatively more than local residents and overseas Chinese, so there would be more decoration on store facade to create the transnational identity of street. On the contrary, the inclusive streetscape is mainly used by local residents, so the stores at the ground floor would be relatively towards the daily demands. Hence, there is no need to add as much as decoration like stores in interactive street, and the main focus would be the neatly and lively street with informality.

Current situation of Nieuwmarkt

There are multiple roads to Nieuwmarkt, from residential neighbourhood and the tourist area. The good accessibility makes this public space more collective and provide more possibility to encounter with diverse groups. However, it is also more possible to lose direction when walking around this area. Especially because of the historical building De Wang, which stands rightly in the face of southern Zeedijk, visitors might lose their direction to their next journey. Meanwhile, due to the limited space, the north and south side of plaza are occupied by cars. As the main public space surrounded by canal, while there is less place for pedestrians to close to water and stay behind. Besides, many cafés and restaurants are located beside the square to create a lively urban life. City markets are happening every week. There are three types of markets here:

General wares market in every Monday to Saturday.
Art / Antiques and curiosities open from May to November.
Farmer market opens on every Saturday.
(Municipality of Amsterdam)

These markets made Nieuwmarkt more close to local residents’ daily life. Through images photographed from different time and season, the crowdedness is different. On the noon of March (see fig.), it seemed quiet empty, while it would be super busy and fully occupied in a certain Saturday of summer (because there would be three markets held together). There is no Chinese-related activities held in this plaza. Meanwhile, the number of Chinese stores is also limited (only 4) and with limited Chineseness.



loss of direction

parking beside canal

fig.7-15 images of current situation around Zeedijk.
source: google street-view (left).

Selected site 02 - Nieuwmarkt

fig.7-14 the map of analysis of selected site 02.
(Author, 2020)



seasonal market

fig.7-16 images of current situation around Zeedijk.
source: google street-view (right).

Site 02- Nieuwmarkt

The intervention around Nieuwmarkt mainly focuses on three parts synchronously to create a collective public space for diverse groups involved with unintended encounters:

Firstly, through moveable street furniture slightly decorated with Chinese elements to increase the flexibility of Nieuwmarkt (when there are some markets on the plaza, furniture could be put aside). It is also a good way to add the interest and Chinese characteristics in the public space. In addition, Chinese cultural activities and festivals could make use of this furniture to increase the interaction.

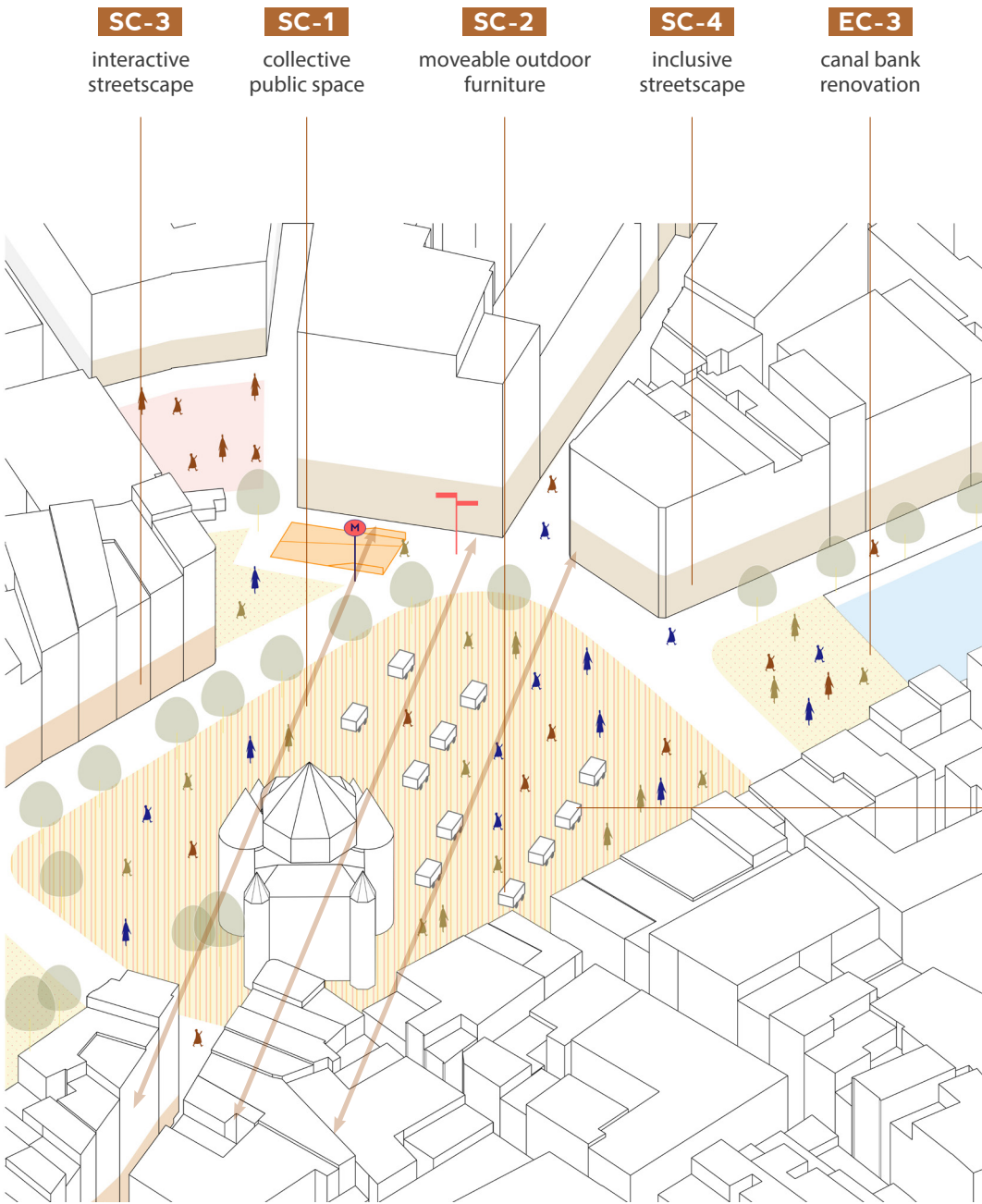
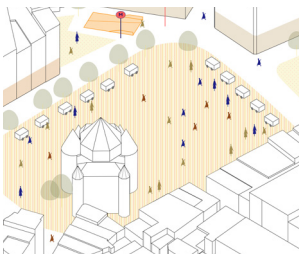


