

SUMMARY

Markets and Researchers

«Ethnic Market» in Modern Russia – the Elusive Object of Research Attention

Viktor DYATLOV

Open-air markets have become an essential element of the post-socialist transit. They arise over a vast area from China to Poland and Germany. Coupled with the huge scale and value shuttle trade (“chelnochnichestvo” in Russian) they have formed a new phenomenon in the economic, social, political and cultural life. Such markets have become a mechanism of economic survival for the vast number of people who have lost their former status and sources of income, as well as a launching pad for the formation of small and medium-sized businesses. For some time they were a key element in the mechanism of supply, especially for the low-income strata. As the initial and final terminal of shuttle trade, markets are integrated into the global system of relationships – not only trade, but also socio-cultural.

Open-air markets have become the main platform of economic activity of cross-border migrant workers, the mechanism of their economic and cultural integration. In conjunction with their huge role as mechanism of promotion of Chinese and Turkish goods to the emerging Russian markets, such functions made marketplaces in «ethnic» (Chinese, Kyrgyz, Caucasian) in the eyes of urban communities. In this capacity, «ethnic markets» are quickly outgrown format of marketplaces, and turned into a complex and self-developing social organisms, clumps of social connections, networks, conflicts, mechanisms of power and control. Around them they formed the largest ethnic and migrant clusters in many Russian cities. «Ethnic markets» have become «meeting place» and space for daily mass contacts, cooperation and conflict of representatives of different languages, cultures and traditions. Markets have gained tremendous symbolic importance, representing in the eyes of society a lot of new forms of life, economic and cultural practices, ways of social contacts and interactions.

The end of the post-socialist era drew a line under this role of «ethnic markets». They did not disappear altogether, but markets themselves and their functions and place in the community are changing. Many of them are closed, the remaining are marginalized and relegated to the outskirts of cities and to the periphery of economic life. They change the format and hypermarkets,

malls, etc. are appearing on the place of the former wholesale and retail open-air markets. This does not mean the end of «ethnic business». They are changing also and efficiently adopting new formats and rules of the game.

Great importance of «ethnic markets» in the era of post-socialist transit paradoxically combined with weak public attention and a small study. Political turmoil and social upheavals overshadowed in the minds of people and in the views of researchers this problem as a minor. The objective of this text I see in kind stocktaking, systematization what we know (and what presumably do not know) about the open-air «ethnic markets» of post-Soviet era. Perhaps it will allow formulating an agenda for further researches.

An «Eastern» Market in the Post-Soviet «East»: Analysis of Attitudes Towards the Eastern Models of Commodity Markets in Eastern Siberia and the Far East

Ivan PESHKOV

Regardless of the long tradition of social and economic analyses of Eastern bazaars and Chinese markets it is worth emphasizing that Russian literature of the subject is dominated by its ethnographic and discursive descriptions lacking any attempts of theoretical conceptualization. This in turn frequently results in eclecticism and a lack of cohesion of the numerous and rich empirical material representations. What is more, the absence of a methodological base makes such notions as a Chinese market in Siberia or a Central Asian market rather ambiguous. Ignoring the fundamental role of post-Soviet markets as spaces of orientalization and construction of a “regular” part of Siberian society also seems to be of great importance here.

The above-mentioned situation has two kinds of significant consequences. First of all, searching for similarities between post-Soviet markets and the classic forms of a Muslim bazaar or a Chinese market usually results in an arbitrary choice of the model. Secondly, emphasizing functional conformity of classic and new institutions seems to be more justified and promising. Instead of looking for a “real” bazaar in the complex reality of post-Soviet markets, we can observe the development of new forms of bazaar life and their influence on local communities. The Islamization of the first generation of immigrants shows both the dependence of the new organizational forms on the post-Soviet context (Russianization as a basis for Islamization in the former USSR countries) and the emergence of cultural contexts referring directly to the social life of a Muslim bazaar.

The paper aims at offering a methodological analysis of the basic models of Eastern commodity markets (bazaars) and the possibilities of their use for the Siberian and Far Eastern material. The paper presents the following issues: the status of a model non-European market, the similarities and differences between ethnic segments of post-Soviet markets and Eastern bazaar classics, and the potential of the functional conformity optics based on the example of new Islamization of post-Soviet bazaars.

