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Urban markets as public places:

Exploring diversity influence in Rotterdam's Street markets

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Summary

Rotterdam is one of the largest and diverse cities in The Netherlands. With more than 170 nationalities living together and a rising middle class, Rotterdam super-diversity (or hyper-diversity for some authors) has become a fundamental aspect of the city and its citizens' identity. The super-diversity condition has enriched Rotterdam from a social, economic and cultural dimension, but it has also brought new challenges to coexistence, tolerance and recognition in today's society. One of the public spaces where this super-diversity is visible and generally perceived as an asset is the street market. In Rotterdam, street markets are part of the local culture and identity. Depending on the market's location, it can show diversity layers, going beyond ethnic group or nationality to reveal the many aspects that can influence the individual and collective identity.

This thesis aims to understand super-diversity influence in Rotterdam's markets using John Montgomery (1998) place components framework. Two marketplaces' dynamics, meanings, and roles were analysed to see how Rotterdam diversity is manifested in those places and how do the marketplaces contribute to the Rotterdammers' identity. Afrikaanderplein, located in the south of the city, and Rotterdamse Oogstmarkt, in the north; were selected since both are distinctive markets (regarding scale, products and target clients) situated in districts with cultural, economic, and social diversity above the city average.

The data was collected between June and July 2021 using qualitative research strategies: fieldwork observations, semi-structured interviews with customers and sellers and secondary data review. Among the main findings is that, on the one hand, diversity is essential to the market's "place" condition, as it directly affects their identity. On the other hand, the markets' diversity constantly influences the customers and the neighbourhood identity, becoming a constant feedback process. Nevertheless, this process seems to have many nuances: markets' diversity can generate personal and collective recognition with the place but can also be an exclusive experience, only for those who have the resources to access it.

Keywords

Urban markets, super-diversity, hyper-diversity, production of place, urban diversity

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Chapter 1: Introduction

1.1 Background

Historically, marketplaces have played different roles in many cities' development, influencing much more than their economic growth. From being the origin of emblematic public spaces such as the Roman Forum or the Athenian Agora (Thompson, 1954; Steel, 2013; Underhaug, 2019) to be the core for several urban fabrics (Steel, 2013; Gantner, 2009; Panozzo, 2013; Caramaschi, 2014), it is clear that their relevance goes beyond the commercial activities that happen in it (Watson, 2009; Janssens & Sezer, 2013; Steel, 2013; Ünlü-Yücesoy, 2013; Caramaschi, 2014) making marketplaces an essential part of cities' social and urban dynamics.

In the last decades, their role and significance have been particularly valued from their condition of *places* in the city (Watson, 2009, Hiebert et al., 2014; Schappo & van Melik, 2016; Sträuli, 2019), as their presence becomes the trigger of an environment of vitality, unlike any other public space. As Carolyn Steel stated in her book 'Hungry City' (2013), markets bring quality to urban life, manifested in "a sense of belonging, engagement, character" (pp. 111), as well as the opportunity to socialize in a modern context that has increasingly fewer opportunities to do so. Furthermore, this socialization can happen between entirely different groups of people (with different ages, genders, nationalities, social status, among other factors), making urban markets places where diversity becomes more visible in the city (Hiebert et al., 2014).

Concepts such as diversity, or more specifically, super-diversity (Vertovec, 2007), resonate nowadays within how cities' urban and social fabric are continually reformulated, as they bring up a series of variables that are shaping already complex societies. In an increasingly globalized (and urbanized) world that is constantly threatened by intolerance towards what is "different", public spaces are seen as places where diversity is encountered and where people are "challenged to cope with it" (Peters & de Haan, 2011). Academic and non-academic literature recognize the urban markets' capacity to be a diversity attractor and potentially social integrator (Watson, 2009; Janssens & Sezer, 2013; Schappo & van Melik, 2016; González, 2017). However, further research to understand the different roles a marketplace take in the

neighbourhood and the apparent bidirectional influence between the markets and diversity is still needed; to seize its assets and liabilities for our cities benefit.

1.2 Problem statement

Academic literature identifies the nuanced relationship that seems to exist between urban markets and diversity (Watson, 2009; Janssens & Sezer, 2013; Hiebert et al., 2014; Schappo & van Melik, 2016); nevertheless, as Daniel Hiebert, Jan Rath and Steven Vertovec (2014) stated, it [this literature/ the existing literature] mainly explains phenomena concerning diversity (see chapter 2), without addressing the circumstances that led to diversity or how diversity relates to marketplaces' condition of place.

As previously mentioned, there is a renewed interest in exploring urban markets as *places*, reviewing the drivers that create its significance in the city. Places are not static categories, but dynamic processes of "creation, sustenance and dissolution" (Harvey, 1996). Identifying the market as a place implies the recognition of its development dependency on time and context, where many different stakeholders constantly influence and transform it. Markets are an active part of numerous western cities' public life and are places where diversity is often perceived as an asset by the neighbourhood or community (Project for Public Spaces, 2003).

However, hyper-diversity has also brought challenges to Western European cities, such as growing inequity, prejudice, segregation, and new patterns in the use of spaces (Vertovec, 2007; Tasan-Kok et al., 2013); influencing the perception of diversity relevance within the local identity. In addition to the challenge of growing intolerance and lack of mutual understanding that arise from the perception of our differences, diversity impacts on people's daily life are not necessarily recognized or made visible. Therefore, studying urban markets' production of place can demonstrate what role diversity plays and to what extent is it significant to this process.

In Rotterdam, street markets are part of the city's culture and an expression of its local diversity. Depending on their location, they can show the neighbourhood's multiculturalism or their exclusivity. Therefore, cities such as Rotterdam let us further explore how urban markets are shaped by the users' differences, what kind of effects this has on the market conditions (physical

form, activities and meaning), how this influences their roles as places in the city and for whom the markets fulfil those roles.

1.3 Research objective

Being Rotterdam recognized as a super-diverse city, the objective of this research is to understand how Rotterdam diversity influences its urban markets and transforms them into places within the neighbourhood and the city. By exploring two distinctive marketplaces' dynamics, meanings, and roles: Afrikaanderplein (located in Feijenoord) and Rotterdamse Oogstmarkt (located in Oude Noorden); the research seeks to have a first glance at how Rotterdam diversity is manifested in its marketplaces and how do the marketplaces contribute to the Rotterdammers' identity.

1.4 Research question

- How does super-diversity contribute to the dynamic production of place in Rotterdam urban markets?

1.5 Sub questions

- What does “diversity” mean for Rotterdam’s urban markets?
- How is super-diversity manifested and perceived in different Rotterdam’s urban markets?
- How is “place” produced in Rotterdam’s urban markets and how do different times of the day influence it?

1.6 Relevance

1.6.1 Scientific relevance

As previously mentioned, markets are urban, economic and social centralities. The interrelation between those centralities let us explore phenomena affecting the everydayness of many cities. Markets, as many other public spaces, can reflect its context diversity (see Sträuli, 2019). Nevertheless, the interest in exploring it as a *place* within the city is still relatively recent and

limited (Schappo & van Melik, 2016). Its value as a place in constant change, influenced by different people, with varied activities and elements, provides the opportunity to develop a more comprehensive and embracing examination of diversity effects in cities (Hiebert et al., 2014).

Several market studies tend to focus their analysis on markets role as tools for urban regeneration or sustainable urban development (URBACT, 2015; Panozzo, 2013; Caramaschi, 2014) drivers to gentrification, "touristization" or tourism facilitators (González, 2019; Guàrdia et al., 2010; Panozzo, 2013) developers of creative public spaces and social upward mobility (Project for Public Spaces, 2003) or as providers of social cohesion, identity to the community and resistance (Guàrdia et al., 2010; URBACT, 2015; Janssens & Sezer; Project for Public Spaces, 2003; Ünlü-Yücesoy, 2013; Watson, 2019; González, 2019). These studies show some nuances of the relationship that exists between diversity and markets. However, the causality and interdependency within the two needs further research (Hiebert et al., 2014).

In cities like Rotterdam, where multiculturalism and migration are part of the city cultural identity (Scholten et al., 2018), its "super-diversity" or "hyper-diversity", condition in which its inhabitants' diversity lies in aspects that go beyond their ethnicity or nationality, has brought opportunities such as marketing branding, tourism, economic competitiveness; but also challenges such as segregation, intolerance, inequity (Tersteeg et al., 2017; Scholten et al., 2018). Analysing the production of place in different street markets, within the same city, enables an overview of diversity heterogeneous effects and experience depending on location, socio-economic context or even, time framework. These insights could generate more specific proposals adapted to each location reality and needs.

Various authors (Amin, 2002; Peters & de Haan, 2011; Hiebert et al., 2014; Wessendorf, 2013; Wekker, 2017; Glas et al., 2018), vindicate the effects of diversity and/or how to better cope with it in the city could have answers in micro-scale studies and from daily situations. To what extent markets have been influenced by (or influence) diversity can give us key findings to contribute to the development of new and better urban policies to better assess urban markets and diversity in the city.

1.6.2 Social relevance

Research on urban markets production of place and its relationship with diversity put on the spotlight a public space that is often underestimated as a place of social interaction (González, 2017; Sträuli, 2019). Research on markets is necessary to reassess its role in the city as a place where interactions between diverse people constantly happen (for instance, producer and vendors organizations, sellers and consumers, consumers from distinct parts of the city). Furthermore, those interactions could occur between people who might not meet in another context (Hiebert et al., 2014).

This aspect is particularly relevant in cities like Rotterdam, which has a history tightly linked to migration. For many years, Rotterdam has attracted people from all over the world, becoming a highly diverse and multicultural city (Tersteeg et al., 2017). Nevertheless, even if diversity and multiculturalism is part of its main characteristics, this has not necessarily resulted in social integration between people from a distinct cultural background in everyday life. According to a study carried out in neighbourhoods considered "highly ethnically diverse" in Rotterdam¹, 59% of people of Dutch descent did not have any friends from a different ethnic group (Crul & Lelie, 2019). Furthermore, 69% of the respondents would not socialize in places popular with people of non-Dutch descent (Crul & Lelie, 2019).

As mentioned earlier, few public spaces favour the encounter and social interaction of diverse people as urban markets. Moreover, urban markets functioning is essential for many groups of migrants or ethnic minorities (González, 2017), either for their involvement in the sale or purchase of products or as places that allow them to participate and socialize in the community. Therefore, studying the production of place in Rotterdam's urban markets enables the observation of how the different characteristics of super-diversity are promoted and manifested according to the inherent conditions of each market; for instance, a market aiming to supply the local community or an exclusive market, aiming to attract an audience that consumes more expensive products.

¹ The study was carried out using data from "The Integration of the European Second generation" (TIES) study from 2008.

Furthermore, it let us observe how super-diversity is perceived and experienced in separate contexts of the same city, in an everyday environment and informal interactions, outside of public policies explicitly targeting diversity in the neighbourhood or the community. These observations can allow a rethinking of how the problems that diversity brings can be addressed from the most mundane settings, in which different levels of interactions already occur organically.

Chapter 2: Literature review on marketplaces and urban diversity

2.1 Space and place

The definitions of space and place have been a central discussion in different areas of the social sciences (Lefebvre, 1991; DeCerteau, 1984; Soja, 1996; Cresswell, 2004; Harvey, 1996; Friedman, 2010), both concepts having an intrinsic relationship but different meanings. Yi-Fu Tuan (1977) points out a main difference between the two terms, defining that the place is more than a location or a space: it is an entity charged with the meaning people give to it. For the author, places are made from history and the feelings generated by the relationship that people create with them, classifying them into two types: places as public symbols (sacred places, monuments, public square) and places as fields of care (home, park, neighbourhood, marketplace).

On the other hand, Edward Relph (1976) conceives the place not as a later stage of space, but as one that occurs through it, where it becomes the spatial manifestation of people's intentions, experience and actions. The author does not define them as equal terms, but as concepts that cannot be separated. For both authors, it is the physical and emotional intervention of people that generates a place. However, these concepts leave out factors such as time and context, which are necessary to understand the complexity of the term and new terms that derive from it, such as a sense of place or a sense of belonging.

John Agnew (2011) emphasizes that while place usually refers to something specific, space refers to a more generic one. The author points out the almost unanimous consensus about those perceptions in academic literature. However, he also noticed that those perceptions also come with the use of the term place concerning a past time (referring to the locality or history) and space to a present or future time (referring to national, modern, or global). Even if those terms do not necessarily embed any of those meaning, a place ended up as the local area that no longer exists and space as the present and future influenced by modernity.

From the other side, Doreen Massey (1991) calls for redefining the idea of place under a more progressive perspective, based on the same Marxist concepts as Harvey or Lefebvre. Understanding globalization affects many layers of society, Massey calls for a “Global sense

of place”. The author advocates for understanding places as processes of constant change with multiple identities. For Massey, a place should positively absorb the global influence, thus generating a new character or uniqueness. Setha Low (2009; 2014) also argues that it is necessary to rethink space and place under phenomena such as transnationality and/or translocality. Under a globalized economy, social and cultural impacts are spatialized: identities are recognized in multiple spaces, ending up transforming the sense of place.

Based on the different reviewed theories, a place can be defined as a delimited space influenced by the intervention of people. Places are in constant formulation and reformulation, having different identities and significance for each person.

2.2 The production of public places

The production of place, taking the public space as a setting, has been explored by analysing several of its components from different perspectives. On the one hand, some approaches establish those components to point out what makes a “good place”, describing specific elements that work based on experience. On the other hand, other authors explore it from a more analytical and theoretical perspective, abstracting the aspects that formulate it. Without having necessarily generated a theory of place, and from a scale of place such as the neighbourhood or the city, Jane Jacobs (1961) advocates for the presence of people in the street as a determining attribute for a good quality of urban space. According to the author, people presence could be encouraged by components of the urban environment such as diversity of uses, buildings, intensities, and permeability. Jan Gehl (1987) also points out some elements that make public spaces attractive, as well as highlighting the human scale not only to vindicated for whom we design, but also to notice that it is its human constancy use of a space that transforms it into a place ("Spaces for walking, places for staying").

William H. Whyte (1980) also stressed several of Gehl's attributes in his study of some New York squares, playgrounds, and city blocks. The author observes what happens in these squares by describing the elements that make a "place work": the presence of other people, seating areas, natural elements (sun, water, vegetation, and wind), food vendors, the integration of the square with the street and "triangulation" (the possibility of interaction between strangers due

to the presence of activities or elements that serve as stimuli such as street musicians or a sculpture).

