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YOLANDE POTTIE-SHERMAN

Markets and Diversity –
Annotated Bibliography

Max Planck Institute for the Study of
Religious and Ethnic Diversity

Max-Planck-Institut zur Erforschung multireligiöser
und multiethnischer Gesellschaften



Yolande Pottie-Sherman
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MMG Working Paper 12-15

Max-Planck-Institut zur Erforschung multireligiöser und multiethnischer Gesellschaften,
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INTRODUCTION

This document represents the first and second phase of a project to build an inventory of key literature on the subject of 'markets and diversity'. The first phase involved a literature search and compilation of 100 bibliographic items. The second phase involved the annotation of 40 of these items. The third phase consisted of a synthetic overview of this literature, and was published as an MMG Working Paper 11-03, 'Markets and Diversity: An Overview'.

The literature was compiled using various databases, web search tools, and a range of search terms. I combined search terms indicating the type or region of markets (i.e. 'Bazaar', 'souq', 'fea', 'feira', 'open-air market', 'open market', 'farmer's market', 'street market') with indicators of diversity (i.e. 'ethnic', 'immigrant', 'class', 'race', 'gender'). Other more specific thematic terms (i.e. 'cosmopolitanism', 'entrepreneurship', 'inclusion', 'interaction', 'Orientalism' and so on) were also used. There were no restrictions as to time period, region, or publishing date, although the emphasis is on recent work in the field. The entries focusing most specifically on diverse markets were selected for more thorough annotation.

Section I of this paper presents the bibliographic abstracts, organized by research theme (please see WP 11-03 for a detailed explanation). This section includes only published abstracts. Where no abstract was supplied, I provide a brief summary of the entry. Note: the research themes are not mutually exclusive, and the abstracts may appear under more than one heading. An * preceding an entry indicates that the source is annotated in section II.

Section II contains the annotations, organized alphabetically, by the author's last name. For each of these annotations, I provide the 1) disciplinary background of the author(s) and, where possible, their institution; 2) research questions; 3) conceptual framework; 4) group studied; 5) methodology; 6) findings; and 7) significance of the research to the field. In Section III, the references are organized by region (I use the United Nations regional scheme).

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Fall 2010

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I. Bibliographic Abstracts by Research Theme

1. Historical Accounts

Bakhtin, M. (1984) The language of the marketplace in Rabelais. In *Rabelais and his World*. Bloomington, IN: Indiana University Press.

Bakhtin analyses descriptions of the medieval French marketplace in poetry by the French renaissance poet, Francois Rabelais (1494-1533). The marketplace is described as a place where the rigid social mores of the day are suspended in lieu of spectacle and theatricality.

Bang, P. F. (2008) *The Roman Bazaar: A Comparative Study of Trade and Markets in a Tributary Empire*. New York: Cambridge University Press.

Interrogates the widely held assumption that economic conditions in the Roman Empire resembled those found in early modern Europe.

*Brotton, J. (2002) *The Renaissance Bazaar: From the Silk Road to Michelangelo*. New York: Oxford University Press.

Brotton argues that the cultural contact taking place in the marketplaces was instrumental in spurring the European enlightenment.

*Dale, S. F. (2010) Empires and emporia: Palace, mosque, market, and tomb in Istanbul, Isfahan, Agra, and Delhi. *Journal of the Economic & Social History of the Orient*, 53(1/2), 212-229.

Published Abstract

The association between empires and commercial institutions is a well-known feature of pre-industrial Muslim empires, such as the Ottoman, Safavid and Mughal empires. Rulers constructed religious monuments and civic institutions that simultaneously functioned as commercial centers. The key to this symbiotic relationship is the institution of waqf, the so-called "charitable endowments" that supplied funds to support mosques, schools, baths and other religious institutions. The endowments largely drew their funds from shops, bazaars or caravanserais usually built nearby. Therefore a great mosque or madrasa often became a commercial center. This situation was the conscious result of imperial commitment to stimulating the commercial exchange, which would supply and enrich these states.

Hutson, S. R. (2000) Carnival and Contestation in the Aztec Marketplace. *Dialectical Anthropology*, 25, 123-149.

Hutson argues that the Aztec market “as a Foucaultian heterotopia, simultaneously represents, contests, and inverts ordinary sites and ideologies in Aztec society” (124).

Kalal, D. (2001) Social areas of Pune cantonment: Sadar Bazaar. *Transactions of the Institute of Indian Geographers*, 23, 85-94.

Published Abstract

Cantonments are special function towns established by the British during the colonial period to suit their felt or perceived needs to rule over India. Pune Cantonment, like other cantonments, having similar layout and character was set up close to the city in 1818, after its conquest by the British. The social areas of Sadar Bazaar in Pune Cantonment which is the focus of study here is an attempt to give a qualitative account of the peopling history, its social configuration and settlement structure.

Khansari, M. & M. Yavari (1993) *The Persian Bazaar: Veiled Space of Desire*. Mage Publishers.

Aiming to reveal the social logic underlying the Persian Bazaar, this work examines the intricate workings and underlying cultural and spiritual structure of the traditional bazaar from Istanbul to Samarkand.

*Lysack, K. (2005) Goblin markets: Victorian women shoppers at Liberty’s Oriental Bazaar. *Nineteenth-Century Contexts*, 27(2), 139-165.

Published Abstract

Examines the categorization of imperialism, commodity culture and gender in the Victorian marketplace in England in the poem “Goblin Market,” by Christina Rossetti. Ways by which issues of imperialism and race complicated the relationship of women to the marketplace; Opposition of the poet to the vicissitudes of a public, racialized marketplace; Capacity of the exhibitionary forms of the imperial marketplace to secure women’s on-going consumerist desires.

Mack, R. E. (2002) *Bazaar to Piazza: Islamic Trade and Italian Art, 1300-1600*. Berkeley: University of California Press.

Mack argues that contact in the bazaar between the European and Islamic worlds was instrumental to the art-world of the European Renaissance.

McMillan, J. (2003) *Reinventing the Bazaar: A Natural History of Markets*. New York: W.W. Norton & Company Inc.

McMillan focuses on the abstract 'market' and its development through time, using the physical marketplace as a starting point.

Ray, R. K. (1995) Asian Capital in the Age of European Domination: The Rise of the Bazaar, 1800-1914. *Modern Asian Studies*, 29, 449-554.

Published Abstract

There was a time when the economic confrontation between East and West was perceived as a confrontation between *Gemeinschaft* and *Gesellschaft*. Jewish long-distance trade and credit networks are seen in over-all perspective, the impression that emerges is one of confrontation, at the higher level, between two *gesellschaften*: one of European origin, the other Eastern. Nor does it appear to be the sort of outright collision that simply resulted in the latter being broken up and relegated to a corner. The idea nevertheless persists that the 'bazaar economy' of the East was a debased, fragmented and marginal sector absorbed and peripheralized within the capitalist world economy of the West.

*Yang, A. (1998) *Bazaar India: Markets, Society, and the Colonial State in Gangetic Bihar*. Berkeley: University of California Press.

Yang examines the role of the bazaar in colonial Indian society, as a space of exchange, social activity, and a site of interconnection.

2. The Social Dynamics of Trade

*de la Pradelle, M. (1995) Market exchange and the social construction of a public space. *French Cultural Studies*, 6, 359.

de la Pradelle examines the social relations of a market in southern France. He emphasizes the role of the market in creating an "equal playing field" between people.

de la Pradelle, M. (2006) *Market Day in Provence*. Chicago: Chicago University Press.

de la Pradelle examines the social relations of a market in Carpentras, France.

Fanselow, F. S. (1990) The bazaar economy or how bizarre is the bazaar really? *Man*, 25, 250-265.

Published Abstract

Critiques of the view that the bazaar is a model of the competitive market often portray it as exotic and irrational. This article shows that the folk category 'bazaar' glosses over the analytical distinction between two types of market: those in commodities which are standardised in terms of quality and quantity and therefore substitutable, and those in commodities that are physically heterogeneous and therefore non-substitutable. The features typically associated with the bazaar by its ethnographers are only found in the latter type of market. Drawing on ethnographic material from a south Indian town, the article shows that the differences in the transactional properties of the two kinds of goods account for a series of contrasts in the relations among and between buyers and sellers, the operation of the price mechanism, the control of information, the organisation and recruitment of labour, and the roles of money and credit.

Geertz, C. (1978) The bazaar economy: Information and search in peasant marketing. *American Economic Review*, 68, 28-32.

Geertz considers the study of peasant market systems (via a market in Morocco), aiming to bridge the gap between formalist and substantivist economic explanations.

*Kelly, M. (2003) Seeking authenticity in the marketplace. *Journal of Popular Culture*, 37(2), 220-243.

Published Abstract

This article compares the retail experience in malls with that in other types of marketplaces, namely, craft fairs, specialty stores and sidewalk vendors. This research was conducted in the island of O'ahu, Hawaii from 1996 to 1998. During the 1990s, Hawaii underwent a retail revolution. Until that time, retail stores were either owned and operated by local families or they were branches of national chains that catered to the middle class. However, change came first in Waikiki and then throughout the island. Asian tourists began shopping to the islands primarily to shop. National and international high-end retailers took up residence in Ala Moana, a major shopping center in Honolulu. Next came the membership warehouse outlets, the discounters and the factory outlet stores.

Lyons, M. & S. Snoxell (2005) Sustainable urban livelihoods and marketplace social capital: Crisis and strategy in petty trade. *Urban Studies*, 42, 1301-1320.

Published Abstract

Urban growth has been accompanied by the development of bimodal labour markets and increasing inequalities in both North and South. In Southern cities, many of the poor have turned to the informal sector, in particular to street trade. This has resulted in a multiplicity of urban conflicts and has led to pressure on urban managers to undertake formalisation, for which an increasingly developmental approach has been advocated. Nevertheless, for traders, the formalisation of street trade has very uneven outcomes. The starting-point for this article is the premise that not enough is known about the social fabric upon which trading careers depend. Adopting sustainable livelihoods as a conceptual framework and drawing on social capital theory, four questions are addressed. How do trading careers survive over time? Are there differences in the survival strategies for which social capital is employed among traders operating in different political, cultural and socioeconomic contexts? In the new processes of urbanisation, are the old relationships on which social capital is based, simply lost in the new, or are traditional networks and structures adapted? Finally, what policy conclusions should be drawn to inform urban management practices as they relate to trade formalisation? The primary findings are that marketplace social capital is increasingly important to traders' economic capital. However, inherited ties, although they diminish in importance, continue to be valuable and often serve as the basis for the development of contingent ties. Implications are discussed for urban management and planning practice, for planning theory and for social capital theory.

*Maisel, R. (1974) The flea market as an action scene. *Journal of Contemporary Ethnography*, 2(4), 488.

Maisel considers social relations in a flea market in San Francisco, finding that profit motives trump the social motivation expressed by vendors for participation.

Maruyama, M. & L. V. Trung (2010) The nature of informal food bazaars: Empirical results for Urban Hanoi, Vietnam. *Journal of Retailing and Consumer Services*, 17, 1-9.

Published Abstract

This paper aims to study the interesting phenomenon of informal food markets in urban areas, which have been neglected in the past research. Based on an empirical study of consumer choice between informal and formal markets (markets built-up by street hawkers vs. government-planned markets), this paper provides a basis for understanding the nature of informal markets in the Viet-

name context. The results show that cheap price and convenience (proximity) are important in shaping the choice by consumers for informal markets for food, while close relationship with sellers or services provided by sellers are not. Shoppers with higher concern for freshness and safety of fresh food are more likely to shop at formal markets. Additionally, low-income shoppers are found significantly inclined toward informal markets, while higher-income shoppers tend to shop at formal markets. Therefore, these two types of market should be viewed as two marketplaces to serve two segments of consumer groups, rather than two markets competing for a share of the business.

McGrath, M. A., J. F. Sherry & D. D. Heisley (1993) An ethnographic study of an urban periodic marketplace: Lessons from the Midville farmers' market. *Journal of Retailing*, 69, 280-319.

Published Abstract

An ethnography of a Midwestern farmers' market captures patterns of farmer/vendor behaviors and buyer-seller interactions. We used a variety of methods and media to produce a thick description of this periodic urban marketplace and to reveal a series of successful marketing practices. The paper uses an extended case study format as a baseline for interpreting the role of retail institutions in the social construction of community.

Michaud, J. & S. Turner (2003) The tribulations of a marketplace in the mountains of northern Vietnam. *Etudes Rurales* 165/166:53-80.

Published Abstract

For a century now in the Sa Pa marketplace in northern Vietnam, highland peoples have traded farm and forest produce from isolated hamlets for essential and ordinary products with the Kinh. Recently however, the situation has become complex because of the Communist state's control over the economy and a strong growth in tourism in the area. These two factors have stimulated trade and modified the form of the local marketplace. This ethnological study of trading practices observed in Sa Pa shows that, despite political upheaval in the 20th century, most highland peoples have always frequented the market in a customary way. In other words, they visit it for cultural and social reasons and only then for economic ones.

*Plattner, S. (1982) Economic decision making in a public marketplace. *American Ethnologist*, 9, 399-420.

Published Abstract

The free competition, flow of information, and open entry of public produce marketplaces should enforce maximal economic efficiency of firms. Economic anthropologists have insisted for years that regular, customary relations between economic actors are as important as efficiency. Custom and efficiency in the economic behavior of family-firm produce merchants in an urban, public produce marketplace in St. Louis, Missouri, are analyzed using multiple regressions. Factors representing economic custom are strongly significant in explaining gross sales. The economic anthropological position is supported using econometric data drawn from a contemporary capitalist marketplace.

Plattner, S. (1989) *Economic Anthropology*, ed. S. Plattner, Stanford: Stanford University Press.

Plattner examines regional market systems in China and Guatemala and considers “individual behaviour in market settings, focusing on the importance of information and risk” (171).

Ridgway, N. M., S. A. Dawson & P. H. Bloch (1990) Pleasure and arousal in the marketplace: Interpersonal differences in approach-avoidance responses. *Marketing Letters*, 1, 139-147.

Published Abstract

A theory of individual response to environments is discussed. This theory is extended to apply to consumer responses in the marketplace. An empirical study that tests this theory is described. This study examines individual differences in patronage behaviors and attitudes based on emotional responses to an outdoor retail market. In this study, it was found that a consumer’s emotional response to an environment is instrumental in resultant patronage behaviors and attitudes.

Rosman, A. & P. G. Rubel (1976) Nomad-sedentary interethnic relations in Iran and Afghanistan. *International Journal of Middle East Studies*, 7, 545-570.

Published Abstract

The following is a report of a pilot study on nomad-sedentary relations viewed in terms of exchange. The study was conducted in the Zagros Mountains of Iran and in the central Hazarajat of Afghanistan during the summer of 1971. The research involved the application in a field situation of a theoretical framework that links exchange and social structure. In previous research we had investigated

the relationship between social structure and exchange in societies having a particular kind of exchange system—the potlatch. Utilizing Levi- Strauss's approach to structure, we have taken certain kinds of rules, preferential marriage rules or rules of succession, and built models of social structure on the basis of such rules (Levi-Strauss, 1963). These were related to other models based upon the analysis of exchange behavior. In an earlier volume, *Feasting with Mine Enemy*, we demonstrated the applicability of this approach in our analysis of six Northwest Coast societies by relating their different forms of social structure to the variations they exhibited in their potlatch activity (Rosman and Rubel, 1971). The purpose of the pilot study reported on here was to apply our conceptual framework relating exchange and social structure to more complex social systems.

*Shepherd, R. J. (2009) *When Culture Goes to Market: Space, Place, and Identity in an Urban Marketplace*. New York: Peter Lang.

Shepherd considers the social relations in the Eastern Market in Washington, DC, emphasizing how these influence product value, particularly through “storytelling” between vendor and consumer. He also considers the role of city planning in the marketplace.

Shepherd, R. J. (2009) “I Bought this at Eastern Market”: Vending, value, and social relations in an urban street market. In *Research in Economic Anthropology*, ed. D. C. Wood, 381-406.

Shepherd highlights the ways in which social interaction shapes product value structures in the market. He compares the physical marketplace to the abstract ‘market.’

Sherry, J. F. (1990) A socio-cultural analysis of a midwestern flea market. *Journal of Consumer Research*, 17, 13-30.

Published Abstract

The ethnographic case study presented in this article illustrates the institutional complexity and sociocultural significance of a Midwestern American flea market. A conception of the marketplace structure and function that incorporates informal and festive dimensions of consumer behavior is advanced. The article explores the relationship of primary and secondary economic activity. Buyer and seller behavior, marketplace ambiance, the social embeddedness of consumption, and experiential aspects of consumption are considered at length.

Smith, M. G. (1965) *The Plural Society in the British West Indies*. Berkeley: University of California Press.

Smith argues that social interaction in the marketplace is fleeting.

Ueda, G. (1992) Social relations in urban petty production: market traders in Nyeri, Kenya. *Science Reports - Tohoku University, Seventh Series: Geography*, 42, 75-106.

Published Abstract

This paper illuminates administrative and socio-economic aspects of often neglected street occupations in a middle-sized town in Kenya, Nyeri. The emphasis is put on revealing social relations of production and exchange among second-hand clothes traders and related economic actors. After reviewing the related literature, the study first describes the way in which urban administration has accommodated these traders within the urban spatial system through allocation of market stalls. Secondly, it demonstrates that their work is dependent on larger enterprises as well as the urban authorities, and that there exists the shift of opportunities for profit for the benefit of those with more capital and/or skills inside and outside the market. Then the paper examines work experience, farming activities and land purchase among selected market traders to show that their dependent work is not necessarily precarious as has been suggested. It also discusses the new gender division of labour in their urbanised households where both husband and wife engage in urban petty production.

Urban, H. B. (2001) The Marketplace and the Temple: Economic Metaphors and Religious Meanings in the Folk Songs of Colonial Bengal. *The Journal of Asian Studies*, 60, 1085-1114.

Published Abstract

The marketplace and the temple: traditionally, Western scholars have been nervous and ambivalent about bringing these two spheres into too close a proximity. On one side, historians of religions trained in the lineage of Joachim Wach or Mircea Eliade have long warned that “reductionism” is the cardinal sin in the study of religion, which is claimed to be a sui generis, or irreducible phenomenon. Hence, “economic reductionism” or “vulgar economism” would be the most heinous crime of all (Wach 1958; Eliade 1958, xi).’ On the other side, those trained in Marxist and neo-Marxist traditions have typically wanted to explain religious myths and rituals either as ideological screens masking deeper material forces or as symbolic expressions of misrecognized social interests. As Pierre Bourdieu—one of the most sophisticated recent representatives of this tradition—explains his own method, he

wishes to “utilize the economic model to extend materialist critique into the realm of religion and to uncover the specific interests of the protagonists of the religious game, priests, prophets and sorcerers” (1990, 107).

*Valtchinova, G. (2006) Kinship and transborder exchange at the Bulgarian-Serbian border in the second half of the 20th century. *European Journal of Turkish Studies*, 4, 1-21.

Published Abstract

The paper explores the nature and the varieties of transborder encounters on the Bulgarian-Serbian border during socialism and the first post-socialist decade. It offers some facts, and analyzes processes showing what happens when family and kinship have been politicized and manipulated, both on the level of existing structures and as symbols. A historical sketch and an overview of the local structures of kinship provide avenues for understanding the importance of the uses of kinship in a border society and the discourse of ‘being the same kin’ with people on the other side of the border. The ritual and effective uses of kinship in the peculiar conditions of State socialism are analyzed in the second part of the paper. The third and most lengthy part is dedicated to the post-socialist transformations in the visions of kinship and to some patterns of the use of kin in the context of ‘liberal market’ economy. I hope having shown that the visions of how to ‘use’ of family ties – and whether to use them, or not – could considerably change over time, especially when there was an ideological and political pressure to do this. Thus in late socialist period, the ideology and images of kinship were used by the communist State in order to counter practices like black market or border petty trade that could not be dissolved in the ideological dogmas. The moralization and politicization of kinship promoted under socialism, but also in the pre-communist period, had an impact on the development of transborder trade in recent years: in lieu of the expected ‘ethnic’ networks based on a working kin system, the booming transborder trade and smuggling led to the constitution of transethnic networks between ethnic Bulgarians and local Roma. The latter assumed the tasks that both the discourses of kinship and the socialist value system tended to blame as shameful. The recent developments under review call for a more careful consideration of what kind of ‘family’, for what kind of ‘networks’, are used during a post-socialist transition.

3. Contact in the Marketplace

Agius, J. A. & J. Lee (2006) Raising the Status of the Cashier: Latina-White Interactions in an Ethnic Market. *Sociological Forum*, 21, 197-218.

Published Abstract

Using a Latino-owned and -operated ethnic market in southern California as an ethnographic research site, we analyze and compare the interactions between foreign-born, Latina cashiers and their Latino and White customers. We ask two main questions: what is the nature of cashier, customer interactions, and what do they tell us about the social hierarchy in which they are embedded? While most studies of service interactions find that intraracial encounters are friendlier than interracial ones, the results of this study prove otherwise. We find that the Latina cashiers are routinely friendlier, more deferential, and extend the length of the interaction with their White customers. We conclude that Latina cashiers deliberately provide better service to their White customers because they feel that the patronage of White, middle-class shoppers raises their occupational status as well as the status of their workplace.

*Brotton, J. (2002) *The Renaissance Bazaar: From the Silk Road to Michelangelo*. New York: Oxford University Press.

Brotton argues that cultural contact in the marketplaces was instrumental in spurring the European Enlightenment.

*Geana, G. (2006) The Carpathian folk fairs and the origins of national consciousness among Romanians. *Nationalities Papers*, 34(1), 91-110.

Published Abstract

A series of time-honoured regular folk fairs take place in the Carpathian Mountains that are mainly economic but also socio-cultural events. The participants come from all the three Romanian principalities Moldavia, Wallachia, and Transylvania, that is, from all the historical provinces of the Romanian state as constituted after the First World War. These folk fairs are “two-land fairs” in the Eastern and Southern Carpathians and “three-land fairs” where all three provinces converge, as in the district of Vrancea. Over the centuries, such fairs advanced the perception that participants spoke the same language, shared the same religious belief, and belonged to the same neam, that is, implicitly to the same territory (the word neam being a vernacular term for “kin group,” but extensible to the notion of “people” and “nation”). In short, the folk fairs contributed to awakening Romanian

national consciousness. Such evidence challenges modernist theory, according to which national consciousness should have arisen with the bourgeoisie elite, who should have inculcated it into the public mind.

Holzlehner, T. (2008) *Weaving shuttles and ginseng roots: Commodity flows and migration in a borderland of the Russian Far East*. Berkeley: Berkeley Program in Soviet and Post-Soviet Studies, Institute of Slavic East European, and Eurasian Studies, UC Berkeley.