fig.7-17 the axonometric diagram of proposed strategies intervention under particular conditions. (Author, 2020)

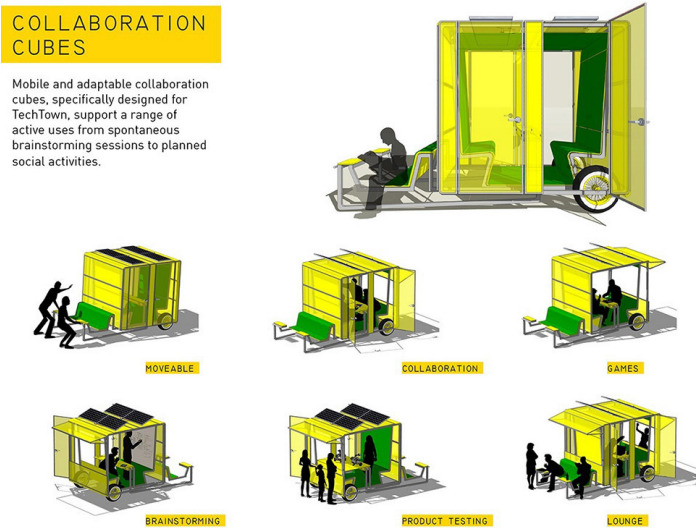


flexible layout

- collective public space
- semi-public space
- interactive streetscape
- inclusive streetscape
- residential streetscape

Flexibility of street furniture

Currently, there is few street furniture on Nieuwmarkt. Just some benches aside of the plaza. To introduce various social activities and create the place of co-existence, the moveable street furniture could be a good option to renovate the public space, which is also suitable for the occasionally crowd market situation.



concept:
The collaboration cubes provide the flexible options for users in different ways on various occasions.

fig.7-18 the reference from Midtown Detroit Techtown District by Sasaki.
source: Sasaki.

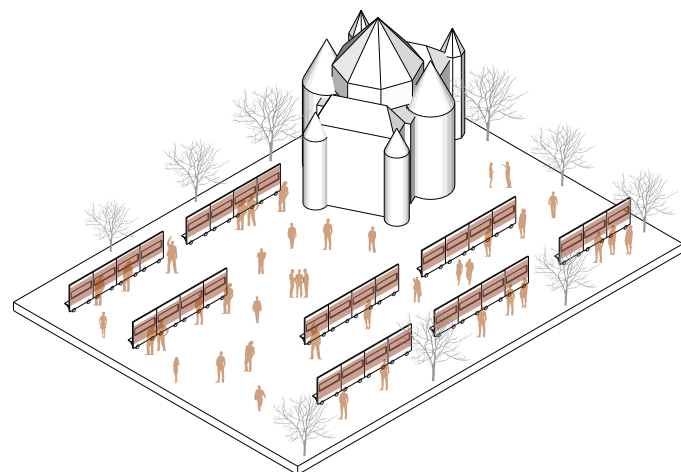


concept:
This moveable bench with a long back could create multiple semi-private space for users in the public.

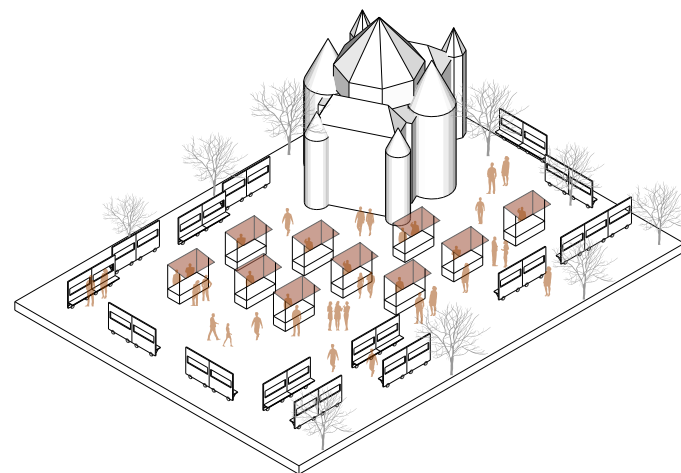
fig.7-19 the reference image of moveable benches.
source: themindcircle



exhibition
Using the moveable furnitures as the display boards to exhibition Chinese works, such as paintings, calligraphy...



night fair
It is the typical public activities in Asian countries, most activities in the Netherlands are in the daytime, which can extend the length of public life.



cultural activities
Providing a larger public space for Chinese activities celebration, which used to happen in the street.