John Montgomery (1998) manages to abstract these elements and categorize them based on the sense of place theories of David Canter (1977) and John Punter (1991). For Montgomery, to place-making and, therefore generate a place, 3 components are necessary:

1. Activities: people's presence and actions in the place. The author considers activities as a mix between diversity (variety of uses, spaces and people) and vitality (the constant presence of people who make it lively).
2. Form: Space's attributes or physical conditions (such as scales, adaptability, proximity to the street, vegetation, presence of water, permeability, visual attractors).
3. Image: People's perception, information, and ideas about the place (symbolism, memory, experiences, associations, fear, readability, legibility).

However, it remains evident that other contextual factors accompany these 3 components to produce a place. David Harvey (1996) emphasizes places as social constructions, subordinate to the space-time conditions in which they are produced. For the author, to form a place is a process of "carving out permanencies", creating a moment of "spatio-temporality" set by the time they are made, always destined to end. Therefore, the production of place is a dynamic of constant "creation, sustenance and dissolution". Harvey emphasizes that places are the focus of discursive activity, full of different types of meaning and "products of social, political and economic powers".

Therefore, the production of the place can be defined as a dynamic process generated by the activities that occur in it, the physical attributes it has, the meanings that are given by the people and the space-time context of its surroundings.

2.3 Markets as urban places

Markets have been part of the urban development of many cities (See chapter 1), being their nature of public space and, moreover, of place, a revaluated subject in the urban studies for the

last decades. Markets are units with their categories, dynamics, and temporalities, affected by the conditions in which they are located, revealing particularities that very few public spaces in the city can (see Hiebert et al., 2014, Watson, 2009; Guàrdia et al., 2010; Schappo & van Melik, 2016; Janssens & Sezer, 2013)

As a general framework, the World Union of Wholesale Markets (WUWM), define markets as “premises (either open-air or covered building) which unite a variety of commercial establishments and retail entrepreneurs that provide a wide commercial offer of food products (of daily consumption) and non-food products, and all this under a unity of management”. The European exchange and learning program promoting sustainable urban development - URBACT (2015), features some market typologies such as the already mentioned indoor markets, street markets with stalls along with one (or more) public streets or in a town square. Street markets can occupy public spaces temporarily or permanently and, as Sara Gonzáles (2019) mentions, depending on the context, it can also be classified as formal or informal.

Although initially markets were developed as commerce spaces, nowadays it is clear that markets are places used in and for different ways. The literature around the phenomena that occur in local markets can be divided into several categories, such as the one proposed by Daniel Hiebert, Jan Rath and Steven Vertovec (2014). The authors make an overview of the literature around markets and their relationship with a diverse society, classifying them into 6 groups:

- Markets as spaces for contact or meeting places for society, as social space for commercial exchange (with positive and negative aspects)
- As places that perpetuate stereotypes and subordination of minority groups
- As spaces affected by regulatory planning systems at different scales
- As spaces that allow economic incorporation of migrants with diverse legal status and under the effects of the temporality and spatiality conditions in which operate.

The author's categorization shows that urban markets are not per se positive or negative elements. Its impacts on the urban fabric will be nuances depending on the developed approach

and the local context. Sophie Watson (2009) argues that public spaces are not only areas for social encounters, but also for social inclusion and social care that can, particularly, be nourished in markets. For Watson, markets allow this contact (“rubbing along”), serving as a mediator of those who are different in the city. However, as the author also denotes, this does not eliminate the differences or segregations of social, cultural, economic or gender classes manifested in the use preference of some markets over others.

From another perspective, Sara González (2019) compiles a series of cases around the world where markets have been tools of gentrification, but also scenarios of resistance to it. As a gentrification tool, certain types of markets start to call the attention of middle-class people who wants to consume “traditional experiences” (p.8). By doing it, they affect those who live off the traditional market daily or around it, under the usual consequences of any gentrification process (urban regeneration, rise of land value, displacement of the most vulnerable).

As a scenario of resistance, not only is it discussed how some markets try to cope with this process, but the discussion is broadened towards the use of public space (especially from the perspective of informal commerce). Markets become an alternative for many excluded groups from the formal employment systems. Also, the resistance is underlined not only from the seller perspective but from the traditional consumers as well. Therefore, market gentrification processes end up representing an economic, social and cultural issue, “a sign of the loss of local identity” (p.11).

For Yolande Pottie-Sherman and Daniel Hiebert (2013), a street market can manifest the cultural identity of migrant groups settled in the neighbourhood, thereby transforming the place's setting and identity. Time and space are fundamental aspects for this temporary transformation that fosters the sense of integration and belonging of those groups while also ending up being an expression of the area's diversity itself. These different ways in which urban markets generate social ties, economic dependency, cultural identity, temporality, exclusion, or inclusion, create the meaning that makes them places within the city. As Kirsten Seale (2014) points out, few are the public spaces that can condense the concept of place like markets. Large-scale phenomena show their daily life effects in markets, transforming them into social spaces with multiple capacities.

Even under the nuance's effects of markets, recent projects such as the one promoted by the European exchange and learning program promoting sustainable urban development - URBACT (2015) supported urban markets potentials as economic and social development tools. Several years before, Project for Public Spaces - PPS (2003) in the United States started developing a program focusing on local urban markets in diverse communities (socially, culturally, and economically) from a placemaking perspective. For PPS, generating a sense of place is not necessary for the market economic development, but it is essential to cause "meaningful social integration" (p. 45). By doing this, markets become not only an economic engine but also a representative *place* within the neighbourhood.

2.4 Super-diversity and Hyper-diversity in the city

As Doreen Massey (1991) advocated, this is an era where "things are speeding up and spreading out". The globalized world has led to (among many other things) new migration trends that are generating more diverse and complex cities (Tasan-Kok et al., 2013).

In 2007, the anthropologist Steven Vertovec used the term Super-diversity to describe the increasingly interrelated characteristics of migrants in the United Kingdom, particularly in London. The author looked into the last ten years of the city migration trend, proving that analysing just the ethnicity or nationality background of the migrant left aside many variables that influence the city's diversity. For Vertovec, aspects as the legal status of the migrant, their work experience, socioeconomic condition, educational level, gender, age, religion, the reasons why they migrate, as well as their migratory patterns, among others; are all intersected and should be taking into consideration while trying to understand the diversity phenomena.

Therefore, diversity is becoming a more multidimensional aspect that makes it difficult to categorize people. Tuna Tasan-Kok, Ronald van Kempen, Mike Raco and Gideon Bolt (2013) emphasized identities as a more fluid aspect than one might think since a single person can belong to "multiple identities", creating diversity within diversity itself. Neoliberal deregulation has influenced the various layers of urban society in the last 30 years through "economic globalization, increasing income inequality, polarization, segregation" (p.13). Hence, the authors go a step further to talk about urban diversity, calling it Hyper-diversity. The term recognizes that, aside from the many other facts already mentioned by Vertovec,

diversity is also fuelled by the varied groups to which people belong in their everydayness, regarding “lifestyles, attitudes and activities”.

For the authors, an apparently homogeneous group (regarding ethnicity, age or spatial location, for instance) may not be so when details related to their activities and personal preferences (multiple identities) are analysed. Therefore, cities become less homogeneous and so diverse that majorities and minorities blur (Vertovec, 2007; Crul et al., 2016). The effects of urban diversity seem to influence aspects such as inequity, prejudice, segregation and new patterns in the use of spaces (Vertovec, 2007; Tasan-Kok et al., 2013) as well as innovation, economic competitiveness or tourism (Tersteeg et al., 2017; Scholten et al., 2018). Moreover, its effects have many nuances, notably if observed from a local scale and daily experience.

Sussane Werssendorf (2013) studied a super-diverse neighbourhood in London from the perspective of “Commonplace diversity”. It implies that ethnic, religious and linguistic diversity is seen constantly, becoming something normal in the social life of the neighbourhood. That situation, on the one hand, causes diversity to be perceived, in general terms, as something positive in the community. The informal interactions between different people in public or common spaces nurture changing attitudes and the image of the "other". On the other hand, this does not necessarily translate into bonding between groups with diverse ethnic backgrounds in the private realm, nor does it prevent the coexistence of racism or tensions between distinct groups. The author points out that other factors might influence the not "mixing" between groups, such as lifestyles, cultural values, attitudes, social class, or education.

Wessendorf concludes that even if an encounter with the "other" does not necessarily produce better understanding or mixing between them; the lack of contact can result in negative attitudes towards the other. A similar conclusion is shown in a study carried out in parks from ethnically diverse neighbourhoods in Utrecht by Karin Peters and Henk de Haan (2011). Yet again, public spaces or “contact zones” do not necessarily integrate different groups, but it does generate better attitudes towards multiculturalism and diversity.

Positive or negative perceptions towards diversity can be related to many other aspects. As the study in ethnically diverse neighbourhoods in Amsterdam and Rotterdam² by Maurice Crul and Frans Lelie (2019) points out, it is often the so-called “creative class” who consider living in a diverse city an enriching experience. The same study also shows that the socio-economic class does not necessarily explain why diversity is, or is not, considered a threat to the neighbourhood; proving that many other contextual factors influence diversity perception.

In conclusion, "Super-diversity" and "Hyper-diversity" can be defined as urban phenomena, in which the diversity of its inhabitants can no longer be contained under categorizations such as nationality or ethnicity as they leave out many other variables that define people's identities. Even though both terms are used by different authors, having more or fewer variables (hyper over super), their common goal is to encapsulate the complexities that diversity, influenced by the processes of globalization and trans-locality, generates in urban environments.

For this research, “super-diversity” will be used instead of “hyper-diversity” as it is the term commonly used in the literature to describe the city of Rotterdam (e.g., Scholten et al., 2018; Sträuli, 2019). However, “hyper-diversity” variables (such as lifestyles) will be considered in the research to point out other variables that intertwine in urban diversity.

2.5 Conceptual framework

A city's diversity is usually reflected in its public spaces, particularly in its urban markets. The presence of a diverse environment influences how the place is perceived, used, and recognized, how people recognise themselves in a place and how a community builds its own individual and shared identity. Therefore, it can be theorized that diversity contributes to the urban market's production of place by influencing the activities that happen in it and the physical form that it takes. Those two aspects affect the urban markets "meaning" for the users (memories, symbolism, significance), which ends up generating their condition of place.

Based on Montgomery (1998), the activities, form and meaning are interrelated in the same way to produce a place. The relationships between the three elements can occur multi-

² The study was carried out using data from “The Integration of the European Second generation” (TIES) study from 2008.

directionally (for instance, the meaning can affect activities). However, given the limited time to develop the research, only the relationship will be explored in a unidirectional way: how the activities and the form generate meaning, ending up producing a “place”. The influence of one variable over the other results in different ways over time (the production of place differs even during the same day) and could be a bidirectional relationship (urban markets' production of place could also influence super-diversity).

Considering examples of urban markets as places of resistance, integration, gentrification, or inclusion (González, 2019), the research will look into how super-diversity can influence the production of these places, having connotations and different perceptions depending on the local context. For that, super-diversity has been classified into four categories based on the most recognizable elements within urban diversity (see chapter 2) that are feasibility to operationalize for this research:

- People as part of multiple groups/identities: individual aspects of people that enable them to be classified as part of several groups. For instance: age, gender, spoken language, physical condition, ethnicity, among others.

- Socioeconomic context: neighbourhood condition based on the municipal classification regarding factors such as income levels, education, public services, employment.

- Lifestyle: Way of life of each person, associated with their personal and/or cultural beliefs. For instance: vegetarianism, social activities, hobbies.

- Cultural manifestations: representative elements from a specific country, region or religion as products or clothing. This definition will be used within the framework of this research, as there are many ways in which culture can be expressed aside from physical elements. The expected relationship between *super-diversity*, as an independent variable and *production of place*, as a dependent variable, has been diagrammed in the following conceptual framework:

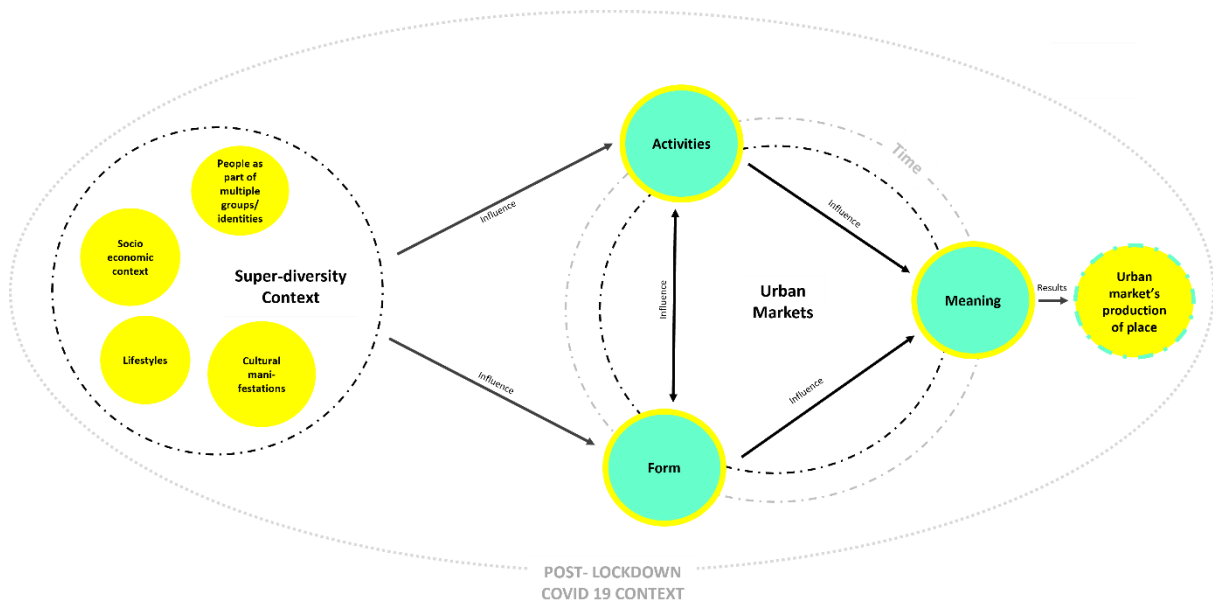


Figure 2.1: Conceptual framework

Chapter 3: Research design, methods, and limitations

3.1 Description of the research design, methods, and analysis

For this research, two markets with dissimilar characteristics (scales, products, accessibility) situated in districts with a diverse socioeconomic and cultural background have been chosen, to observe the nuances in which diversity influences the city's public spaces and vice versa. Through an embedded case studies, the phenomenon can be analysed to a certain extend of in-depth, understanding its complexities and particularities (Bryman, 2012). The use of case studies provides a more precise spatial delimitation, aiming to comprehend some super-diversity effects in a distinct type of public space significant for the subject (see Hiebert et al., 2014), which in these cases are the street markets.