Bazaars and Things. Representations of Commodity Markets from the Perspective of the Materialist Turn

Ivan Peshkov

The specificity of research on Eastern commodity markets lies in the simultaneous closeness to and remoteness from the standard models of economic analysis. On the one hand, a market opens a variety of economic, ideological, and ontological perspectives. On the other, it is always exotized using a temporal, geographical or cultural distance. For many years different combinations of the above-mentioned tendencies have determined popular attitudes towards commodity markets outside Europe. Are there any other ways to interpret these markets that would avoid producing illustrations to the adapted models of economic analysis? Can we imagine and create a new ontological model that would embrace the whole diversity of bazaar life and its social and material aspects? What if things, objects and infrastructure were offered an opportunity to tell their own stories? And – above all – what consequences could such an attempt to include objects, networks, and new forms of mobility in the sphere of research interests have? This paper aims at answering the questions above by analyzing the usability of the object shift theory for commodity-market studies. This would allow to describe material object agency anew.

The turn towards the material aspects of social processes was determined by three different directions in social sciences: object biography studies, ANT and object shift studies in economic sociology. They are all related to social anthropology, its emphasis on field research and reluctance to formulate a priori theories. It is worth mentioning that the interest in material object social agency makes researchers face the challenge to radically redefine the lines between the social and the material. From this perspective the material is not just a reflection of social processes, but an important and active element of the techno-social network. The paper considers the usability of a row of questions related to the materialist turn theory for the bazaar reality analysis. These questions concern the ontological basis of new theories, the epistemological status of their basic categories, and the chances to verify their theoretical models in Eastern Siberia and Far Eastern bazaar studies.

Полиэтнические рынки в постсоциалистических городских ландшафтах

Гертурда ХЬЮВЕЛЬМАЙЕР

В статье рассматриваются социальные и экономические сети мигрантов, сложившиеся на основе базаров Берлина, Варшавы и Праги. Большинство торговцев и клиентов таких рынков являются бывшими трудовыми мигрантами из Вьетнама. Вместе с тем на этих рынках появляется все больше торговцев и покупателей из других стран. В связи с

этим данная статья основывается на транснациональной перспективе (Levitt and Glick Schiller, 2004) и принимает во внимание недавнюю критику «методологического национализма» (Wimmer, 2009) как ключевую тенденцию. В рамках этой тенденции фокус анализа сужается до принимающей страны, а национальное государство рассматривается как «контейнер», задающий рамки для понимания и оценки опыта мигрантов. Кроме того, в статье делается попытка выйти за пределы «этнической оптики» (Glick Schiller et al., 2006), что редко использовалось в предшествующих исследованиях постсоциалистических рынков. В этой перспективе в фокусе исследования находятся образ жизни и совместного труда в отдельных локальностях, которые обозначаются как этнические базары, но не имеют реальной этнической основы. Так, в центре внимания на рынках, где проводились этнографические исследования, находятся вьетнамцы как доминирующая группа. Однако основываясь на том, что рынки все более входят в жизнь выходцев из Китая, Индии, Пакистана, Турции, граждан Германии, Польши, Чехии и других групп, статья включается в современные исследования диверсификации (Vertoves, 2007), мобильности, трансграничных экономических практик и рынков как места встречи культур (Hiebert et al., 2015) в постсоциалистическом городском ландшафте. Наконец, в статье рассматриваются различные трансграничные связи, сложившиеся не в рамках неолиберального капитализма, а в рамках союзов эпохи холодной войны. Автор анализирует изменения транснациональных связей от социалистических способов и форм миграции (Hüwelmeier 2013a: 43) до постсоциалистической мобильности, сложившейся после крушения коммунизма.

Markets and Spaces

The Bazaar and the City: «Chinese» Market as the Assemblage Point of the City

Konstantin GRIGORICHEV

The article raises the problem of the influence of ethnic markets for the development of urban space of post-soviet Siberian city. The dominant variant of the post-Soviet markets for Siberian cities are a variety of «Chinese» markets. The author proposes to consider these markets not as a unitary and unique object for the city, but as a system of different scale objects of citywide and local scales. The appearance in 1990 in the Siberian cities such markets led to the formation around its specific localities includes not only the territory of markets as such, but associated infrastructure also: food service, warehouses, migrants' residences, and other. In this perspective, the Chinese markets are seen as a mechanism of transformation of urban space through which a new type of social relations creates a new type of urban space (Lefebvre, 1990; Trubina, 2009). From the same standpoint author considers the trans-

formation of the shapes of the Chinese market from open-air markets to shopping centers and other ways of orderly trade.