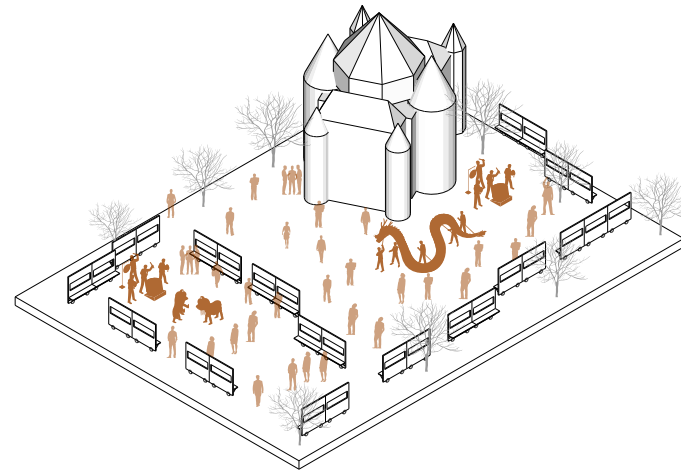
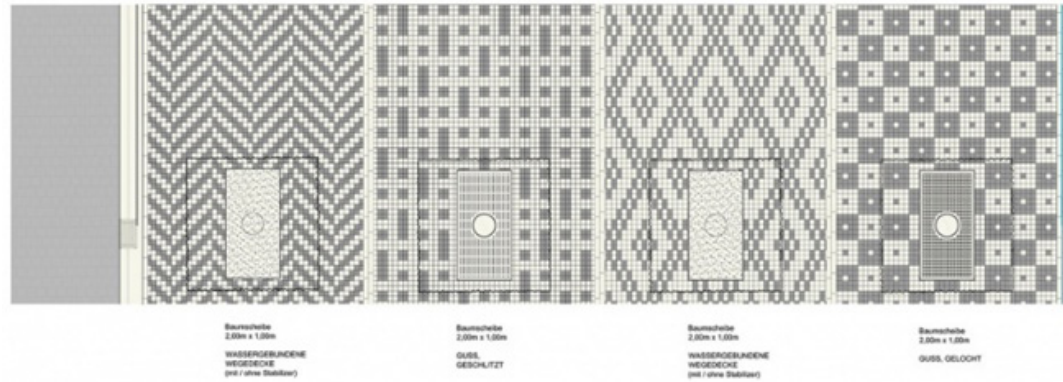


fig.7-20 activities of public space. Author, 2020.

fig.7-22 the intervention of enclosed facade of Chinese supermarket. Author, 2020.



fig.7-21 the reference from Gewandhausareal at the Neumarkt, Dresden by Rehwaldt Landscape Architects.



concept:
Using pavement to carry memory, the patterns were originated from fabrics in specific countries to record the trade history.

Secondly, to organized Chinese cultural activities on Nieuwmarkt to enrich the experience of public life (see fig.7-20). Thirdly, to renovate the streetscape beside Nieuwmarkt. Due to the features of business, supermarket cannot have too much transparent windows but it often has a longer interface on street. Based on these, through Chinese elements and plants to create a lively streetscape at the corner of Nieuwmarkt.

If possible, through pavement to create the clear guide from the southern Zeedijk to metro station. Meanwhile, the selection of pavement pattern also could be a good opportunity to deliver Chinese culture and integration process (strategy of integration characters).



08

Conclusion

8.1 Conclusion

8.2 Reflection

fig.8-1 Image of streetscape in Zeedijk. Author, 2020

8.1 Conclusion

This thesis aims to explore the socio-spatial alternatives for integrated and authentic Chinatown in Amsterdam under local contexts. Through various chosen research approach to understand the development of Chinatowns under European contexts, the requirements for integration and authenticity, the local contexts and roles of Zeedijk (Amsterdam’s Chinatown) and the spatial interventions for transformation. This thesis was based on the main research question:

How socio-spatial planning could help to guide an integrated and authentic transformation of Chinatown in Amsterdam under local contexts?

To explore this question, the following sub-questions put forward to understand each variable further:

SQ-1. How did Chinatowns previously transform under the European contexts? What is the definition of Chinatown?

SQ-2. What is the role for Zeedijk regarding city, local society and Chinese? How Chinatown in Amsterdam represent ethnic identities spatially? What are the differences compared with other Chinatowns?

SQ-3. What are strategies and spatial interventions for socio-spatial planning that could be used to help an integrated and authentic transformation?

This section would discuss the most notable results for this project and answer these questions.

SQ-1: How did Chinatowns previously transform under the European contexts? What is the definition of Chinatown?

To answer this question, this thesis started from collecting historical materials to sort out useful information. Because each Chinatown in European country is relatively small, it is different to gather overall information for a certain Chinatown. Therefore, the historical development of Chinatowns is under the broad European contexts to conclude the development. Basically, Chinatowns have experienced three periods:

First period: initial formation, under the industrialisation and modern globalisation. Some Chinese were hired as seamen to work in the European shipping company. Therefore, they settled around the harbour area of cities and formed a visible Chinese quarter.

Second period: beginning to entre the public. Because of the technology development, Chinese seamen lost their jobs. Some Chinese remained in Europe and started to open business for both Chinese and local people, like snacks and food. Westerners gradually accepted this ethnic cuisine, and more Chinese people came to open stores in catering industry. Meanwhile, under the de-urbanisation progress, inner city became empty and dirty. Most local residents moved out to the city centre, while Chinese immigrants took the vacancies to live in city centre because of the cheap price. Therefore, Chinatowns became the inner-city ethnic enclaves.

Third period: the institutionalised neighbourhood. When local government began to redevelop the city centre, Chinatowns also have been institutionalised and regarded as the recreational neighbourhood for local people. Under the trend of socio-cultural tourism, Chinatowns became popular and Chinese entrepreneurs decorated their stores with Chinese elements to enhance the exotic environment. Meanwhile, due to the restriction of immigration, the main wave of immigrants from the unskilled labours to highly-educated people. Thereby, Chinese people began to live dispersedly.

Based on the mapping of distributions and historical analysis, the author concluded the main cores of Chinatowns spatial and socially.