Recognizing the limited amount of time to collect the data, process it and analyse it, only two markets were selected for the research. Based on Bryman's categorization, the two of them can be considered as “exemplifying cases” (Bryman, 2012), having been picked from a network of 16 local street markets that take place in Rotterdam³. By studying them, different ways in which the same phenomenon manifests could be acknowledged. To have a holistic approach for the cases (van Thiel, 2014), data was collected using qualitative methods, supported with secondary data. First, a desk research was carried out to obtain information about both markets and their neighbourhood location. Then, the qualitative data was collected through observations and interviews, following the main recommendations referred to in the literature (Bryman, 2012; van Thiel, 2014).

For the interviews, the selected participants were informed in advance about the purpose of the research and how the information will be used. Then, their consent to participate in the study was requested and recorded. The interviewees were randomly selected considering a balanced representative number regarding age, gender, nationality and role in the marketplace.

³ Information obtained from an external source but referred to by the official website of the Municipality of Rotterdam. Source: <https://indebuurt.nl/rotterdam/winkelen/markt-in-rotterdam-dit-is-waar-je-op-welke-dag-moet-zijn~52772/6/>

For the field observations, it was done during different times of the day while the market is functioning and when it is not functioning as well. When taking photographs, it was done with open plans to document observations or details relevant to the research.

The information collected in fieldwork and other sources (official information from the municipality, social networks, websites) were triangulated and analysed (van Thiel, 2014) by looking at its patterns and association between the two variables (super-diversity in relation to the street markets production of place).

3.2 Operationalization: variables, indicators

Based on the conceptual framework, the variables have been divided into two main groups. The first is associated with some super-diversity dimensions. In that category, some indicators were measure through data analysis and observations: language, products and objects representative of some cultures and the socioeconomic context of the neighbourhood. Other variables as gender, people with physical disabilities (or in need of support equipment) and age group, was done by roughly categorizing them through observations, based on their physical appearance. For perception of diversity, interviews were conducted asking the interviewee if they recognize the place are diverse and which are those aspects that influence their perception.

The second group of indicators were associated with the production of place, based on Montgomery's framework (1998). Some of them were collected by observation and secondary data: activities that happen in the market, the physical condition that allows it and how does the place change through different time sets. The other indicators related to "meaning" were collected by interviews. The variables and indicators for both main concepts (Super-diversity and Production of place) have been chosen based on the research limitations such as time and the pandemic context, as well as some indicators proposed by Sträuli (2019), Gehl (2015) and Project for Public Spaces (2016).

Concept	Variable	Indicator	Source
1. Super-diversity	1.1. Perception of diversity	Perception of the presence of people or things they recognize close to their identity or the identity of others.	Interviews
	1.2. Language	Presence of people talking to one another in a language that is not Dutch.	Field observations
	1.3 Gender (approximately)	Presence of women or men who are sellers, buyers or doing other activities in the street market (Gehl, 2015)	Field observations
	1.4 People with physical disabilities or reduced mobility	Presence of people using wheelchair, walker or crutches selling, buying, or doing other activities in the street market	Field observations
	1.5 Age group (approximately)	Presence of people from “perceived” different age group selling, buying, or doing other activities in the street market (Gehl, 2015)	Field observations
	1.6 Products	Type of products sold on the market, considering their representativeness for some cultures daily routines or special occasions. (Sträuli, 2019)	Field observations
	1.7 Distinctive cultural or religious elements	Presence of people wearing or using distinctive elements from some cultures or religions.	Field observations
		Socio-economic conditions of the neighbourhood where the street market is located.	Secondary data

	1.8 Socioeconomic context	Street market sellers and consumers socio-economic profile	
2. Production of place	2.1. Activities	Social activities carried out in the street market that involve interaction with other people (e.g., buying, talking, eating together) (Gehl, 2015)	Field observations
		Passive activities carried out in the street market that do not necessarily involve interaction with other people (e.g., waiting in line, sitting, reading) (Gehl, 2015)	Field observations
	2.2. Physical aspects	Physical elements that allow the development of commercial exchange, temporary leisure activities or additional activities (e.g., stages, terraces)	Field observations
		Market location in the neighbourhood (type of public space, accessibility)	Secondary data / Field observations
	2.3. Meaning	Types of associations, memories or feelings that people identify the street markets with (either positive or negative).	Interviews
	2.4 Time framework	Difference between the environment when the market is present and when it is not during the week	Field observations / interview
		Difference of uses and market activities during the day	Field observations

Table 3.1: Variables and indicators

3.3 Challenges and limitations

There were some limitations regarding the scope of the research related to the complexity of defining super-diversity and hyper-diversity. Since the data was collected in a limited time, mainly by interviews, observations and secondary data, the variables selected were the ones that did not tackle sensitive or complex issues related to people migratory or legal status. As it is impossible to categorize people only based on their physical appearance, Besides, the ethnicity was studied by observing some elements or products representative of some countries or cultures (fashion style, market products) and by asking the interviewees how they identified themselves. Age group or gender were guessing during the observations, which could also lead to some biased in the classification.

Among the main challenges of developing the research was the COVID 19 context, which imposed restrictions on the use of public space and limited intrapersonal interactions. These restrictions also influenced the dynamics of use and perception of the street market. Another personal challenge to develop this research was my lack of knowledge of the local language, which limited my access to information and my possibilities to interview some customers, particularly in Afrikaanderplein.

3.3.1 Reliability and validity

As Bryman (2012) mentioned, the possibilities to replicate a qualitative study are not as equal as a quantitative study since the circumstances of the analysis will vary. Therefore, transparency in the process is essential for the reliability of the research. The reliability is based mainly on a detailed systematization of the process followed, indicating how the methodology has been designed, the criteria and other sources used. For the validity of the research, as it is based on the analysis of case studies, the external validity is low as its results are hardly generalizable (Bryman, 2012). However, since the research was designed based on specialized literature and the case studies' research process were focused on detail, the internal validity is high. Finally, to complement both reliability and validity, triangulations was made (Bryman, 2012), analysing sources of secondary data.

3.4 Work plan

After the research proposal approval, exploratory visits were carried out in both markets to adjust the research instruments and secondary data was collected. Then, the collection was done for three weeks, considering different days and times. Finally, the data was analysed to obtain conclusions about the research questions and sub questions.

Activities		June			July				August					
		W1	W2	W3	W4	W5	W6	W7	W8	W9	W10	W11	W12	W13
Preparations	Exploratory visits to the two markets to observe some dynamics and adjust instruments and methodology	█												
	Stakeholders and markets organizers mapping in each of the neighbourhoods	█												
	Secondary data collection	█	█	█	█	█								
	Development of final research instruments. Interviews pilots and adjustments	█	█											
Fieldwork	Fieldwork - data collection at 3 different set-times during market days		█	█	█									
	Fieldwork - data collection at 2 different set-time during pre-market days		█	█										
	Fieldwork - data collection at 2 different set-time during non-market days		█	█										
	Interviews (outside of fieldwork hours)		█	█	█	█								
	Containment/additional week for data collection (if more information is needed)				█	█								
Analysis	Data analysis and thesis writing					█	█	█	█	█				
	Draft submission									█				
	Data analysis and thesis writing									█	█	█	█	
	Thesis submission													█

Table 3.2: Workplan

Chapter 4: Data collection and analysis

4.1 Introduction

The following chapter shows the main findings and analysis of the collected information. The chapter will start by introducing the context of the two studied markets and the structure of the data collection. Then, both cases will be developed, following the research sub-questions.

4.2 Background

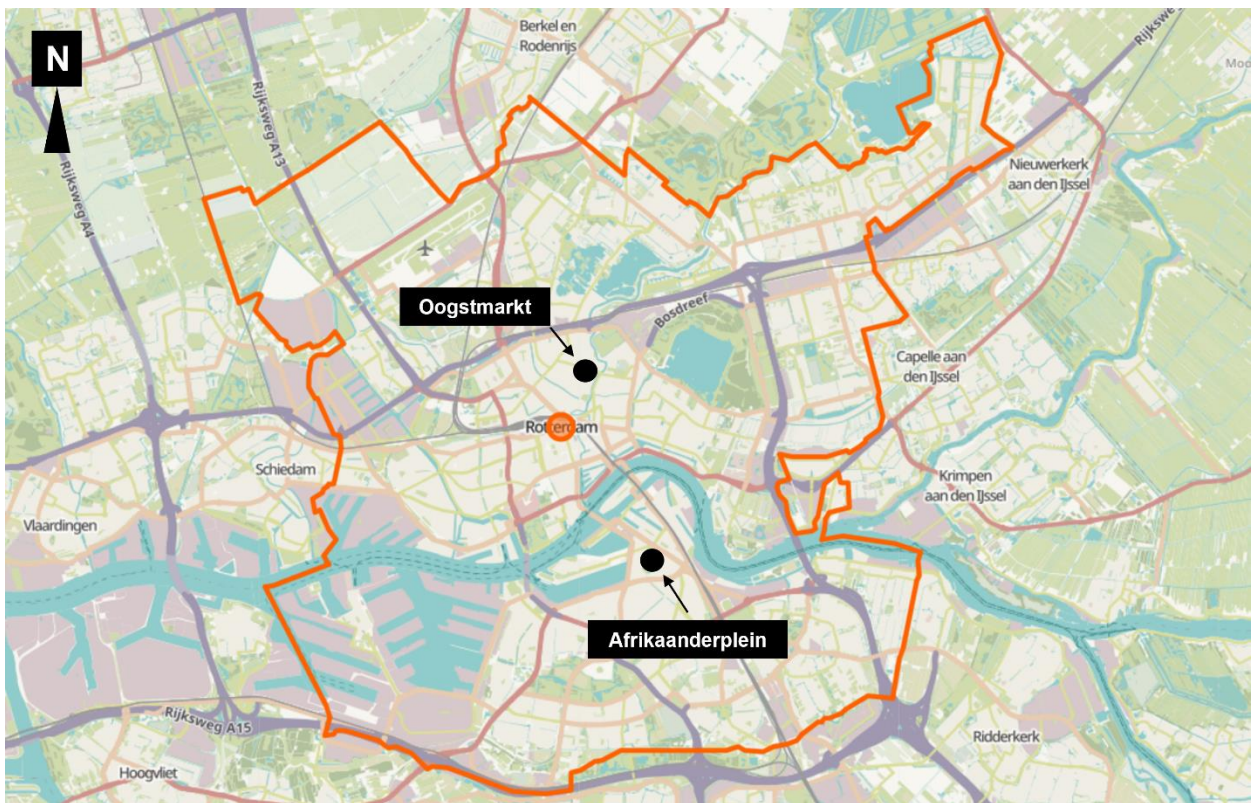


Figure 4.1: Market's locations in Rotterdam

The two markets selected for the embedded case study show some of Rotterdam's singularities. The first market, Afrikaanderplein, is in the south district of Feijenoord, in the Afrikaanderwijk neighbourhood.

According to the Municipality of Rotterdam's website, Afrikaanderplein has a higher level of inhabitant with low educational level and low household income (in contrast to the rest of the city). Besides, it is "one of the first multicultural districts of The Netherlands" (Gemeente Rotterdam, 2021); with a population mainly of non-Dutch background: first-generation Dutch (residents of non-western origin) or migrants with a short time in the country, being the percentage in Afrikaanderplein way above the city average (Chart 4.1). Another interesting aspect is the elderly population - 65 years or older (less than the city average) and the young population - 15 years or less (more than the city average).

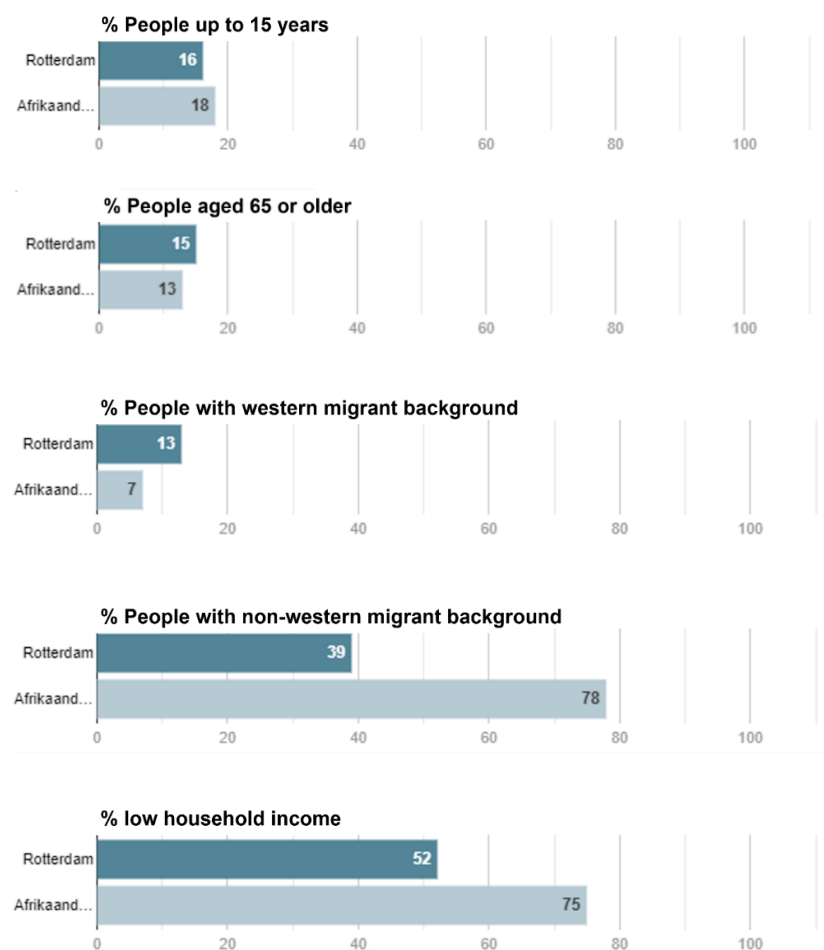


Chart 4.1: Afrikaanderplein neighbourhood profile indicators by the Municipality of Rotterdam (translation by the author)

The Afrikaanderplein market is in the centre of the neighbourhood (in the square from the same name). The market has approximately 200 temporary stalls placed on the square's border. It operates twice a week (Wednesdays and Saturdays) from 8:30 am to 4:30 pm. The market offers mainly products for daily consumption (vegetables, fruits, grains, meat, chicken, nuts, etc.), but it also has clothing, accessories, snacks, among others. The market is close to main avenues and is connected to public transportation (Rijnhaven metro station, Rosestrat tram stop, and Afrikaanderplein bus stop). The place is surrounded by housing, local shops, as well as public equipment as school, cultural centres, and sports facilities.