Changing the system of urban mobilities (Urry, 2007) is the second prospect, within which the article examines the impact of the Chinese market to the urban space. The author demonstrates how the practices of visits to «Chinese» markets and the associated localities formed and changed over the 1990–2010s, as well as routes of public and private transport, hiking ways. New urban mobilities are defined in the article as an important mechanism for changing urban space, including transport, trade, services. Moreover, folding around market mobilities are seen as a mechanism for incorporating remote localities and outskirts in the daily life of the city, as an one of new bases for development of the city as a whole.

On this basis, the author is invited view at the «Chinese» market as the assemblage point of the city, the mechanism of the new organization of urban space. Such markets have become a new tool for communication between townspeople and the city, new way for formation and articulation of townspeople's request for a new urban space, its coherence and appearance. At the same time, the «Chinese» markets have become a way of the integration of the city into a region's space, as well as an access point to transnational networks and flows for townspeople. In this perspective, «Chinese» markets can be considered as one of the most important instruments for transforming the urban space of post-soviet Siberian city.

“Chinese” Market “Shanghai” in Irkutsk: Its Role in the Urban Community Life

Viktor DYATLOV

Being an important part of wholesale and retail market chain, on the one hand, and “ethnic markets”, on the other hand, Chinese markets became major commercial entity in 1990s, a key element of public supply in the east of Russia, a platform for small and medium scale entrepreneurs (both Russian and foreign), a place for trans-border migrants activity to be concentrated in, a “meeting place”, a place for regular and everyday contacts of the representatives of different countries, nationalities, and cultures. It predetermined their importance in the urban communities’ life. The author reveals significance of the phenomenon in the city life, gives some characteristics of its system of communications and relations on the example of the largest Chinese market of Irkutsk, known as “shanghai” or “shanghai market”. The article states that despite outdoor wholesale and retail markets had been shifted to the periphery of economic and social life, Chinese entrepreneurs found new forms for their business activity to be continued successfully.

“Chinese” markets of Irkutsk: Looking for invisible network

Diana Bryazgina

The article describes a field study in Irkutsk, whose goal was the search and description of large and small «Chinese» markets. The study is based on a comparison of the data of geoinformation web-based systems, survey of townspeople and field observations. As features of «Chinese» markets in the framework of study was assumed the following: 1) The presence of ethnic or understanding as ethnic actors, 2) Trade in «ethnic» products, and 3) The presence of ethnic infrastructure elements, 4) Visual representation of ethnicity. These criteria have been used complex for the study.

A list of «Chinese» markets has been compiled on the basis of comparison of the data of geoinformation systems and a survey of residents of Irkutsk. Observation under the fieldwork allowed excluding from the list of objects that do not meet the defined criteria. Moreover, all identified «Chinese» marketplaces have been divided for groups within their scale of activity and role in the urban space. Two groups of markets have been allocated: 1) the central markets of the citywide importance and 2) local (peripheral) markets. The markets of the first group are mainly located in the central part of the city and linked to most districts of the city. The markets of the second group are fairly evenly distributed across the entire city, and play the role of «walking distance» markets for low-income townspeople. Assignment to a particular group is not determined by the location in the physical space of the city, but by its value for city and its residents. The citywide markets can be located in the peripheral part of the city, but have connections with all parts of the city and with the region. Thus, the «Chinese» markets form a kind of network in Irkutsk. This network is invisible to the townspeople, but it is an important part of their lives.

Chinese Markets Evolution in Siberia: Reshaping «Chineseness» and the Opening of «Gated Spaces»

Norio HORIE, Konstantin GRIGORICHEV

The article is devoted to the evolution of mass representations about the «Chineseness» in the Siberian cities by the example of the Chinese markets. Authors analyzed such ethnic markets as a node of social and economic relations that arise at the intersection of the interests of many actors (Sheppard, 2013). Markets as the assemblage point are immersed in the local context, which generates local ethnic markets model and the trajectory of their development. (Barnes, Hayter, 2005) The evolution of Chinese markets «Shanghai» and «Kitai-gorod» in Irkutsk is in focus of paper. Based on this analyze authors demonstrate the process of re-positioning of these markets from the model of the «gated living» (Brunn, 2006) to model multi-ethnic contact

space. Spatial moving of Chinese market is analyzed as a factor of opening of «gated space» of ethnic markets. As part of such evolution «Chineseness» is reshaping from the marker «of ethnic economy» to the marker of a specific space and system of social interactions between the host society on the one hand, and transborder migrants from China and other countries on the other hand.