Definition of Chinatown: Spatially, Chinatowns are the concentration of Chinese stores and activities (social activities) with visible Chinese elements (manifestation). In addition, three essential social dimensions to help Chinatowns to represent their ethnicity, ethnic culture, social connection and economic activities.

SQ-2. What is the role for Zeedijk regarding city, local society and Chinese? How Chinatown in Amsterdam represent ethnic identities spatially? What are the differences compared with other Chinatowns?

To answer this question, this thesis analysed the different users and local contexts to explore their connections and conflicts in this area. For local residents, the current relationships between them and Chinatown (as well as Chinese entrepreneurs) are relatively negative. Most Chinese stores are serving for tourists with low-quality and exotic environment, while local residents call for their own right and local character of this area. Meanwhile, Zeedijk also lost overseas Chinese people, because of the lack of social meeting space. In addition, local authority also does not have the confidence in their business although they selectively acknowledge the existence of this Chinese quarter.

Currently, Zeedijk has not represent ethnicity in a positive way. Entrepreneurs used fragmented and stereotypic elements. Few social activities have been organized in this area. In other words, Zeedijk is not an authentic Chinatown. Compared with other Chinatowns, Zeedijk also does not perform well in connecting Chinese and delivering Chinese culture.

SQ-3. What are strategies and spatial interventions for socio-spatial planning that could be used to help an integrated and authentic transformation?

As previously mentioned, socio-spatial planning has put the emphasis on interdependence between urban design and social construction of place (Knox, 2005; Svendsen, 2010). Thus, the main focus on site analysis is how social connection, ethnic culture and economic activities have worked on the physical built environment. The literature review chapter has explained the definition of urban authenticity and the current integration progress of Chinese immigrants. Based on these generalised explanations, the author concluded six requirements for Chinatowns to achieve the authenticity and integration. Then to combined with particular problems of Zeedijk, the author set up contextualised goals for Zeedijk to achieve authentic and integrated Chinatown. Therefore, those proposed socio-spatial strategies are based on three social dimensions of Chinatowns. Most strategies could be corresponded to different layers of public system, through the invention of built environment to influence on the social connection, ethnic culture and economic activities. Regarding the relation of strategies, some of them are paralleled which could be implemented together, while some are non-synchronic and should be acted after a certain basis. Hence, the author set up a phasing intervention for strategies implementation, clarified the priority of each strategies and designated the evaluation for moving on the next phase.

Later on, to better understand strategies, the author pointed out how strategies worked in Zeedijk under the contextualised conditions. The selected sites covered the different public space layer for strategies. Through the overall spatial intervention to understand how strategies related to each other specifically.

Transferability

There are three main concepts in this thesis, authenticity, integration and how socio-spatial planning could help to achieve these. The understanding and requirements of authenticity are based on the generalised contexts of Chinatowns in Western countries. Thus, strategies to enhance the quality and interaction, as well as through design guideline to make streetscape in order could be applied to any Chinatowns, while tangible manifestation would be changed under various local contexts. Regarding integration, the attitude towards ethnic group varies in different countries. Also, the socio-cultural position of Chinese immigrants could be at different stages. However, final goals are the same, mutual understanding, engagement and self-independence always would be the vision for integration. Therefore, strategies might not fully applicable to other countries. These still need to contextualise under the integration progress.

For the socio-spatial intervention, the Chinatown in Amsterdam has some specific features because of the dual identities in history, and the related issues like limited space for further expansion. On the other hand, problems that Zeedijk have as a Chinatown are also quite similar with other Chinatowns, like the homogenous economic ac-

tivities with low quality and vulnerable situation under the impact of gentrification. For those strategies about improvement of economic performance, that could be applied to other Chinese stores in Chinatowns.

In addition, as an ethnic enclave in inner city, the regeneration and transformation of Chinatowns might be the reference for developers when considering renovation on other ethnic enclaves.

Discussion: the social evaluation for public space

In this thesis, the author tried to make a slight contribution to the knowledge gap between sociological issue and urban design. Both sociologists and urbanists would have the limitations on intervention in this topic. In my personal perspective, the biggest difficulties are that the further analysis, the more variables come. Social issues are complicated, and some times it is hard to completely map out spatially and evaluate them more quantitatively. However, through cases studies and reading related documents, I found the spatial interventions always have been mentioned by sociologists as well as local authority. Meanwhile, impacts of built environments on the social, cultural, political and economic dimensions also cannot be ignored. During the one-year working process, sometimes I do feel like the spatial intervention is kind of powerless regarding improvement, while sometimes I think it plays a crucial role subtly. Therefore, I wonder whether the socio-cultural relations could also be a way of evaluation of good design for public space.

Discussion: the definition of ethnic branding

Chinatown is a nutshell of ethnic enclaves in inner cities. Although sociologists constantly emphasized the importance of ethnic enclave, it cannot deny that most of enclaves are still a 'heterotopia' space in the city. In other words, stores and streetscape are not fancy enough compared with other areas. From the perspective of local developers, they are delirious neighbourhoods. Therefore, contradictions between urban diversity and quality of life appeared. Even for some people, ethnic diversity is not what they want to achieve. Ethnic diversity has been re-defined by developers, and ethnic branding became the method to gentrify and renewal community. Under this condition, the ethnic package even has accelerated the demise, rather than protect this 'voluntaristic' segregation.