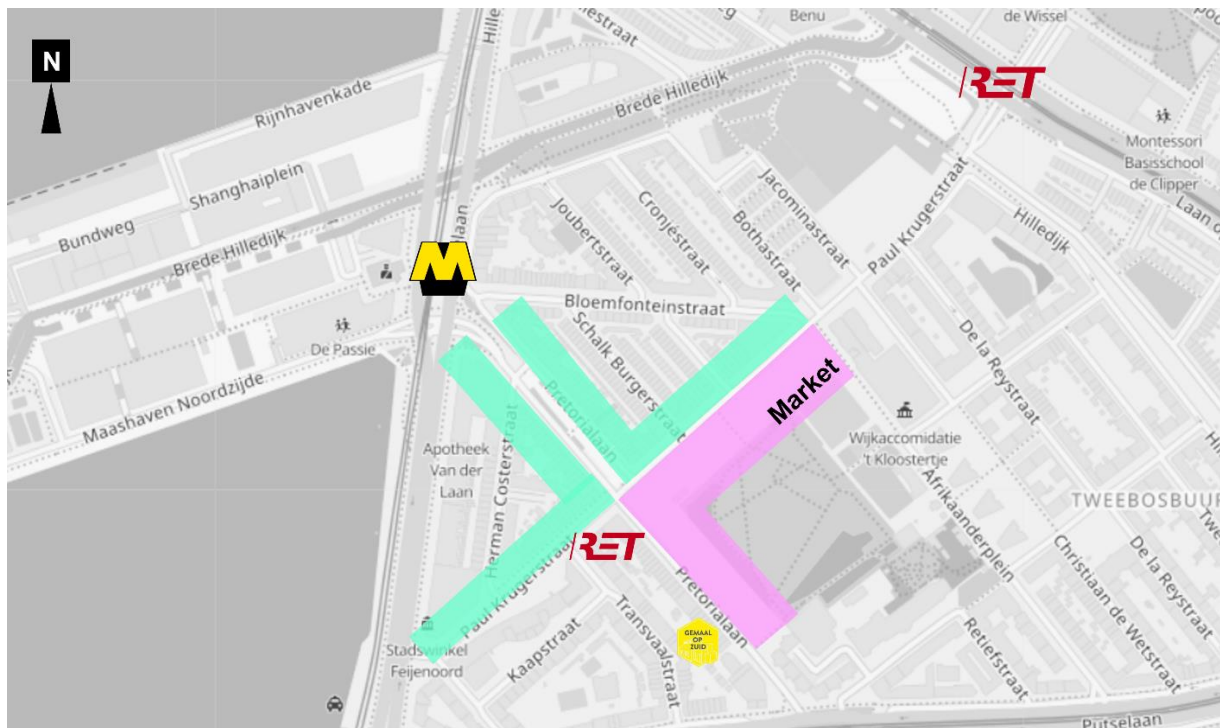


Figure 4.2: Afrikaanderplein location

Louise Sträuli (2019) highlights in her thesis about Rotterdam markets that Afrikaanderplein has been functioning since 1964. Besides, the author stressed out how, during the last decades, the market has been affected by different changes and renovations: temporary relocations, the square's redevelopment in 2005 and the government plans to attract more middle-class citizens to Afrikaanderwijk.



Figure 4.3: Stalls distribution in Afrikaanderplein during the data collection



Photograph 4.1: Afrikaanderplein. June 2021

The second market, Oogstmarkt, is in the Oude Noorden neighbourhood, in the north part of the city. The Municipality of Rotterdam’s website indicates that many students, middle and high incomes citizens live there. The area is “full of diversity and contradictions” (Gemeente Rotterdam, 2021); with a population that reaches the city’s average western migrant background (13%). However, the percentage of residents with a non-western migrant background is still above the city average (52%). Besides, the presence of many single-persons households, as well as single parents’ families is usual in this area.

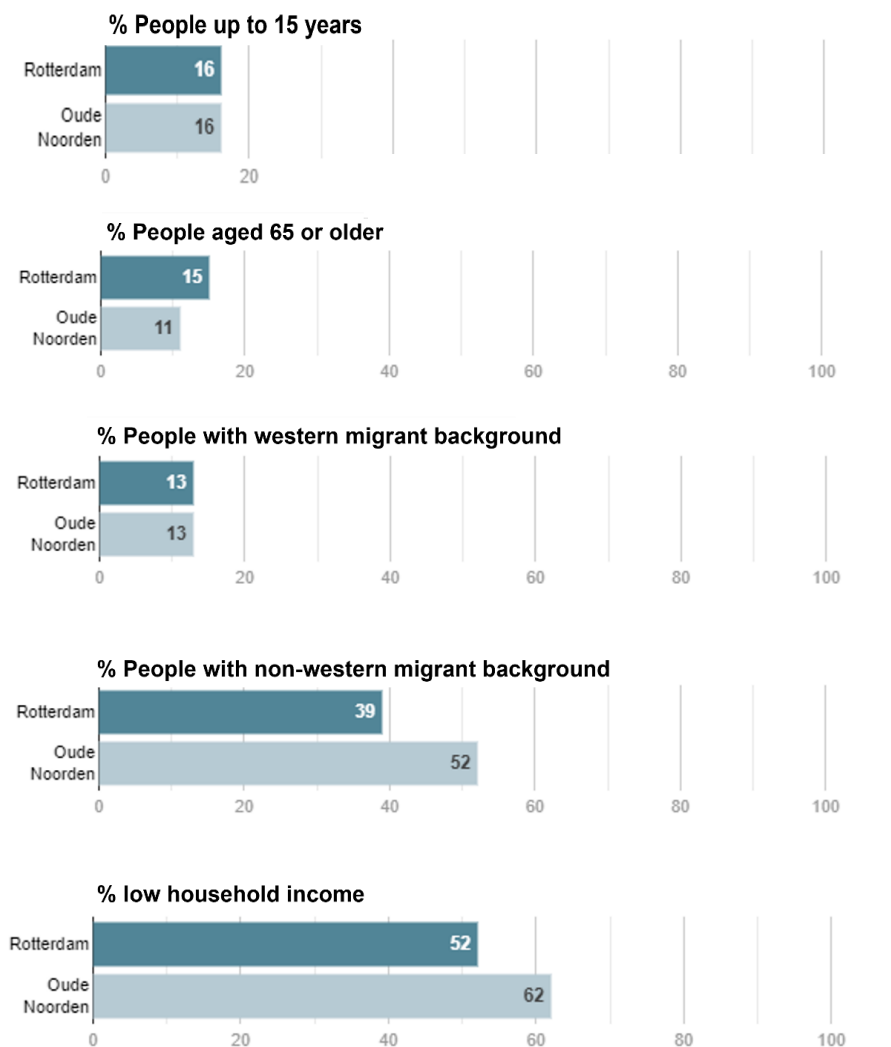


Chart 4.2: Oude Noorden neighbourhood profile indicators by the Municipality of Rotterdam (translation by the author)

Oogstmarkt (Harvest market) is located in Noordplein (north square), in the south of the neighbourhood. Approximately, it has 40 temporary stalls (the number, the distribution and the products vary in each edition). The stalls are installed and uninstalled the same day it operates, being open every Saturday, from 10:30 am to 4:30 pm. Oogstmarkt sells international prepared food or products from different countries or cultures (Dutch, Brazilian, Thai, French, Arab, Japanese) as well as other products for daily consumption (vegetables, bread, honey, jams, nuts, etc).

Many of those products come from small entrepreneurs focusing on a healthy lifestyle, fair trade, veganism, sustainability, handmade, etc. During some market days, it also provides artistic shows or lives music. Noordplein is close to Noorderbrug tram and bus stop and is surrounded by bars, local shops (cafes, art galleries, house goods). One particularity is Noordmolenstraat street, the continuation of Noordplein street, which has mainly commerce with products targeting the Turkish and Moroccan community that lives in the area.

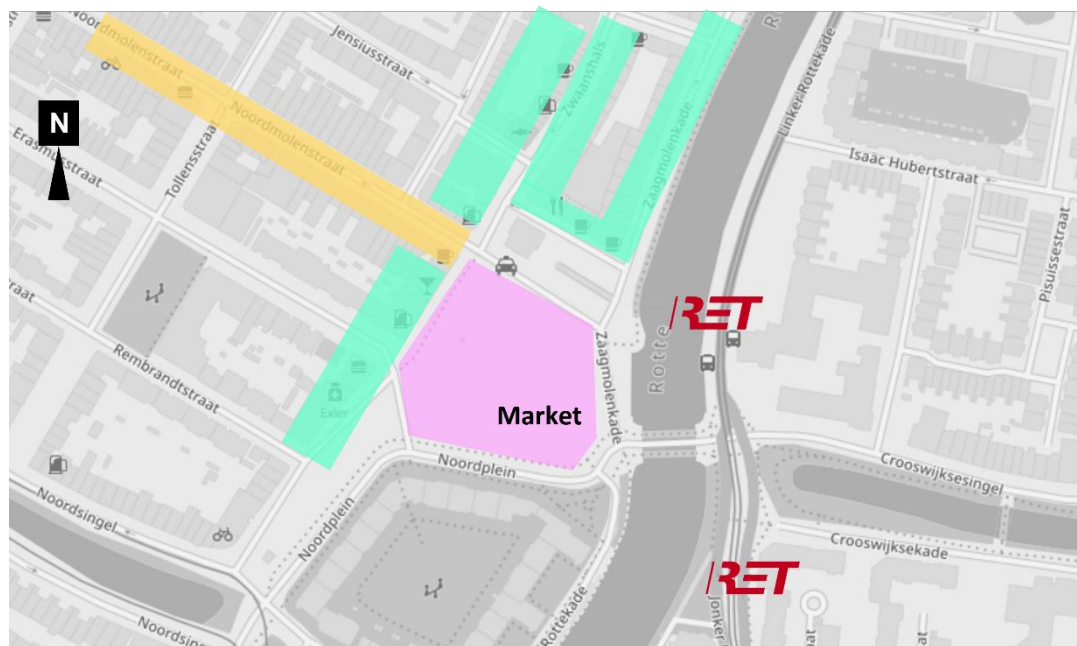


Figure 4.4: Oogstmarkt location

Sträuli (2019) points out in her thesis about Rotterdam markets that Oogstmarkt has been functioning, as it is known nowadays, since 2018. Before that, the market was organized once a month. The market is managed by a private organization with the permission of the municipality. Besides, the author highlights the contrast between the diversity of the

neighbourhood against the market's customers, describing them as "more typical to the post-gentrified area, such as young families, students and higher income Dutch natives" (p.81)

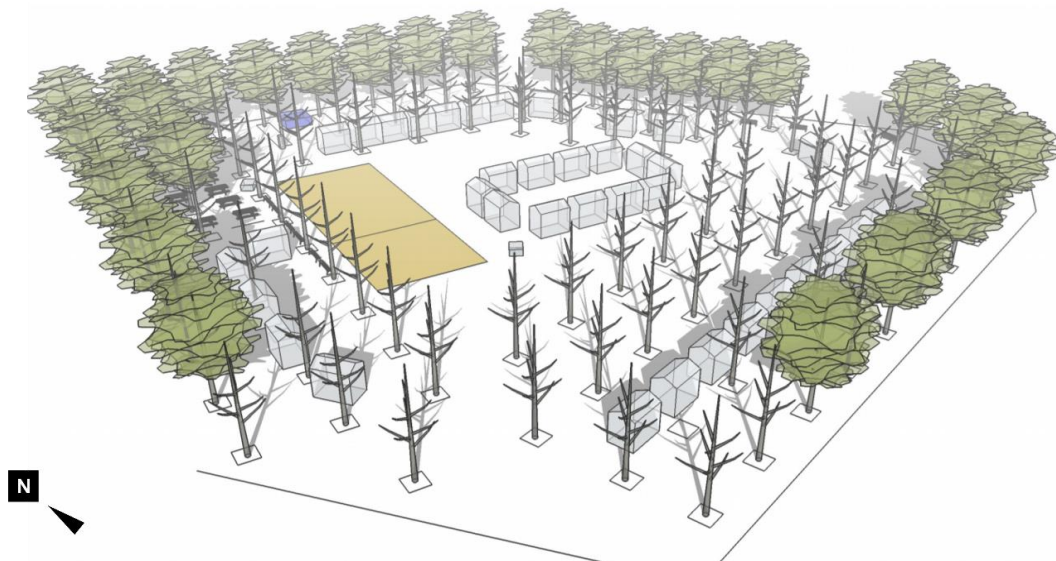


Figure 4.5: Oogstmarkt stalls distribution during data collection



Photograph 4.2: Oogstmarkt. June 2021

4.3 Data collection

The data collection dates and turns were chosen based on the market's running hours mentioned on the Municipality of Rotterdam and Oogstmarkt websites, and was carried out from June 24, 2021, till July 10, 2021.⁴ During the non-market and pre-market days, the data collection started mapping the activities for 15 minutes. Then, for the rest of the hour, observation tool (see Annex 3) was used to count people based on the operationalization indicators.

The counting was done when people crossed an imaginary line traced in the place. Aside from interviewing customers and sellers, the same dynamic counting was repeated during the market days. The observant positions were chosen based on a pilot done on both markets on June 19, 2021, to test the tools and the interview guide questionnaire. Two pre-fieldwork visits were done to both markets (before the pilot) to have a first understanding of each place dynamic.

In Afrikaanderplein, considering the extension of the market and the differentiated entries and exits, the imaginary line was traced close to the exit area.

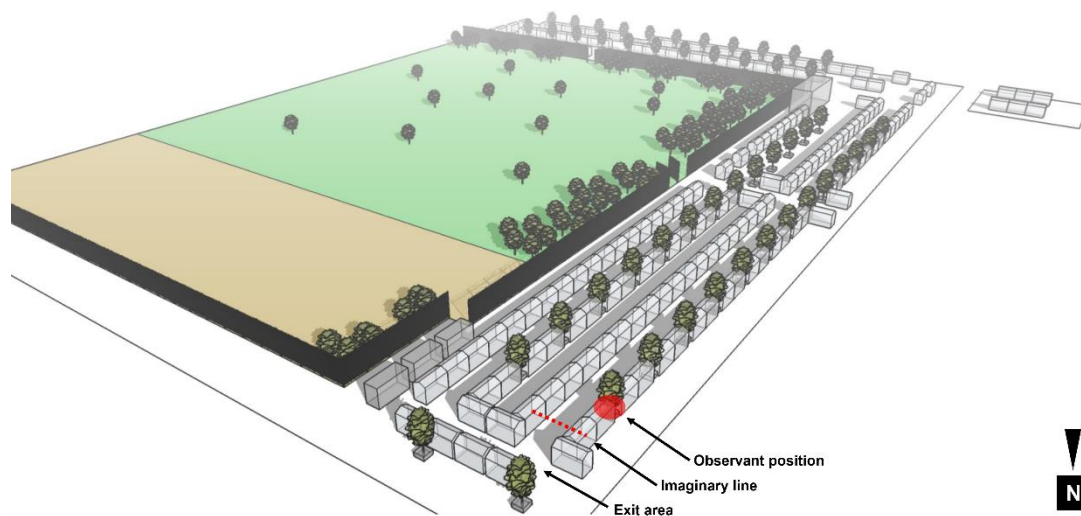


Figure 4.6: Observant position – Afrikaanderplein

⁴ For more details about the data collection turns and dates see Annex 4.