«Russian» Market in the Center of Beijing

Iana GUZEI

The article is devoted to analyzing the issue related to the ethnization mechanisms of the market area. This topic is researched to show the way the “market ethnicity” is constructed, how it is marked in a public space and by what means. Yabaolu, a big wholesale and retail market located in Beijing which is often positioned as the “Russian market,” was chosen as the main case for the research study. Not only under-researched, but also unique in many aspects, it is a utility object where not only does ethnicity exist, but it is actively manifested, shaping certain semantic codes of its perception. This feature has made the Yabaolu market one of the most interesting examples of ethnic markets.

The market on Yabao Street was founded in 1988. During the twenty years of its existence, it has been transformed from a small street market into a huge center of international trade. Its contemporary area is extended beyond the bounds of Yabao street and occupies a vast space around Ritan park. Domination of businessmen and tourists from Russia among the customers of Yabaolu has determined the general orientation of the market in the 1990's making this market for Russians “their own”. Russian is the “official” language of Yabaolu: it is used for most of commercial transactions; it acts as the main system of attribution of the market area and is also the main language used for advertisement. Russian performs not only the communicative function, but also forms symbolic, informational field of the market. The general picture of “Russian” Yabaolu is completed by visual advertisement and decorative appearance of utility objects, in which one can find distinctive determination to use Russian symbolism. Large quantity of Russian-speaking customers also sets the symbolic field of Yabaolu as “Russian”. Initially established as the area designated exclusively for trade transactions, it has gradually become a meeting place for Russians, who permanently reside in Beijing.

The sum of various markers defines the perception of Yabaolu as specifically “Russian market”. Labeling of the market space is mainly based on stereotypical image of Russia in China. At the same time, ethnicity plays a serious role here and is formed more purposefully, rather than naturally. For the salesmen of Yabaolu, ethnicity is an intangible good. Decorating and advertising the market as “Russian,” its administration intends to attract a larger number of buyers. Precisely the commercial advantage forces the staff to mark the space in Russian style; that is why does Yabaolu's ethnic aureole not merely exist: it is also actively maintained and marketed.

Chinese Public Catering in the Process of Urban Space Ethnicization (the Case of Irkutsk)

Elena DYATLOVA

Abstract. Ethnic public catering, meaning catering establishments, which provides national cuisine, culture, and traditions in another cultural context, is not only an important part of service industry and a component of market economy, but also a significant cultural phenomenon. It is a place where representatives of different nationalities and elements of different cultures meet and have daily contacts. This phenomenon is particularly special due to its worldwide expansion and high demand for it. The aim of the article is to examine the process of formation of ethnic public catering in contemporary Russia by the example of Chinese restaurants and cafes in Irkutsk. They are considered as visible and significant elements of ethnic environment which was formed in the city during the post-soviet period. The author analyzes the reasons of popularity of Chinese catering establishments among different social strata. Intensive discussions on this issue reveal that the interest in Chinese public catering is caused not only by a merely concern with Chinese cuisine, but the intension to plunge into different culture. This demand stimulates offer of artificial “China for the Russians”. The author tries to set up a typology of such enterprises, and to compare it with typologies of other researchers. The article states that the novelty of the phenomenon predetermined insufficient knowledge, and offers review of available researches.

The Central Asian «Ethnic» Café of Moscow: Migrant Infrastructure in the Urban Space

Vera PESHKOVA

Last decades Russia has faced numerous socio-economic, political and cultural challenges partially attributed to the changes in ethno-cultural, political and social trends (both in sending and receiving countries) caused by international migration. Migrants arrived in Russia represent the communities that are heterogeneous in their needs, history of relocation, strategies of self-organization and, finally, the level of incorporation into the Russian society. Faced with numerous everyday needs and not having opportunities for the implementation, international migrants in Russia try to develop their own ways for resolving of their every-day problems through different modes of self-organization. This also leads to forming of new economic niches and migrant-oriented infrastructure first of all in the service sector. It is supposed that in Russia this infrastructure includes ethno-immigrant associations, primary-group networks (compatriots and relative ones), ticket agencies, brokerage firm's paperwork, “ethnic” media, medical centers, grocery stores with halal products.