Published Abstract

The breakdown of the Soviet Union has transformed the Russian Far East into an economic, national, and geopolitical borderland. Commodity flows and labor migration, especially from China, have created both economic challenges and opportunities for the local population. The article investigates the intricate relationships between commodities, migration, and the body in the borderland between the Russian Far East (Primorski Krai) and northeastern China (Heilongjiang Province). Small-scale trade and smuggling in the Russian-Chinese borderland represent an important source of income for the local population. Especially tourist traders, the so-called *chelnoki* who cross the border on a regular basis, profit from the peculiar qualities of the region. The article explores how border economies entangle bodies and commodities on both material and conceptual levels. Chinese commodities and economic activities shape local perceptions as the experience of local Russians with migrant workers from China is mediated through encounters at open-air markets and regular shopping sprees to neighboring China. The intimate entanglement with the border and its commodity flows means that perceptions of, and involvement in, cross-border commodity flows are experienced in a very corporeal form. Chinese labor migration into the Russian Far East is perceived as a threatening consumption of one's own land, population, and resources. The economic and social interchanges in the Far East blur the boundaries between objects and people and at the same time connect the economic actors to the unique geography, flora, and fauna of this borderland.

*Kapchan, D. A. (1993) *Hybridization and the marketplace: Emerging paradigms in folkloristics*. *Western Folklore*, 52, 303-326.

In an analysis of social interaction in a Moroccan marketplace, Kapchan considers how participation creates hybrid identities (challenging established gender roles) through cultural negotiations at the level of the "utterance."

Kapchan, D. A. (1995) Hybrid genres, performed subjectivities: The revoicing of public oratory in the Moroccan marketplace. *Women & Performance: a journal of feminist theory*, 7, 53-85.

Kapchan considers female participation (and performance) in the marketplace and changing gender identities in Morocco.

*Liu, J. J. (2010) Contact and identity: The experience of 'China goods' in a Ghanaian marketplace. *Journal of Community & Applied Social Psychology*, 20(3), 184-201.

Published Abstract

The rise in Chinese traders and increased availability of low-cost imported goods benefits consumers, challenges local African retailers and is a point of tension in local communities. China's presence in Africa has been largely discussed and analysed through a political economy perspective. The social impact in local communities has been documented anecdotally but has yet to be empirically studied. This study took place in Makola Market, Accra, Ghana, to investigate the emerging intergroup encounters between established Ghanaian traders and nascent Chinese traders. Photo-elicited semi-structured interviews were conducted to explore how their interrelated experiences shape their interpretative framework and inform the dialectic of contact and social identity. I draw on these interpretative frameworks to propose a new model of contact, the Tri-relational Contact Model, to capture and highlight how people's experiences include contact relationships with not just each other, but also with their places of business and the goods of trade. The findings from this study empirically highlight the micro-level impact of China's presence in Ghana and help re-conceptualize the contact hypothesis through a new model of contact with greater analytical utility to explicate the relational nature of contact and social identity formation.

*Michaud, J. & S. Turner (2000) The Sa Pa marketplace, Lao Cai Province, Vietnam. *Asia Pacific Viewpoint*, 41(1), 85-100.

Published Abstract

Sa Pa market, in its current shape, is a typical mainland Southeast Asia highland market. Here, highland produce cultivated or gathered by montagnards dispersed in isolated hamlets is sold to, or exchanged with, other montagnards and lowlanders for various commodities and consumer goods. Over the last few years, a fast growing tourist influx has contributed to modifying the architecture and size of the marketplace, while the range of goods on display has increased

to fit both direct and indirect tourist demand. Using historical data covering one century, this research shows that despite recent transformations, for most of the montagnards, the market in Sa Pa is still used for the same social purposes as in the past. Unequivocally, it is chiefly for the outside traders and local Kinh authorities and residents that the locally booming economy has opened new opportunities. The numbers of Kinh traders in Sa Pa town have soared to the point that they are now taking over the marketplace, both in a physical and a legal sense, leaving little space for the montagnards. Yet the question as to whether the montagnards actually ever want to carve a position for themselves in the marketplace is still open to debate.

*Olsson, T. C. (2007) Your Deklab Farmers Market. Food and ethnicity in Atlanta. *Southern Cultures*, Winter.

Olsson considers the role of a farmer's market in Atlanta, Georgia (and its popularity among new immigrants to the U.S. south) in challenging the southern black-white racial binary.

Pachenkov, O. & D. Berman (2007) Spaces of conflict and camaraderie: The contradictory logics of a post-socialist flea market. In *Street Entrepreneurs: People, Place, and Politics in Local and Global Perspective*, eds. J. C. Cross & A. Morales. New York: Taylor & Francis.

No abstract.

Ray, R. K. (1995) Asian Capital in the Age of European Domination: The Rise of the Bazaar, 1800-1914. *Modern Asian Studies*, 29, 449-554.

Published Abstract

There was a time when the economic confrontation between East and West was perceived as a confrontation between *Gemeinschaft* and *Gesellschaft*. Jewish long-distance trade and credit networks are seen in over-all perspective, the impression that emerges is one of confrontation, at the higher level, between two *gesellschaf-ten*: one of European origin, the other Eastern. Nor does it appear to be the sort of outright collision that simply resulted in the latter being broken up and relegated to a corner. The idea nevertheless persists that the 'bazaar economy' of the East was a debased, fragmented and marginal sector absorbed and peripheralized within the capitalist world economy of the West.

Rosman, A. & P. G. Rubel (1976) Nomad-sedentary interethnic relations in Iran and Afghanistan. *International Journal of Middle East Studies*, 7, 545-570.

Published Abstract

The following is a report of a pilot study on nomad-sedentary relations viewed in terms of exchange. The study was conducted in the Zagros Mountains of Iran and in the central Hazarajat of Afghanistan during the summer of 1971. The research involved the application in a field situation of a theoretical framework that links exchange and social structure. In previous research we had investigated the relationship between social structure and exchange in societies having a particular kind of exchange system—the potlatch. Utilizing Levi- Strausss approach to structure, we have taken certain kinds of rules, preferential marriage rules or rules of succession, and built models of social structure on the basis of such rules (Levi-Strauss, 1963). These were related to other models based upon the analysis of exchange behavior. In an earlier volume, *Feasting with Mine Enemy*, we demonstrated the applicability of this approach in our analysis of six Northwest Coast societies by relating their different forms of social structure to the variations they exhibited in their potlatch activity (Rosman and Rubel, 1971). The purpose of the pilot study reported on here was to apply our conceptual framework relating exchange and social structure to more complex social systems.

Shao-hua, L. (2007) Emerging modernity in a periodic marketplace of Southwest China. *Taiwan Journal of Anthropology*, 5, 1-30.

Published Abstract

The article examines the effects of a periodic market in the post-socialist transition of China's Nuosi (Yi) minority in Liangshan, Sichuan Province in China, in light of insights of G. William Skinner, author and professor of anthropology, on the peasant market system and its significance in social change. It particularly examines the ramifications of a periodic market established among the Nuoso, a minority group of Sichuan Province. The article begins with an overview of Nuosu social history, emphasizing their positionality in the Chinese nation-state in order to contextualize particularly Nuoso characteristics.

Watson, S. (2006) *City publics: The (Dis)enchantments of Urban Encounters*. New York: Routledge.

Watson considers various urban public spaces and how difference is encountered in these.

*Watson, S. (2009) The magic of the marketplace: Sociality in a neglected public space. *Urban Stud*, 46(8), 1577-1591.

Published Abstract

This study explores the potentiality of markets as public space where multiple forms of sociality are enacted. Research was conducted in eight UK markets. The research revealed that markets represented a significant public and social space for different groups in the locality as a site for vibrant social encounters, for social inclusion and the care of others, for 'rubbing along' and for mediating differences. The article concludes by arguing that the social encounters and connections found in markets contradict pessimistic accounts of the decline of social association, offering a contrast to the shopping mall and providing the possibility for the inclusion of marginalised groups and for the co-mingling of differences where these are increasingly relegated to more private spheres.

Watson, S. & D. Studdert (2006) *Markets as Sites for Social Interaction: Spaces of Diversity*. Bristol: The Policy Press.

Watson considers eight markets in the United Kingdom.

The findings indicated that markets are indeed important sites of social interaction for local communities. Although the social interaction, the strength of social ties, the level of social inclusion and the use of the market by different groups, in all the markets some degree of social interaction took place and in most cases respondents confirmed the significance of the market as a social space. (from the Executive Summary, p. vii)

*Watson, S. & K. Wells (2005) Spaces of nostalgia: The hollowing out of a London Market. *Social and Cultural Geography*, 6.

Published Abstract

In this paper we look at the place of memory and nostalgia in peoples' narratives of an old, traditionally white, working-class market in London, which over the last decade has experienced social and economic decline. We argue that in this hollowed out space, abandoned by many of those who can move, has emerged a nostalgia for the halcyon days of the market when people came from far and wide to shop, and when there was a strong sense of community. What these nostalgic discourses mask are the social divisions (particularly racialized divisions) of the time, while in this romanticized vision of the past, the new population of asylum seekers have become an easy trope for the dissatisfactions of the present.

Regeneration strategies in an area such as this need to confront the force of these nostalgic discourses in order to tackle the deep social and racial divisions and reverse the socio-economic decline.

4. Consuming Ethnicity: Orientalism, Cosmopolitanism, and Authenticity

*Besnier, N. (2004) Consumption and cosmopolitanism: Practicing modernity at the second-hand marketplace in Nuku'alofa, Tonga. *Anthropological Quarterly*, 77(1), 7-45.

Published Abstract

At the second-hand marketplace in Nuku'alofa, the capital of Tonga, Tongans buy and sell objects that their diasporic relatives send them instead of remittances. While selling objects goes against the grain of a traditional moral order, the marketplace is immensely popular but dominated by local Others. It enables participants to articulate and practice consumption and, more generally, a modern but locally relevant self, while at the same time quietly challenge the generally accepted assumption that high-ranking or wealthy elites control modernity.

Hindman, H. (2009) Cosmopolitan codifications: Elites, expatriates, and difference in Kathmandu, Nepal *Identities*, 16, 249-270.

Published Abstract

Globalization has been the site of many renegotiations of identity, both at the supra- and subnational levels. Yet, there is an interstitial zone of communication between the global and the local in which distinct processes of boundary-making and translation take place. This essay examines mediators of internationalization, elite nationals and expatriate employees, as they negotiate the form that difference can take in the global marketplace. The contentious politics of Nepalese nationalism as well as South Asian colonial delineations of difference provide precedents for the current social practices of a cosmopolitan population that establishes a hierarchy of difference while also excusing themselves from demarcation and restricting the purview of the concept of culture. The result is a zone made safe for the operation of neoliberal business (a practice seen to be without history or geography) with alterity only allowed in narrowly commodifiable settings.

*Hindman, H. (2009) Shopping in the bazaar/bizarre shopping: Culture and the accidental elitism of expatriates in Katmandu, Nepal. *Journal of Popular Culture*, 42(4), 663-679.

Published Abstract

The article reports on the ways in which elite expatriates in Kathmandu use consumption to place themselves within a local situation. Other ways that expatriates create a feeling of continuity in a situation of displacement and to rethink their past assumptions about artistic knowledge as a means of denoting class are explored. The challenges that expatriates face in finding their social position in an unfamiliar world of identities and goods illustrates the omissions between race, culture, and social class that in other situations would be unquestioned. For expatriates in Kathmandu, shopping is part of negotiating these identities.

Jamison, D. J. (1999) Masks without meaning: Notes on the processes of production, consumption, and exchange in the context of First World-Third World Tourism. *Journal of Macromarketing*, 19, 8-19.

Published Abstract

This article examines the impact of tourism on a coastal community in Kenya within the framework of a series of exchanges between Kenyans and tourists and among Kenyans themselves. The goal of this article is to describe and analyze the processes of demand, production, and consumption within the specific context of tourism in Kenya and to relate these processes to larger theoretical and empirical concerns relating to the nature of exchange between the developed and underdeveloped world. Ethnographic fieldwork is used to examine the experiences of a specific group of Kenyans for whom exposure to tourists is intense, knowledge of tourists required, and the impact of tourism immediate.

Kikuchi, A. & C. Ryan (2007) Street markets as tourist attractions—Victoria Market, Auckland, New Zealand. *International Journal of Tourism Research*, 9, 297-300.

Published Abstract

The paper reports findings from a qualitative study of 25 respondents visiting Victoria Market, New Zealand as to their motives for visiting a market, and their perceptions of this specific market. Open-ended questioning based on semi-structured conversation created data analysed using the neural network program CATPAC. The findings note three forms of shopping, the role of cultural components in the market and an appreciation of the market's colourful ambience. However, visitors from Europe still tended to look for value for money when buying objects and had concerns over perceived 'authenticity' while Asian shoppers tended to value more the overall ambience.

*Lysack, K. (2005) Goblin markets: Victorian women shoppers at Liberty's Oriental Bazaar. *Nineteenth-Century Contexts*, 27(2), 139-165.

Published Abstract

Examines the categorization of imperialism, commodity culture and gender in the Victorian marketplace in England in the poem "Goblin Market," by Christina Rossetti. Ways by which issues of imperialism and race complicated the relationship of women to the marketplace; Opposition of the poet to the vicissitudes of a public, racialized marketplace; Capacity of the exhibitionary forms of the imperial marketplace to secure women's on-going consumerist desires.

Maruyama, M. & L. V. Trung (2010) The nature of informal food bazaars: Empirical results for Urban Hanoi, Vietnam. *Journal of Retailing and Consumer Services*, 17, 1-9.

Published Abstract

This paper aims to study the interesting phenomenon of informal food markets in urban areas, which have been neglected in the past research. Based on an empirical study of consumer choice between informal and formal markets (markets built-up by street hawkers vs. government-planned markets), this paper provides a basis for understanding the nature of informal markets in the Vietnamese context. The results show that cheap price and convenience (proximity) are important in shaping the choice by consumers for informal markets for food, while close relationship with sellers or services provided by sellers are not. Shoppers with higher concern for freshness and safety of fresh food are more likely to shop at formal markets. Additionally, low-income shoppers are found significantly inclined toward informal markets, while higher-income shoppers tend to shop at formal markets. Therefore, these two types of market should be viewed as two marketplaces to serve two segments of consumer groups, rather than two markets competing for a share of the business.

*Shaw, S., S. Bagwell & J. Karmowska (2004) Ethnoscapes as spectacle: Reimagining multicultural districts as new destinations for leisure and tourism consumption. *Urban Studies*, 41, 1983-2000.

Published Abstract

Neo-liberalism may intensify competition, not only between, but also within cities, as local authorities collaborate with commercial and third-sector organisations to nurture emerging visitor economies. This article considers reimagining strategies that trade upon features of the place-product that include ethnic cuisine, street markets and festivals, set against the backdrop of an exoticised urban landscape. Through longitudinal case studies of two multicultural districts in east London, the

authors examine the public policy rationale for their selection and redefinition as new destinations for leisure and tourism, identifying the key agents of change and the range of techniques used to market ethnic and cultural difference. This leads to a critical discussion of the issues arising for urban governance and the reconciliation of their role as social and commercial hubs for minority groups, with the accommodation of high-spending leisure consumers from the dominant culture and, in some cases, international tourists.

Stoller, P. (1996) Spaces, places and fields: The politics of West African trading in New York City. *American Anthropologist*, 96, 776-789.

Stoller considers the entrepreneurial strategies of West African street traders in New York City.

Toops, S. (1999) Tourism and Turpan: The power of place in Inner Asia/Outer China. *Central Asian Survey*, 18, 303-318.

Published Abstract

Turpan has been an important stop for travellers on the Silk Road since the Han Dynasty (206 BC-AD 220) and remains an equally important stop for Xinjiang's tourists. It was opened completely for tourists in 1979. Even though there is no airport and the nearest rail station at Daheyon is 45 kilometres away, the city has remained a major tourist attraction because of its historical sites (e.g., the ruins of the ancient cities of Qocho and Yarkhoto, and Bezeqliq Buddhist Caves), and current cultural sites (e.g. Emin Minaret, Grape Valley, karez irrigation system, mosques, and bazaar). All of these historical sites are under the protection of the Cultural Relics Bureau and their preservation has led to an increase in the viability of the tourist industry. At the 1995 World Tourism Organization (WTO) General Assembly in Cairo, the Silk Road project was started. This joint WTO/UNESCO project aims to boost cultural tourism along the ancient Silk Roads that once linked China and Europe (WTO). The WTO in conjunction with Chinese tourism authorities organized a meeting in Xi'an in 1996 to push for tourism along the Silk Road (Jackson, 1996). Tourism is thus preparing to construct a new Silk Road. Ethnic and cultural tourism of this sort involves a construction of a history. In this case the history of the area is viewed from the outside and not from the inside, from Han and not Uyghur perspectives. Of course, the tourists themselves have a role to play in this confusion. Whether they are travelling with a company or travelling on their own, the tourists do bring their own perspectives to the viewing of Turpan. The area can be seen as totally Islamic (a Saudi Arabia in China), as another minority area of China (akin to a Native American Reservation), or as another stop along the Old Silk Roads (as in Marco Polo's time). In these instances, the text of

Turpan is revealed through tourism as another time, another place, another culture, rather than the complex entity it is. Turpan's own historical importance-as a religious and economic centre, and as a major player in 20th century politics in the region-is subsumed in the larger text of Chinese history where its use as a historical text serves a national agenda of tourism and regional integration.

*Witz, L., C. Rassool & G. Minkley (2001) Repackaging the past for South African tourism. *Daedalus*, 130, 277-296.

Witz considers tourist attractions in South Africa aimed at providing Western tourists with "authentic" experiences of Africa.

*Yang, A. (1998) *Bazaar India: Markets, Society, and the Colonial State in Gangetic Bihar*. Berkeley: University of California Press.

Yang examines the role of the bazaar in colonial Indian society, as a space of exchange, social activity, and a site of interconnection.

Zinkhan, G. M., S. d. M. Fontenelle & A. L. Balazs (1999) The structure of Sao Paulo street markets: Evolving patterns of retail institutions. *Journal of Consumer Affairs*, 33, 3.

Published Abstract

Presents information on a study which investigated feira (or street market) in Brazil and explores culture-specific aspects of consumption. Field setting and method; Background of the feira; Summary and conclusions.

5. Markets and the State: Policy and Governance

*Alraouf, A. A. (2010) Regenerating urban traditions in Bahrain. Learning from Bab-Al-Bahrain: The authentic fake. *Journal of Tourism and Cultural Change*, 8(1), 50-68.

Published Abstract

Gulf cities are determined to diversify their economies in an attempt to face the new realities resulting from the post-oil paradigm. Knowing the fact that its oil resources are about to dry up, Bahrain is forced to bank on alternative activities in order to sustain its development. For Bahrain, the diversification into the financial and tourism sectors is more urgent than for its neighbours. As a major development strategy, a tangible tendency towards using the visual scenery of

their culture and history can be observed in new projects intended to achieve economic diversification. The aim is to create dreams, fantasies and models to attract tourists, travellers and visitors who are ready and prepared to 'consume' the 'authentic' heritage of such traditional cities. This construction of an image of the past - a persona - is part of what Baudrillard call 'reality by proxy', a stimulated environment. This paper uses Bab-Al-Bahrain as a case to investigate notions of 'hyper-reality', and 'hyper-traditions' emerging from, and imported by, globalisation. This hyper-tradition emerges from the 'birthplace' of the tradition it is stimulating. This might also provide a case study of what Eco refers to as 'authentic fake'. The inevitable necessity of diversifying Bahrain's economy allowed the island to see itself as the financial, commercial and recreational hub for the gulf region. Historically, the old port that was once the main gate to Manama city, the Bahraini capital, actually called Bab-Al-Bahrain (Bahrain Gate), was a commercial pole that extended to the main market (souq). This paper focuses on the area of Bab-Al-Bahrain and its urban and architectural adjacencies to illustrate Bahrain's efforts in promoting its historical and cultural heritage and using it as a vehicle for touristic development. An emphasis on the relation between event, place and the community in the selected context will provide a different vantage point from where to explore the importance of religious festivity and ethnic diversity in tourism development. The paper will also investigate the legitimacy and the complex dynamism of transforming historical heritage into a 'hyper-tradition' or a sort of 'authentic fake' in order to facilitate the tourists' consumption process of Bahraini culture. It would also argue that tourism changes the host community and influences its 'authenticity faking' process.

*Bromley, R. D. F. (1998) Informal commerce: Expansion and exclusion in the historic centre of the Latin American city. *International Journal of Urban and Regional Research*, 22, 245-263.

Published Abstract

Informal commerce, characterized by market and street trading activities, thrives in the central areas of many Latin American cities. Focusing on the neglected spatial dimension of informal commerce, the paper traces its considerable expansion in the historic centre of Quito in Ecuador since the early 1970s and examines the issues which have prompted municipal intervention. An early municipal response involves some attempts at redistribution of informal commerce, justified by essentially functional issues such as hygiene and congestion. However, the introduction of conservation policy and the way this policy evolved to embrace a broad concern for the urban environment is associated with the emergence of an aesthetic/cultural discourse in attitudes towards informal commerce. The authorities are increasingly motivated towards 'selling' a new image of the historic centre and encouraging new economies oriented towards the tourist and a relatively

wealthy clientele. Moves to exclude informal commerce have concentrated on the most visible spaces, particularly those of the principal squares. Although informal trade hidden from view continues to thrive, only time and further research will show whether the re- presentation of the historic centre and the promotion of new economies will finally effect the exclusion of informal commerce as a culmination of long-term efforts to control its occupation of space.

Bromley, R. D. F. & P. K. Mackie (2009) Displacement and the new spaces for informal trade in the Latin American City centre. *Urban Studies*, 46, 1485-1506.

Published Abstract

Using evidence from Cusco, Peru, the paper examines the effects of the planned displacement of informal traders from city-centre streets. Although more than 3500 traders were relocated to new off-centre markets, the research identifies the emergence of 'unplanned' alternative city-centre locations for informal trade, especially the new courtyard markets. The municipal-led changes, influenced strongly by concerns to enhance tourism, reveal a process which displays many of the hallmarks of gentrification. Lower-class traders were displaced from city- centre streets for the benefit of middle-class tourists and local people. There was also gentrification of the trading activity itself: By manipulating stall allocation and pricing structures to exclude the poorest traders from the new higher-quality municipal markets. The changing pattern of informal trading can be viewed as an unconventional 'barometer' of the progress of policy-led gentrification, applicable to other cities in the developing world.

*Dines, N. (2007) The Experience of diversity in an era of urban regeneration: The case of Queens Market, East London. *EURODIV Paper*, 48.

Published Abstract

This paper explores the relationship between ethnic diversity, public space and urban regeneration by considering the redevelopment of Queens Market in the multiethnic borough of Newham, East London. In 2004 Newham Council announced plans to demolish the market and relocate it within a new shopping and residential complex. In response, local people have campaigned to halt the scheme and have called for the refurbishment of the existing structure. Drawing on ethnographic fieldwork conducted in Newham, the paper examines the conflict that has arisen between local people's attachments to the market and the Council's vision of creating a "safer and cleaner" environment aimed at attracting higher income users. Within this frame, the paper attempts to unpack the contested significance of diversity, from the everyday experience of interaction and a resource that is mobilized by campaigners, to the gentrifying trajectory that is

inherent in the market redevelopment scheme and reflective of a more general process in contemporary urban regeneration in Britain.