In Oogstmarkt, the entries and exits are not differentiated. Therefore, the imaginary line was traced close to the Moroccan water fountain and the Noordmolenstraat street. The decision was based on pre-fieldwork observations, where people coming or going to/from Noordmolestraat direction, especially headscarf-wearing women, mainly crossed that corner.

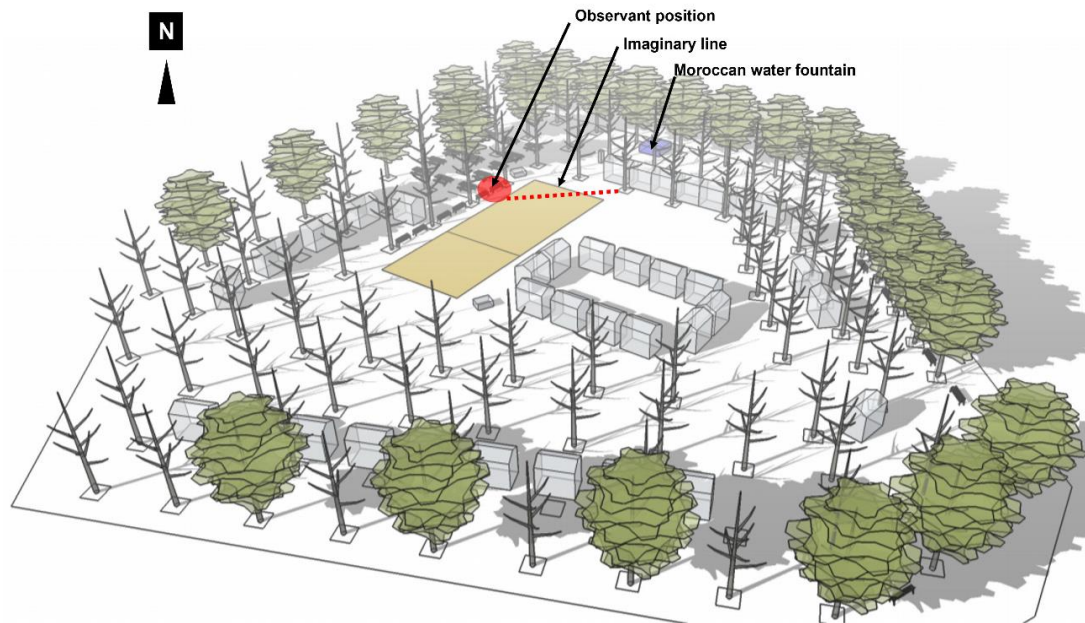


Figure 4.7: Observant position – Oogstmarkt

24 semi-structured interviews (12 per market) were carried out during pre-market, market days or other dates (if the interviewee requested it). In Afrikaanderplein, a personal acquaintance and usual customer of the market was interviewed to reach the sample number. The rest interviewees were customers, sellers or neighbours approached in the days of the data collection. The gender and nationality mentioned in the profile are the ones the participants identified themselves with.⁵

⁵ The complete questionnaire and interviewees profiles can be found in the Annex 1 and Annex 5

4.3.1 Afrikaanderplein

4.3.1.1. What does “diversity” mean in the Afrikaanderplein market?

During the interviews, the definitions of “diversity” were mostly related to variety and differences express in the ethnicity, nationality or cultural background of the people present in the market (customers, sellers, workers, etc.). Another common answer was related to the market’s products range (ingredients, food, clothes, etc.), some of them related specifically to other cultures from outside The Netherlands.

“It's different, like different products, different people, and it's... Yeah, it's a lot of, uh, diverse like...a lot of languages, a lot of, cultures as you said, a lot of food, a lot of people are giving a lot of salt, so yeah.”

Seller, interview E9_SA, July 2021

For some of the interviewees, diversity implied a certain type of behaviour related to inclusiveness, learning, and understanding of the other. For instance, one customer answer was:

“Diversity means that you can live with another person from another country and etc., and respect...and have respect for another person.”

Customer, interview E3_CA, June 2021

A similar approach came from a market worker and usual customer:

“Diversity means beauty for me. It means harmony, means getting along. It means we understand each other, which means we are patient with each other.”

Market worker/customer, E12_CA, July 2021

Through these answers, diversity meaning becomes a recognition of the differences by having a tolerant approach toward it. Another aspect to notice is that none of the responses acknowledged the interrelation that might exist between the characteristics they mentioned. The variety is perceived in the “number” of specific categories (many nationalities, languages, products, cultures, ethnic groups) but not necessarily in the mixing of all those aspects, as stated

in the super-diversity or hyper-diversity concepts. Besides, no one mentioned other traits of diversity as gender, age, or lifestyle. In Afrikaanderplein, diversity is mostly perceived by people ethnicity over other dimensions that also shape people’s identities.

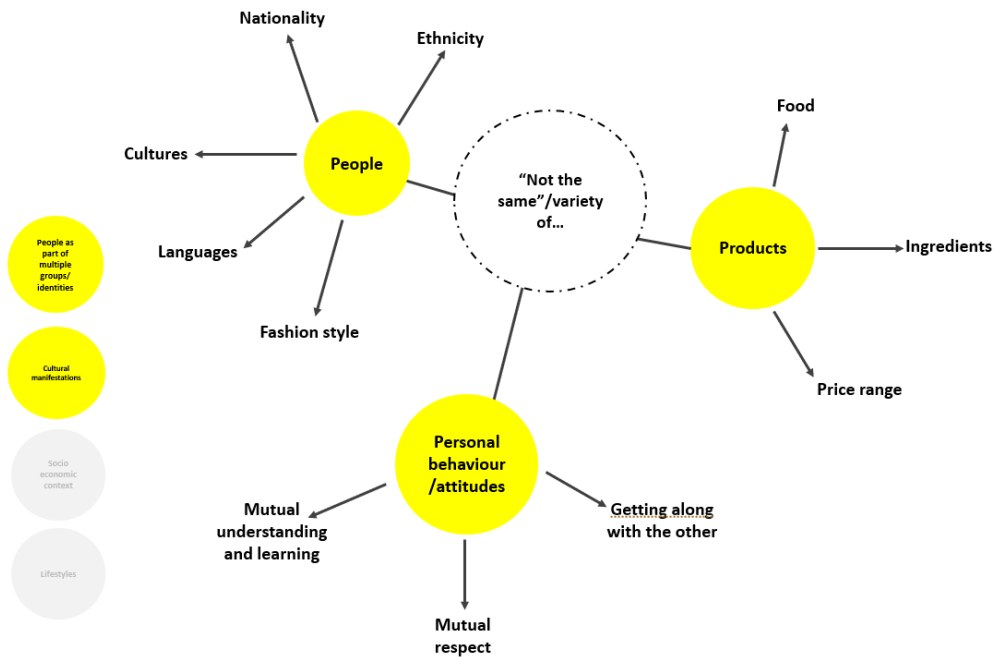


Figure 4.8: Summary of diversity key concepts mentioned by the interviewees in Afrikaanderplein



Photograph 4.3: Afrikaanderplein customers. June 2021

4.3.1.2. How is super-diversity manifested and perceived in Afrikaanderplein?

4.3.1.2.1. Manifestation

		Day:	June 30			Market:	Afrikaanderplein				
Indicator		Specific religious or cultural vestment/clothing style			Other clothes			Kids		Subtotal	N
Age		18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18		
Gender	Men	0	0	15	27	149	364	49	18	622	1728
	Women	46	214	315	55	212	199	40	25	1106	
Subtotal		590			1006			132			
N:		1728									

Table 4.1 Summary of people counted during Afrikaanderplein market days classified by gender, age, and vestment. June 2021

		Day:	July 7			Market:	Afrikaanderplein				
Indicator		Specific religious or cultural vestment/clothing style			Other clothes			Kids		Subtotal	N
Age		18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18		
Gender	Men	0	0	10	60	217	404	59	29	779	2392
	Women	57	326	368	125	295	344	69	29	1613	
Subtotal		761			1445			186			
N:		2392									

Table 4.2: Summary of people counted during Afrikaanderplein market days classified by gender, age, and vestment. July 2021

Based on the two market days observations, the trend was concise: Afrikaanderplein's main customers seem to be women, older than 30 years old, who are probably neighbours from the area. The women themselves seem to be a varied group. If just the vestment is considered, the numbers are close to each other (June 30: N=1041, 575 women with religious or cultural vestment over 466 with other types of clothes / July 7: N= 1515, 751 women with religious or cultural vestment over 764 with other types of clothes). Women with religious vestment, over 50 years old or more, are the main female group present in the market. Nevertheless, the

number of men with other clothing, over 50 years old or more, is above every other group. In any case, elder people are a significant number of the market's clients.

It should be pointed out that, in contrast to women, men do not necessarily wear any specific religious vestment to indicate their faith or religion. Therefore, many of the men counted in "other clothes" probably profess the same religions as the women in the category of "religious or cultural vestment". During the observation, the most common religious vestment seen in women were headscarves and hijabs, and for men were taqiyyas.

Day:		June 30			Market:		Afrikaanderplein		
Indicator		People with physical disabilities or reduced mobility			People with baby stroller			Subtotal	N
Age		18-30	31-49	50+	18-30	31-49	50+		
Gender	Men	0	0	22	0	11	0	33	142
	Women	0	0	46	0	63	0	109	
Subtotal		68			74				
N		142							

Table 4.3: Summary of people counted during Afrikaanderplein market days classified by their use of special mobility equipment or in possession of a baby trolley. June 2021

Day:		July 7			Market:		Afrikaanderplein		
Indicator		People with physical disabilities or reduced mobility			People with baby stroller			Subtotal	N
Age		18-30	31-49	50+	18-30	31-49	50+		
Gender	Men	0	1	35	0	2	0	38	187
	Women	0	0	57	2	90	0	149	
Subtotal		93			94				
N		187							

Table 4.4: Summary of people counted during Afrikaanderplein market days classified by their use of special mobility equipment or in possession of a baby trolley. July 2021

As previously mentioned, customers older than 50 years old are highly represented in the market. Within this group, several people have a physical disability or reduced mobility using wheelchairs, crutches, walkers, and mobile scooters; being women still the majority during both days. Other notorious customers are the women with baby strollers. Most of them are wearing religious vestment and are probably young adults or older than 30 years old, which correlates to the characteristics of the neighbourhood.

The language listened and recognized during both days were: Dutch, Arab, Chinese, Spanish, Turkish, Italian and Portuguese. Between the sellers and customers, Dutch was the most prominent language to interact. English speakers were not identified, except for those who approached to asked me about the data collection or the ones interviewed.



Photograph 4.4: Afrikaanderplein customers. June 2021



Photograph 4.5: Afrikaanderplein customer's collage. June and July 2021

Being Afrikaanderplein an urban market where people provide themselves with daily groceries, the market also manifests its diversity in its products. In this case, the market does reflect the neighbourhood identity as stated by Pottie-Sherman and Hiebert (2013).

During the data collection food like vegetables, fruits, fish, chicken, nuts, cheese and ingredients or prepared products from Arabs, Asian, Venezuelan, Dutch and Suriname cuisines could be found. Popular local street food was sold in the market as fries or hamburgers, as well as some specific ones from Vietnam, Surinam, Philippines, or the middle east. Other noticeable sold products were related to women clothing styles from the Muslim religion.

The rest of the stalls provide a variety of household, trimming, accessories, and personal care products.

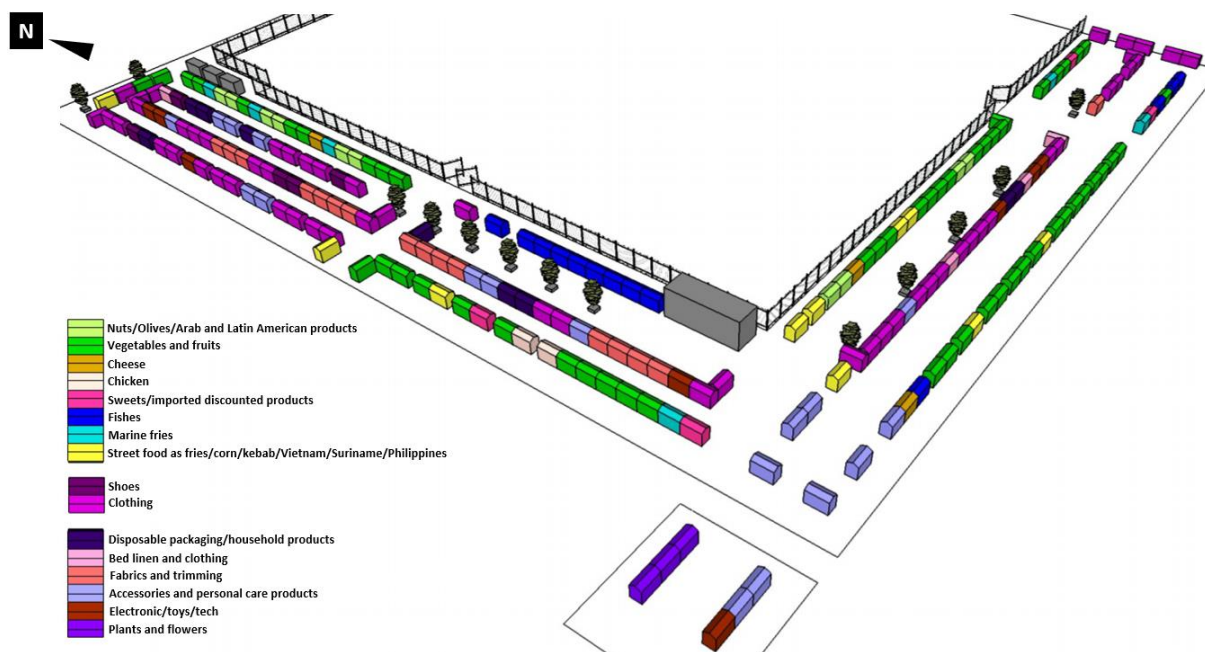


Figure 4.9: Afrikaanderplein stall's products

4.3.1.2.2. Perception

The 12 interviewees coincided that Afrikaanderplein is a market where many “different” people come. When asked why they thought that happens, some of the answers attributed to the product’s multicultural origin as an attractor, acknowledging many of the market customers are first-generation Dutch or people with a non-western migrant background who live in the area.