8.2 Reference

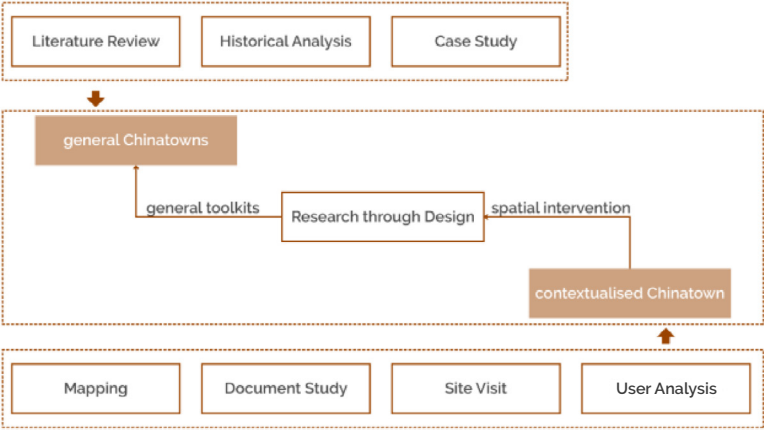
Research through design

This thesis is about towards an integrated and authentic transformation of Chinatown through the socio-spatial planning. How to reshape social relationships through spatial interventions is always under discussion in the field of Urbanism. In this project, the design would be used as a vehicle to make social problems visual and spatial ('framing'), explore possibilities and to generate solutions (Calabrese, 2019). Through analytical thinking to create a solution by design to test the feasibility. Under the concept of socio-spatial planning, I was exploring the interdependence between spatial layers and social layers, and trying to map out social situation spatially. With the help of the literature review, I defined the model of the Integrated and Authentic Chinatown. In this process, the research provided a direction for the design. Through existing studies on these related topics, I concluded the main domains and critical factors on Chinatowns and tried to map these social issues on spatial layers. Meanwhile, the design is also an essential part of explorative research in this project. Through the particular spatial design of Zeedijk, it could test the Integrated and Authentic model, and then generalise to redefine the transformation possibility of Chinatowns spatially under the local contexts.

Relationships between projects, studio and Urbanism

Track Urbanism is well known for "Dutch approach", bridging the design with academic research method. Doing a master thesis in this environment, I was encouraged to consider related social issues from the globalisation perspective, be sensitive to the local conditions and cultures, analyse and intervene at multi-scales. These social considerations were helpful to rethink about the spatial structure of my project. The studio Planning Complex Cities is a platform to help students consider the relationship between conflicts and the spatial change with institutional practices. This multidimensional-thinking complexity provided me to combine the spatial analysis with the socio-economic environment at multiple layers. Chinatown is complex, with numerous variables involved. This particular type of public space contains a strong ethnic identity and multiple layers of the social dimension. For different groups, the existence of Chinatown has various meanings and roles, which leads to conflicts and imbalance. In this project, I analysed the roles of Chinatowns for different groups and tried to alleviate their conflicts through spatial intervention. The combination of strategy and spatial design helped me learn how to find my role in this socio-spatial project. This could also reflect the position of an urbanist, who need to communicate and negotiate with different stakeholders and consider the feasibility from the multiple aspects.

fig.8-2 the diagram of relationships of reserach approaches.
Author, 2020.



Elaboration on methods

The figure above generalised the sequence of how I used methods for this project. This research and design progress were composed of two parts: the general Chinatowns under the Western context, and the contextualised Chinatown under the existing Dutch conditions. It combines deductive and inductive approach. This thesis began with the general situation of Chinatowns all over the world: they are going to decline today. Literature review and case study are throughout the whole research phase. Firstly, literature review and case study helped to define factors behind this situation and found out the connection, so as to complete the problem and context analysis and put forward concepts of "integration and authenticity". Later, through collecting historical materials and related literature, the historical analysis explained the previous transformation of Chinatowns and then clarified social dimensions (SQ-1). After combination with mapping, document study and site visit, I got to know the particular conditions in Zeedijk, to see how Zeedijk represent ethnic identities under the local contexts. Based on these, compared with other Chinatowns (case study) all over the world to summarise the current manifestation (SQ-2). Then, with the help of literature review, I concluded a model of an integrated and authentic Chinatown generally and made principles and strategies to achieve this. Based on the particular conditions (previously analysed), I collaborated with the focused group analysis to devise the integrated and authentic Chinatown under local Dutch contexts. Through the design intervention to explore the feasibility to generate spatial solutions to social issues. Also, to summarise a toolbox which could express Chinese ethnicity authentically and integrate to host society for the general Chinatowns (SQ-3).

Scientific relevance

The existing studies about Chinatown mainly focus on the field of sociology and anthropology regarding ethnicity and segregation. Built urban environment and public space play an important role in social relation. However, there is limited engagement for sociologists to explore the role of spatial dimensions, like mobility and urban pattern, which could reshape the segregation (Vaughan, 2008). This thesis endeavours to find out the interdependence of between spatial dimensions and social constriction based on the concept of socio-spatial planning, which could make a slight contribution to the knowledge gap.

In addition, most Chinatowns around the world look similar. It seems like Chinatowns are imitating other Chinatowns to do the refurbishment and renewal projects with the trend of commodification. However, this way of urban development even had an adverse impact on Chinese culture and the loss of ‘Chineseness’ in the social dimension, instead of maintaining distinct Chinese culture. This project is an attempt to break this visual stereotype of Chinatowns in Western countries under the tendency of commodification. Through combination with a personal understanding of Chinese culture and existing cases, this project depicts a different view of Chinatown to call for the correct interpretation of Chinese culture.

Social relevance

As an ethnic enclave, the multiple layers make it attractive and also lead to many debates, the fear of ghettoisation, the impacts of ethnic segregation, the acknowledgement for ethnic group and the authenticity of ethnic culture. These various social issues enabled this project with much social significance as well as complexity. Overseas Chinese are generally regarded as an inward ethnic group by Western society. They have their social circle and less contact with other groups although they live dispersedly in cities. This social segregation and inner community have led to stereotypical representations and misunderstandings about Chinese people and culture. Discrimination happens sometimes.