Dines, N. (2008) The disputed place of ethnic diversity: An ethnography of the redevelopment of a street market in East London. In *Regenerating London. Governance, Sustainability, and Community in a Global City*, eds. R. Imrie, L. Lees & M. Raco. New York: Routledge.

Dines considers the relationship between ethnic diversity and urban redevelopment in London.

Fournet-Guerin, C. (2004) The suppression of the Zoma market in Antananarivo. Loss of a traditional foundation of the urban identity? Or revenge of the city? *Annales de Géographie*, 113, 297-315.

Published Abstract

Zoma was a big open-air market located at the heart of Antananarivo, which used to open every Friday (hence its name, which means Friday in the Malagasy language). It was created by a powerful king at the end of the eighteenth century, he wanted it to be one of the foundations of the city. From that time on, Zoma became one of the most important symbol of the urban identity and a great place of sociability. But despite this symbolic link between the inhabitants of Antananarivo and the Zoma, there were no protest when the city authorities decided to remove it at the end of the 1990s. The reason is that Zoma had suffered from degradation since the 1970s due to the economic crisis and a lack of political concerns ; it thus became a symbol of anarchy and of “ruralisation”. The city dwellers became exasperated by this situation which paralysed Antananarivo. Studying the way the inhabitants consider Zoma before and after its suppression indicates that this market is a key to understanding the urban identity. What is found in the “Zoma problem” are tensions which affect the urban society, especially the systematic reference to an idealized Merina past and the rise of an even stronger barrier dividing a segregated society with well-organized groups.

Leshkovich, A. M. (2008) Wandering Ghosts of Late Socialism: Conflict, Metaphor, and Memory in a Southern Vietnamese Marketplace. *The Journal of Asian Studies*, 67, 5-41.

Published Abstract

In the late 1990s, a marketplace trader in H Minh City reported being plagued by wandering ghosts. The postwar Vietnamese landscape teems with angry spirits who died violently without descendents to honor them, but the trader’s wander-

ing ghosts were living: male market officials who demanded that merchants, most of them women, pay a fee for use rights to their stalls. Examining the conflict that ensued, this article argues that the wandering ghosts metaphor aptly captures the bitter struggles over resources and status that have accompanied late socialist economic reforms. More subtly, the metaphor also alludes to lingering wartime animosities. Market officials supported the victors, whereas many traders sided with the losers. Although daily interactions have intersubjectively reworked these tensions so that they seem instead to reflect gender differences, inevitably emerge: odd fragments of memory that wander homeless in the wake of social and individual efforts to render the past coherent. Most traders have paid up simply to avoid the market management board's harassment. It's money sacrificed to appease the wandering ghosts.

Morales, A. (2009) Public markets as community development tools. *Journal of Planning Education and Research*, 28, 426-440.

Published Abstract

Public markets were once essential parts of the cityscape and they are becoming so again. Markets serve several purposes, social, political, and economic, and so planners interested in multipurpose tools for development will be interested in public markets. Markets can help achieve a variety of goals including place-making, employment, and entrepreneurship. This article focuses on markets as tools of business incubation. Archival data and literature shows how important markets once were to cities. Ethnographically collected data from Chicago's Maxwell Street market illustrates the individual and structural factors that account for businesses created at the market. Rural and urban markets are emerging or being rehabilitated all over the country — this research helps planners understand the history of markets, their multi-disciplinary nature, and the circumstances of people creating businesses at markets.

Sawicki, D. S. (1989) The festival marketplace as public policy: Guidelines for future policy decisions. *Journal of the American Planning Association*, 55, 347-361.

Published Abstract

The festival marketplace is one type of large development project being undertaken by partnerships of governments and private businesses. In many cases these projects are risky and heavily subsidized by the public sector. The question that prompted my research was whether providing a public subsidy for these large development projects is good public policy. Do their impacts usually justify the public risk and expenditure? Little analytical work has been done on this question by either practitioners or academics. To answer the question, I have used the

available literature and an in-depth case study of Underground Atlanta, a festival marketplace scheduled to open in 1989. I first describe key dimensions of evaluating such projects, then note the obstacles to performing a defensible evaluation. I conclude with a number of guidelines for planners and local politicians involved in making decisions on these large-scale development projects.

*Shaw, S., S. Bagwell & J. Karmowska (2004) Ethnoscapes as spectacle: Reimagining multicultural districts as new destinations for leisure and tourism consumption. *Urban Studies*, 41, 1983-2000.

Published Abstract

Neo-liberalism may intensify competition, not only between, but also within cities, as local authorities collaborate with commercial and third-sector organisations to nurture emerging visitor economies. This article considers reimagining strategies that trade upon features of the place-product that include ethnic cuisine, street markets and festivals, set against the backdrop of an exoticised urban landscape. Through longitudinal case studies of two multicultural districts in east London, the authors examine the public policy rationale for their selection and redefinition as new destinations for leisure and tourism, identifying the key agents of change and the range of techniques used to market ethnic and cultural difference. This leads to a critical discussion of the issues arising for urban governance and the reconciliation of their role as social and commercial hubs for minority groups, with the accommodation of high-spending leisure consumers from the dominant culture and, in some cases, international tourists.

*Spector, R. A. (2008) Bazaar politics: The fate of marketplaces in Kazakhstan. *Problems of Post-Communism*, 55(6), 42-53.

Published Abstract

The article focuses on the bazaars or marketplaces in Almaty, Kazakhstan. Three arguments concerning their fate relate to the modernization theory and the city's plans for commercial and cultural development, path-dependent logic suggesting that bazaars are an entrenched trading institution, and government intervention at bazaars in the interest of economic elites. Topics include the: growth of bazaars as a post-Soviet economic system; social dynamics among the bazaars' traders, owners, and political elite; sanitary conditions and lack of rent regulations at the markets; city's attempts to modernize, regulate, and reconstruct bazaars via "passportization" into modern trading complexes; and official and unofficial stories about the closing of the Baian Aul bazaar.

Tunbridge, J. (2008) Ottawa's Byward Market? A festive bone of contention. *The Canadian Geographer*, 45.

Published Abstract

This paper considers recent developments in the revitalization of the Byward Market, with reference to applicable concepts of the 'tourist-historic city' and the 'convivial city'. The central objective is to assess its convergence, in specific detail, with the festival marketplace model. Convergence on most dimensions is demonstrated, but shown to be limited by alternative management philosophies and the fractured complexity of a 'real world' setting. The Market's growing real-world centrality is shown to give rise to a range of stakeholder contest beyond a festival marketplace, as specifically defined. It is suggested that this will prove more generally true of evolved traditional markets.

Zacharias, J. (1993) Reconsidering the impacts of enclosed shopping centres: A study of pedestrian behaviour around and within a festival market in Montreal. *Landscape & Urban Planning*, 26, 149-160.

Published Abstract

This study of an enclosed festival market in Montreal shows that area revitalisation followed its opening and that the market itself contributed significantly to a revival of pedestrian activity in a large area of the downtown. Its location at some distance from existing commercial centres supported the extension of the walking environment at street level. Visitors to the market are made up of particular groups of city residents who return frequently to shop and to socialise and who express a preference for the gregariousness of the market over available alternatives.

6. Markets and Social Inclusion

*Nock, M. B. (2009) Swap meets and the socioeconomic alternatives for Mexican immigrants: The Case of the San Joaquin Valley. *Human Organization*, 68, 307-317.

Published Abstract

Swap meets have a long tradition in California's San Joaquin Valley. These are markets of different sizes and characteristics that have changed and adapted to demographic changes in the Valley. This article has two interrelated objectives. The first is to describe swap meets' main characteristics and how they have changed, paying special attention to changes introduced by Mexican vendors and consumers. The second is to discuss the different strategies implemented by

men and women of Mexican origin in order to open a business at the swap meets. This article is based on qualitative data gathered during four months of field work in southern Central Valley. Seventeen swap meets were studied in Kern, Tulare, Kings and southern Fresno Counties.

*Olsson, T. C. (2007) Your Deklab Farmers Market. Food and ethnicity in Atlanta. *Southern Cultures*, Winter.

Olsson considers the role of a farmer's market in Atlanta, Georgia (and its popularity among new immigrants to the U.S. south) in challenging the southern black-white racial binary.

*Shaw, S., S. Bagwell & J. Karmowska (2004) Ethnoscapes as spectacle: Reimagining multicultural districts as new destinations for leisure and tourism consumption. *Urban Studies*, 41, 1983-2000.

Published Abstract

Neo-liberalism may intensify competition, not only between, but also within cities, as local authorities collaborate with commercial and third-sector organisations to nurture emerging visitor economies. This article considers reimagining strategies that trade upon features of the place-product that include ethnic cuisine, street markets and festivals, set against the backdrop of an exoticised urban landscape. Through longitudinal case studies of two multicultural districts in east London, the authors examine the public policy rationale for their selection and redefinition as new destinations for leisure and tourism, identifying the key agents of change and the range of techniques used to market ethnic and cultural difference. This leads to a critical discussion of the issues arising for urban governance and the reconciliation of their role as social and commercial hubs for minority groups, with the accommodation of high-spending leisure consumers from the dominant culture and, in some cases, international tourists.

Sik, E. & C. Wallace (1999) The development of open-air markets in East-Central Europe. *International Journal of Urban and Regional Research*, 23, 697-714.

Published Abstract

This paper considers the way in which open-air markets have developed as a legacy of both the communist and pre-communist systems, but have taken distinctive forms in the post-communist context. The small-scale capitalism represented by open-air markets is often informal and not often analysed in the context of the

transformation process in East and Central Europe. However, this paper argues that they can represent an important indicator of some aspects of the nature and extent of economic and social transformation. The paper considers theoretical insights for analysing open-air markets and particular features of post-communist open-air markets: the degree of informalization; the role of ethnic communities; moral perspectives on markets; open-air markets and social capital or other forms of informal social control; and the role of social structure in understanding open-air markets.

Watson, S. (2006) *City publics: The (Dis)enchantments of Urban Encounters*. New York: Routledge.

Watson considers various urban public spaces and how difference is encountered in these.

*Watson, S. (2009) The magic of the marketplace: Sociality in a neglected public space. *Urban Stud*, 46(8), 1577-1591.

Published Abstract

This study explores the potentiality of markets as public space where multiple forms of sociality are enacted. Research was conducted in eight UK markets. The research revealed that markets represented a significant public and social space for different groups in the locality as a site for vibrant social encounters, for social inclusion and the care of others, for 'rubbing along' and for mediating differences. The article concludes by arguing that the social encounters and connections found in markets contradict pessimistic accounts of the decline of social association, offering a contrast to the shopping mall and providing the possibility for the inclusion of marginalised groups and for the co-mingling of differences where these are increasingly relegated to more private spheres.

Watson, S. & D. Studdert (2006) *Markets as Sites for Social Interaction: Spaces of Diversity*. Bristol: The Policy Press.

Considers eight markets in the United Kingdom.

The findings indicated that markets are indeed important sites of social interaction for local communities. Although the social interaction, the strength of social ties, the level of social inclusion and the use of the market by different groups, in all the markets some degree of social interaction took place and in most cases respondents confirmed the significance of the market as a social space. (from the Executive Summary, p. vii)

7. The Political Economy of Markets

Aidis, R. (2003) Officially despised yet tolerated: Open-air markets and entrepreneurship in post-socialist countries. *Post-Communist Economies*, 15, 461-473.

Published Abstract

This article examines the entrepreneurial activity at open-air markets (OAMs) in post-socialist countries. Based on interviews and observations of 65 traders at the largest OAM in the Baltics, we address the following questions: (a) To what extent can these traders be considered productive entrepreneurs? and (b) What unique functions do OAMs fulfill in the post-socialist environment? Our analysis indicates that, based on our working definition of entrepreneurship in transition countries, we consider these traders to be entrepreneurs. In addition, we identify a number of important social, political and economic roles that OAM traders fulfill in the transition environment.

Carey, J. D. (2008) “Hard Working, Orderly Little Women”: Mayan Vendors and Marketplace Struggles in Early-Twentieth-Century Guatemala. *Ethnohistory*, 55, 579-607.

Published Abstract

During the first half of the twentieth century, Guatemala was dominated by two of Latin America’s most repressive regimes: first that of Manuel Estrada Cabrera (1898-1920) and then that of General Jorge Ubico (1931-44). Though the marketplace was one venue through which these dictators sought to impose their modernization programs of progress and order, criminal records abound with Mayan women disobeying market regulations and more generally disrupting the peace. Beyond putting the women’s livelihoods at stake, these conflicts were also struggles over ethnic, gender, and state power. As such, marketplaces were critical both to elite efforts to mold the economy, society, and politics to their ideals and to Mayan efforts to carve out spaces of autonomy. At the same time, some Mayan women used the very institutions and laws that criminalized vendors’ behavior to press for their own rights. Even though the state’s structures were based on patriarchal and racist notions of authority, they offered Mayan women considerable space to contest male, ladino, and elite power.

*de Bruin, A. & A. Dupuis (2000) The dynamics of New Zealand’s largest street market: The Otara Flea Market. *Journal of Sociology and Social Policy*, 20, 52-73.

Published Abstract

The aim of this paper is to explore the complexities in the operation of the largest and best example of New Zealand’s approximation of street vending: the Otara

Flea Market. This market is located in the severely labor market disadvantaged, multicultural community of Otara, an area in the south of Auckland, the largest center of population in New Zealand. The research on which this paper is based, is part of a larger project intended to close the information gap that exists in understanding the way that less formalized economic activity operates as part of the coping strategies of people in communities caught by the domestic response to changes in the global economy.

*Kaminski, B. & G. I. Raballand (2009) Entrepot for Chinese consumer goods in Central Asia: The puzzle of re-exports through Kyrgyz bazaars. *Eurasian Geography & Economics*, 50(5), 581-590.

Published Abstract

The article discusses the condition of exporting activities in Kyrgyzstan. It states that re-exporting activities of Kyrgyz bazaars to China and Central Asia generates substantial income for the country's economy. An overview of the strong improvement of Kyrgyzstan's imports, international reserves, and external position is presented. It notes that re-exports generate foreign currency earnings which increase over time.

*Konstantinov, Y., Kressel, G. M. & T. Thuen (1998) Outclassed by Former Outcasts: Petty Trading in Varna. *American Ethnologist*, 25(4), 729-745.

Published Abstract

People caught in circumstances of social upheaval differ in the ways in which they adjust to instability and change. Occasionally individuals at less privileged socioeconomic levels engage in socially devalued practices such as the small-scale trading enterprises that have been degraded ideologically during 45 years of communist rule in Bulgaria. In this article we explore the ways in which people adjust to change by examining ethnographically the practice of trader tourism in Bulgaria. We argue that such an examination supports a rethinking of the concept of boundaries, if boundaries are fluid sets of constraints that individuals negotiate when reacting to monumental stress. Specifically, we consider the reactions of population groups within Bulgaria to the post-1989 economic crisis. We also suggest that members of each group react in group-specific strategies of temporary inclusion, permanent inclusion, and exclusion.

*L'Hote, L. & C. Gasta (2007) Immigration and street entrepreneurship in Alicante, Spain. *International Journal of Iberian Studies*, 20, 3-22.

Published Abstract

Within the theoretical framework of Entrepreneurship Studies, this article investigates the thriving immigrant-based street market system in Alicante, Spain. Entrepreneurship research clearly has illustrated that the success of legitimate entrepreneurial endeavours is determined by a complex variety of factors that involve supply and demand, risk vs. return and opportunity vs. need, among others. Based upon field observations, interviews and a detailed survey conducted during the summers of 2005 and 2006, our investigation of the small business street vendor system in Alicante illustrates that these entrepreneurial factors also define and affect the illegal enterprises established by a largely undocumented immigrant population. Despite the apparent simplicity of the street vendor network, both the wholesale and retail systems in Alicante are highly complex and structured, and they work to minimise risk to street entrepreneurs while providing greater economic returns to a large and highly diverse population.

*Marcinczak, S. & M. Van Der Velde (2008) Drifting in a global space of textile flows: Apparel bazaars in Poland's Lodz region. *European Planning Studies*, 16(7), 911-923.

Published Abstract

This paper examines the influence of globalization and the circulation of money, goods and people on the functioning of post-socialist apparel bazaars in Poland's Lodz region. The theoretical backbone of the study is presented first, followed by an introduction to the general phenomenon of the bazaar. The following sections then address the temporal, spatial and institutional contexts of the development of the Lodz region's textile industry, and how the more recent opportunities, constraints and threats of globalization have been perceived and maintained by key players at the PTAK Bazaar. We argue that local economic development, in which the bazaar plays a crucial role, is scale-dependent. No longer the subject of a topo-cratic, hierarchical policy as it was under the socialist regime, current performance is the result of both vertical and horizontal power geometries.

*Nock, M. B. (2009) Swap meets and the socioeconomic alternatives for Mexican immigrants: The Case of the San Joaquin Valley. *Human Organization*, 68, 307-317.

Published Abstract

Swap meets have a long tradition in California's San Joaquin Valley. These are markets of different sizes and characteristics that have changed and adapted to demographic changes in the Valley. This article has two interrelated objectives. The first is to describe swap meets' main characteristics and how they have changed, paying special attention to changes introduced by Mexican vendors

and consumers. The second is to discuss the different strategies implemented by men and women of Mexican origin in order to open a business at the swap meets. This article is based on qualitative data gathered during four months of field work in southern Central Valley. Seventeen swap meets were studied in Kern, Tulare, Kings and southern Fresno Counties.

*Olsson, T. C. (2007) Your Deklab Farmers Market. Food and ethnicity in Atlanta. *Southern Cultures*, Winter.

No abstract.

Pederson, M. A. (2007) From 'public' to 'private' markets in postsocialist Mongolia. *Anthropology of East Europe Review*, 25, 64-72.

No abstract.

*Pena, S. (1999) Informal markets: Street vendors in Mexico City. *Habitat International*, 23, 363-372.

Published Abstract

The central question this article addresses is: What are the functions of street vendor organizations? The study of street vending in Mexico City shows that vendor organizations perform mainly two central functions. (1) Organizations as negotiators or deal-makers; street vendors choose to become members of these organizations as a means to overcome red tape or complex bureaucracies. (2) Organizations as managers of social assets; organizations limit membership and access to informal markets and manage conflicts among vendors. The article shows that social capital, family, friends, etc., play an important role among street vendors whenever access to stalls in the informal market is at stake. The article raises questions regarding the way policies to formalize street vending are being implemented. Governments are attempting to control and regulate street vendors without taking into account their organizations. The article points out that future policies need to be designed in such a way that government and social institutions, like street vendor organizations, share responsibilities for the smooth functioning of informal markets. Finally, the article concludes that social institutions could represent an efficient solution to problems such as service delivery and others that people in developing countries face.

Peraldi, M. (1999) Marseille: Transborder migrant networks, marketplaces, and bazaar economy. *Cultures et Conflits* 33/34:51-67.

Published Abstract

It is argued that most recent studies on the integration of migrants into Western employment markets reveal a rather radical transformation of the processes of populations, so that populations expected to occupy low-status positions are instead more frequently seen undertaking artisanal or commercial enterprises. This pull to small business is analyzed here, looking specifically at Marseille, France, where 40,000+ residents of Maghreb arrive each weekend to join local & regional market workers. The resulting cultural continuities & political discontinuities of these workers are discussed, as are the characteristics of the *bazaar* economy & its place in communities besides Marseille. It is concluded that, even if the *bazaar* economy can be identified as a form of social mobilization that exists in all European cities, it can be best studied & understood in the context of border towns like Marseille.

Seligmann, L. (2004) *Peruvian Street Life: Culture, Power, and Economy among Market Women of Cuzco*. Urbana: IL: University of Illinois Press.

Seligmann considers the relationship between female Peruvian market traders and societal conceptions of gender and marketplace activity as well as their interactions with globalization.

Sik, E. & C. Wallace (1999) The development of open-air markets in East-Central Europe. *International Journal of Urban and Regional Research*, 23, 697-714.

Published Abstract

This paper considers the way in which open-air markets have developed as a legacy of both the communist and pre-communist systems, but have taken distinctive forms in the post-communist context. The small-scale capitalism represented by open-air markets is often informal and not often analysed in the context of the transformation process in East and Central Europe. However, this paper argues that they can represent an important indicator of some aspects of the nature and extent of economic and social transformation. The paper considers theoretical insights for analysing open-air markets and particular features of post-communist open-air markets: the degree of informalization; the role of ethnic communities; moral perspectives on markets; open-air markets and social capital or other forms of informal social control; and the role of social structure in understanding open-air markets.

*Spector, R. A. (2008) Bazaar politics: The fate of marketplaces in Kazakhstan. *Problems of Post-Communism*, 55(6), 42-53.

Published Abstract

The article focuses on the bazaars or marketplaces in Almaty, Kazakhstan. Three arguments concerning their fate relate to the modernization theory and the city's plans for commercial and cultural development, path-dependent logic suggesting that bazaars are an entrenched trading institution, and government intervention at bazaars in the interest of economic elites. Topics include the: growth of bazaars as a post-Soviet economic system; social dynamics among the bazaars' traders, owners, and political elite; sanitary conditions and lack of rent regulations at the markets; city's attempts to modernize, regulate, and reconstruct bazaars via "passportization" into modern trading complexes; and official and unofficial stories about the closing of the Baian Aul bazaar.

Stoller, P. (1996) Spaces, places and fields: The politics of West African trading in New York City. *American Anthropologist*, 96, 776-789.

Stoller considers the entrepreneurial strategies of West African street traders in New York City.

*Watson, S. & K. Wells (2005) Spaces of nostalgia: The hollowing out of a London Market. *Social and Cultural Geography*, 6.

Published Abstract

In this paper we look at the place of memory and nostalgia in peoples' narratives of an old, traditionally white, working-class market in London, which over the last decade has experienced social and economic decline. We argue that in this hollowed out space, abandoned by many of those who can move, has emerged a nostalgia for the halcyon days of the market when people came from far and wide to shop, and when there was a strong sense of community. What these nostalgic discourses mask are the social divisions (particularly racialized divisions) of the time, while in this romanticized vision of the past, the new population of asylum seekers have become an easy trope for the dissatisfactions of the present. Regeneration strategies in an area such as this need to confront the force of these nostalgic discourses in order to tackle the deep social and racial divisions and reverse the socio-economic decline.

8. Spatiality

*de la Pradelle, M. (1995) Market exchange and the social construction of a public space. *French Cultural Studies*, 6, 359.

de la Pradelle examines the social relations of a market in southern France. He emphasizes the role of the market in creating an “equal playing field” between people.

de la Pradelle, M. (2006) *Market Day in Provence*. Chicago: Chicago University Press.

de la Pradelle examines the social relations of a market in Carpentras, France.

*Hunt, S. (2009) Citizenship’s place: The state’s creation of public space and street vendors’ culture of informality in Bogota, Colombia. *Environment and Planning D: Society and Space*, 27, 331-351.