“Because it's a...yeah, it's a lot of stuff that...from different countries and you know, and it's...it's very diverse market so that's why it's a lot of people are coming here. And that's...that's why it's attractive to a lot of people.”

Customer, interview E9_SA, June 2021

When asked if they considered diversity a positive or negative trait for the market, all the interviewees replied “positive”. Some interviewees viewed it as an opportunity to learn from each other and to have more products variety. Other reasons were related to personal identity and self-recognition with the people present in the market:

“Because you have like I said, you have different culture of people, from different backgrounds and everybody is looking for their specific cultural things and tastes and as well as you have a variety, so it makes it goes for the specific taste and a variety”

Customer, interview E3_CA, June 2021

“I find it positive because like I think that like...uh, makes like the...the place more rich like richer in terms of...of culture 'cause like you get to be surrounded by different...I don't know, by people who are different than you and like you can get to see things differently than you are used probably in like, for example for me in my own country. But at the same time, it makes me feel more at home. Because I don't belong here, so it makes me feel that with so many people that also don't belong here, somehow, I'm part of something, you know.”

Customer, interview E10_CA, July 2021

In Afrikaanderplein, the difference's recognition seems to make people feel comfortable to be around each other, being diversity perceived as an asset for the market. However, some diversity dimensions were not mentioned (for instance: gender, age or physical condition), implying diversity perception strong relation with nationality or ethnic background over other characteristics. In a predominantly female market (see Table 4.1 and Table 4.2), this aspect was unnoticed by the customers and sellers.

4.3.1.3. How is “place” produce in Rotterdam’s urban markets and how do different times of the day influence it?

4.3.1.3.1. Physical conditions and activities

Afrikaanderplein permanent infrastructure includes urban furniture, playground, sports field, exercises machines and natural settings enclosed by fences with entries at each side of the square. The “L” shape border/sidewalk surrounding the permanent infrastructure (where the market operates) is almost a plain area with rows of trees, each of them with a concrete base, that people use to sit. The place also has a recycling station and a security building with toilets (close on non-market days), as well as a male public toilet in one of the corners of the area.



Photograph 4.6: Non-market day in Afrikaanderplein. July 2021

Afrikaanderplein market operates every Wednesdays and Saturdays. Therefore, there is a temporary spatial transformation of the area during the week since the market stalls are installed a day before the market running hours; and are uninstalled immediately after the market closing hours (from 4:00 pm).

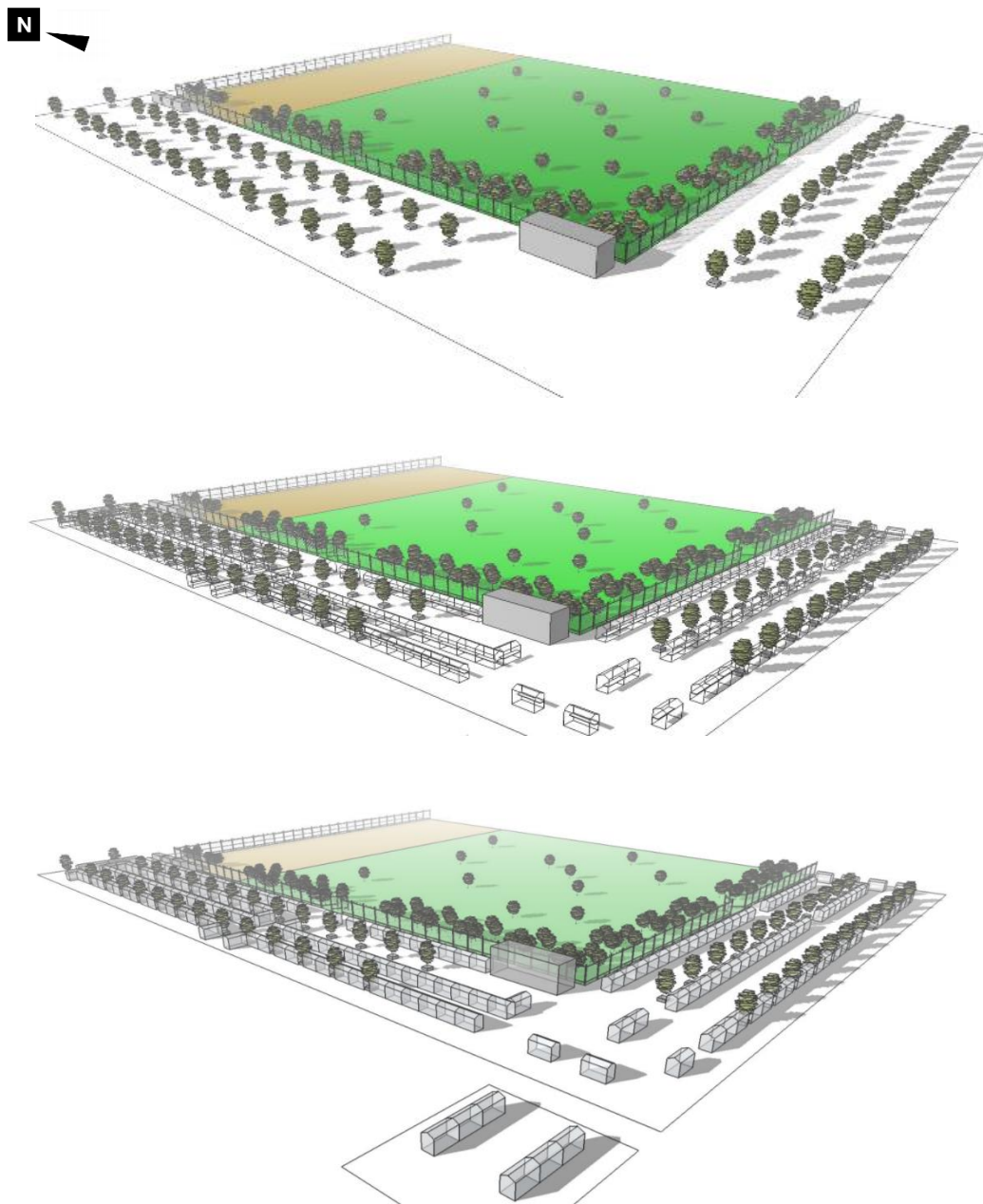


Figure 4.10: Afrikaanderplein non-market, pre-market, and market day spatial configuration



Photograph 4.7: Afrikaanderplein pre-market day. July 2021

The temporary spatial reconfiguration in Afrikaanderplein on pre-market days changes the usual dynamic of the place. During the non-market days, the space was used mainly as a transit area. In the morning and afternoon, mothers with kids walked across the space to go to (or come back from) the school close to the square. In the afternoon, it was common to observe people sitting around the trees to talk, rest, wait or consume what they had bought in the local shops that surround the square. As the afternoon passed, groups of men (adults, older adults, and adolescents) were more present in the area, while in the morning, women were the dominant group in the space. The square seems to be used mainly by the neighbourhood or nearby neighbourhoods' residents.

On the pre-market day, the stalls installation began in the morning⁶. The workers (between 5 to 8 adults' men) placed the main structures systematically so that the vendors can finish the installation and arrange their merchandise the next day. Although the stall structures block some areas in the space, the activities occurred similarly as in non-market days. Furthermore, new activities happened, such as children playing around the structures or walking on the stall's platforms. Those who usually sat around the trees used the stall structures instead. An aspect to emphasize is that most of the observations were done during favourable weather. However, on a rainy afternoon, people did not use the place. As the area is not conditioned to protect people from the rain, those who were present in the square went to the nearby terraces of the cafes to sit and chat.

On market days, aside from buying and selling products, moments of interaction such as conversations and recognition among the market's customers⁷ happened in the market. From midday, people started to sit around the trees to eat the snacks or prepared food sold in the market as fries or kebabs. When the market was uninstalled, children and adolescents began to occupy the space to play or meet.

⁶ When the data collection started (8:30am), the workers were already installing the stalls.

⁷ Following the data presented (See Table 4.1 and Table 4.2), women and older adults stand out as the main market users.

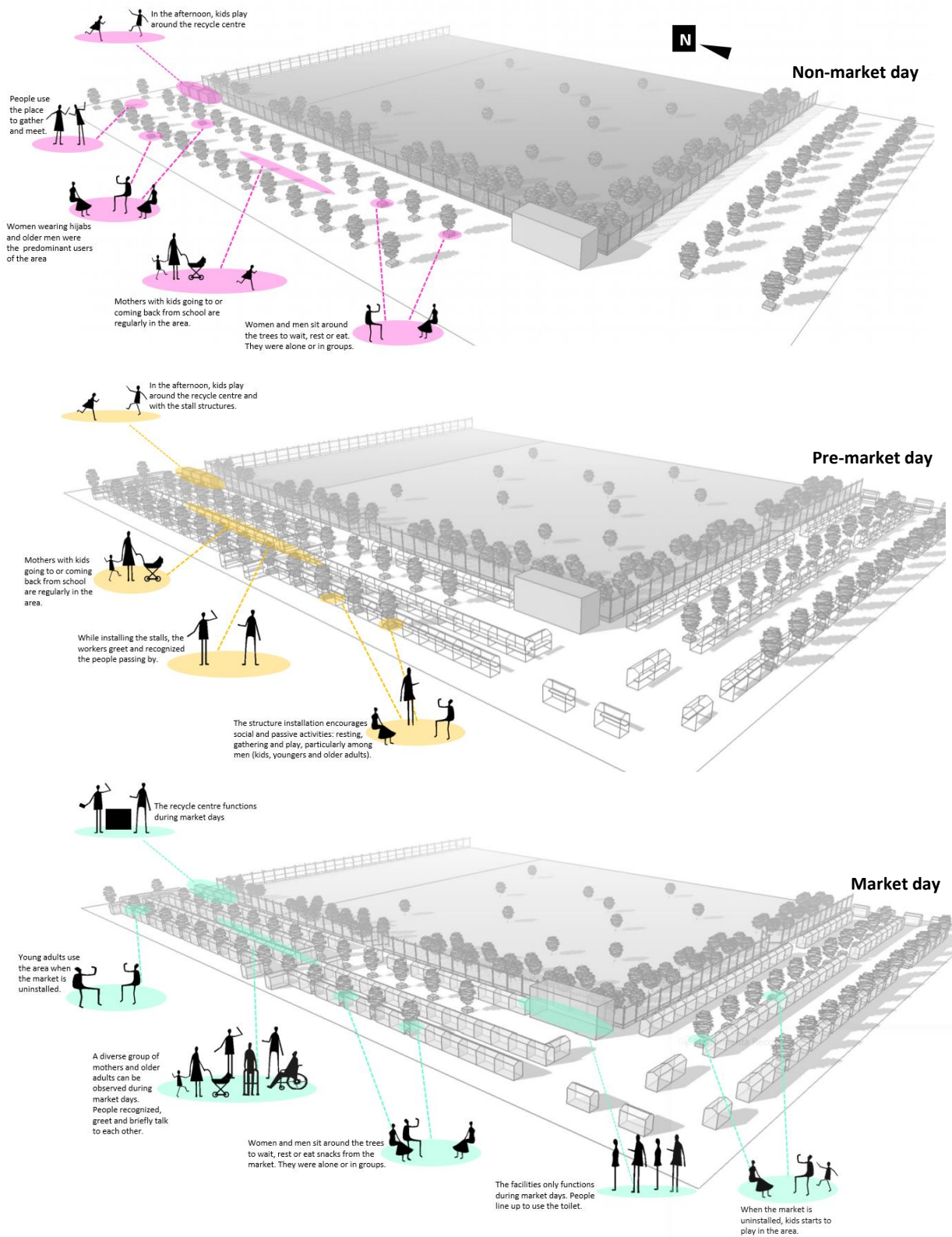
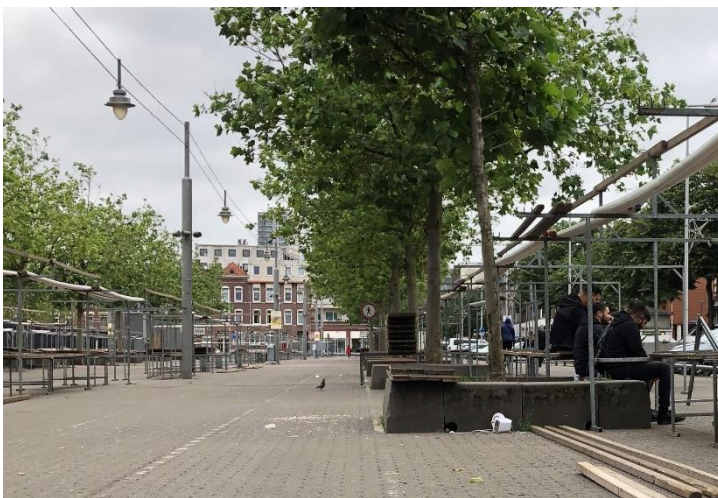


Figure 4.11: Main activities in Afrikaanderplein during non-market, pre-market, and market day



Photograph 4.8: Afrikaanderplein during non-market, pre-market, and market days. June and July 2021

In Afrikaanderplein, the square border or sidewalk where the stalls are installed is not an active space outside of the days when the market functions, except for some passive (resting, waiting, eating) and social activities (talking, meeting)⁸. Predominantly, the area is used to transit and as a meeting point, which is logical, as the infrastructure "within" the square is well equipped for a range of activities. There is a strong interaction of the market area with the commerce surrounding the square, as people sit around the trees to consume what they have bought from the local shops. Those activities are boosted by the market's offer, being the use intensity

⁸ The Pow! Wow! Rotterdam street art festival also use the area for some of its closing activities. The festival happens once a year, in September. For more information: <http://www.powwowrotterdam.nl/>

distinct along the week, but the predominant users the same neighbourhood or nearby neighbourhood residents.⁹

4.3.1.3.2. Meaning

In Afrikaanderplein, the place meaning seems to be strongly related to the marketplace and its bonds with the community. For some interviewees, the place meanings were closer to personal experiences and feelings like comfortability, self-recognition, and the possibility to socialize (See Annex 7 for more details). Other reasons were about what the neighbourhood get from having the market in its area or the other way around (what the market gets from the neighbourhood).

“(...) It’s like...I don't know, it brings life to the place. Otherwise, like it would be empty, that would be. (...) And basically because, uh...I feel that like there's a higher...I don't know like there are more migrants like me, so I really feel more...more comfortable there. And yes, I...it's basically that I, I really like that place because of that and because of the vibe, the energy, the movement, the people because it's a bit loud and people are nice, they're kind, so I don't know, they're friendly. I like that.”