The “ethnic” cafes oriented mostly towards immigrants from Central Asia in Moscow give nice case for study of the contemporary migrant-oriented infrastructure. Restaurants with Central Asian cuisine is already part of the “gastronomic landscape” of Moscow. However lately cafes oriented primarily on migrants where the local clients could be considered as an exception, have started to be opened. This is very important in the context of the some tendency when the ethno-cultural characteristics of the social space of Moscow can be changed under the impact of migrants oriented social service infrastructure and this could bring to forming of enclaves. A wide range of more detailed questions may be addressed within this defining of the role of “ethnic cafes” in immigrant infrastructure. What social practices arise around “ethnic” cafes? What role do such cafes play in every-day life of immigrants and not-immigrants? Weather “ethnic” cafes as migrant oriented infrastructure are agents of the incorporation of immigrants, or they serve as space of marginality, promoting exclusion or even segregation of immigrants?

Based on analysis of participant observation, survey and experts interview two main “ideal” types of Central-Asian “ethnic” cafes oriented mainly on immigrants are investigated: teahouse and cafe-club. Cafe-Club is focused primarily on migrants from Kyrgyzstan, which is a comfortable place of leisure: for appointments, meetings, friends and classmates, as well as for activities concerning virtually all vital events (birthdays, weddings, and holidays for children). Teahouse differ from them the principle of halal, which narrows their ability to hold big events. However, the principle of halal allows teahouse attract a wide target group, especially follower of the Muslim tradition. So their visitors are both migrants from all Central Asian states and people from different Russian regions that the combined practices of consumption of halal dishes.

Despite the differences both types of cafes oriented mostly on migrants (clubs and cafes and tea house) play the role both of a unifying and separates the social space. Cafe attracted by the opportunity to combine the «ethnic» customary practices (for example, listen to the national music, national dishes to order, speak their native language); and practices that have been learned in Moscow (in the mode of food intake of fast food, partying with alcohol, a blind date). On the one hand, they can serve as social exclusion of migrants, on the other they are indicators of how migrants have been incorporated into the social space of Moscow. Not only because they are public sites, where there are networks that help to adapt, but also because for the organization of these structures need to have the skills of living in the host community.

Cross-Border Shopping on the Russian-Chinese Border: Crisis, Performativity and Perception the “Self”

Natalia RYZHOVA, Tatiana ZHURAVSKAYA

The paper examines the case of radical change in cross-border shopping as a result of Russian economic crisis of 2014-2015. The authors argumentation bases on a prolong fieldwork study in Blagoveshchensk, the Russian city bordering with China. Both N. Ryzhova and T. Zhuravskaya not only live as ordinary locals in this place, but also extensively publish research papers on cross-border markets since 2004. That is why they observe and identify socio-economic changes, resistance to these changes in a “real time and life”. Drawing on fieldwork study and using M. Callon’s concept of performativity and actor-network theory, authors reveal that the anxiety surrounding everyday practices during recent economic crisis caused locals living in Blagoveshchensk to change the perception of the “self” (the Russians) and “others” (the Chinese). Authors argue that the changes are becoming possible because ordinary locals utilize, combine and develop politic and economic knowledge with everyday “wisdom”. Observing and participating in everyday practices (bargaining, calculating prices and buying goods at the local shop-centers or bazaars), people act as market and political actors and, as a result, reassess their own places in the global world and translocal space. Thus, the purpose of the article is to apprehend the recognition of changes in global, translocal and personal statuses.

Visitors of the «Chinese» Market: Symbolic Consumption and Economies of Scale

Tatiana ZHURAVSKAYA

The paper discusses motivations of visits of «Chinese» market by Blagoveshchensk city and region residents. «Chinese» market is seen as a trade company that combines independent sellers by providing space on a leasehold basis. Chinese-made products dominate here and trade is conducted mainly by the citizens of China. The study was conducted using the methodology of case-study; main methods used are unstructured participant observation and semi-structured interviews. Additional data sources are the materials of local periodicals and information portals. Empirical object of the research is a two storage «Chinese» shopping center in Blagoveshchensk. The «Chinese» market as an object of study, statistical data describing the role of markets in post-Soviet Russia and the Far East, their distinctive features and socio-economic functions (provision of medium and lowincome segments of consumers with cheap goods, the function of the logistics center for domestic