On the contrary, with the tendency of social-cultural tourism, the economic profits drive Chinese entrepreneurs to engage local people and tourists in this ethnic environment. Although there is a lot of misunderstanding and wrong interpretation of Chinese culture, Chinatowns are an open and collective public space. Towards an integrated and authentic Chinatown would help the Westerners know more about Chinese culture correctly. Chinese people also could bridge more social connections with the help of this platform, so as to promote the integration process of Chinese in the Western countries. Moreover, this way of accommodating difference and diversity could also be an example to develop the integration means for other ethnic groups.

Ethical consideration

This thesis aims to reshape a collective public space of Chinatown to enhance the peaceful co-existence through socio-spatial planning. A high-quality space for public use could enhance social capital (Putnam, 2000), as well as could enable people to feel comfortable and get into the ‘social mood’ (Svendsen, 2010). This intervention could help overseas Chinese people build up a sense of belonging in the “host society” and bridge mutual understanding. For city and nation, this is an excellent platform to achieve ethnic integration. However, this intervention might also lead to more volumes of people coming to use this area while the city centre of Amsterdam is already fully occupied. Residents inevitably would be distributed by tourists to some extent. Thereby, this is far more complex to achieve spatial equality in the collective public space at a smaller scale. The right to the city for a different focused group is challenging to obtain a complete balance.

In addition, based on the current situation of Chinatowns, this homogenous business model and high concentration on low-barrier catering industry have led to fierce competition. For further development, Chinese entrepreneurs and their business must be transformed and distributed to somewhere else. Although it could alleviate competition pressures, some business would lose the profits and advantages from the agglomeration. Although I put forward some solutions to help the entrepreneurs in the strategy and guideline by providing vocational training and business advisors, their livelihoods may still be affected in the short term.

Limitation

This year, the unexpected outbreak of COVID-19 happened all over the world. People have to stay at home do self-isolation, and catering stores have to be closed in the Netherlands. I planned to do site observation and interview related stakeholders in March. Under this circumstance, few people on the street and my interviewee were too busy to take an interview. As a result, the research approach and intended outcome had to change unexpectedly. For most information of Zeedijk, I mainly relied on available online sources, such as Google street view and open street map. There might differ from the current situation because some spatial information was recorded one or two years ago. Meanwhile, my outcome would just focus on spatial intervention and suggestions to the local governance, which seems not very comprehensive.

There are many terms mentioned in the thesis to support my authentic and integrated concept. Most of them do not have a fixed and precise definition. Taking Chinatown as an example, which seems familiar for most of us, different people have the various interpretation of it. For a one-year master graduation thesis, the time is limited to explore each term in-depth, so some terms were defined by myself based on relatively limited literature. There may not be very rigorous in some aspects.

09

Appendix

9.1 reference

9.2 toolboxes of Chinese elements

9.3 list of catering business around Zeedijk

9.4 list of Chinese stores around Zeedijk

fig.9-1 Image of streetscape in Zeedijk. Author, 2020



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Toolbox for Chinese elements

The toolbox is Chinese elements used in previous design intervention, to further explain the reason of selecting these elements.



fig.9-2colour collocation board in dark brown theme. Author, 2020.



fig.9-3 canal houses around Zeedijk. Author, 2020.

Color collocation

In Zeedijk, most stores have used white or light colour and embellished with one or two dark colours (see fig.9-2). Because canal houses around Zeedijk are mainly composed by dark brick walls (see fig.9-3), the light colour could easily catch people’s eyes through contrast. Under this in-order streetscape, those scattered Chinese stores with distinct red and green made huge contrast. Therefore, in the renovation of building façade, Chinese stores should still accord to this regulation that using light colours as the main theme and adorn with one or two dark colours on the window frames, doors and signboards. In the selection of dark colours, it had better to use those colours that commonly used in Chinese traditional painting as reference, and choose one or two similar colours to collocate together. In the colour collocation board (see fig.9-4), author made a colour collocation based on this regulation above and Chinese traditional painting.



fig.9-4 colour collocation board in dark brown theme. Author, 2020.

red theme



purple theme



blue theme



fig.9-5 colour collocation recommendation based on traditional Chinese painting colours. Author, 2020.

Signage and Chinese characters

In many Chinatowns and Chinese cities, Chinese entrepreneurs would use large signboards in Chinese to show the Chinese identity, which even became a unique urban aesthetic, like Hongkong and Chinatown in New York (see fig.9-6). However, this way of manifestation does not apply to Amsterdam. Under the environment of the narrow street and scattered Chinese stores, large signboards would only lead to the disordered image. Therefore, in Amsterdam's Chinatown, it is not suggested to add large signs vertically while using the different materials and shapes to create the distinctiveness. In addition, it had better place signboards at a similar height, so as to create a neat street view with interesting details and diversity.

Materials with Chinese style

Materials, like wood, bamboo, or cloth with Chinese pattern, could be used to be the background of signboard (like fig.7-). These materials and elements are commonly used in design with Chinese or Asian characteristics, which could easily relate them to Chineseness.

Polychrome painted board

Similarly, using these polychrome painted boards with strong Asian characteristics as the background board would enable people relate these to Chinese culture.

With the help of Chinese decorations

Using some Chinese decoration, like lanterns or vertical banner (huangzi, 幌子), as signboards, or make signboards with particular shapes also could help to represent Chineseness.



fig.9-6
(left) image of Shanghai Street in Hongkong, Keith Macgregor, 1980.
(right) image of Chinatown in New York. (source: <https://www.reddit.com/>)



fig.9-7
images of different types of signage. (source: pinterest)

Decoration

There are various simple and elegant Chinese decorations could be used in buildings. There are some examples that entrepreneurs could select to decorate façade of their stores. The particular characteristics of Chinese decoration is the inseparability of decorative and structural functions (AEPA, 1979).