Customer, interview E10_CA, July 2021

“It's a very meaningful place for the neighbourhood, for the old people, for the young people, for the in between you can see them all coming and enjoying themselves. At the market. (...) Well, it's very colourful. I see people take their time to dress. Some of them just very nice when they come out to the market. It's a very social event, you know, where we all get to meet each other and communicate with each other, so that's how I look at it. That's a beautiful melting pot.”

Customer, interview E12_CA, July 2021

Diversity seems to play a key role in the market meaning, as the place becomes significant for some interviewees because of the perception of many different people meeting in the market

⁹ For the non-market and pre-market days counting, see Annex 6

and the products variety that can be found there. The products, and particularly the products low prices, are another reason some people associate the market as meaningful for the neighbourhood.

Considering Afrikaanderwijk socioeconomic characteristics, the market becomes a place where people with low income or limited resources have access to food at a reasonable price. Moreover, people recognize that some market workers live in the area.¹⁰ Therefore, the market is significant because is also a workplace, aside from being a place to consume or interact.

“Yeah, yeah. For the neighbourhood it's definitely a meaningful place because in this neighbourhood a lot of people with low income...low income lives, you know, or they live with government support, you know. So, they don't have so much money to spend and for these people the market is very, very important.”

Seller, interview E7_SA, July 2021

“So because economically, you have many people from the area who's working here on the market and for the small shop and business, it's very meaningful.”

Customer, interview E6_CA, July 2021

Social, spatial, and economic dimensions contribute to the market meaning for the community, and the community qualities contribute to the market identity. Furthermore, Afrikaanderplein seems to function as a place for social integration for the neighbourhood, providing a positive image of diversity for those who do not necessarily live in the area.

4.3.2. Oogstmarkt

4.3.2.1. What does “diversity” mean in the Oogstmarkt?

During the interviews, the definitions of “diversity” were mostly related to people's coexistence and interaction with each other. Most of the interviewees seemed to understand diversity as tacit “differences” that imply tolerance, understanding and appreciation toward it.

¹⁰ Besides, on the pre-market day observations, the workers who were setting up the stalls recognized and greeted the people who were passing by the area.

“To me personally, means like living together....and adding different cultures together to learn from each other to grow together.”

Customer 2, interview E9_CO, July 2021

“Yeah, to me it also means that you're like appreciate other cultures, or yeah, the otherness and...and not just live within the same community next to each other without any crossover.”

Customer 1, interview E9_CO, July 2021

Other definitions of diversity were related to people identity and their influence on the products present in the market. Aside from the most common replies as ethnicity or nationality, some interviewees also recognized diversity as part of gender representation and cultural expression.

“Eh...diversity I guess in a market means people from diverse ethnic groups. They bring their food and their culture, and they sell that and then you can consume a little bit of that like culture and you have a very exposed to different flavours and different spices.”

Customer, interview E5_CO, June 2021

“Diversity for me it's not just about ethnicity, I think it's also just...eh gender representations. You see a bit of everything, and obviously people are a bit more open minded, I feel like.”

Seller, interview E10_VO, July 2021

In Oogstmarkt, diversity definitions seem to be more abstract about what exactly are the things that differentiate each other, even if those differences are (to some extent) acknowledge by the interviewees. Dimensions as socioeconomic status was never mentioned by the respondents. Nevertheless, here diversity seems to be understood as something more fluid and interrelated, closer to the definition of super-diversity or hyper-diversity.

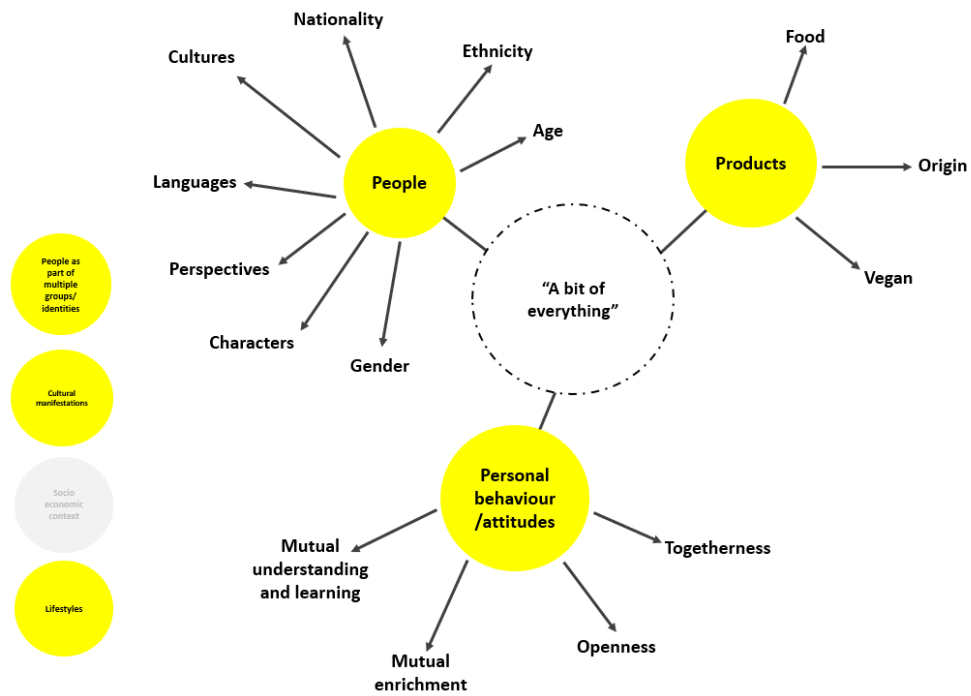


Figure 4.12: Summary of diversity key concepts mentioned by the interviewees in Oogstmarkt



Photograph 4.9: Oogstmarkt customers. July 2021

4.3.2.2. How is super-diversity manifested and perceived in Oogstmarkt?

4.3.2.2.1. Manifestation

		Day:	June 26			Market:	Oogstmarkt					
Indicator		Specific religious or cultural vestment/clothing style			Other clothes			Kids		Subtotal	N	
Age		18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18			
Gender	Men	0	0	2	71	127	109	52	2	363	818	
	Women	4	29	19	104	135	108	44	12	455		
Subtotal		54			654			110				
N		818										

Table 4.5: Summary of people counted during Oogstmarkt market days classified by gender, age, and vestment. June 2021

		Day:	July 10			Market:	Oogstmarkt					
Indicator		Specific religious or cultural vestment/clothing style			Other clothes			Kids		Subtotal	N	
Age		18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18			
Gender	Men	0	0	1	90	121	133	23	10	378	887	
	Women	11	27	22	122	133	158	21	15	509		
Subtotal		61			757			69				
N		887										

Table 4.6: Summary of people counted during Oogstmarkt market days classified by gender, age, and vestment. July 2021

Based on the counting and observations, Oogstmarkt customers gender and age range were more balanced in quantity from the people categorized in “other clothes”. People wearing religious vestment are underrepresented in the market days, contrasting the diversity expressed in the neighbourhood profile, which shows a considerable percentage of people with non-western migrant backgrounds living in the neighbourhood. This situation could indicate that

most of the market customers might not live in the area and comes to the square only when the market is functioning.

Women seemed to be more present in the market, especially from 30 years old and above. The number of men counted was less in all the categories; nevertheless, closer to the number of women counted, except for the kids. Male kids up to 12 years were a considerable number present in the market. If all the kid's category is sum up in any of the days (June 26: N=110 / July 10: N=69), the result is still higher than the total number of women wearing religious vestment present in the market (June 16: N=52 / July 10: N=60).



Photograph 4.10: Oogstmarkt customers. July 2021

Day:		June 26			Market:		Oogstmarkt		
Indicator		People with physical disabilities or reduced mobility			People with baby stroller			Subtotal	N
Age		18-30	31-49	50+	18-30	31-49	50+		
Gender	Men	0	0	2	0	7	0	9	33
	Women	0	0	8	1	14	1	24	
TOTAL		10			23				
N		33							

Table 4.7: Summary of people counted during Oogstmarkt market days classified by their use of special mobility equipment or in possession of a baby trolley. June 2021

Day:		July 10			Market:		Oogstmarkt		
Indicator		People with physical disabilities or reduced mobility			People with baby stroller			Subtotal	N
Age		18-30	31-49	50+	18-30	31-49	50+		
Gender	Men	0	0	4	2	1	1	8	39
	Women	1	2	5	4	18	1	31	
TOTAL		12			27				
N		39							

Table 4.8: Summary of people counted during Oogstmarkt market days classified by their use of special mobility equipment or in possession of a baby trolley. July 2021

Oogstmarkt clients noticeably vary at different moments of the day. In the morning, the customers are mainly young families with kids. From midday, groups of friends over 20 years old and, particularly, over 50 years old, are more present in the market. However, people with reduce mobility or a physical disability were not a representative number during the observations. The language listened to and recognized on both days were: Dutch, English, Spanish and Portuguese. Between the sellers and customers, Dutch was the most used language. However, English was also prominent with many of the sellers or the market organizers.

In relation to the families observed in the market, women from 28 to 35 years old¹¹ pushing baby strollers can be seen all day. However, it should be noticed that the counting was done based on who was pushing the baby stroller. In that sense, many of the people counted in this category were in couples, in couples with little kids, in couples with little kids and elder adults, etc. The market seems to attract many families from different compositions and age range. Other aspect to highlight is that the observation was limited to one of the corners of the market. Therefore, many couples with kids or with baby strollers were not counted. The total number present in the market is probably higher. Also, many parents were not necessarily using a baby trolley to carry their kids.



Photograph 4.11: Oogstmarkt customers. June 2021

¹¹ Age category guessed by the observer



Photograph 4.12: Oogstmarkt customers. June and July 2021

Oogstmarkt is a niche market with mainly specialized or high-quality food products from local entrepreneurs, international origin (or influence), being the prices above the average range. Therefore, the market does not reflect all the neighbourhood diversity in terms of ethnicity or socioeconomic status but certainly target Rotterdam's middle and upper class who might live in or out of the neighbourhood and can afford to consume in the market.

During the data collection, Brazil, Thailand, France, Africa, and Arab cuisine could be recognized in the market, besides other street food like fries, ice creams, hot dogs, or coffee. Other options as vegetables, fruits, nuts, bread, cheese, or oysters were offered by small or social entrepreneurs, vegan sellers or ecological producers, as well as some handmade and imported products. Some services and activities are also promoted in the market, for instance, knife sharpener or musical festivals.

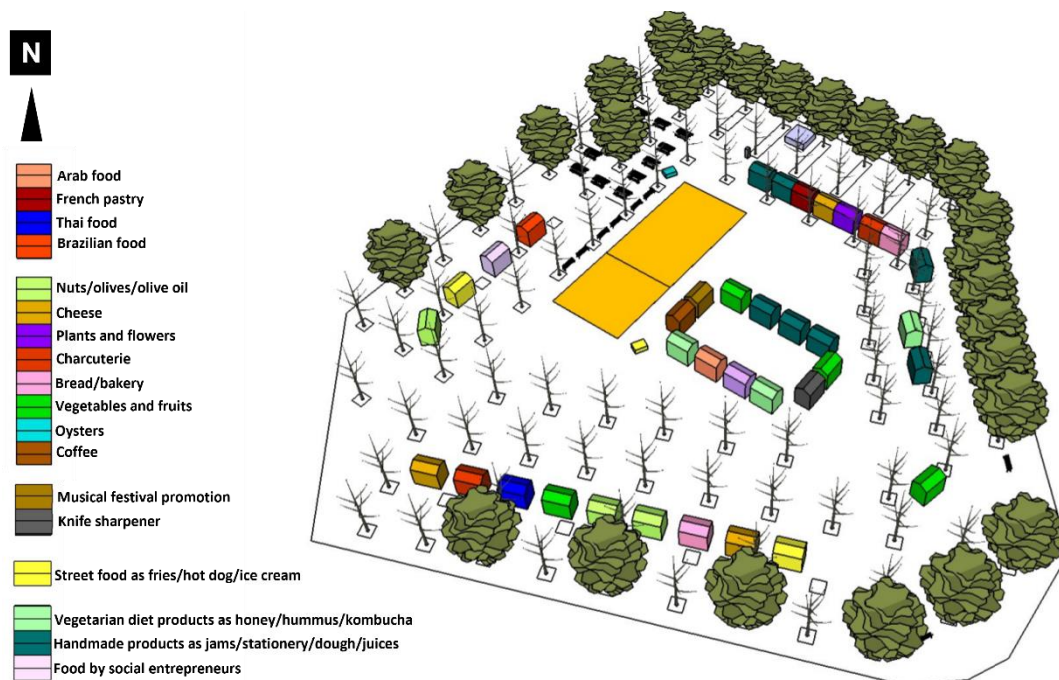


Figure 4.13: Oogstmarkt stall's products during the data collection

4.3.2.2.2. Perception

Even if diversity itself was perceived as a positive attribute, the presence of a diverse group of people was not necessarily an aspect recognized in Oogstmarkt. Some interviewees did consider Oogstmarkt as a place where many different people come (and associated it to the products variety offer and the neighbourhood characteristics). Other interviewees considered the opposite, claiming the products variety (mostly western or European), price range or social class as the main reasons.

“I think this neighbourhood is a diverse place. You have the Zwart Jan (referring to Zwart Janstraat) where most of the Moroccan and Turkish people live. There is Crosswijk, there also lived this kind of people, but this is also very hip(neighbourhood) and so, young professionals with young families are living here so they come also here.”

Seller, interview E1_VO, June 2021

“Well, you don't really see it too much. You only see it...people who sell foods. Yeah, that's where you might see some diversity, so don't really see it back in such...such a way, not as much (...), It's kind of like this farmers...farmers market for like the elite, the white elite...uh, that I think that it has a little bit of this image, this market because you are in a neighbourhood still that's very mixed, culturally and it's a bit...that's why it's a little bit strange. So, in a...in an area that's very mixed to have visitors that's mostly white. That's a little bit...off.”

Customer 2, interview E9_CO, July 2021

Nevertheless, all the interviewees considered diversity as a “positive” trait for the market, seeing it as an opportunity to learn from each other, try new products and enrich the local culture and their personal life.

“Because you will find different kind of tastes of products in health food. For example, there is one at the, at the end of the right this American guys, two guys, they're selling all kind of salads, empanadas, seafood also, it's...it's delicious so, those cultures have

those kind of foods. Dutch foods culture is very poor and they enrich the...the food culture here in the Netherlands”

Customer, interview E4_CO, June 2021

“Because it gives you different types of...how do we call it... ambiance? It gives you different types of products that you're not used to, so you can get used to it and like it or dislike it, it gives you a possibility to meet other type of people than your usual circle, so it's gets you more insight in life”

Customer, interview E3_CO, June 2021

In Oogstmarkt, the perception of diversity has more nuances and contrasts, acknowledging other diversity aspects, like age range or gender over ethnicity or nationality. For instance, gender identity was mentioned by one of the sellers, indicating the market as a place where "Also, lesbian couples, gay couples will drop by, and they will be clearly together, and they don't feel like they have to hide that. So, it feels like quite a diverse market." (Seller, interview E10_VO, July 2021).