trade, a marker of social stratification) are described. It is shown that change in status of the market did not lead to change in the form of trade. Rational motives of visit are revealed. They are large territory with a lot of retail outlets, cheap goods, and «disposable» items. The «economies of scale» means here an opportunity for the buyer to buy more goods at a lower price. It is shown that not only low commodity prices make the «Chinese» market attractive for customers. The image of the market is shown as an undesirable and unpleasant place. Moral justifications for buyers are considered. Yet rational motives of «Chinese» markets visiting are imbued with symbolic meaning, which affects the assessment of the goods quality, and behavior strategies and bargaining. The image of the market however is not quite clear. People thus have conflicting motives to visit the market, which makes it both attractive and repulsive. The image of the «Chinese» market also affects the way the goods are perceived by other people, who consider the place where they buy certain things to be an important factor. So the goods purchased at the «Chinese» market aren't thought to be trademark products, and the country of origin is also important. Examples of «consumer resourcefulness» and various attitudes towards intruding or welcoming sellers are given. In general, to describe the phenomenon the following traditional concepts were applied: «economies of scale» in relation to consumption (not production) symbolic consumption in metaphorical sense – the new subject matter (the consumption of low-quality products).

Two Worlds at Mira st., 2: the “Chinese” Market in City Reality

Konstantin GRIGORICHEV, Yulia PINIGINA

This article examines the role of the local «Chinese» market in the community's life of the city micro-district. The authors make an attempt to analyze the «Chinese» market from the standpoint of urban community, determine the significance and function of the market in the city's everyday life, describe mechanisms to identify and determine this market as an ethnically marked locality in the urban space. The main task of the article is to answer the question what representatives of the community mean naming the market as «Chinese» and its perception as ethnic. This approach allows formulating the problem of emergence of new meanings and functions of the «ethnic» markers of urban space. The study is based on a series of focused interviews with residents of the «Irkutsk-II» neighborhood of regional center of Irkutsk region. In the framework of the hypothesis about the network nature of the development of such markets in Siberian cities the authors analyze market «Manchuria» as an ethnic market of the second level, serving the local part of the city. They examine the interrelationship of physical and discursive exclusion of the market from the urban space, as well as practices of interaction of neighborhood residents with the market. Studying the way urban residents perceive «ethnicity» of the «Chinese» market space the authors analyze the

sense attributed to visual markers of «ethnicity» of market space by the representatives of the urban community. The authors conclude that the function of ethnic markers in the urban space is changing rapidly: from labeling «ethnic space» to the designation of a specific form of economic life. This process however not only changes the economic practices of urbanites, but also brings more profound changes to life of the Siberian city. The ethnic market is becoming a tool of designing a collective image of «The East», which includes elements of culture of South-East Asia and Central Asian countries, word picture and media images. This leads to change in the functions of ethnic markets: from «place of meeting» and «crossroads of cultures» they become a tool of orientalization of Siberian city, its involvement in constructing «The East» space.

***The Politics of Survival: Open-Air Markets
and their Traders under the Act “On Retail Markets”***

Kamil Maria WIELECKI

The paper looks at legislative changes from the point of view of social anthropology. It analyzes the process of introducing the act “On retail markets” which was passed by the State Duma in 2006 and, after a series of corrections, came into force in 2013. The act carried grave consequences for all people who were engaged in petty trade, especially those who worked at open-air markets. The paper deals with two questions. Firstly, its aim is to show how the act was negotiated by various market actors: state administration of different levels and private companies. Secondly, it aims at presenting how the introduction of the changes was perceived by petty traders from open-air markets, i. e. people whose workplaces were put in question by the act and who were forced to continue their entrepreneurial activity in conditions of uncertainty. To answer these questions, the history of the Slavyansky market in Krasnoyarsk is followed as a case study. Finally, the introducing of the act is interpreted in the light of Michel Foucault’s theory of governmentality.

***«Reduction of the Chinese Trade Problems»
in Priamurskiy Region at the Turn of XIX–XX Centuries:
Opinions and Practice***

Tatiana SOROKINA

The article discusses the evolution of the representations of Priamursk administration and local society on Chinese trade in the region starts from creation of the Priamursk general-governorship till the World War I. Analytics of the main projects about regulation Chinese trade in region is proposed. Project’s papers was stored mainly in funds of the Priamursk general-governor’s office and governor of the territory of the Russian State Historical

Archive of the Far East (RGIADV) as well as in the Russian State Historical Archive (RSHA).