Published Abstract

In this paper I seek to move beyond understandings of Colombia as a failed state or qualified democracy by exploring how the state continues to govern despite widespread shortcomings. I argue that two technologies of governance are central to contemporary rule in Colombia: state fragmentation and citizen education. These technologies are exemplified by the recovery of public space from street vendors in order to preserve it as a privileged site for citizenship. This process is made possible by the proliferation of state agencies, policies, and plans which define the problem of public space as one of its invasion by ambulant vendors, and the solution to this invasion as the relocation of vendors to spatially marginalized and state-regulated markets where they are taught to overcome their ‘culture of informality’ by participating in political and economic transactions in state-prescribed ways. I argue that the recovery of public space and relocation of street vendors is a spatial technology of governance that codes structural inequalities as a question of culture while producing new forms of segregation in which citizens and street vendors have differentiated places and rights to mobility. This study analyzes the relationship between state and citizen construction while considering the pedagogical work implicated in the resilience of both democracy and neoliberal economic policies.

Klassen, F. (2006) From the bazaar to space architecture: Fabrics shape material and spatial qualities of built environments. *Textile: The Journal of Cloth & Culture*, 4, 256-269.

Published Abstract

This paper is a study of new possibilities for creating and transforming our personal boundaries made feasible by recent materials research characterized especially by hybrid textiles. The purpose is to discuss the use of soft cladding materials as significant, integral components of built spaces and to challenge typical assumptions that textiles only serve as decorative or as add-on elements to the hard or solid surfaces of architectural spaces. The paper discusses examples of interdisciplinary research in art, interior design, and architecture within an historical and theoretical context to enhance the significance of textiles in built environments as they continue to redefine the physical and emotional boundaries of spaces we inhabit.

Wu, C. & L. Chi-Cheng (2007) Exploring crowding effects on collectivists' emotions and purchase intention of durable and non-durable goods in East Asian night markets. *Journal of International Consumer Marketing*, 20, 5-18.

Published Abstract

In East Asia, consisting of societies strongly collectivist in nature, a marketing style called the "night market", essentially a large bazaar which can cover many city blocks, is very successful in spite of the notable crowding and limited space. Although there has been research on crowding in store environments in Western societies, that demonstrated the negative role of crowding stimuli in consumer response, given the long-standing success of night markets in East Asia, those findings are obviously not universal. Hence, the purpose of this research is to investigate crowding effects in a collectivist culture and shed light on why these night markets can be so successful. This research devises two experiments to look for causal congruencies in Taiwanese night markets. Each experiment is in line with one product type, durable or non-durable, for specific products which one commonly finds in Asian night markets. The results indicate that shoppers have different responses to crowding stimuli with respect to each of these types. The results provide new findings and offer useful insights for marketers as they formulate marketing strategies, particularly involving environmental design and considerations of product type in collectivist cultures.

*Yu, S.-D. (2004) Hot and Noisy: Taiwan's Night Market Culture. In *The Minor Arts of Daily Life: Popular Culture in Taiwan*, eds. D. K. Jordan, A. D. Morris & M. L. Moskowitz, 129-150. Honolulu: University of Hawai'i Press.

Yu examines the role of night markets as cultural, social, and economic phenomenon in Taiwan. Yu highlights the centrality of space, specific Chinese conceptions of time, and food to the night market.

II. Annotations

Ahluwalia, P. (2003) The wonder of the African market: Post-colonial inflections. *Pretexts: Literary & Cultural Studies*, 12(2), 133-144.

Published Abstract:

Examines the centrality of the African market to the practice of everyday life and consider how the market as a site has been re-appropriated and liberated in order to become the major site from which Africans engage with the world.

Disciplinary background of author: Anthropology.

Research questions: What is the role of the market to the “practice of everyday life” and how has the “market as a site been re-appropriated and liberated in order to become the major site from which Africans engage with the world”? (134).

Conceptual framework: Ahluwalia approaches the African marketplace from a post-colonial perspective. Drawing primarily on the theoretical contributions of Fanon, Said, Appadurai, and Gilroy, Ahluwalia considers Orientalist and Manichean representations of the marketplace. During the colonial period, the African market was portrayed strategically by colonials as “primitive” and “backward,” and contrasted, in a Manichean sense, with Western shopping sophistication. Such representation was necessary, maintains Ahluwalia, to upset the “equal playing field” theoretically created by the marketplace.

Object of Study: A market at the Kibumba refugee camp, Zaire; other markets throughout Africa.

Methodology: Not specified.

Findings: The African market functions as a site of resistance, as the primary way in which Africans come in contact with globalization and reassert themselves in the face of organizations such as the World Trade Organization, World Bank, and structural adjustment oriented development projects. Markets are viewed as “obstacles to modernization” (136) particularly because they evade taxation, as well as because the international institutions consider the state to be the sole “legitimate” actor (136). Markets therefore serve as counterpoints to globalization pressures. Corruption in the marketplace (stolen goods, etc.) is seen as beneficial to the population, in contrast with government corruption (which is seen as negative). Thus, while the state sees the market as an opposing force to modernity, Ahluwalia argues that the market should instead be seen as an “alternative modernity” (137) where the rules of consumption are negotiated and challenged.

Significance of these findings to the field: Ahluwalia maintains the role of the market as serving as a “site where disparate people meet in order to carry out their local way of life” (142). Markets are conceptualized as public meeting places allowing for contract between cultures, creolisation, transculturation, and hybridity.

Alraouf, A. A. (2010) Regenerating urban traditions in Bahrain. Learning from Bab-Al-Bahrain: The authentic fake. *Journal of Tourism and Cultural Change*, 8(1), 50-68.

Published Abstract:

Gulf cities are determined to diversify their economies in an attempt to face the new realities resulting from the post-oil paradigm. Knowing the fact that its oil resources are about to dry up, Bahrain is forced to bank on alternative activities in order to sustain its development. For Bahrain, the diversification into the financial and tourism sectors is more urgent than for its neighbours. As a major development strategy, a tangible tendency towards using the visual scenery of their culture and history can be observed in new projects intended to achieve economic diversification. The aim is to create dreams, fantasies and models to attract tourists, travellers and visitors who are ready and prepared to ‘consume’ the ‘authentic’ heritage of such traditional cities. This construction of an image of the past - a persona - is part of what Baudrillard call ‘reality by proxy’, a stimulated environment. This paper uses Bab-Al-Bahrain as a case to investigate notions of ‘hyper-reality’, and ‘hyper-traditions’ emerging from, and imported by, globalisation. This hyper-tradition emerges from the ‘birthplace’ of the tradition it is stimulating. This might also provide a case study of what Eco refers to as ‘authentic fake’. The inevitable necessity of diversifying Bahrain’s economy allowed the island to see itself as the financial, commercial and recreational hub for the gulf region. Historically, the old port that was once the main gate to Manama city, the Bahraini capital, actually called Bab-Al-Bahrain (Bahrain Gate), was a commercial pole that extended to the main market (souq). This paper focuses on the area of Bab-Al-Bahrain and its urban and architectural adjacencies to illustrate Bahrain’s efforts in promoting its historical and cultural heritage and using it as a vehicle for touristic development. An emphasis on the relation between event, place and the community in the selected context will provide a different vantage point from where to explore the importance of religious festivity and ethnic diversity in tourism development. The paper will also investigate the legitimacy and the complex dynamism of transforming historical heritage into a ‘hyper-tradition’ or a sort of ‘authentic fake’ in order to facilitate the tourists’ consumption process of Bahraini culture. It would also argue that tourism changes the host community and influences its ‘authenticity faking’ process.

PDF available.

Disciplinary background & institutional affiliation of author: Urban Design and Planning. Qatar University, Doha, Qatar.

Research questions: How should authenticity and heritage be used to encourage international tourism? What is the relationship between “local culture, tourism, and [the] conditions of globalization” (51).

Conceptual framework: Alraouf situates his research within theoretical contributions to the study of authenticity, particularly as the concept relates to tourism and heritage. He employs Eco’s post-modernist concept of “hyper-reality” to signify the “co-representation of the authentic and the fake” (52). The author also draws on the work of Debord (1995) on the “sacred” and the “spectacle” as well as Baudrillard’s (1993) theory of “reality by proxy” to frame tourism as the ‘construction’ of “images and promoting of authentic heritage to be consumed by tourists” (52). As Alraouf explains, there are multiple types and ways of considering the authentic – as objective (refers to the objects), as constructive (refers to the social construction of objects) and as the existential (refers to activities) (53).

Object of study: Bahrain’s tourism policy – proposed renovations to Bahrain’s waterfront and souq/bazaar.

Methodology: Case study and policy analysis; discourse analysis.

Findings: Bahrain is attempting to diversify its economy through expansion of its tourist industry, through two major development projects: the Bahrain Financial Harbour and the Manama Souq renovation. Renovations to the Manama Souq aim to emphasize traditional “bazaar” elements (i.e. through recognizable architectural motifs and cultural symbols of the Gulf). Yet these plans ignore the “real sources of authenticity” (62) of the bazaar – as the souq serves a multi-ethnic Bahraini population: Bangladeshis, Egyptians, Pakistanis, as well as international tourists. The development project, for example, makes little mention of the incorporation of the well-established “Little India” zone of the bazaar (a cluster of South Asian stallholders). Alraouf argues that the renovation scheme is concerned with creating the “authentic fake” (52), emphasizing the importance of connecting tourism policy to heritage, cultural plurality, and social sustainability.

Significance of this study to the field: Alraouf makes an important contribution in highlighting the diversity of the Gulf Souq and in arguing that the quality of these spaces lies in their support of multiple groups of people. Alraouf makes a clear case for the support of marketplace tourism and redevelopment policies that incorporate local (diverse) communities.

Besnier, N. (2004) Consumption and cosmopolitanism: Practicing modernity at the second-hand marketplace in Nuku'alofa, Tonga. *Anthropological Quarterly*, 77(1), 7-45.

Published Abstract:

At the second-hand marketplace in Nuku'alofa, the capital of Tonga, Tongans buy and sell objects that their diasporic relatives send them instead of remittances. While selling objects goes against the grain of a traditional moral order, the marketplace is immensely popular but dominated by local Others. It enables participants to articulate and practice consumption and, more generally, a modern but locally relevant self, while at the same time quietly challenge the generally accepted assumption that high-ranking or wealthy elites control modernity.

PDF available.

Disciplinary background & institutional affiliation of author: Anthropology, University of Amsterdam.

Research question: How do people in the Tongan second-hand marketplace 'engage with'/'practice' modernity?

Conceptual framework: Besnier is concerned with the "practice" of modernity (Bourdieu) as well as its "performativity" (Butler). He also couches his contribution in terms of the long line of inquiry on "contemporary approaches to consumption, and the sociality of consumption (i.e. Bourdieu, Appadurai).

Groups studied: Buyers, sellers, and objects in a second hand street marketplace in Nuku'alofa, Tonga.

Methodology: Ethnography; Participant observation of marketplace behaviour/interaction and a questionnaire (of 30 stall keepers).

Findings: Since the 1980s, remittances by Tongans living overseas have often taken the form of goods that can be sold in the popular second-hand marketplaces (clothing, shoes, household items, personal care, and food). Diasporic Tongans, returning to Tonga to visit, bring goods to sell to pay for the trip – some maintain stalls and commute from overseas while others leave stalls in the care of relatives. Women make up the majority of participants in the marketplace, both as vendors and consumers. The market is also popular with Tongan "fringe" groups: Mormons, and Chinese migrants. As such, the market becomes a place where social hierarchy (in a monarchic society) is challenged. Driven by non-elites, the market's disorder is at odds with dominant conceptions of modernity. Social status is often achieved through the collection of objects from elsewhere in the market. The market provides an escape from "hierarchy," and often its subversion as a site where modernity can be negotiated free of elite control.

Significance of these findings to the field: Besnier highlights sociality as an important aspect of the market, which brings together a number of social groups (including tourists, expats, and elites). Interestingly, bargaining is not considered appropriate by Tongans, but is often carried out by Chinese migrants – providing a source of tension between the groups (15). Besnier argues, however, that the market is not a place where long-term relationships are created and maintained, but rather, is more important as a social site where consumption is practiced as a form of modernity.

Bromley, R. D. F. (1998) Market-place trading and the transformation of retail space in the expanding Latin American city. *Urban Studies*, 35(8), 1311-1333.

Published Abstract:

The global spread of the supermarket and the planned shopping centre is transforming retail space in the Latin American city. Nevertheless, market-place trading has continued to flourish in most cities and is itself a key element of retail change. A case study of Quito shows how new periodic markets have been established and that, as demand density grows, these are consolidated into daily markets. Much of the dynamism in market-place trading is associated with government intervention, with principal policies being the creation of markets in poorly served urban areas and a reduction in the concentration of market-place trading in the historic centre. Speculations about competition and complementarity between supermarket and market underline the need for further research and an understanding of the consumption patterns which support the continued heterogeneity of retail forms in the Latin American city.

PDF available.

Disciplinary background & institutional affiliation of author: Geography, Swansea University.

Research question: How have marketplaces changed in response to shifts in Latin American retail space?

Conceptual framework: Bromley takes a historical and spatial approach to understanding changing retail space in Latin America. Most research on marketplaces in less-developed countries focuses on them as “archaic” and traditional spaces, before the ‘retail transformations’ of the 1980s. She draws on Skinner’s Central Place Theory to consider the renewed interest in the marketplace (i.e. farmer’s markets, car boot sales) based on ideas about demand density. She assumes that periodic markets transition to become permanent markets as they experience high levels of demand.

Object of study: Marketplaces, retail spaces, of Quito, Ecuador.

Methodology: Observation; interviews; archival; field surveys over 25 years.

Findings: The transition to “modern retail space” (marked by the construction of shopping malls and supermarkets in lieu of marketplaces) has not happened evenly across Latin America. Marketplaces are numerous in Mexico City, for example, but have largely been replaced in Buenos Aires. Bromley presents a typology of marketplaces including: 1) market buildings; 2) open-air markets; and 3) street markets, as well as informal markets formed by ambulant/mobile street vendors. In Quito, marketplaces have become more numerous with the increasing population. Their popularity is also related to the declining economic prosperity of the 1980s, appealing to the less wealthy because they allow for the purchase of only what is needed. As mall visits often require a car, markets also serve people with limited transportation mobility. Overall, Bromley’s major finding is that Latin American cities are characterized by a diversity of types of retail spaces – “a combination of a traditional market system and a shop sector which is both traditional and modern” (1329).

Significance of this study to the field: Marketplaces in Latin America continue to attract “customers from all socioeconomic groups” while more modern retail spaces are more segmented towards wealthier consumers (1329). Bromley also emphasizes sociability as a reason for the renewal and resilience of marketplaces in Latin America.

Brotton, J. (2002) *The Renaissance Bazaar: From the Silk Road to Michelangelo*. New York: Oxford University Press.

No abstract. PDF unavailable.

Disciplinary background & institutional affiliation of author: English, Queen Mary University of London.

Research question: How did the bazaar influence the Renaissance?

Conceptual framework: Brotton is concerned with challenging the conventional conceptions of the European Renaissance, which sees the period as stemming from a return to Greco-Roman conceptions of the world. Brotton maintains that there “is no one, single, unified theory or vision of the European Renaissance” and considers the Renaissance, not as one discrete event signaling the birth of European modernity, but as a re-occurring process occurring with “cultural exchange” (4).

Objects of study: eastern bazaars in the renaissance: “Muslim Spain, Mamluk Egypt, Ottoman Turkey, Persia, and the Silk Road between China and Europe” (1).

Methodology: archival findings: Brotton argues that contact between east and west in the 15th century bazaars made the European Renaissance possible. This interaction – the arrival of goods, art, and ideas from the east – stimulated artistic, architectural, and intellectual endeavors in Europe. The adoption of Arabic numbers and mathematics in the bazaar, for example, were instrumental to the work of Fibonacci. Paintings by the Bellinis are used to illustrate the impact of eastern materials. Brotton argues that the “loving detail” present in the Bellini paintings demonstrate the “Bellinis’ awareness of how these exchanges with the bazaars of the east were transforming the sights, smells, and tastes of the world, and the ability of the artist to reproduce them” (39). The blues and reds of Renaissance paintings, for example, are made from lapis lazuli, cinnabar, and vermilion, which were found in the bazaar. The expansion of access to different textiles had a similar impact. Architecture was also affected, as demonstrated by the similarities between the construction of the Rialto Market in Venice and markets in Aleppo, Syria. Eating was also transformed through cultural contact in the bazaar, particularly through the introduction of such as spices as saffron, cloves, nutmeg, and cinnamon.

Significance of this study to the field: Brotton considers the Renaissance as an ongoing process fundamentally related to the exchange of ideas between different groups. His conception suggests the potential of the contemporary marketplace as a source of interaction between diverse groups and a source of creative stimulation.

Busch, D. (2010) Shopping in hospitality: Situational constructions of customer-vendor relationships among shopping tourists at a bazaar on the German-Polish border. *Language & Intercultural Communication*, 10(1), 72-89.

Published Abstract:

This article presents an analysis of a short customer-vendor dialogue between a German couple and a Polish vendor at a food bazaar on the Polish border with Germany. In this situation, interactants have to negotiate and construct framings of hospitality abroad, customer-vendor relations, as well as intercultural relations. It is assumed that individuals hold their own subjective concepts of these three variables. Using tools from ethnomethodology’s membership categorization analysis, this paper will delineate aspects of this constructionist process in which participants make use of concurrent and alternative framings to steer the interaction to a positive end for themselves.

PDF available.

Disciplinary background & institutional affiliation of author: Intercultural communication, European University Viadrina Frankfurt, Germany

Research question: How do people negotiate cultural difference in a border region marketplace?

Conceptual framework: Constructivist – people shape and create culture by communicating. Culture is also “an object of discourse” whereby people create their own “subjective” and “individualist” conceptions of culture (74).

Groups studied: Two German shoppers (a man and a woman) at a Polish bakery stand in a market on the Polish side of the German-Polish border, the Polish vendor, and the Polish cameraman.

Methodology: Analysis of a video recording of a 2.5 minute-long interaction using Membership Categorization Analysis (MCA) “developed within the framework of ethnomethodology” (Garfinkel 1967). This method of analysis holds that “interactants assign people and objects to categories” [in devices] in order to understand the interaction (75).

Findings: Participants attempt to guide the interaction by returning to “framings” that are favorable to them, using particular speech “devices” which are interwoven with sales discussions. The German customers, for example, steer the conversation in a way that portrays the Polish vendor as a “trickster” or “fraud,” or as the object of a “holiday flirtation”. The vendor returns repeatedly to create an environment of “private friendship” or hospitality.

Significance of these findings to the field: Busch illustrates some of the minutiae of interaction in a marketplace by deconstructing a seemingly mundane interchange that carries significant cultural meaning.

Cavan, S. (1972) The class structure of hippie society. *Journal of Contemporary Ethnography*, 1(3), 211-238.

No abstract. PDF available.

Disciplinary background of author: Sociology, San Francisco State University, USA.

Research question: What is the structure of hippie society? How is the hippie marketplace organized?

Conceptual framework: Cavan challenges dominant conceptions of societal development that see it as a process moving from the ‘simple’ to the ‘complex’. She instead argues that “hippies provide an example of change in the opposite direction”, abandoning “postindustrial society” for the creation of an “indigenous marketplace” (211).

Object of study: The hippie marketplace of Mendocino, Northern California. Cavan compares two marketplaces, one where hippies sell their products to “straights” and another where hippies sell to other hippies.

Methodology: Ethnography: Participant observation.

Findings: Cavan identifies the division of labor within a hippie marketplace, consisting of peddlers, merchants, crafters, vagabonds, and entrepreneurs (212). Overall, resources were identified as being important to participation in the market. Hippies are described as a “subordinate culture that must engage in daily transactions with a dominant group” (i.e. straights) (235). Hippies interacted with straights in order to secure resources (i.e. and would not barter). Cavan demonstrates a conflict over whether hippie peddlers should be allowed in some public spaces (216). Becoming a hippie merchant was likened to “selling out” among the community.

Significance of these findings to the field: This analysis links hippies with subordination and argues that this power relationship (between hippies and the dominant culture) changes the interaction between these groups in the marketplace. The term “market” is used interchangeably with marketplace in this piece, i.e. sometimes designating a place where goods are exchanged, and sometimes in a more abstract sense. Although the paper focuses on the market’s division of labor, there is some discussion of the social interactions occurring in the marketplace.

Chang, J., J. C. H. Min, et al. (2007) Profiling Japanese tourists visiting night markets in Taiwan. *Journal of Quality Assurance in Hospitality & Tourism* 8(2): 25-44.

Published Abstract:

Night markets have become the most popular tourism attraction for international tourists in Taiwan since 2003. They offer tourists a chance to experience new things and visit different environments when visiting the island. Japan has long been the leading generator of international tourism for Taiwan in terms of numbers and expenditures. Thus, the objective of this research is to profile Japanese tourists based on their novelty-seeking motives in visiting night markets. The 320 Japanese tourists are segmented into three groups: conservative tourists, moderate novelty-seekers, and well-planned explorers. Based on the results, implications and recommendations are provided to the tourism authorities, and future research possibilities are also noted.

PDF available.

Disciplinary background of author: Tourism & Management.

Research question: Who attends the night market? How are Japanese tourists to the markets segmented? What is their motivation for attending the market?

Conceptual framework: Tourists seek authenticity in the country they are visiting, as well as interaction with locals. The authors expand Cohens (1992) novelty – familiarity continuum using the International Tourist Role Scale or ITR to explain Japanese tourist behaviour in the night markets.

Group studied: Japanese tourists in the Taiwanese night markets.

Methodology: Application of the 20 question International Tourist Role Scale; use of survey questionnaire of market experiences, motives for attending night market, and tourist profiles; statistical analysis (two-stage cluster and discriminant analysis).

Findings: The night market is understudied in Taiwan despite being important to the Taiwanese as sites for eating, shopping, and entertainment. Night Markets, once seen as a societal vice, are now crucial to tourism in Taiwan because of their interactive quality. The authors find that Japanese tourists can be divided into three major groups: ‘conservative tourists’ (mostly male, employed, typically older, who attend the market with friends); ‘moderate novelty seekers’ (mostly female, younger, mainly students); and ‘well-planned explorers’ (both male and female, young, both employed and student, and typically repeat visitors to the night market).

Significance of this study to the field: This research sheds light on the motivations of tourists who seek out ‘authentic’ and unique experiences in the marketplace.

Clough, N. L. & R. M. Vanderbeck (2006) Managing politics and consumption in Business Improvement Districts: The geographies of political activism on Burlington, Vermont’s Church Street Marketplace. *Urban Studies*, 43(12), 2261-2284.

Published Abstract:

Business improvement districts (BIDs), which are formed when spaces that are legally public are put under private or semi-private forms of administration, have become increasingly prominent features of many cities internationally. This paper provides an in-depth, empirically grounded analysis of the practices of political activism and issue advocacy in one widely admired BID (Church Street Marketplace, Burlington, Vermont) in light of recent theoretical concerns about the decline of public space within the current neo-liberal context of privatisation. The paper examines the ways in which various kinds of political activity are constructed by Marketplace management as either assets or liabilities, and how different forms of activism are differentially regulated and policed in pursuit of maintaining the carefully themed environment of the BID. The research raises important questions about the extent to which downtown (and other) spaces that have been (re)organised as BIDs can fulfill the role of public space in democratic societies. PDF available.