Lantern and wall lamp

Lanterns are widely used in Chinatowns. However, there is a misunderstanding about the usage of lanterns in Chinatowns. In most Westerners' minds, red represents China, so red lanterns became a stereotypic character to manifest Chineseness. However, in Chinese culture, red lanterns are not a daily decorative element. Chinese people would only hang them when celebrating festivals or wedding. Today there are various lanterns which have been integrated modern style with traditional Chinese elements. Different with red lanterns, these integrated lanterns are commonly used in daily decoration in China and Asian countries. Usually, they are not only the decoration, but also used as lamps indoors and outdoors. Some wall lamps with Chinese elements are also based on the style of lantern.



fig.9-8
images of different types
of lanterns and street
lamps.
(source: pinterest)

Wooden lattices

There are numerous wooden lattices with various patterns. Both Eastern and Western architectural style would use this element to decorate. In China, wooden lattices are often used to decorate doors and windows. Those complex patterns could be used as the embellishment of the board, while simple ones could be used as frames for the higher windows.

Other decoration

Traditional handmade artworks are also an important decoration in Chinese people's daily life. The oil-paper umbrellas and paper-cuts are very commonly used to decorate house. Today the paper-cuts also became a way to express modern art, which is also compatible with Chinatown's transnational identity.

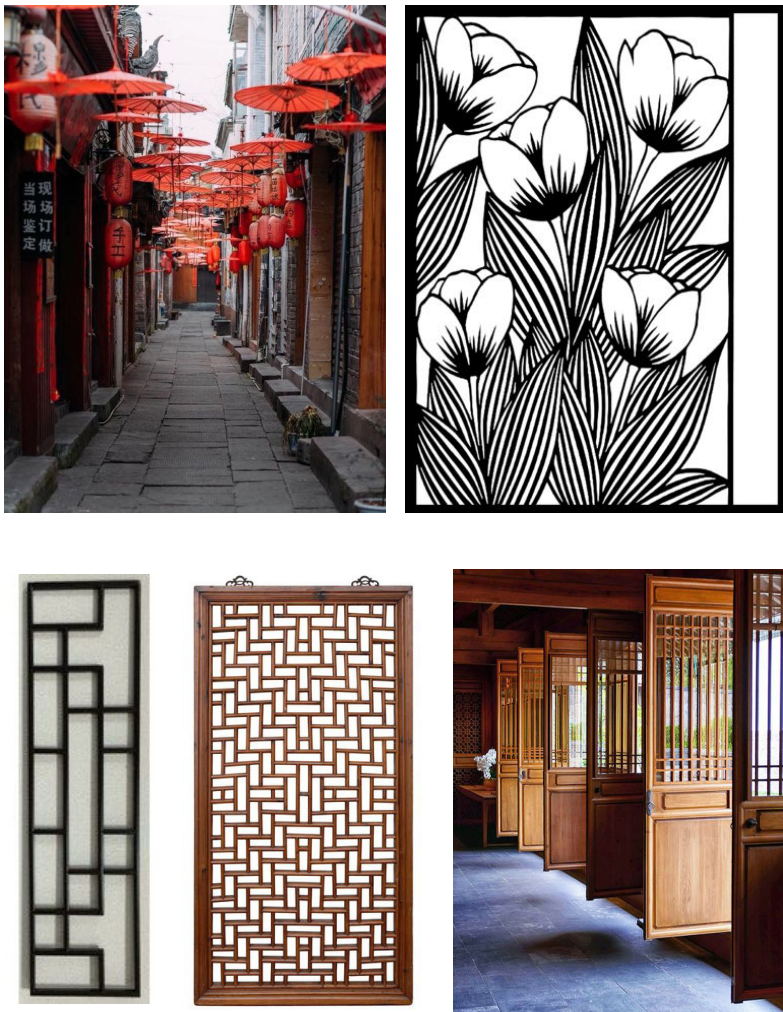


fig.9-9
images of options of Chi-
nese decoration, like um-
brella, paper cutting and
wooden lattices. (source:
pinterest)

Catering business around Zeedijk

name	type	street	ranking	region
Kroegtijger	bar	Zeedijk	122	European
Restaurant Lastage	French	Geldersekade	140	European
Cafe Stevens	Dutch	Nieuwmarkt	172	European
Cafe Piazza	Italian	Nieuwmarkt	184	European
Thaise Snackbar Bird	Thai	Zeedijk	200	Pan-Asian
Latei	café	Zeedijk	212	European
Ristorante Italia Oggi	Italian	Binnen Bamtammerstraat	233	European
Cafe Bern	Swiss	Nieuwmarkt	279	European
Restaurant Piccolo Mondo Amsterdam	Italian	Geldersekade	329	European
A Fusion	Chinese+ Japanese	Zeedijk	358	Pan-Asian
Looks Restaurant	Dutch + French	Binnen Bamtammerstraat	359	European
Ganesha Indian Restaurant	Indian	Geldersekade	380	Pan-Asian
Bird Thai Restaurant	Thai	Zeedijk	411	Pan-Asian
't Tuinfeest	bar	Geldersekade	489	European
Sugar & Spice Bakery	café	Zeedijk	565	European
Little Saigon Zeedijk	Vietanam	Zeedijk	634	Pan-Asian
Wing Kee	Chinese	Zeedijk	847	Chinese
Cafe Fonteyn	Dutch	Nieuwmarkt	953	European
Cafe In de Waag	Dutch	Nieuwmarkt	989	European
New King	Chinese	Zeedijk	992	Chinese
Eat Mode	Chinese+ Japanese	Zeedijk	1010	Pan-Asian
Nam Kee	Chinese	Zeedijk	1091	Chinese
Argentijns Steakhouse La Gouch	Argentinian	Geldersekade	1092	American
't Loosje	Dutch	Nieuwmarkt	1134	European
Los Pilones	Mexico	Geldersekade	1162	American
San Francisco Sandwich Company	café	Nieuwmarkt	1204	American
Poco Loco	bar	Nieuwmarkt	1276	European
Del Posto	Italian	Zeedijk	1285	European
Kampai	Japanese	Geldersekade	1312	Pan-Asian
YoYo! Fresh Tea Bar	Chinese	Zeedijk	46/100 (dessert)	Chinese
Villa Nieuwmarkt	bar	Nieuwmarkt	1356	European
V.O.C. Café	Dutch	Geldersekade	1405	European
Hoi Tin	Chinese	Zeedijk	1433	Chinese
Café de Zeemeeuw	Dutch	Zeedijk	1488	European
Cafe Cuba	bar	Nieuwmarkt	1494	American
Vincent Kaas en Vlees	café	Nieuwmarkt	1510	European
Nam Kee Nieuwmarkt	Chinese	Geldersekade	1518	Chinese
Lunchroom Ton van Joep	Café	Zeedijk	1523	European
O-Cha	Thai	Binnen Bamtammerstraat	1524	Pan-Asian
Hofje van Wijs	Dutch	Zeedijk	1550	European