The article discusses two main topics. Priamursk administration, from the beginnings of its existence was forced to restrict activities of the Chinese migrants, but why the necessity of trading reduction was not immediately understood? And after Chinese trading danger was realized and finally had been taking appropriate actions, yet, why most of them remained unrealized in practice?

Priamursk administration politics towards Chinese trade in region was concentrated on creation different restriction projects, started since 1890s. Proposed measures was mainly focused against small Chinese trade in the countryside and inorodets camps, whereas city trading was not only permitted, but considered as useful and necessary. However, almost all of them did not received any legal confirmation before the First World War.

All Priamursk administration's activities about Chinese trading reduction was crashed, from the one hand, against existing political and trading agreements with China. Representatives of the Ministry of Foreign Affairs votes, usually, against restriction projects, since it could entail a revision of the Chinese trading agreement. On the other hand, the unavoidable barrier was that Chinese goods were cheaper and since then, more attractable for locals. Apparently, because of that, Priamursk administration has been failed to develop measures, which could restrict Chinese trading partly, but in the same time keep its doubtless benefits for the locals.

Chinese Trade Formats in Amur River Territory on the Turn of 19th and 20th Centuries

Tatiana SOROKINA

The paper considers main traditional kinds, ways and techniques of Chinese trade in the Russian Far East in the late XIX, early XX centuries. Statistical data illustrating Chinese pre-eminence in Amur River Territory business sector in the late XIX, early XX centuries. The most widely spread kinds of Chinese trade in Amur and Primorsk Territory are identified, trade with non-Russians is also considered. The reasons of Chinese trade success are analyzed. They are natural talent of the Chinese for commerce, low demands, and fundamental principles of doing business based on traditional Chinese way of life such as cooperation, mutual credit, and attempt to have quick turnover of capital. A variety of Chinese trade know-how from “petty cheat” to ways to evade trade license is illustrated. All forms of Chinese trade are analyzed in terms of concerns facing Amur River Territory administration because of Chinese trade activity.

Of all Chinese business activity formats in Amur River Territory commerce was considered to be the most “prestigious” business. Chinese trade in Amur River Territory can be broadly divided into large scale and small scale trade in cities and countryside, mobile retail and retail delivery trade, and

trade with non-Russians. Significance of each kind, in view of benefit or harm for the territory, was diverse as well as attitude to them of local authorities, central government, local community and ordinary people. The information given in the paper can serve as a basis for the research of immigrant policy of local authorities, particularly projects aimed at regulating Chinese trade and limitation of Chinese immigration at large.

***Markets of Vladivostok in the End of the 19th –
Early of the 20th Centuries: the Attempt of Socio-Cultural Analysis***

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The study of the trade's history in the Far East has a long tradition. In recent years, researcher's interest to this theme is activated, but the market (Bazaar) like economic, social, cultural phenomenon has not yet become the object of independent study.

In this article the author focuses attention on several aspects of the existence of a market (Bazaar) in the Far Eastern imperial city: the history of making market's space in the city; the specificity of the relationship "market – town", description the market as space of intercultural communication and the formation of a «new everyday». As example was chosen Vladivostok – large administrative and trade centre on the Russian Far East.

Market's history in Vladivostok can divide by two periods:

The beginning of 1870 years – 1903 year (from the moment of the birth Manzovsky market until the start of exploitation Semenovsky market). As author opinion, the main year in this period is 1876 year. First time in this year new city administration took control over financial streams from the market and had determined architectural forms of the market. The town has built little shops in European style in place of Chinese fanzas. Nevertheless, the market has kept oriental coloring: the forms of communications, Asiatic merchants, goods assortment and a system of weights and measures were others, non-Russians.

1903 – 1922 years. During the second period the market became inalienable, albeit a fairly exotic part of urban space. In the beginning of XX century Manzovsky market was closed, and its name, which dealt ethnic component of the town population, disappeared from town place names. The town built two new markets – Maltsevsky and Semenovsky. Such names have connected to the own city history. Most of merchants in the new market were Chinese, but all market buildings were constructed according to Russian rules and laws. Market became the symbol of synthetic image of Orient, which included like Asiatic so Russian parts.