Disciplinary background & institutional affiliation of author: Geography, University of Leeds, UK.

Research questions: What is the “extent to which downtown (and other) urban spaces which have been (re)organized as BIDs are fulfilling the necessary functions of public space in democratic societies”? (2262); and “can downtown (and other) locations that have been put under neo-liberal forms of governance in the form of BIDs, and which therefore have a clear imperative to increase levels of consumption and profit, also serve the democratic functions of urban public space?” (2262).

Conceptual framework: Clough and Vanderbeck frame their analysis of the Church Street Marketplace within literature emphasizing the importance of public space to democracy (i.e. Mitchell; Lefevbre’s ‘right to the city’). Their research is also placed within a discussion of the consequences of business improvement districts for public space, and how commodification impacts social engagement.

Object of study: Church Street Marketplace in Burlington, Vermont, a pedestrian mall.

Methodology: Document analysis; interviews; participant observation.

Findings: The Church Street Marketplace was created to bolster the downtown commercial space from competition by suburban malls and to revitalize the downtown area. On one hand, the market is used for public advocacy, in a city that is politically active (for tabling, rallies, protests, etc.). On the other hand, however, Church Street is themed to convey a message of “congenial traditional urbanism” and “nostalgia” for a ‘lost’ era of urbanism. Decisions are made by a quasi-government body, on what activities are given permits and allowed to take place on the street, and there are many rules regulating behaviour. Public safety or “tastefulness” are used as grounds to regulate political activity (i.e. in the case of a “die-in” staged in the middle of the street where protestors simulated deaths from AIDS by lying in the street). Although the “quirkyness” of some political activism is considered an “asset” to the cache of the marketplace, activities that are not “conducive to consumption” are often curtailed. As such, Clough and Vanderbeck argue that what the Marketplace strives to produce is what Habermas (1991) calls a mass of consumers rather than a politically engaged public engaged in widespread rational argumentation and debate over issues of importance” (2280). The research uncovers an important contradiction however: protestors simultaneously emphasized the importance of Church Street as a public space as well as the ways in which they were constrained (2281).

Significance of these findings to the field: This research highlights the limitations of commodified public marketplaces as spaces of democratic/social engagement.

Crewe, L. & N. Gregson (1998) Tales of the unexpected: Exploring car boot sales as marginal spaces of contemporary consumption. *Transactions of the Institute of British Geographers*, 23(1), 39-53.

Published Abstract:

Marginal and/or resistant consumption practices have been neglected in current geographical debates on consumption and retailing. This has resulted in partial and skewed theorizations of exchange within contemporary consumption. Consumption spaces such as car boot sales represent sites in which the conventions of the marketplace are suspended or abandoned, and replaced by forms of sourcing, commodity circulation, transaction codes, pricing mechanisms and value quite different from those which typify more conventional retail malls and department stores. Drawing on the anthropological literature on traditional and peasant markets, we argue that exchange within the car boot sale is socially, culturally and geographically embedded and we emphasize the intrinsic importance of fun and sociality to such activities. Marginal spaces such as the car boot sale offer both some important clues into the potential for rethinking marketplace dynamics, notably with respect to our understandings of value, and some intriguing possibilities for consumer politics.

PDF available.

Disciplinary background & institutional affiliation of authors: Geography, University of Nottingham, UK; Geography, University of Sheffield, UK.

Research Question: How do “car boot sales, as one example of a new and important, yet marginal, consumption space, offer insights into processes of commodity exchange, particularly cycles of commodity use and re-use, pricing arrangements, processes of valorization and rituals of exchange”? (40).

Conceptual framework: Gregson and Crewe highlight the new “geographies of consumption” - pointing to more marginal and less formal spaces of consumption such as car boot fairs, jumble sales, flea markets, and street markets (all similar spaces to the night market). The authors call for a “serious and detailed interrogation of the social, cultural and economic practices of exchange within such marginal spaces” (Crewe and Gregson 1998:40). These sites are typically ‘neglected’ from the literature on consumption but represent important sites of exchange, both in an economic and also social sense.

Object of study: Car boot sales in the UK.

Methodology: Ethnography.

Findings: The car boot sale grew vastly in “scale and visibility” throughout Britain in the 1990s. Each Sunday, vendors would fill their trunks with second-hand merchandise and pay a small fee (between five and seven pounds) to park at the “fair” location, usually an outdoor, suburban or “urban fringe” field, parking, or playground. The “hordes of potential buyers” pick through the trunks of the vendors, bartering on the sale and paying in cash (261). No license is required for vending, so that buyers one weekend can be vendors the next. As such, the car boot fair “celebrates past modes of exchange, modes within which we can all be the small-time entrepreneur and within which we, rather than the retail conglomerates and developers, control and shape social practices” (262). The appeal of the fair lies in the ‘unpredictability’ of exchange. In this ‘dirty’ and disorganized space, shoppers seek to pull the ‘unexpected’ from the rubble and vendors are attracted by the ‘entrepreneurial freedom’ offered by these events. Participants are also enticed by the “communal” quality of the car boot ‘crowd’ social networks, friendships, and rivalries are formed and negotiated through these events over time, in a way that is qualitatively different from the “anonymous crowd of the mall” (43). The fair is thus simultaneously about ‘imagination and creativity,’ social relationships, and entrepreneurial skill.

Significance of this study to the field: Gregson and Crewe illustrate the sociality associated with participation in informal spaces of exchange, and particularly, how these informal spaces contrast with formally commodified sites (such as malls).

Dale, S. F. (2010) Empires and emporia: Palace, mosque, market, and tomb in Istanbul, Isfahan, Agra, and Delhi. *Journal of the Economic & Social History of the Orient*, 53(1/2), 212-229.

Published Abstract:

The association between empires and commercial institutions is a well-known feature of pre-industrial Muslim empires, such as the Ottoman, Safavid and Mughal Empires. Rulers constructed religious monuments and civic institutions that simultaneously functioned as commercial centers. The key to this symbiotic relationship is the institution of waqf, the so-called “charitable endowments” that supplied funds to support mosques, schools, baths and other religious institutions. The endowments largely drew their funds from shops, bazars or caravanserais usually built nearby. Therefore a great mosque or madrasa often became a commercial center. This situation was the conscious result of imperial commitment to stimulating the commercial exchange, which would supply and enrich these states. PDF available.

Disciplinary background & institutional affiliation of author: History, Ohio State University, USA.

Research questions: How are empires connected to emporia? How are the bazaar, the religious institution, and the Muslim empire intertwined?

Conceptual framework: Dale considers the bazaar in the context of Islamic history, as embodying empires and emporia in pre-industrial Muslim Empires. Dale views the bazaar as a crucial as a site of exchange as well as a source of support to the state.

Group studied: Dale examines and compares bazaars of the Ottoman, Safavid, and Timurid-Mughal Empires.

Methodology: Archival research.

Findings: Dale demonstrates the ways in which the bazaar was used as an instrument of empire. In particular, bazaars were important to economic development because of the collection of the waqf (a Muslim charitable donation). Revenue generated from the bazaar through the waqf was used to support mosques, as well as the state. Rulers thus had an incentive to support the bazaar. They did so by establishing markets and building market complexes in the center of the city. Dale argues that the waqf was “used primarily as an economic stimulus, cloaked as a religious/charitable act” (220). As such, Dale argues that the role of the waqf has been misunderstood - seen as something strictly pious, when, historically, its major role has been economic.

Significance of these findings to the field: This research demonstrates the importance of the marketplace in pre-industrial (and non-Western societies). Dale’s contribution to the theme of ‘markets and diversity’ is his explanation of the economic incentive for rulers to protect ethnic and religious minorities in the bazaars. In particular, non-Muslim commercial operations (mainly Greek) were protected by the state in Istanbul in its transition from Constantinople after Muslim rule came into effect.

de Bruin, A. & A. Dupuis (2000) The dynamics of New Zealand’s largest street market: The Otara Flea Market. *Journal of Sociology and Social Policy*, 20, 52-73.

Published Abstract:

The aim of this paper is to explore the complexities in the operation of the largest and best example of New Zealand’s approximation of street vending: the Otara Flea Market. This market is located in the severely labor-market disadvantaged, multicultural community of Otara, an area in the south of Auckland, the largest center of population in New Zealand. The research on which this paper is based, is part of a larger project intended to close the information gap that exists in understanding the way that less formalized economic activity operates

as part of the coping strategies of people in communities caught by the domestic response to changes in the global economy.

PDF available.

Disciplinary background & institutional affiliation of authors: Economics, Massey University, NZ (de Bruin); Sociology and Women's Studies, Massey University, NZ (Dupuis).

Research Questions: Can participation in the informal economy via the Otara Flea Market “provide sustainable income” for its vendors? How does this participation relate to broader changes in the global economy?

Conceptual framework: De Bruin and Dupuis aim to contribute to understanding of the ways in which “less formalized economic activity” operates, especially for those “caught by the domestic response to changes in the economy” (53). As such, the authors examine the micro level of the flea market and how it is impacted by wider global transformations. They are also concerned with questioning the divisions between informal and formal economic activity.

Object of study: The Otara Flea Market: an open air, Saturday, Polynesian “style” market in a multicultural neighborhood located south of Auckland; the study includes vendors, market organizers, and officials.

Methodology: Participant observation; interviews with vendors and market administration.

Findings: De Bruin and Dupuis argue that the Otara Flea Market must be considered within the context of both national and international economic changes. The Market was created by 1977 to raise funds for the New Zealand Labor Party, the Te Puke O Tara Community Centre, and to provide a source of cheap goods for a low-income community with high levels of unemployment and underemployment, who are predominantly Maori and Pacific Islander (78%). Otara is thus closely connected to the new international division of labor, as well as national welfare state restructuring in New Zealand. The authors draw on interview data to question the analytical separation between the formal and informal economies, demonstrating the many “intersections” between these sectors. One vendor, for example, sells second hand T-shirts she receives from a friend overseas (less formal), while at the same time, selling made-to-order special occasion Maori women's fashions (more formal). The authors also connect the difficulties facing immigrants from East Asia in the labor market in New Zealand, and their participation as vendors in the Flea Market. As a final note, through bionomic analysis, they suggest that participation in the Otara Flea Market is associated with greater chances of business “survival” in the formal economy.

Significance of this study to the field: This study demonstrates the importance of access to both formal and informal economic activity, for ethnic minorities and immigrants who face labor market disadvantage.

de la Pradelle, M. (1995) Market exchange and the social construction of a public space. *French Cultural Studies*, 6, 359.

No abstract. PDF available.

Disciplinary background of author: Anthropology.

Research questions: Why has the marketplace been ignored in the anthropological literature? How do social relations operate in the space of the marketplace? How does participation in the market relate to civil society?

Conceptual framework: de la Pradelle's frames his ethnography within a broader discussion of markets and the sociality of economic exchange. He argues that the physical marketplace has been largely ignored due to a societal focus on 'economism.' Social relations are considered unimportant or "superfluous" to economic exchange and it is often assumed that the social disappears when the "economic stakes are high". When economic stakes are low, however, sociability is seen as an "end in itself" (361).

Object of study: A weekly outdoor market in Carpentras, France; consumers, vendors.

Methodology: Ethnography.

Findings: The marketplace in Carpentras brings together a number of different social groups that would not normally interact (i.e. North Africans, people from the country, tourists from Paris, elites, and so on). According to de la Pradelle, the market is the "sum of all these unlikely encounters". In other words, people go to the market to "create a public space" and feel a sense of "citizenship" (365). This is made possible by of the fluidity of social relationships in the market. Unlike in the supermarket (where prices, and the relationship between producer and consumer is fixed), the marketplace creates an equal playing field. The possibility of bargaining allows for sociability; vendors establish "micro-societies" around their stalls, treating all customers equally. Performance is also significant in the market as participants often play certain roles. Certain "banalities of dialogue" contribute to the sociality of the marketplace: small talk "links" people together communicatively, such that "in talking about anything and everything, one is able to establish an ephemeral relationship of free sociability with a multiplicity of people, most of whom are strangers" (368). These conversations create an environment of intimacy between strangers (who may have different social statuses), as people

reveal details of their private lives. The equal social field is maintained by keeping details to the level of “generalized friendliness” (369).

Significance of these findings to the field: The key contribution of this paper is the link de la Pradelle makes, between people’s routine participation in the marketplace, the act of forming of social space, and their expression of citizenship.

Deener, A. (2009) Forging distinct paths towards authentic identity: Outsider art, public interaction, and identity transition in an informal market context. *Journal of Contemporary Ethnography*, 38(2), 169-200.

Published Abstract:

This article demonstrates how boardwalk artists who arrive at Venice Beach through various biographical channels adapt to an informal market context by learning economic skills that enable them to present themselves as “Venice Beach Artists.” Although the boardwalk market blurs original biographical distinctions between people who come to share the same market identity in the eyes of visitors, individuals also pursue different versions of authentic identity as Venice Beach Artists. Interlinking studies of outsider art, public interaction, and identity transition, I examine how artists forge distinct paths towards the achievement of authentic identity. Some artists create standards of local authenticity by prioritizing their attachment to the context of Venice Beach and immersing themselves into the neighborhood counter culture. Others manufacture cosmopolitan authenticity by prioritizing their attachment to their perceptions of a successful art career.
PDF available.

Disciplinary background & institutional affiliation of author: Sociology, University of Connecticut, USA.

Research questions: What are the “processes” of “belonging” and “inclusion” that operate along the Venice Beach boardwalk? “Is the boardwalk more than just a site of cultural consumption that blurs different types of people through their common categorization as a ‘Venice Beach Artist’; and how do people establish claims of authenticity in this ‘outside art world’ that lead to distinct forms of social status?” (183).

Conceptual framework: Deener builds on work concerning artists’ identity construction and questions about authenticity and legitimacy.

Group Studied: Vendors at Venice Beach, Los Angeles; artists in the informal market economy.

Methodology: Ethnography, biographical interviews and participant observation.

Findings: The Venice Beach Boardwalk Market is a “spontaneous” concentration of art vendors, consisting of four major types of artists. ‘Boardwalk Bohemians’ are typically those who identify with the freedom associated with Venice Beach, and may express nostalgia for the 1960s. ‘Practical Craftsmen/Craftswomen’ are those who are making a living for families and may also be pursuing a “new artistic career”. “Aspiring professionals” include those who are driven by their “artistic passions” and may have degrees in visual art (177). “Artistic hustlers” are characteristically those vendors who sell inexpensive jewelry and paintings from China and are engaged in “buying and reselling objects for profit” (178). The market, however, equalizes the status of these four groups of artists. To be successful, everyone must commit to low prices and cater to a tourist base that buys a limited number of styles, themes, and colors. Thus, despite the initial differences among vendors, all artists are constrained by the Venice Beach market “identity”. The artists then work to create “authenticity” by representing themselves as either cosmopolitan (seeking careers as artists, making “art for arts sake) or local (“rejecting” the “career trajectory” and embedding themselves in the “counter culture of the local context itself”) (183).

Significance of this study to the field: While the focus of this piece is not on ethnic diversity, it does emphasize the diversity of cultures and subcultures/countercultures and social identities of vendors in the market, as well as the relationality of these identities. It also demonstrates how the equal playing field created by the market can act as a constraint.

Dines, N. (2007) The Experience of diversity in an era of urban regeneration: The case of Queens Market, East London. *EURODIV Paper, 48.*

Published Abstract:

This paper explores the relationship between ethnic diversity, public space and urban regeneration by considering the redevelopment of Queens Market in the multiethnic borough of Newham, East London. In 2004 Newham Council announced plans to demolish the market and relocate it within a new shopping and residential complex. In response, local people have campaigned to halt the scheme and have called for the refurbishment of the existing structure. Drawing on ethnographic fieldwork conducted in Newham, the paper examines the conflict that has arisen between local people’s attachments to the market and the Council’s vision of creating a “safer and cleaner” environment aimed at attracting higher income users. Within this frame, the paper attempts to unpack the contested significance of diversity, from the everyday experience of interaction and a resource that is mobilized by campaigners, to the gentrifying trajectory that is inherent in the market redevelopment scheme and reflective of a more general process in contemporary urban regeneration in Britain.

PDF available.

Disciplinary background of author: Geography.

Research question: “How is [ethnic diversity] bound up with local experiences and representations of the current market as a public space, and the ways in which it is recuperated within the plans for redevelopment?” (3).

Conceptual framework: Dines first draws on the work of I. M. Young on social interaction in public space, and the spaces where “difference is encountered and negotiated” (2). Dines also couches his research in the literature on urban regeneration and gentrification. Recently, concern has arisen about the decline of markets in the UK, as they face competition from the shopping mall and other pressures of urban redevelopment. This apprehension is linked to related discourses of social inclusion, community building, and a UK movement toward urban regeneration focused on fostering the “public realm.”

Groups studied: City officials, activist groups, and market participants of the Queens Market in Newham, East London, a 100 year-old purpose built market, in a neighborhood with a longstanding presence of minorities (60.6% of residents are non-white, the largest percentage in the UK).

Methodology: Ethnography: discussion groups, observation, in-depth interviews, and media analysis.

Findings: Dines illustrates the ways in which the Queens Market became caught up in a conflict over urban regeneration, particularly in the wake of the Cattle Report and in the lead up to London’s bid for, and awarding of, the 2012 Summer Olympics. The Cattle Report advocated for more “socially mixed communities” in light of several race riots that occurred in Britain in 2001. The success of the Olympic bid itself was linked to London’s ethnic diversity and cosmopolitanism. Newham, in East London, was a particular target due to its ethnically diverse population. Regeneration was aimed at making ethnicity more official, and visible (for example through murals and urban design elements), and at increasing social interaction among minority groups, as well as improving education and decreasing crime. The Queens Market, a multi-ethnic open market in the neighborhood, became the target of a redevelopment plan that aimed to give the market a “more coordinated appearance” (14). City planners saw the space as being devoid of “aesthetic value,” as chaotic, unprofitable, and its disorganization was linked to crime, prostitution, and problems of hygiene and sanitation (15). Dines argues that the plan ignored the social dimension of the market in order to create an “orderly assembly of customers”. Diversity was seen as an “appendage” that could be transported to another location. Newham residents, however, mounted opposition to the plan, arguing that the market served as a key public space to residents. Residents most often described the market in terms of their attachment to it, its role as a “vibrant social arena” and likeness to a “Roman forum” or town square, and a place to come upon the “unexpected” (8). Opponents to the plan also maintained the market’s importance as a space for elderly

residents to walk about and meet one another, and as a space where participation is not dictated by money, as people can and often use the space without purchasing anything. The market was also framed in terms of people's "sense of well-being" and was discussed as a "safe place" for racialized minorities to go without fear of harassment. The market was thus linked to positive sentiments about multiculturalism as differences among people were described as key features of the market. Interestingly, participants also viewed Queens Market as a space that had never been "exclusively English", but one that had been populated by waves of immigrants. As such, the market was believed to represent demographic change in the UK, and to be a site where people could be exposed to this change (10). Young people were less likely to view the market as a social space, but recognized the social function that it plays for older residents. Participants argued that urban regeneration would damage the sociality of the market (11). At the time that this paper was published, the conflict surrounding Queens Market had yet to be resolved.

Significance of these findings to the field: Queens Market serves an extremely diverse population and the neighborhood has a history of anti-racism. The market is thought of as the "multicultural heart" of the neighborhood (2) and as a site where people are exposed to the demographic changes occurring in the UK.

Geana, G. (2006) The Carpathian folk fairs and the origins of national consciousness among Romanians. *Nationalities Papers*, 34(1), 91-110.

Published Abstract:

A series of time-honoured regular folk fairs take place in the Carpathian Mountains that are mainly economic but also socio-cultural events. The participants come from all the three Romanian principalities Moldavia, Wallachia, and Transylvania, that is, from all the historical provinces of the Romanian state as constituted after the First World War. These folk fairs are "two-land fairs" in the Eastern and Southern Carpathians and "three-land fairs" where all three provinces converge, as in the district of Vrancea. Over the centuries, such fairs advanced the perception that participants spoke the same language, shared the same religious belief, and belonged to the same neam, that is, implicitly to the same territory (the word neam being a vernacular term for "kin group," but extensible to the notion of "people" and "nation"). In short, the folk fairs contributed to awakening Romanian national consciousness. Such evidence challenges modernist theory, according to which national consciousness should have arisen with the bourgeoisie elite, who should have inculcated it into the public mind.

PDF available.

Disciplinary background & institutional affiliation of author: Anthropology, University of Bucharest, Romania.

Research questions: What role did the Carpathian folk fairs play in the development of Romanian nationalism? How do these fairs relate to debates between modern and primordial explanations of ethnic unity/nationalism?

Conceptual framework: Geana situates her contribution in terms of the debate between modern and primordial explanations of ethnic and national identities. She is concerned with revising the modernist paradigm supported in particular by Gellner, Hobbsbawn and Ranger.

Object of study: Carpathian folk fairs – fairs bringing together populations living in the three segments of the Mountains.

Methodology: Archival research.

Findings: The Carpathian folk fairs originated in the 14th century. These fairs occurred several times a year, on Christian holidays. They served as spaces of trade (and the opportunity to acquire goods that were not locally available), but also were important spaces for youth, in particular for hosting youth courtship. Despite the topographical barrier of the mountains, significant interaction across different political territories still occurred through these markets. Geana argues that the fairs are very important to understanding the beginning of Romanian ethnic consciousness. As Geana puts it, “the Romanians acquired their self-consciousness as a nation in the Modern Era, but this achievement had behind it a long history” (97). Geana argues that “primordial ties” developed through the Carpathian folk fairs that solidified Romanian ethnic unity. As one of the primary roles of the markets was to encourage inter-marriage, kinship ties increased between the political territories, leading to the expression of a familial relationship between distinct communities, as well as relative language and religious homogeneity, and homogeneous dance, dress, and music.

Significance of these findings to the field: This piece reinforces the finding that trade and sociality accompany one another.

Hindman, H. (2009) Shopping in the bazaar/bizarre shopping: Culture and the accidental elitism of expatriates in Katmandu, Nepal. *Journal of Popular Culture*, 42(4), 663-679.

Published Abstract:

The article reports on the ways in which elite expatriates in Kathmandu use consumption to place themselves within a local situation. Other ways that expatriates create a feeling of continuity in a situation of displacement and rethink their past assumptions about artistic knowledge as a means of denoting class are explored. The challenges that expatriates face in finding their social position in an unfamiliar

world of identities and goods, illustrates the omissions between race, culture, and social class that in other situations would be unquestioned. For expatriates in Kathmandu, shopping is part of negotiating these identities.

PDF available.

Disciplinary background & institutional affiliation of author: Anthropology, Asian Studies, University of Texas, USA.

Research question: How do expatriates use consumption to negotiate their new class positions in a new country?