name	type	street	ranking	region
Bunga Mawar	indonesian	Zeedijk	1559	Pan-Asian
La Vida Argentinian Restaurant	Argentinian	Zeedijk	1578	American
Restaurant de Portugees	Portugal	Zeedijk	1607	European
De Tokoman	indonesian	Zeedijk	1651	Pan-Asian
Moeke's	Dutch	Zeedijk	1673	European
Brood	Dutch	Zeedijk	29/50	European
Welcome Vietnam Restaurant	Vietanam	Geldersekade	1766	Pan-Asian
China Sichuan Restaurant	Chinese	Zeedijk	1795	Chinese
Lime Cafe	bar	Zeedijk	1803	European
Indiaas Restaurant Vijaya	Indian	Geldersekade	1950	Pan-Asian
The Turkish Grill Restaurant	Turkish	Zeedijk	2111	Pan-Asian
Il Mare	Italian	Zeedijk	2144	European
Lite Dark Zeedijk	café	Zeedijk	2336	European
Amsterdamsche Vischandel	Dutch	Zeedijk	2350	European
Pizzeria Azzurro	Italian	Zeedijk	2482	European
Maria Steak House	Argentinian	Zeedijk	2505	American
La Cubanita	Spanish	Binnen Bamtammerstraat	2596	European
Steakhouse "Maximas"	Argentinian	Zeedijk	2642	American
Cafe Frontline	bar	Geldersekade	2859	European
Slagerij Vet	Dutch	Zeedijk	2912	European
Bellino Italian Restaurant	Italian	Geldersekade	2983	European
Haarlemesch Koffiehuis	café	Prins Hendrikkade	3249	
Santavergine	Italian	Zeedijk	3260	European
Hong Kee (name changed, Nam Kee)	Chinese	Zeedijk	3306	Chinese
Grillroom De Molen		Geldersekade	3456	
Guadalupe	Mexico	Prins Hendrikkade	3459	American
Dolcica	dessert	Zeedijk	3522	
Dim Sum Court	Chinese	Zeedijk	3547	Chinese
Healthy for Less		Zeedijk	N.A	
Atribs	grill	Binnen Bamtammerstraat	N.A	

source: Tripadvisor.

List of Chinese stores

name	type	street
Wing Kee 荣记	restaurant	Zeedijk
YOYO! Fresh tea bar Amsterdam	restaurant	Zeedijk
Sichuan Zeedijk 四川	restaurant	Zeedijk
Dim Sum court 点心轩	restaurant	Zeedijk
Nam KEE 南家食记	restaurant	Zeedijk
New King 新皇酒楼	restaurant	Zeedijk
Hoi Tin 海天酒楼	restaurant	Zeedijk
eat mode	restaurant	Zeedijk
食潮流	restaurant	Zeedijk
AFHAAL CENTRUM 新皇上皇	restaurant	Zeedijk
A-Fusion Food & Drinks	restaurant	Zeedijk
Chuan Yan Restaurant	restaurant	Binnen Bantammerstraat
Nam KEE nieuwmarkt	restaurant	Geldersekade
Ying Beauty	hair cut	Zeedijk
Trendy Designers	hair cut	Zeedijk
Kapsones Haarstudio	hair cut	Geldersekade
Niuewmarkt massage	massage	Nieuwmarkt 11
Chinese medicine accupuncture	massage	Zeedijk 65
Chinese medische	massage	Zeedijk 36
Yongchun Tang	massage	Zeedijk 84
Chinese Massge	massage	Geldersekade 45C
FONG Chinese Acupunctuur Centrum	massage	Geldersekade
江杨青中医药堂	massage	Geldersekade 121a
Mvr.Fong Acupuncture	massage	Geldersekade 60/62
Amazing Oriental	supermarket	Nieuwmarkt
Dun Yong	supermarket	Zeedijk
Win on souvenirs	souvenirs	Zeedijk
HOL WHA	trade	Zeedijk
Jiali Pringting and Copy	store	Zeedijk
东昇 Toko Sunrise	store	Binnen Bantammerstraat
Ming Ya Chinese Boekhandel	store	Geldersekade
Wah Nam Hong	supermarket	Geldersekade
Jackson Trading company	trade	Geldersekade
华侨贸易公司	trade	Geldersekade
保利旅行社	travel agency	Geldersekade
荷兰旅行社	travel agency	Geldersekade
神州天士力医药集团	company	Geldersekade

source: *Tripadvisor, Googlemap*

The end.