Conceptual framework: Hindman draws on the work of Bourdieu to understand the process of distinction motivating the shopping habits of expatriate women. She also employs the contributions of Daniel Miller and Arjun Appadurai to assert the cultural significance of shopping and consumption as processes of “meaning-creation” (666).

Group studied: Expatriate women in Kathmandu, Nepal.

Methodology: Not specified.

Findings: Expatriate women are often charged with the task of creating a household in Nepal through consumption of local goods in the marketplace. They are aided by more established expat families who teach expected consumption behaviour (where it is safe to shop for food, etc.), and in doing so establish boundaries between the expat community and the local population. Crossing these boundaries signals a “going native” and diminishes the likelihood of a second posting (usually of the husband) by the employer (667). Expatriate families, often middle class in their home country, experience a new class positioning in Nepal, as their income is much greater than that of the local population. Expatriate women seek to distinguish themselves from the other group of whites (tourists) by seeking “connoisseurship” of art and craft and how to “get a good deal” on these items (and not be tricked by merchants who do not distinguish them from tourists) (671). Merchants play into this by praising expat women for their “eye” (i.e. for quality, authenticity) in order to make the sale. The arts and crafts are then displayed in the expat home, and used as cultural capital in the next posting, to “perform status as cosmopolitan subjects” (669). Interestingly, these wares and other forms of knowledge (i.e. jewelry, new local recipes) are used as accessories or supplements to their own culture, which is seen as normal and “unclassifiable” (676). Through consumer behaviour in the marketplace, expats re-establish themselves and develop a new class-understanding.

Significance of these findings to the field: Hindman states that “contact” is a central concern of marketplace interaction, but unfortunately does not pursue this further. She

also emphasizes the importance of the value of perceived, or “appreciation of knowledge of other cultures”/cosmopolitanism” to the social status of expatriates (673).

Hunt, S. (2009) Citizenship’s place: The state’s creation of public space and street vendors’ culture of informality in Bogota, Colombia. *Environment and Planning D: Society and Space*, 27, 331-351.

Published Abstract:

In this paper I seek to move beyond understandings of Colombia as a failed state or qualified democracy by exploring how the state continues to govern despite widespread shortcomings. I argue that two technologies of governance are central to contemporary rule in Colombia: state fragmentation and citizen education. These technologies are exemplified by the recovery of public space from street vendors in order to preserve it as a privileged site for citizenship. This process is made possible by the proliferation of state agencies, policies, and plans which define the problem of public space as one of its invasion by ambulant vendors, and the solution to this invasion as the relocation of vendors to spatially marginalized and state-regulated markets where they are taught to overcome their ‘culture of informality’ by participating in political and economic transactions in state-prescribed ways. I argue that the recovery of public space and relocation of street vendors is a spatial technology of governance that codes structural inequalities as a question of culture while producing new forms of segregation in which citizens and street vendors have differentiated places and rights to mobility. This study analyzes the relationship between state and citizen construction while considering the pedagogical work implicated in the resilience of both democracy and neoliberal economic policies.

PDF available.

Disciplinary background & institutional affiliation of author: Department of Political Science, Rutgers.

Research questions: How does the Columbian state continue to “govern” in the face of “systemic failures”? (331). How does governance manifest through the state’s relationship with street vendors (i.e. through relocation and forced removal programs, and efforts to place vendors in designated market areas)?

Conceptual framework: Hunt draws on the concepts of reterritorialization, neoliberalism, power, and public space to construct a framework that relates citizenship to mobility through space. Neoliberal conceptions of “citizen participation” spur the viewing of public spaces as sites of engagement threatened by the “informality” of street vendors. The state employs a “spatial technology of governance” geared towards circumscribing

the mobility of certain people (i.e. informal street vendors) in order to imbue them with “market values” (332).

Groups studied: City officials, planners, street vendors, and residents of Bogota, Columbia.

Methodology: Participant observation of public meetings, markets, relocation procedures; semi-structured interviews with officials and planners; informal interviews of street vendors; archival research.

Findings: A state’s ability to govern cannot be judged solely based on its capacity for physical coercion. Hunt demonstrates how the Columbian state exercised governance capability through its dealings with street vendors. In particular, Columbian citizenship is “pedagogicalized” through vendor recuperation/relocation schemes and “civic education” programs (332). Street vendors were seen as the most significant “invaders” of public space, and the “culture of informality” of street vending discursively linked to a number of vices (freeloading, disease, disorder, failure, pollution, crime, bad hygiene, illegality, etc.). City officials portrayed the vendors as impeding citizens’ ability to walk about freely in public space (exercising democratic rights) (334). Actions against the vendors included removal (the “recuperation of public space”), particularly in the city centre. The courts however, upheld the right of people to use the streets to make a living when their “basic needs are not met by the state” (338), forcing the city to present vendors with options. “Social negotiation networks” were formed to discuss the issue. Though these events involved vendors, their ideas were disregarded, and street vendors not deemed integral to the city’s “cultural heritage” were moved to designated market spaces. These sites were located outside of the city centre and were not large enough to accommodate all of the displaced vendors. The new designated market spaces were highly regulated, with official opening and closing hours, and intellectual property inspections. Overall, Hunt shows the complex array of institutions involved in governance. Through the regulation of street vending, the state imposes neoliberal “market values” on its citizens (346).

Significance of these findings to the field: The “recovery’ of public space” does not always “serve democratizing or equalizing ends” (345). Mobility is a crucial aspect of citizenship, and a vendor’s citizenship is limited when their mobility is restricted.

Kaminski, B. & G. I. Raballand (2009) Entrepot for Chinese consumer goods in Central Asia: The puzzle of re-exports through Kyrgyz bazaars. *Eurasian Geography & Economics*, 50(5), 581-590.

Published Abstract:

The article discusses the condition of exporting activities in Kyrgyzstan. It states that the re-exporting activities of Kyrgyz bazaars to China and Central Asia, generates substantial income for the country's economy. An overview of the strong improvement of Kyrgyzstan's imports, international reserves, and external position is presented. It notes that re-exports generate foreign currency earnings which increase over time.

PDF available.

Disciplinary background & institutional affiliation of authors: Political Science and Economics: Kaminski is Associate Professor in the Department of Government at the University of Maryland. Raballand is a consultant and senior economist at The World Bank.

Research question: "How Kyrgyzstan was able to finance trade deficits in goods and services well above its GDP in 2006-2007 while simultaneously improving its external position as shown in the growth of international reserves and the fall of sovereign debt" (583).

Conceptual framework: Political economy: Kaminski and Raballand argue that seemingly inexplicable economic outcomes can be understood by considering political and geopolitical contexts.

Object of study: Kyrgyz bazaars/trade statistics.

Methodology: This study involved analysis of trade data such as mirror foreign trade statistics and balance of payments data, and the application of Balassa's (1965) index of revealed comparative advantage (RCA) to Central Asian imports.

Findings: Re-exports carried out in Kyrgyzstan's bazaars explain the discrepancy between the increase in imports and the concurrent decrease in the international reserves. Bazaars are significant to central Asian foreign trade, serving as a "conduit" for goods from China into Kyrgyzstan, Central Asia and southern Russia. In fact, the Kyrgyz bazaars are the most significant source of re-export for Chinese goods (and $\frac{3}{4}$ of the trade from China to Kyrgyzstan is in "Bazaar products") (588). Kyrgyzstan capitalizes on its strategic location to circulate Chinese goods throughout Central Asia and Russia. Thus, the country's economic success is attributable to the unique "regime applied to trade in the bazaars" (589).

Significance of these findings to the field: This study, while not concerning social interaction in the bazaar, demonstrates the significance of bazaars to domestic economies, and to international/regional trade. The authors emphasize how the bazaar provides a "conduit" for economic globalization.

Kapchan, D. A. (1995) Hybrid genres, performed subjectivities: The revoicing of public oratory in the Moroccan marketplace. *Women & Performance: A Journal of Feminist Theory*, 7(2), 53-85.

No abstract. PDF available.

Disciplinary background of author: Folklore and folklife/performance studies, New York University, USA.

Research Question: “Why is ‘hybrid’ a useful general qualifier and what does the process of ‘hybridization’ contribute to theories of cultural analysis”? (304).

Conceptual framework: Kapchan defines hybridization as “an aesthetic process which allows for the simultaneous co-existence (or combination) of forms and voices, but also for their mutual blending and transmutation” (304). She employs work by Bakhtin on hybridization through “utterance” to demonstrate how everyday speech acts represent “change” to “cultural knowledge and expression” (305). The marketplace is used as a metaphor for understanding heterogeneity because the “polyphony and multi-sensuality of the open-air marketplace defies categorical enclosure” (307).

Object of study: Beni Mellal open-air marketplace, Morocco.

Methodology: Ethnography.

Findings: According to Kapchan, the “marketplace represents a symbolic locus of contact with the foreign, whether the connection be physical or abstract, in goods, tongues, or ideas” (309). The marketplace has traditionally been approached from an economic perspective, but Kapchan argues that it should be seen as a site of social resistance. To illustrate, Kapchan describes a Moroccan woman who adopts the “utterance” style of a man to hawk her products, and in doing so, also adopts the “misogynist” rhetoric typical of male vendors. Because the woman’s behaviour is “out of place,” her words become ‘parody’ (313). Kapchan emphasizes the increasing number of women present in the Moroccan souq as evidence of the “breakdown of the private/public categories” of gender in the marketplace (313). The marketplace is seen as setting the stage for the negotiation of “class and gender” (313). In another example, a female vendor “revoices the terms of sale” using the phrase “aren’t we all Muslims” to defend her position as a female stallholder (selling contraband). In doing so, she is using a “traditional idiom in a non-traditional context and by infusing the phrase with a new pragmatic aura”, she challenges gender identities. The male customer is forced to agree, and therefore acknowledges the woman’s right to vend in the marketplace. Hybridization of language, or “revoicing”, thus subverts the “authority” of male speech (319). Such hybridity demonstrates “social transition” (320).

Significance of this study to the field: Kapchan demonstrates how the negotiation of class, gender, authority, and notions of tradition and modernity are subverted through discursive interaction and speech hybridization in the marketplace.

Kelly, M. (2003) Seeking authenticity in the marketplace. *Journal of Popular Culture*, 37(2), 220-243.

Published Abstract:

This article compares the retail experience in malls with that in other types of marketplaces, namely, craft fairs, specialty stores and sidewalk vendors. This research was conducted on the island of O’ahu, Hawaii from 1996 to 1998. During the 1990s, Hawaii underwent a retail revolution. Until that time, retail stores were either owned and operated by local families, or they were branches of national chains that catered to the middle class. However, change came first to Waikiki and then to the rest of the island. Asian tourists began coming to the islands primarily to shop. National and international high-end retailers took up residence in Ala Moana, a major shopping center in Honolulu. Next came the membership warehouse outlets, the discounters and the factory outlet stores. PDF available.

Disciplinary background of author: Anthropology, American University of Kuwait.

Research questions: What are the different social contexts of Hawaiian T-shirt sales? How does social interaction differ across malls, craft fairs and markets, street vending, and specialty stores?

Conceptual framework: Kelly is concerned with the concepts of authenticity and symbolic capital and how these manifest in different retail spaces. Kelly’s work stems from the literature on malls as commodified spaces of consumption, and non-traditional spaces of consumption, and social interaction in these spaces.

Groups studied: T-shirt designers, manufacturers, surf shop owners, employees, and shoppers at each location; craftspeople and entrepreneurs in Hawaii.

Methodology: Kelly interviews people involved in the Hawaiian T-shirt industry (40 interviews, and site visits).

Findings: Kelly demonstrates how the sale of T-shirts in non-traditional retail spaces in Hawaii (crafts fairs, etc.) are “equally” social and economic events. Craft fairs provide a place to find unique items, and a way to follow a local artists’ work, and are as well a source of camaraderie. Local crafts fairs also offer designs that are specific to the locality and represent “their lives and culture” (231), as well as provide a “link

to the Hawaiian community". Profits are also higher at the fair than in a retail location. Non-native Hawaiian craftspeople seek to make products that are deemed authentic by native Hawaiians, and some designs are political. Designs were sometimes also believed to have "inherent power" having been blessed, etc., or carrying "mana"; the social connection between consumer and seller existed also on a spiritual level. The craft fairs are also attractive to wholesalers because they provide a source of "direct sales" and customer feedback (i.e. a silent customer indicates a need to review design). Surfshops (specialty stores) also had to present goods in a way that would be deemed authentic to local shoppers, needing to be seen as "part of a lifestyle". As such, they use local freelance artists' designs, and also provide information about local surfing community events, etc. (238). Finally, Kelly turns to sidewalk vendors, describing the conflict in the 1990s known as the "T-shirt war". Non-profits began selling T-shirts on the sidewalks in front of specialty stores, greatly undercutting their profits. Owners of these stores lobbied local governments to have the vendors removed (many of whom were immigrants, foreigners, and were selling products that looked like local designs), angry over the loss of their profits but also over the "appropriation of cultural icons" (241). In conclusion, Kelly finds that non-traditional retail locations provide significant sources of "authenticity and symbolic capital" (242).

Significance of these findings to the field: The marketplace is conceptualized as a place where people seek the authentic as a form of "symbolic capital." A market exchange can even have spiritual meaning for the buyer and seller. Despite cheaper prices at big box stores, discount chains (i.e. Kmart, Walmart), and malls, shoppers (both local and tourist) continue to frequent local stores and crafts fairs because they feel they are getting a product that is authentic, more unique, reflective of local culture and way of life, and they enjoy the "warm feeling" of social interaction that passes between buyer and seller.

Konstantinov, Y., G. M. Kressel, & T. Thuen (1998) Outclassed by Former Outcasts: Petty Trading in Varna. *American Ethnologist*, 25(4), 729-745.

Published Abstract:

People caught in circumstances of social upheaval differ in the ways in which they adjust to instability and change. Occasionally individuals at less privileged socioeconomic levels engage in socially devalued practices such as the small-scale trading enterprises that have been degraded ideologically during 45 years of communist rule in Bulgaria. In this article we explore the ways in which people adjust to change by examining ethnographically the practice of trader tourism in Bulgaria. We argue that such an examination supports a rethinking of the concept of boundaries, if boundaries are fluid sets of constraints that individuals negotiate when reacting to monumental stress. Specifically, we consider the reactions of population groups within Bulgaria to the post-1989 economic crisis. We also sug-

gest that members of each group react in group-specific strategies of temporary inclusion, permanent inclusion, and exclusion.

PDF available.

Disciplinary background & institutional affiliation of authors: Bulgarian Society for Regional Cultural Studies (Konstantinov); Social Studies Center, Ben-Gurion University of the Negev, Israel (Kressel); University Tronso, Norway (Thuen).

Research questions: How do “actors manipulate boundaries of identity to cope with risk and ambiguity”? (731).

Conceptual framework: The authors approach the marketplace from a political economy perspective, understanding entrepreneurial activities in the Bulgarian markets as a response to the economic upheaval of the transition from socialism.

Object of study: Open-air markets in Sofia and Varna, Bulgaria; Roma and Bulgarian traders; Muslim Bulgarians.

Methodology: Ethnography of the markets in Sofia and Varna, and of a trader tourist bus trip between Varna and Istanbul, Turkey.

Finding: Post-socialist Bulgaria has been marked by crippling levels of unemployment and inflation. The Roma and Muslim ethnic minorities have been hardest hit by the transition, as they did not benefit from land return or farm “liquidation” (730). Trader tourism, or the buying of wholesale merchandise (in this case from Turkey) under the pretenses of tourism, for sale in Bulgarian open-air markets, has increased vastly in this era of economic crisis. Bulgarians, and particularly Roma women, have turned to trader tourism to survive financially. The Bulgarian marketplace, however, considered to be of a “lowliest position” in communist society, is bound up in half a century of ideological prejudice. Marketplace entrepreneurs (the non-Roma in particular) must thus overcome significant moral and “emotional” discomfort. The large numbers of Roma involved in tourism trading reinforces stereotypes about Roma people that are seen as “cleverer and tougher”, and for whom the “road is life” (739). Their seeming embrace of trader tourism as a “fulfillment” of their “ethnic legacy” fuels the resentment of other groups who feel that they cannot compete.

Significance of this study to the field: The authors emphasize the role of marketplaces in mediating economic marginalization. In particular, they argue that the open-air markets have served as the most effective “relief program” for economic crisis due to their “openness and accessibility” (731). They also highlight how economic competition can solidify group identities and encourage inter-ethnic conflict.

L'Hote, L. & C. Gasta (2007) Immigration and street entrepreneurship in Alicante, Spain. *International Journal of Iberian Studies*, 20(1), 3-22.

Published Abstract:

Within the theoretical framework of Entrepreneurship Studies, this article investigates the thriving immigrant-based street market system in Alicante, Spain. Entrepreneurship research clearly has illustrated that the success of legitimate entrepreneurial endeavours is determined by a complex variety of factors that involve supply and demand, risk vs. return and opportunity vs. need, among others. Based upon field observations, interviews and a detailed survey conducted during the summers of 2005 and 2006, our investigation of the small business street vendor system in Alicante illustrates that these entrepreneurial factors also define and affect the illegal enterprises established by a largely undocumented immigrant population. Despite the apparent simplicity of the street vendor network, both the wholesale and retail systems in Alicante are highly complex and structured, and they work to minimise risk to street entrepreneurs while providing greater economic returns to a large and highly diverse population.

PDF available.

Disciplinary background of authors: Hispanic Studies, Iowa State University.

Research question: How do immigrant street vendors employ entrepreneurial strategies in Alicante, Spain?

Conceptual framework: The authors examine immigrant (and illegal migrant) street vending (*venta ambulante*) through the lens of entrepreneurship studies, aiming to “demonstrate how street vendors operate under many of the same social and economic principles of entrepreneurship when they start and maintain a business, adapt to the market, and consider risk and return” (4).

Group studied: Street vendors in Alicante, Spain, comprised of a mixture of immigrant groups from: Morocco, Senegal, Ecuador, Sierra Leone, and Nigeria.

Methodology: Field observation; interviews with authorities/immigration specialists; survey of vendors.

Findings: Spain relies increasingly on immigrant labor but many immigrants do not have access to formal employment contracts. They often work seasonally, or through verbal contracts, despite the government’s attempts to increase the number of legal employment contracts available. The authors argue that entrepreneurship in Alicante is the product of necessity stemming from this structure. The vendors surveyed were not happy with their line of work (i.e. street vending) and reported having a difficult time finding work. Demand is high for cheap or illegal goods, and vendors in Alicante have a

complex look-out system to protect themselves from authorities. Vendor relationships are characterized by “camaraderie”, and the conflicts that do occur between them are related to “cultural or racial differences” rather than economic competition (5). Vendors have a negative relationship with the police, and a sometimes “tense” relationship with local Spaniards. Gendered divisions of labour differed across immigrant groups; Senegalese men for example, sold products, whereas women sold services such as hair braiding. Alicante’s Chinatown is highly involved in the chain of illegal merchandise. Vendors purchase pirated products (i.e. sunglasses) wholesale from “front” businesses in Chinatown. The Algerian neighborhood in Alicante also sells wholesale to the street vendors. Whereas little “racial conflict” was found in Chinatown, a significant amount was reported in the Algerian neighborhood, largely between Spanish and North African property/business owners.

Significance of these findings to the field: The key contribution of this research lies in the description of the inter-ethnic entrepreneurial arrangements – between street vendors of different immigrant backgrounds, and wholesalers – as well as relationships between the Spanish public, tourists, and the police in the informal street market.

Liu, J. J. (2010) Contact and identity: The experience of ‘China goods’ in a Ghanaian marketplace. *Journal of Community & Applied Social Psychology*, 20(3), 184-201.

Published Abstract:

The rise in Chinese traders and increased availability of low-cost imported goods benefits consumers, challenges local African retailers and is a point of tension in local communities. China’s presence in Africa has been largely discussed and analysed through a political economy perspective. The social impact in local communities has been documented anecdotally but has yet to be empirically studied. This study took place in Makola Market, Accra, Ghana, to investigate the emerging intergroup encounters between established Ghanaian traders and nascent Chinese traders. Photo-elicited semi-structured interviews were conducted to explore how their interrelated experiences shape their interpretative framework and inform the dialectic of contact and social identity. I draw on these interpretative frameworks to propose a new model of contact, the Tri-relational Contact Model, to capture and highlight how people’s experiences include contact relationships with not just each other, but also with their places of business and the goods of trade. The findings from this study empirically highlight the micro-level impact of China’s presence in Ghana and help re- conceptualize the contact hypothesis through a new model of contact with greater analytical utility to explicate the relational nature of contact and social identity formation.

PDF available.

Disciplinary background of author: Health, Community, and Development, University of Edinburgh, Scotland (researcher).

Research Questions: What is the “social impact” of the increasing numbers of Chinese traders in Ghana and contact between these groups? How do native Ghanaians interact with and perceive newer Chinese traders?

Conceptual framework: Liu frames her research within a large body of literature in social psychology concerned with how contact between groups shapes social identity. In particular, Liu is concerned with “reconceptualizing” the contact hypothesis, developed by Allport (1954). The hypothesis has generally been tested in a laboratory or experimental setting, and has not been used to examine everyday behaviour in a “real-life” setting. Applications of the contact hypothesis have also ignored the role of space and objects as intervening aspects in interrelationships between groups. Liu thus draws on the work of Lefebvre (space) and of Appadurai (goods) to develop a Tri-Relational Contact model, which sees that the “processes of categorization” occurring with contact “are mediated and shaped by these relationships with goods, place, and people” (188).

Groups studied: Chinese and Ghanaian traders in the Makola Market, Accra, Ghana.

Methodology: Semi-structured interviews with Chinese and Ghanaian wholesalers, sellers, and experts on Chinese-Ghanaian economic and political relations; Liu also employs a photo-elicitation technique, whereby disposable cameras are distributed in the marketplace, and the resulting photos are used as starting points for the interview.

Findings: Liu demonstrates how the Makola Market has been reshaped by the introduction of new goods and people, and that these changes are crucial to understanding “China’s local presence in Accra” as well as the “social identities of those occupying the ‘global’ space of the marketplace” (186). Liu uncovers a complex and sometimes contradictory relationship between Ghanaian attitudes and responses to Chinese goods and traders. On one hand, Chinese migrants are associated with wholesaling, a practice which is considered inappropriate in the Ghanaian marketplace. Chinese wholesalers are thus seen as “illegitimate” actors in the marketplace, creating a spatial boundary between “legitimate” (mostly Ghanaian) retailers and others that reinforces the “categorization of group members” and identities (192). On the other hand, however, access to Chinese imports was considered to be positive because of the resulting expansion in consumer choice, product quality, and the creation of employment opportunities for Ghanaians. The “ambivalence” with respect to Chinese goods, argues Liu, can foster “dialogue” between Ghanaian and Chinese traders. Chinese goods, however, are also seen as encroaching on a space (the marketplace) of historical, social, and economic importance for Ghanaian traders. Liu finds that Ghanaian retailers represented them-

selves as “resourceful” in order to cultivate a positive social group identity in light of Chinese competition, and sought to portray the Chinese as “illegitimate” in the marketplace.

Significance of this study to the field: This study demonstrates how inter-cultural contact in an increasingly diverse marketplace encourages identity construction – in this case, solidifying a spatial, as well as categorical, separation of groups (Chinese and Ghanaian). She demonstrates how the geography of the marketplace: both in the local sense, as well as in its connection to broader processes of globalization (migration of people, products, division of labour, etc.), impact relationships and interactions between people.

Lysack, K. (2005) Goblin markets: Victorian women shoppers at Liberty’s Oriental Bazaar. *Nineteenth-Century Contexts*, 27(2), 139-165.

Published Abstract:

Examines the categorization of imperialism, commodity culture and gender in the Victorian marketplace in England in the poem “Goblin Market,” by Christina Rossetti. Ways by which issues of imperialism and race complicated the relationship of women to the marketplace; Opposition of the poet to the vicissitudes of a public, racialized marketplace; Capacity of the exhibitionary forms of the imperial marketplace to secure women’s on-going consumerist desires.

PDF available.

Disciplinary background & institutional affiliation of author: English Language and Literature, University of Western Ontario, Canada.

Research question: How is the relationship between Victorian women and the “Oriental,” bazaar represented in the 19th century poem, “Goblin Market,” by Christina Rossetti?

Conceptual framework: Lysack approaches the Victorian marketplace from a post-structuralist position, considering the racialization of the goblin vendors, and the orientalism of 19th century England. She links capitalism, imperialism, race, gender, and the marketplace.

Group studied: Victorian women.

Methodology: Discourse analysis of “Goblin Market”, as well as newspaper and magazine articles, images, and advertising.

Findings: Lysack argues that the rise in popularity of the eastern bazaar as a shopping destination for the middle class Victorian woman, established a mode of imperial consumption that was predicated on the act of “looking.” In the bazaar, women could take

in the “spectacle” created through the display of various eastern products: silks, shawls, and other textiles. The desire for these products was created by “imperial capitalism,” and as Lysack argues, is personified by the goblin vendor in the “Goblin Market.” The poem tells the story of two young women tempted by the wares of a grotesque (and dangerous) vendor. The “racialized violence” of the goblin men towards the female protagonist in the poem mirrors the characterization of eastern products in the popular images and discourses of the day (as shown through an analysis of magazine and newspaper articles, and advertising). Ultimately, the eastern marketplace in Victorian England demonstrates the attempt of capital to encourage women’s “participation” in the “imperial project through the construction of women as consumers of oriental goods” (143).

Significance of these findings to the field: Lysack demonstrates the development of the connection of orientalism and the marketplace in Western society – linking the market to “imperial capitalism” of Victorian England, and draws the link between consumption and ethnicity. Part of the imperial project was to create a “consumable east within Britain” where commodities were “decontextualized” and fetishized enough so as to be palatable to the Victorian consumer. London’s Liberty Market (department store), for example, recreated the “bazaar” in an orderly fashion for a Western audience.

Maisel, R. (1974) The flea market as an action scene. *Journal of Contemporary Ethnography*, 2(4), 488.

No abstract. PDF Available.

Disciplinary background of author: Sociology.

Research question: How do vendors view their participation in the marketplace?

Conceptual framework: Maisel frames his research in other “sociological studies of leisure” concerned with how “non-work” places are increasingly taking the place of work as a “source of personal self-fulfillment in industrial society” (488- 489). As such, he emphasizes the role of the marketplace as a neglected site where the boundaries between “work and play” are blurred.

Object of study: Alameda Penny Flea Market, San Francisco Bay Area.

Methodology: Interviews with 78 vendors; systematic observation of the market and experience; analysis of relevant published materials.

Findings: Maisel’s analysis of the Alameda Penny Flea Market in the San Francisco Bay Area touched off a debate on the importance of sociality as an explanatory factor in marketplace behaviour. Alameda vendors articulated their motives for participation

in the flea market through a number of ‘myths’: “easy atmosphere,” “good vibes” and a “pride in being participants in a social activity where blacks and ‘rednecks’, hippis and squares, homosexuals and straights visibly rub shoulders” (494). Processes of bargaining and vending were described as operating outside of pure profit maximization – where ‘benevolence’ and ‘character’ judgments intervene to determine price. Maisal argues, however, that although these myths are not “pure fabrications”, profit was the overarching goal; while vendors ‘claimed’ to have social motivations, success was ultimately always described in terms of “profit and loss” and provided the “main source of their ambition and labor” (503). Thus, Maisal warns against an “edenic vision of sociability” in the marketplace (494).

Significance of this study to the field: Maisel challenges assumptions about vendor’s social motivation for marketplace participation. While sociability exists, it is trumped by the goals of profit maximization.

Marcinczak, S. & M. Van Der Velde (2008) Drifting in a global space of textile flows: Apparel bazaars in Poland’s Lodz region. *European Planning Studies*, 16(7), 911-923.

Published Abstract:

This paper examines the influence of globalization and the circulation of money, goods and people on the functioning of post-socialist apparel bazaars in Poland’s Lodz region. The theoretical backbone of the study is presented first, followed by an introduction to the general phenomenon of the bazaar. The following sections then address the temporal, spatial and institutional contexts of the development of the Lodz region’s textile industry, and how the more recent opportunities, constraints and threats of globalization have been perceived and maintained by key players at the PTAK Bazaar. We argue that local economic development, in which the bazaar plays a crucial role, is scale-dependent. No longer the subject of a topo-cratic, hierarchical policy as it was under the socialist regime, current performance is the result of both vertical and horizontal power geometries.

PDF available.

Disciplinary background & institutional affiliation of authors: Urban Geography and Tourism, University of Lodz, Poland (Marcinzsak); Department of Human Geography and Spatial Planning, Institution for Management Research, Radboud University Nijmegen, The Netherlands (Van der Velde).

Research question: What are the “effects of ‘glocalization’ on the functioning of a post-socialist textile/apparel bazaar and with it, on the municipal economy”? (914).

Conceptual framework: The authors draw on Castells’ concepts of the “space of flows” and “space of places.” On one hand, the “space of flows” describes the international sys-

tem allowing for the flow of technology, information, and capital that penetrate society. On the other hand, the “space of places” represents the reality that many parts of society exist in a “locale whose forms functions and meaning are self-contained within the boundaries of physical contiguity” (912). The authors are concerned with what happens between these ends of the spectrum (global and local). As such, they rely on relational economic geography, and in particular, structuration theory, to understand the Lodz Bazaar. They are interested in the ways in which actors live in and reproduce structures, and how people are both ‘enabled’ and ‘constrained’ by them (912). They also frame their work within a body of research on scale in economic geography (i.e. Soja, Swyngedouw, Cox), adopting a socio-spatial understanding of relationality to illustrate the interrelatedness between the local and global (as well as using Swyngedouw’s concept of the ‘glocal’).

Object of study: The PTAK Bazaar in Poland’s Lodz region.

Methodology: Not specified.

Findings: Bazaars have been considered in two ways: as precursors to a more formal market, or as exotic sites worthy of ethnographic study. The authors argue that the Lodz market should be considered through both of these lenses. The open-air market (OAM) in Poland’s Lodz region (the PTAK Bazaar) is an example of “raw capitalism” as it is both largely unregulated and also affords little protection to vendors. PTAK remains hugely important to the region, accounting for 4,000 jobs, and must also be placed in the context of Soviet market organization, which remains influential. The rescaling associated with Poland’s acceptance into the European Union, and the subsequent visa requirements imposed on Russians entering Poland by the 2003 Shengen Agreement, significantly decreased the number of vendors in the bazaar. PTAK has also been negatively affected by the Russian economic crisis of the 1990s as well as by competition from Asian sweatshops that have “undercut” Polish prices. The authors find that many different strategies were used on the part of municipalities, textile producers, and vendors, etc., to mediate the difficulties caused by rescaling (particularly associated with the European Union). In particular, institutions and actors “mediate” the relationship between structure and agency in order to survive structural pressure on the bazaar and negotiate changing “power geometries”.(913)

Significance of these findings to the field: This paper illustrates the structural dynamics associated with the political economy of the region surrounding the bazaar and how local actors negotiate structural changes.

Michaud, J. & S. Turner (2000) The Sa Pa marketplace, Lao Cai Province, Vietnam. *Asia Pacific Viewpoint*, 41(1), 85-100.

Published Abstract:

Sa Pa market, in its current shape, is a typical mainland Southeast Asia highland market. Here, highland produce cultivated or gathered by montagnards dispersed in isolated hamlets is sold to, or exchanged with, other montagnards and lowlanders for various commodities and consumer goods. Over the last few years, a fast growing tourist influx has contributed to modifying the architecture and size of the marketplace, while the range of goods on display has increased to fit both direct and indirect tourist demand. Using historical data covering one century, this research shows that despite recent transformations, for most of the montagnards, the market in Sa Pa is still used for the same social purposes as in the past. Unequivocally, it is chiefly for the outside traders and local Kinh authorities and residents that the locally booming economy has opened new opportunities. The numbers of Kinh traders in Sa Pa town have soared to the point that they are now taking over the marketplace, both in a physical and a legal sense, leaving little space for the montagnards. Yet the question as to whether the montagnards actually ever want to carve a position for themselves in the marketplace is still open to debate.

PDF available.

Disciplinary background of authors: Anthropology, University of Montreal, QC, Canada (Michaud); Geography, McGill University, QC, Canada.

Research questions: How has the Sa Pa Marketplace changed over time, and what can a historical consideration of the market reveal about the relationship between montagnard and Kinh traders?

Conceptual framework: The authors situate their research within a long anthropological tradition that sees the marketplace as a prime site for understanding how the economy is “embedded” in “social life” (86) (see also Plattner 1989). They maintain that the market serves as a site for the examination of the interplay between the social and economic realms.

Group studied: Sa Pa Marketplace, Lao Cai Province, northern Vietnam; montagnards and Kinh, foreign tourists.

Methodology: Analysis of colonial records.

Findings: The Sa Pa Marketplace has long brought disparate groups (montagnards farmers and Kinh peasants) together for the purposes of trading, exchanging information, and socializing. Michaud and Turner demonstrate how these marketplace aspects have been variously emphasized with changes to the Sa Pa Market over time. During the colonial period, the French actively worked to centralize the market in order to collect taxes and exercise control, and traders sold handicrafts to French summer residents. Under com-

munism, the social function of the Sa Pa Market, retreated as it was considered “backward” in Marxist doctrine. The arrival of international tourism in 1993 re-emphasized the “highland material culture” (86). In the contemporary period, the weekend market at Sa Pa brings a large number of both foreign and urban tourists, who are attracted by the “colorful ‘ethnic’ market” associated with the montagnards (92). As Michaud and Turner explain, the montagnards and Kinh have “different expectations” about the goal of participation in the market (96). Montagnards largely remain concerned with subsistence and have not attempted to capitalize on the influx of tourists, tending to barter among themselves, and to use the market as a social space (i.e. site of ritual exchange, meeting families). The Kinh, however, control the “formal market,” see it as a source of profit, and see the social aspect as being “secondary” (96). Michaud and Turner argue that the montagnards are “consciously refusing to engage further in trade in Sa Pa” and appear to be “actively refusing modernization” (92).

Significance of this study to the field: Michaud and Turner are concerned with the effects of tourism on a diverse marketplace in northern Vietnam. They demonstrate that the marketplace has different meanings for different groups. While a source of contact with globalization, this contact is variously negotiated and embraced by market participants.

Nock, M. B. (2009) Swap meets and the socioeconomic alternatives for Mexican immigrants: The Case of the San Joaquin Valley. *Human Organization*, 68, 307-317.

Published Abstract:

Swap meets have a long tradition in California’s San Joaquin Valley. These are markets of different sizes and characteristics that have changed and adapted to demographic changes in the Valley. This article has two interrelated objectives. The first is to describe swap meets’ main characteristics and how they have changed, paying special attention to changes introduced by Mexican vendors and consumers. The second is to discuss the different strategies implemented by men and women of Mexican origin in order to open a business at the swap meets. This article is based on qualitative data gathered during four months of field work in southern Central Valley. Seventeen swap meets were studied in Kern, Tulare, Kings and southern Fresno Counties.

PDF available.

Disciplinary background & institutional affiliation of author: Anthropology, Center for Research and Post- Graduate Studies in Social Anthropology (CIESAS), Mexico City.

Research questions: How have swap-meets in the San Joaquin Valley changed over time? How do the swap-meets function as both economic and sociocultural spaces? What strategies do Mexican entrepreneurs employ at swap-meets?

Conceptual framework: Nock situates her contribution in terms of the body of literature on entrepreneurship studies. She emphasizes that rural Mexican entrepreneurship in the United States is a neglected area of research. Nock is concerned with reconsidering claims made by Light et al. (1995) concerning the disadvantage that Mexican entrepreneurs face in the United States due to their relative lack of resources and typically lower education levels.

Group studied: Mexican swap-meet entrepreneurs at 17 swap meets in four central Californian counties: Kern, Kings, Tulane, and Southern Fresno.

Methodology: Fieldwork; interviews with vendors and family members, as well as consumers; life histories of selected entrepreneurs and observation of these vendors at multiple swap meets.

Findings: Swap-meets provide an important venue for entrepreneurship in rural central California. Mexican immigrants in the rural United States, often employed in the agricultural sector, typically face seasonal unemployment and either migrate during this period or engage in entrepreneurial activity in the swap-meets to supplement their income. The swap-meets also provide a source of cheap goods for an economically disadvantaged group. Nock argues that these spaces are important sites for Mexican entrepreneurs to mediate their “disadvantage and exclusion” (310). Participation in the markets can be both full- and part time, and many vendors have previous commercial experience. The vendors draw on savings, family credit networks, and workmen’s compensation to support their entrepreneurial activities. Nock also demonstrates the socio-cultural function of the swap-meets. Church, community, and political groups use the spaces to disseminate information and consumers related their use of the swap-meets to nostalgia for “home” (309). As Nock puts it, the swap-meets serve as a “place to form networks, to circulate information, to reminisce about home, and to have fun” (315).

Significance of this study to the field: Nock highlights the importance of access to informal retail spaces for both the social and economic inclusion of immigrants. Entrepreneurial activity in the swap-meet provides both a source of needed income, as well as access to a social space. Interestingly, Nock does not discuss usage of the swap-meets by the non-Hispanic population.

Olsson, T. C. (2007) *Your Deklab Farmers Market. Food and ethnicity in Atlanta. Southern Cultures, Winter.*

No abstract. PDF available.

Disciplinary background & institutional affiliation of author: History, University of Georgia.

Research Questions: “How has the introduction of a large immigrant population reshaped southern culture, long known for resisting outside influence? How does cultural and culinary diversity shape regional, ethnic, and racial self-awareness?” (47).

Conceptual framework: A historical analysis of the Deklab Farmers Market uncovers the demographic and cultural changes occurring in the urban south. Olsson is concerned with challenging the black-white binary that has generally framed analyses of southern culture. He also wants to upset conceptions of the south as fixed and “resistant to change” (56).

Group studied: Deklab Farmers Market, Atlantic, Georgia; workers, market founders; consumers.

Methodology: Interviews; archival research; Census data.

Findings: Into the 1980s, Atlanta was characterized by a black-white, “binary racial structure” with few immigrants. The 1980s, however, saw an “immigration revolution”, which changed not only the face of the Farmers Market but also the entire “urban south” (46). The Farmers’ Market is now an indoor Saturday market, decorated with almost 200 international flags, and it has a highly diverse employee and consumer-base. Immigrants began moving to the area because they were attracted by the affordable housing and accessible transit. As a result, the Farmers’ Market began carrying different items to cater to these new customers (i.e. samosas). As the population changed, so did the structure and organization of the food industry itself, as businesses consolidated, and smaller, independent businesses came under intense pressure; many were absorbed or driven out of business. The Farmers’ Market at Deklab was able to survive and prosper due to its offering of items not available in the larger chain grocery stores. It also sells wholesale produce to ethnic restaurants. Further, it allows ethnic and immigrant entrepreneurs to branch out of the enclave economy to the wider market, as well as providing a social space for a growing immigrant population. Although some racism and prejudice did exist on occasion, generally, the Farmers Market was well-received by “native Southerners” who associated the availability of such a wide range of products with cosmopolitanism and “world-class rankings” (52). The owner (Robert Blazer) is seen to be “doing his small part in helping race relations” and Deklab has become a “symbol” of the multicultural Atlantic (53). The Deklab market is also instrumental in the retention of immigrants and refugees in the area because they have access to cultural products, and goods that allow them to keep their identity as well as providing a space for young people to sample new cultures. As Olsson argues, the market is part of a “Nuevo New South”, which is helping to challenge the black-white binary of the US South, fostering a gradual “intermingling” of new cultural practices with the “down-home”. Thus, as Olsson argues, the “quiet revolution of immigrant and food continues to upset and redefine the meanings of local, regional, and global identity” (56).

Significance of this study to the field: The market is viewed as positive to “race relations” in the US South. It is also conceived of as a place where ethnicities can access the items and products that allow them to carry out their own cultural practices and teach them to their children. As such, the market is seen as cultivating a sense of belonging. Importantly, the market is also a place where inter-ethnic learning happens, and where the “intermingling” of southern culture and immigrant culture takes place.

Pena, S. (1999) Informal markets: Street vendors in Mexico City. *Habitat International*, 23, 363-372.

Published Abstract:

The central question this article addresses is: What are the functions of street vendor organizations? The study of street vending in Mexico City shows that vendor organizations perform mainly two central functions. (1) Organizations as negotiators or deal-makers; street vendors choose to become members of these organizations as a means to overcome red tape or complex bureaucracies. (2) Organizations as managers of social assets; organizations limit membership and access to informal markets and manage conflicts among vendors. The article shows that social capital, family, friends, etc., play an important role among street vendors whenever access to stalls in the informal market is at stake. The article raises questions regarding the way policies to formalize street vending are being implemented. Governments are attempting to control and regulate street vendors without taking into account their organizations. The article points out that future policies need to be designed in such a way that government and social institutions, like street vendor organizations, share responsibilities for the smooth functioning of informal markets. Finally, the article concludes that social institutions could represent an efficient solution to problems such as service delivery and others that people in developing countries face.

PDF available.

Disciplinary background & institutional affiliation of author: Urban and Regional Planning, University of Texas El Paso, USA.

Research questions: What role do street vendor organizations play? Should “government be the regulatory institution or [can] alternative ways be found in which both the state and social institutions are engaged?” (365).

Conceptual framework: Pena situates his research within a debate between Hernando De Soto and Alejandro Portes concerning the role of the state as a positive or negative force in development. According to De Soto, the state acts as a “straightjacket,” impeding development, whereas Portes argues that some intervention is positive and necessary. Pena considers street vendor organizations in light of this discussion.

Group Studied: Street Vendor Organizations in Mexico City.

Methodology: Participant observation; interviews; questionnaire.

Findings: Street vending is a longstanding form of economic activity in Mexico, dating back to the Aztecs. Pena presents a typology of street vendor participation in informal markets consisting of mobile markets and Tianguis, concentrations, and bazaars. Pena finds that street vendor organizations serve two major purposes. First, they serve as negotiators and mediators between the state and the vendors. Second, they act as the managers of “social assets”, regulating who can vend and where they can do so, thereby upholding a “system of informal property rights” (368). Pena thus argues that “people engaged in market activities always have a need for an agent to regulate their activities” (370). This leads him to argue that policy on street vending needs to include these informal organizations as key players.

Significance of this study to the field: This article elaborates on the relationship between the marketplace and the state.

Plattner, S. (1982) Economic decision making in a public marketplace. *American Ethnologist*, 9, 399-420.

No abstract. PDF available.

Disciplinary background & institutional affiliation of author: Economic anthropology, University of Missouri, St. Louis, USA.

Published Abstract:

The free competition, flow of information, and open entry of public produce marketplaces should enforce maximal economic efficiency of firms. Economic anthropologists have insisted for years that regular, customary relations between economic actors are as important as efficiency. Custom and efficiency in the economic behavior of family-firm produce merchants in an urban, public produce marketplace in St. Louis, Missouri, are analyzed using multiple regressions. Factors representing economic custom are strongly significant in explaining gross sales. The economic anthropological position is supported using econometric data drawn from a contemporary capitalist marketplace. PDF available.

Research question: Does marketplace participation conform to abstract economic principles of profit maximization?

Conceptual framework: Plattner is concerned with understanding how economic principles operate in a produce marketplace. He maintains that the marketplace is “much

like, but not identical to, a perfectly competitive market” (400). Plattner sees the marketplace as working in tandem with more formal aspects of the economy (i.e. the super-market), rather than in competition with them.

Object of study: Soulard market, Missouri; the market caters to African Americans and includes many German-American vendors, although this diversity is not a focus of the study.

Methodology: Ethnography; econometrics; use of a descriptive decision making model.

Findings: Plattner argues that custom is a central aspect of economic participation in the marketplace. He finds that the marketplace operates largely within the confines of abstract market principles, with some exceptions. In particular, vendors do not attempt to maximize their economic profits in the short-term, preferring to cultivate long-term relationships with customers. As such, Plattner argues that vendors rely on “custom to survive” in the marketplace (401). They draw on “knowledge learned informally” (i.e. family experience), to “carve out a slice of the marketplace’s economic pie and to maintain that slice” (417). In other words, vendors are concerned with creating a niche and protecting that niche. As Plattner highlights, this behaviour differs from the economic behaviour expected under “abstract theory” about competition.

Significance of this study to the field: Plattner finds that the social aspects of the marketplace (i.e. creating relationships between customers and sellers) are important to vendor security, such that vendors will accept lower profits in the short-run in order to maintain a consistent consumer base. Although not focusing on diversity, this study is significant in its suggestion that sociality is an integral aspect of exchange, rather than a ‘superfluous’ characteristic.

Shaw, S., S. Bagwell, J. Karmowska (2004) Ethnoscapes as spectacle: Reimagining multicultural districts as new destinations for leisure and tourism consumption. *Urban Studies*, 41, 1983-2000.

Published Abstract:

Neo-liberalism may intensify competition, not only between, but also within cities, as local authorities collaborate with commercial and third-sector organisations to nurture emerging visitor economies. This article considers reimagining strategies that trade upon features of the place-product that include ethnic cuisine, street markets and festivals, set against the backdrop of an exoticised urban landscape. Through longitudinal case studies of two multicultural districts in east London, the authors examine the public policy rationale for their selection and redefinition as new destinations for leisure and tourism, identifying the key agents of change and the range of techniques used to market ethnic and cultural difference. This

leads to a critical discussion of the issues arising for urban governance and the reconciliation of their role as social and commercial hubs for minority groups, with the accommodation of high-spending leisure consumers from the dominant culture and, in some cases, international tourists.

PDF available.

Disciplinary background & institutional affiliation of author: Urban studies, Cities Institute, London Metropolitan University, UK.

Research questions: How can we “reconcile” the use of multicultural neighborhoods as cultural cache for inter- and intra-urban economic development, with their role as work and living spaces for ethnic minority residents? What are the problems of encouraging tourism and “high spending” in these neighborhoods? What are the implications of writing “insignifiers” of ethnicity onto neighborhoods? How are places shaped to suit consumption and with what implications?

Conceptual framework: The authors consider the implications of the “visitor economy” and urban place-marketing strategies for multicultural neighborhoods. As such, the research is framed within a discussion of neoliberalism and resulting inter-urban competition where ethnic economies are seen as being crucial to city vitality.

Objects of study: Spitalfields, LB Tower Hamlets and Asian Fashions in Green Street West Ham, Newham, London, UK.

Methodology: Critical literature review of scholarly work; longitudinal case studies.

Findings: The authors emphasize the importance of understanding how certain multicultural neighborhoods are chosen as tourist sites/sites of consumption, and how these areas are re-shaped in the process. Minority neighborhoods are increasingly “dynamic spaces” – having once served primarily ethnic residents, they are now much more “fluid,” “globally linked,” and also serve “members of the majority culture” (1996). This attraction can be viewed in two ways. First, it can be seen in a positive light, providing an opportunity for ethnic entrepreneurs to branch out of the ethnic economy. Second, it can also be viewed in a more negative light, as neighborhood ‘success’ (physical and economic regeneration) often leads to displacement of vulnerable residents (i.e. through gentrification and the rising cost of retail space).

Significance of this study to the field: Although this piece does not focus on the marketplace, it includes markets as aspects within ethnic districts. Importantly, the authors argue that “at the micro-level, with an increasing number of visitors, spontaneous interethnic and intercultural encounters will no longer occur. The one way traffic and attention of onlookers will become intrusive, disturbing the rhythm of people’s everyday lives” (1997). In other words, if participation in a marketplace becomes one-way,

the marketplace ceases to serve as a space of free and meaningful interaction between groups.

Shepherd, R. J. (2009) *When Culture Goes to Market: Space, Place, and Identity in an Urban Marketplace*. New York: Peter Lang.

No abstract. PDF unavailable.

Disciplinary background & institutional affiliation of author: Anthropology; International affairs, George Washington University, USA.

Research questions:

How did a largely abandoned city market come to evoke such passion and bitterness? How do shared ideals of what a built space is supposed to symbolize come to regulate reality? How does a public marketplace without a unified management structure function? Finally, how and why do long-held assumptions about a disappearing market space and a decline in authenticity continue in this case, despite empirical evidence to the contrary? (11-12).

Conceptual framework: Where abstract-theoretical conceptions of the market dominate, discourses of the market are permeated with neo-classical economic assumptions of rationality and utility maximization. Following from these assumptions, exchange theoretically operates “the same everywhere” (13). Yet, Shepherd argues for the importance of “social, cultural, and historical context” for understanding economic exchange in the marketplace (14). As such, he frames his research within the ‘substantivist’ position in economic anthropology and the work of Polanyi (1944), Sahlins (1972) and Dalton (1969) on the importance of ‘reciprocity’ (over accumulation) to economic action. He also draws on the work of Kenneth Burke (1945) who sees the market as a “scene” for social “acts” and the “multiple voices” that make up the marketplace (17).

Group studied: Sunday arts and crafts vendors at Eastern Market, Capitol Hill, Washington, DC.

Methodology: Ethnography.

Findings: Shepherd’s analysis of street vendors in the Eastern Market of Washington, D.C. illustrates the ways in which stories recounted by vendors in the marketplace shape the value of products, and how interaction itself creates value. Norms and customs on the accepted ways of “doing business” are not “imposed” via “formal regulatory mechanisms and rules, but instead emerge out of an ongoing narrative shaped through conversation, storytelling, and gossip” (403). Ultimately, the neo-classical economic model is not supported by marketplace participation, as vendors have an economic, but also

deeply social, cultural, and historical motivation for vending in the market. Furthermore, as the market increasingly serves a more affluent white population, historically having catered predominantly to poorer African Americans, it also represents urban change. Different groups hold dissimilar visions of what the “authentic” market should look like.

Significance of this study to the field: Shepherd elaborates on the social, cultural, and historical aspects of participation in the marketplace, describing the ways in which diverse groups (i.e. newer v. older residents, city planners) come into contact, and also conflict over the meaning and shape of the marketplace.

Spector, R. A. (2008) Bazaar politics: The fate of marketplaces in Kazakhstan. *Problems of Post-Communism*, 55(6), 42-53.

Published Abstract:

The article focuses on the bazaars or marketplaces in Almaty, Kazakhstan. Three arguments concerning their fate relate to the modernization theory and the city’s plans for commercial and cultural development, path-dependent logic suggesting that bazaars are an entrenched trading institution, and government intervention at bazaars in the interest of economic elites. Topics include the: growth of bazaars as a post-Soviet economic system; social dynamics among the bazaars’ traders, owners, and political elite; sanitary conditions and lack of rent regulations at the markets; city’s attempts to modernize, regulate, and reconstruct bazaars via “passportization” into modern trading complexes; and official and unofficial stories about the closing of the Baian Aul bazaar.

PDF available.

Disciplinary background & institutional affiliation of author: Political Science, University of Massachusetts, Amherst, USA.

Research question: What role do government and politics play in the Kazakhstani bazaar?

Conceptual framework: Spector understands the government and local elite in post-Soviet Kazakhstan as central to the political economy of the bazaar.

Objects of study: Bazaars in Almaty, Kazakhstan and their vendors, traders, administration, and organizers.

Methodology: Interviews and informal conversations, policy analysis, newspaper articles, statistics.

Findings: Kazakhstan has become known as “bazaar country”, in particular following a significant increase in the number of bazaars post-1991. These bazaars are typically

informally organized, usually uncovered, without running water, or sewage, and cater to middle and lower classes. Nevertheless, the bazaars are extremely profitable to private owners who charge high rental fees for use of market space and offer little to no security to vendors in the form of leases of unions. The politics of the bazaar demonstrate the continued deep intertwining of government and business in a post-Soviet society such as Kazakhstan. Bazaar management transparency is very limited – the owner of a bazaar is rarely known to the public, but it is well known that owners have strong political “connections” (47). Bazaar development schemes that aim to “civilize” bazaars through the imposition of regulations, an “optimization” plan to limit the number of bazaars, and a clean-up initiative (as well as outright violence against bazaar vendors), can be traced to local government and business interests. The Baian Aul Car Bazaar, for example, was targeted for clean-up, and eventually ordered to close. When job losses stirred large-scale demonstrations, these were put down violently by the state. Spector emphasizes the “closed-door” nature of negotiations during the period of bazaar closure. She argues that such measures reveal the ignorance of the local government to the important role played by the bazaars in providing a social safety net (informal employment, income) in a post-Soviet economic environment.

Significance of these findings to the field: The bazaars of Kazakhstan are ethnically diverse and cater to a number of different ethnic groups including Uighurs and Kazakhs. Spector mentions this but does not go into detail. More significantly, access to economic participation in a bazaar is conceptualized as a safety net for people in an insecure political and economic environment.

Stoller, P. (2002) *Money has no Smell: The Africanization of New York City*. Chicago: University of Chicago.

No abstract. PDF unavailable.

Disciplinary background & institutional affiliation of author: Anthropology, West Chester University, Pennsylvania, USA.

Research questions: “What economic and social forces compelled them [West African traders in New York City] to leave West Africa?” (10). Why do they stay in New York City without their families? Further, “what set of values do the traders bring to the trading enterprise and how do those values affect their social and economic lives in New York City?” (10). What are their supply arrangements, networks, and marketing strategies? How is “Afrocentricity” “manipulated” to the “economic advantage” of the West African traders? How do these traders interact with local government? How are they affected by “global, national, and local politics?” (10).

Conceptual framework: Stoller frames West African street traders within broader processes of transnationalism, immigration and migration, trade, and communication.

Group Studied: West African street traders in New York City.

Methodology: Ethnography throughout the 1990s; participant observation of street markets in Harlem, Brooklyn, and low-Manhattan.

Findings: West African street merchants sell fake sunglasses, handbags, African art and carvings, etc. through different market spaces. These vendors form networks that provide social capital. Shared religion (Islam) encourages the formation of social trust that supports informal credit associations. Stoller demonstrates the ways in which these merchants sell “simulated Africa to African Americans” in order to increase profits (10); he also emphasizes the complex relationship between these traders and the state, as the government attempts to regulate their activities. These vendors are generally “alienated” from American society and use street vending as a way to mediate this exclusion, drawing on “various networks to construct an array of community forms that provide the potential for economic, political, and cultural dexterity” (10).

Significance of this study to the field: Culture and the appearance of cultural commonalities (i.e. between West Africans and African Americans) are explored as aspects of entrepreneurial strategy in the informal marketplace. Participation in the street market is also conceptualized as a response to exclusion by the majority culture and economy, negotiated via the formation of social support networks.

Valtchinova, G. (2006) Kinship and transborder exchange at the Bulgarian- Serbian border in the second half of the 20th century. *European Journal of Turkish Studies*, 4, 1-21.

Published Abstract:

The paper explores the nature and the varieties of transborder encounters on the Bulgarian-Serbian border during socialism and the first post- socialist decade. It offers some facts, and analyzes processes showing what happens when family and kinship have been politicized and manipulated, both on the level of existing structures and as symbols. A historical sketch and an overview of the local structures of kinship provide avenues for understanding the importance of the uses of kinship in a border society and the discourse of ‘being the same kin’ with people on the other side of the border. The ritual and effective uses of kinship in the peculiar conditions of State socialism are analyzed in the second part of the paper. The third and most lengthy part is dedicated to the post-socialist transformations in the visions of kinship and to some patterns of the use of kin in the context of ‘liberal market’ economy. I hope having shown that the visions of how to ‘use’

of family ties – and whether to use them, or not – could considerably change over time, especially when there was an ideological and political pressure to do this. Thus in late socialist period, the ideology and images of kinship were used by the communist State in order to counter practices like black market or border petty trade that could not be dissolved in the ideological dogmas. The moralization and politicization of kinship promoted under socialism, but also in the pre-communist period, had an impact on the development of transborder trade in recent years: in lieu of the expected ‘ethnic’ networks based on a working kin system, the booming transborder trade and smuggling led to the constitution of transethnic networks between ethnic Bulgarians and local Roma. The latter assumed the tasks that both the discourses of kinship and the socialist value system tended to blame as shameful. The recent developments under review call for a more careful consideration of what kind of ‘family’, for what kind of ‘networks’, are used during a post-socialist transition.

PDF available.

Disciplinary background & institutional affiliation of author: Anthropology, Bulgarian Academy of Sciences.

Research question: How was transborder “kinship made meaningful and used by local people during socialism and in the first post-socialist decade”? (3).

Conceptual framework: The author is concerned with how kinship operates in border regions. Kinship is considered as a social construction, whose meaning is manipulated by groups on both sides of the border as well as by the state.

Groups studied: Bulgarians and Serbians in transborder fairs along the Bulgarian-Serbian border.

Methodology: Ethnography; fieldwork in Trun, Bulgaria.

Findings: Valtchinova demonstrates how the meaning and symbolism attached to kinship across the Bulgarian-Serbian border has changed over time. Transborder fairs began in the 1920s and were intended to bring people together for the purposes of commerce and to ‘reunite’ kin that had been separated by the border. The 1960s fairs were highly controlled spaces, where exercising kinship entailed a very constrained set of acceptable social behaviors. While goods were exchanged freely, the flow of information was strongly policed. People were unable to share even “practical information about how people lived” on the other side; a private conversation was considered a suspicious activity by authorities (plotting ‘escape’), as was straying from one’s group. Social interaction was limited to group discussion of “family memories”. When people used the fairs to jump the borders, however, kinship was purposely ignored as an explanation. By the 1970s, the heavy-handed control of social interaction in the bazaar had

been relaxed, and the spaces become increasingly associated with Bulgarian access to Western goods and the “experience of capitalism” (13). During this period, the fairs came to be seen (and portrayed by officials) as immoral spaces, particularly with respect to the sale of illegal merchandise (i.e. pornography). The fairs ceased in the 1980s as the “realities of exchange” outgrew the space (which had become increasingly centred on the trade of illegal goods), and the fairs were “denigrated” by the state as immoral spaces. Residents on both sides continue to express “nostalgia” for the fairs as a “peaceful form of...protest against the” border between “divided brothers” (9).

Significance of this study to the field: The significance of this piece lies in the author’s emphasis on the ways in which spaces of economic exchange, such as the transborder fairs in Serbia and Bulgaria, can be tightly socially controlled by the state to such an extent, that their social function is almost completely imagined or circumscribed. The fairs were also associated with “trauma and memory” over past conflict between Bulgarians and Serbs due to their use as a space of violence (and murder) in the interwar period (10).

Watson, S. (2009) The magic of the marketplace: Sociality in a neglected public space. *Urban Studies*, 46(8), 1577-1591.

Published Abstract:

This study explores the potentiality of markets as public space where multiple forms of sociality are enacted. Research was conducted in eight UK markets. The research revealed that markets represented a significant public and social space for different groups in the locality as a site for vibrant social encounters, for social inclusion and the care of others, for ‘rubbing along’ and for mediating differences. The article concludes by arguing that the social encounters and connections found in markets contradict pessimistic accounts of the decline of social association, offering a contrast to the shopping mall and providing the possibility for the inclusion of marginalised groups and for the co- mingling of differences where these are increasingly relegated to more private spheres.

PDF available.

Disciplinary background & institutional affiliation of author: Sociology, Open University, UK.

Research questions: How is “everyday sociality” carried out in the market? “What constitutes the ‘social’ as a multiplicity of lived encounters and connections in this frequently neglected public space?” (1579).

Conceptual framework: Watson frames her research around the work of de Certeau (1984) on “space[s] of pedestrian rhetoric”, Walter Benjamin’s writing on the street, and

Iris Marion Young's arguments concerning public space as being crucial for the encountering of difference. Bourdieu's concept of "habitus" is also used to analyze how social status impacts people's choice of which market to attend.

Objects of study: 8 UK markets – a range of markets with different characteristics, including: Lowestoft, Ludlow, St Helen's, Preston, Rotherham, Milton Keynes, Hackney, and Islington.

Methodology: Ethnography; observation of interaction; interviews of shoppers, vendors, officials; photographs; in-depth interviews with key informants.

Findings: Watson argues that marketplaces are important social spaces as they allow for "rubbing along," social inclusion; theatricality/performance; and mediating differences" (1581). These four characteristics, however, do not operate uniformly across all marketplaces. First, 'rubbing along' denotes a "form of limited encounter" among (often differently positioned) people that have the potential to change perceptions of difference (1582). While all the markets provided some social interaction, "rubbing along", sociability varied across the markets. In particular, the level of interaction in the market was related to the presence of eating/drinking spaces and seating areas, as well as to the existence "unusual items". Second, Watson argues that the marketplace plays an important role in social inclusion. The market is often seen as a safe place and vendors sometimes undertake "care work", by assisting the elderly, for example. Some of the markets were particularly accommodating to people in motorized wheelchairs (especially in contrast with the narrow aisles of the supermarket) (1584). Third, Watson stresses the importance of theater and performance in the marketplace, where people produce a lively and sometimes "carnavalesque" space through "banter", "playful speech", and "pitching" (1585). Fourth, Watson highlights the role of the markets in forming "social bonds across different ethnicities", especially between newer immigrant groups and the long-established Jewish market traders. She finds, however, important differences across the markets studied. Where traders and customers were predominantly white, more racist attitudes were experienced. One market exhibited little cultural tension, but also little cross-cultural interaction. At more upper-class markets, participants cited 'local food' movements, organic produce, and the popularity of Jamie Oliver as reasons for their use of the market. Overall, young people did not use the markets studied in a significant capacity (with a few exceptions, such as a "goth stall") (1587). Watson also finds that more women than men use the markets. Women are also more likely to interact with vendors for longer periods of time and to use the market as a social space to meet other women with children.

Significance of these findings to the field: Watson contributes to our understanding of the conditions fostering sociability between diverse groups in the marketplace. She demonstrates how interaction in the marketplace can change people's assumptions about others and serve as a site of social inclusion.

Watson, S. & K. Wells (2005) Spaces of nostalgia: The hollowing out of a London Market. *Social and Cultural Geography*, 6, 17-30.

Published Abstract:

In this paper we look at the place of memory and nostalgia in peoples' narratives of an old, traditionally white, working-class market in London, which over the last decade has experienced social and economic decline. We argue that in this hollowed out space, abandoned by many of those who can move, has emerged a nostalgia for the halcyon days of the market when people came from far and wide to shop, and when there was a strong sense of community. What these nostalgic discourses mask are the social divisions (particularly racialized divisions) of the time, while in this romanticized vision of the past, the new population of asylum seekers have become an easy trope for the dissatisfactions of the present. Regeneration strategies in an area such as this need to confront the force of these nostalgic discourses in order to tackle the deep social and racial divisions and reverse the socio-economic decline.

PDF available.

Disciplinary background & institutional affiliation of authors: Sociology, Open University, UK (Watson); Sociology, University of London, UK (Wells).

Research question: How do vendors and stallholders make sense of urban and demographic change in an inner-city street market? How is the expression of "nostalgia" for a former era of market vibrancy related to broader social and economic processes?

Conceptual framework: Watson and Wells frame their examination of the Poppy Street Market in a theoretical discussion of nostalgia. In particular, they see nostalgia as expressing remembrance of the past "with the pain removed" (Davis 1979:1). Nostalgic feelings exclude "unpleasantness" and often concern a longing for a stronger sense of community and "belonging" (23). They also understand nostalgia as being fundamentally related to "dissatisfaction" with one's current situation and feelings of "frustration" (20) associated with limited mobility, or advancement, and the inability to make a "home" (23).

Groups studied: Shopkeepers and stallholders in the Poppy street market, 50% of which are white British, with the other half comprised of people from Turkey, Afghanistan, Kenya, Vietnam, China, and Bangladesh.

Methodology: Interviews with shopkeepers, stallholders, and local officials.

Findings: The Poppy Street Market (a fictional name is used to protect the neighborhood) is located in an inner-city London neighborhood with multiple intersecting markers of deprivation (unemployment, high teenage pregnancy, poverty, single-headed house-

holds, etc.). Given the decline of the market in recent years, vendors express nostalgia for the 1960s, and what is considered as a “lost” era of community and marketplace vibrancy. This era is described as one of warm, “cosmopolitan” social interaction, where people from outside the neighborhood visit the market. Watson and Wells reveal, however, that this nostalgia for a time of “romanticized” warm social (and racial) relations is largely “imagined”. In reality, the 1960s were characterized by racial discrimination and segregation, and the interaction that occurred was largely between groups of white people (i.e. Irish and Welsh). Watson and Wells argue that discourse about the decline of the Poppy market (and the expression of nostalgia) stems from the “resentment” of new asylum seekers, and particularly, the perception that asylum seekers and refugees are looked after by a state which has largely abandoned its (white) citizens in favor of “big business”.

Significance of this study to the field: Watson and Wells suggest that interaction in the marketplace is not always positive. Furthermore, they also highlight the ways in which conceptions of inter-ethnic interaction can be “imagined” rather than based in reality. They also demonstrate how the retraction of the welfare state impacts social interaction in the marketplace.

Yang, A. (1998) *Bazaar India: Markets, Society, and the Colonial State in Gangetic Bihar*. Berkeley: University of California Press.

No abstract. PDF unavailable.

Disciplinary background & institutional affiliation of author: International Studies, University of Washington, USA.

Research questions: How can the Indian bazaar be re-approached from a post-colonial perspective? How did the bazaar function as site in which the relationship between indigenous South Asians and the colonial state was mediated?

Conceptual framework: Yang approaches the bazaar from a post-structuralist, post-colonial perspective, concerned with unraveling Oriental “narratives” about the Indian bazaar. He holds with Eder that markets are ‘microcosms’ of regional life, but argues that they can only be such when the “layers of Orientalism” have been “unwrapped.”

Object of study: Bazaars in northeast Indian state of Bihar: landholders, peasants, merchants, traders.

Methodology: Historiography; discourse analysis of “textual materials”.

Findings: Markets, although a “familiar” part of colonial and post-colonial narratives about South Asia, were not a focus of the colonial project. The Indian village was a focal

point because it was seen as a “fixed reality”, insular, and held together by kinship. While the village provided an “Other” to the colonialists, it was nevertheless “knowable” and “categorizable” Yang argues that the market provides an “empirical counterpart to the imagined village”, as it demonstrates the interconnections among markets and between these and the outside world. A deconstruction of Orientalist discourse surrounding the marketplace reveals the ways in which the Indian bazaar serves as a site for a “narrative history of the lived experiences of subjects” in the colonial period (16).

Significance of this study to the field: Yang demonstrates how the Indian bazaar was both a social and economic site, as well as a mediator of colonialism. Yang’s approach is also significant, in that he emphasizes the Orientalism associated with the Indian bazaar and the tendency to see these spaces as static, rather than as “dynamic” places with multiple linkages.

Yu, S-D. (2004) Hot and Noisy: Taiwan’s Night Market Culture. *The Minor Arts of Daily Life: Popular Culture in Taiwan*. D. K. Jordan, A. D. Morris and M. L. Moskowitz, 129-150. Honolulu: University of Hawai’i Press.

No abstract. PDF unavailable.

Disciplinary background of author: Economic and historical anthropology, Taiwan.

Research Questions: How do night markets differ from other types of markets? What is their role in Taiwanese society/identity?

Conceptual framework: Yu draws on conceptions of time, space, and leisure to describe the ways in which night markets have been (and remain) important to Taiwanese identity construction.

Objects of study: Taiwanese night markets.

Methodology: Ethnography; archival research.

Findings: Night markets represent the intersection of leisure, time, and space in Chinese culture. As Yu explains, the evening has always been associated with leisure in a very public way in Chinese culture - people seek interaction with others after dinner in public places. Night markets also entail very specific conceptions of space. The term “shi” describes the market setting in terms of its “compactness” (jieshi), concentration, and “formation” (chengshi) of vendors/buyers in a “heterogeneous” retail setting. There is no definition of the number of vendors/particular spatial expanse, but rather the definition of a night market relies on the “unquantifiable ambiance created by such an assemblage” (138). Night markets must be “renao”, which denotes a “hot and noisy”

emotional environment or, “the emotion that transforms formal occasions into warm and interactive events...enthusiastic human interactions” (138). Renao is created in the night market through densely packed vendor stalls, narrow paths through these stalls, smoke, bright lights, and displays, shouting, hawking, and loud music. Seemingly disorganized vendors, as well as the display of items such as “raw meat” and animal organs are part of renao. Permanent shops surrounding the night market either mimic the market by setting up wares outside their doors, or distance themselves from the “chaos”. The term Xiaochi describes a type of Chinese tapas: an appetizer or snack that combines starches with vegetables or meat. Xioachi goes beyond purely “snack” food however – it “is loaded with cultural meanings” associated with Chinese festivals such as the Dragon Boat Festival, Chinese New year, and with particular seasons (142).

Significance of this study to the field: The cultural significance of the night market depends on “warm” social interaction in crowded space.

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