Therefore, there is a general recognition that Oogstmarkt is not as "diverse" (in terms of customers' socioeconomic class, ethnic and cultural background, or nationality) as other markets in the city. However, the market diversity is perceived more in terms of the people's gender, age, or types of groups (friends, family, couples, etc.).

4.3.2.3. How is “place” produce in Rotterdam’s urban markets and how do different times of the day influence it?

4.3.2.3.1. Physical conditions and activities

Noordplein is an open square and can be accessed through any of its borders. Its permanent infrastructure includes urban furniture, two facing rows of benches at the square borders, a Moroccan water fountain close to a drinking water fountain and a picnic tables area covered by canopies. The square has a tree grid that makes the space comfortable, generating shaded areas at different moments of the day. A large carpet has been installed in front of one of the benches rows, close to the square centre, where kids and adults rest or play.



Photograph 4.13: Noordplein during non-market day. July 2021

Oogstmarkt is open once a week, only on Saturdays. The market stalls are installed in the morning before the market opens and uninstalled after the closing hours (from 4:00 pm). Therefore, for the rest of the week, there are no changes in the spatial configuration of the square.¹²

¹² There might be other spatial configurations in the square that were not observed during the data collection.

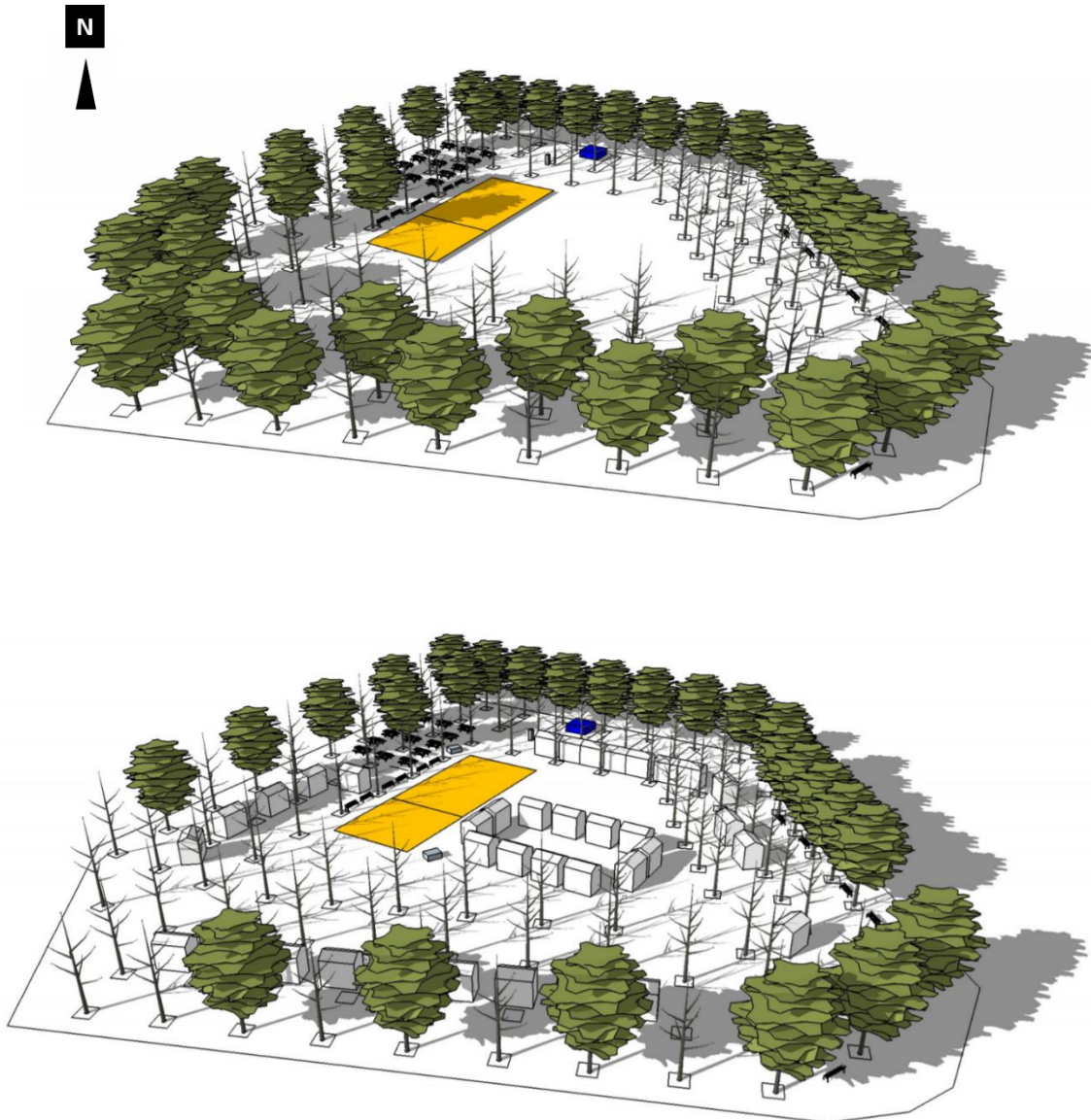


Figure 4.14: Oogstmarkt during non-market and market day (one type of stall distribution)



Photograph 4.14: Noordplein during non-market day. June 2021

On non-market days, the place was used mainly as an area to transit, rest, and meet. Women of different ages, wearing religious clothing (such as hijabs), constantly walked across the square in the mornings. In the afternoon, the space began to be occupied by adults and older adults (mainly men) who sat in several areas of the square, depending on the hours of sun and shade.

Aside from this group of men (who seemed to be regular users of the square), couples, grandparents with grandchildren, mothers with kids or baby strollers, were seen sitting and resting on the benches or playing on the carpet. During one of the observation dates, a group of cyclists (between 15 to 20 people) were in the square, using the place as a meeting point. Some interviewees mentioned that Noordplein hosts other activities aside from the market, such as fairs or kermesses. After looking at the hashtag “Noordplein” on Instagram, non-market days photos of one activity for kids were found.¹³

Several elements play a role in the activities that happen in the square when the market is not installed. On the one hand, the Moroccan fountain is a landmark where people meet, rest and stop by to take photos. Close to one of its edges, there is a drinking water fountain that people used to fill their bottles, drink water, wash their hands, or play with the water (mostly kids). On the other hand, the picnic table area works as a nexus between the surrounding local shops (bars, cafes, and restaurants) and the square. This area started to be used in the afternoons, mostly by young people and adults.

Nevertheless, the use of the square undoubtedly intensifies on market days. Aside from purchasing and selling products, customers buy prepared food and consume it on the seating areas (benches, carpet, around the fountain and picnic tables). The drinking water fountain is used to supply water to the sellers and the carpet is intensively occupied not only by couples with children but also by adults and young adults who sit there to eat, talk, or rest. When the market closed, the daily users return to the square as some of the customers leave to go to the bars from the surroundings.

¹³ OpenRotterdam (www.instagram.com/openrotterdam) posted photos of a children's activity in Noordplein on June 17, 2021, to celebrate the carpet installation in the square.

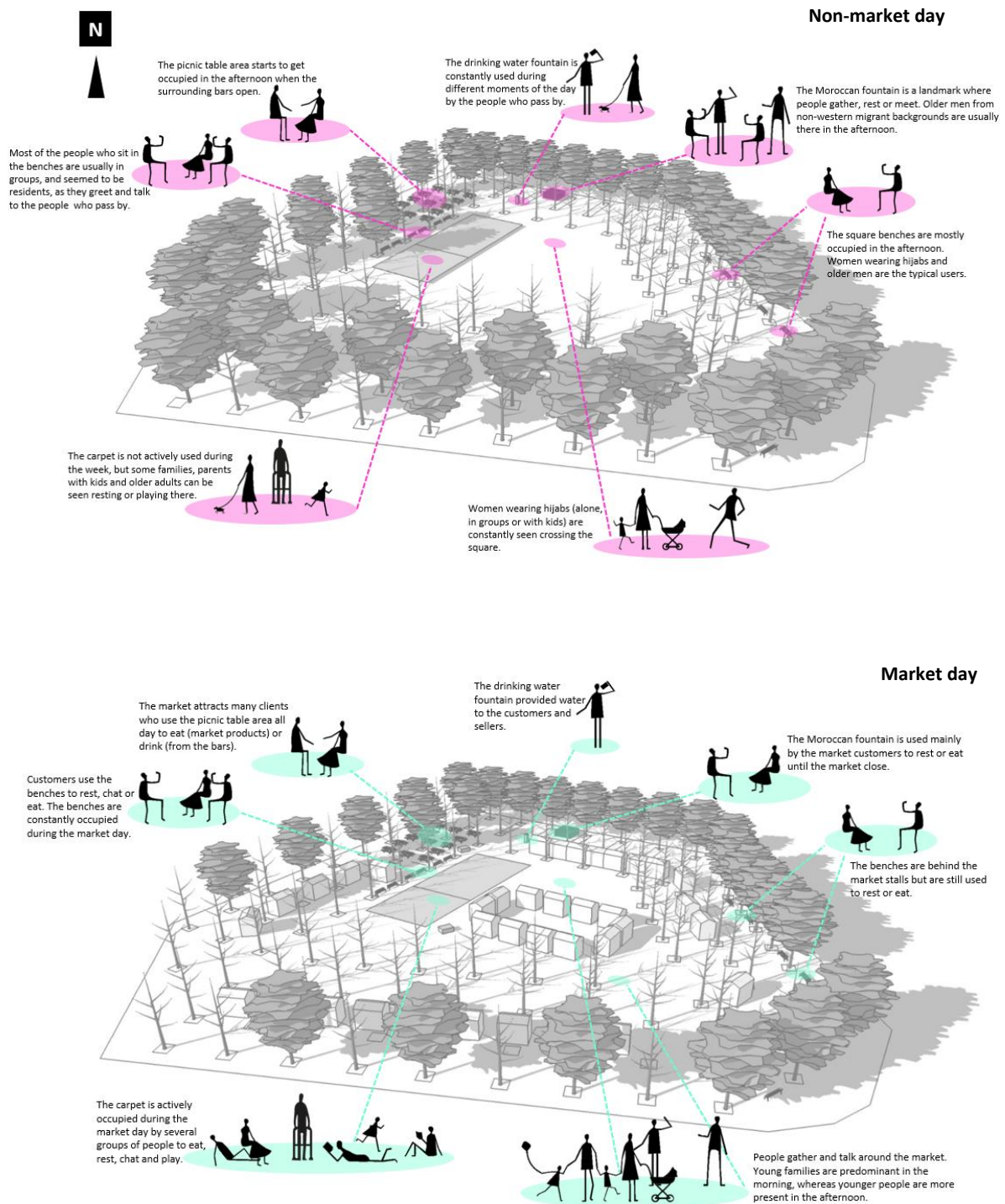


Figure 4.15: Main activities in Oogstmarkt during non-market and market day



Photograph 4.15: Use of the drinking water fountain in Noordplein during non-market day. July 2021

In Noordplein, the square is properly conditioned to make the place comfortable and versatile. The presence of elements as benches, water fountains, vegetation, trees and a picnic cover area allow people to stay all day. The market functioning encourages other activities and dynamics in the square and the surroundings by attracting customers to the area. The neighbourhood residents (from a non-western background) who sit there or walked across Noordplein during the week, occupy other places (outside the square) while the market is running and "return" when the market close. Therefore, the market does not displace the activities that commonly occur in the square, but it does displace its daily users.¹⁴

¹⁴ The non-market and pre-market days people counting can be found in the Annex 6. Women in religious clothing were less present on market days in comparison to non-market days. However, their absence could also be due to other factors, such as the market operation being on weekends instead of working days. Further research is needed to have a better understanding of the square daily dynamic and users.

4.3.2.3.1. Meaning

Based on the interviews carried out on the market's opening hours, the place meaning seems to be related to market traits and identity as an ecological market. For some interviewees, the place was particularly meaningful during the lockdown, as it was one of the few open spaces where people still could meet each other. The possibility to gather, as well as to have access to buy groceries in the market seemed to be especially valued by some older adults (residents and non-residents from the neighbourhood).

“(The market is meaningful) Because, in the first place, for people like me...who lived in Corona time, (in the market) saw other people who are a bit alike and I...we weren't so alone. Yeah, that's for the...in the first place already. (...) Yeah, so next is sustainability. That the products are not all but a lot of products are like sustainable when it comes from. Also, local shopping is also sustainable. And it adds to the awareness of those products. Aside that is also social and it's...it's very well connected to the cafes here, so there's also like another public. And if you see it's melting together, it's not...not a problem.”

Customer, interview E6_CO, June 2021

“Uhm...Yeah...probably, especially now during...well now everything is a little bit more open, but during the lockdown this was one of the few places that was open and people could still come and do something outside.”

Customer, interview E5_CO, June 2021

As mentioned before, the square is used by the residents on the non-market days and the market days, influencing the place meanings. During non-market days, mostly residents from a non-western background (especially older men) usually meet in the square to talk or rest; generating other meanings for the square.¹⁵ On market days, aside from the difference significance already

¹⁵ Further research will be necessary to have a better understanding of the square dynamics and the meaning on non-market days.

mentioned, Oogstmarkt also becomes meaningful because is a way to “come back” to the neighbourhood for people with Dutch ethnicity or western background.

“(The market is meaningful to the neighbourhood) Because it's brings livelihood, it brings, uh, people from also from...out of the neighbourhood, because I used to live down there when I came to Rotterdam, I lived in a side street from the (name of the street) and long...long ago it used to be a high end street for the Rotterdam people born here with flashy shops and all that kind of thing and when I came here, it was about 25 years ago, it was already a mixture of people brought up in Rotterdam and from other countries. And during the time it is...was getting the...the balance was getting more people from...like Moroccan and Turkish people and less people from inside the Netherlands or Rotterdam. And then you saw that it was getting more homogeneous, so the original inhabitants were getting out of the neighbourhoods and what I think what this market is doing is that it brings more balance again.”

Customer, interview E3_CO, June 2021

In Oude Noorden, as the market is still not completely root in the neighbourhood, Oogstmarkt appears to represent just a specific moment of the weekend for a specific group of residents and customers. The market attributes become meaningful by generating a sense of comfortability, self-recognition, and the possibility to socialize (See Annex 7 for more details) but seems indifferent¹⁶ for other residents who might not share the same lifestyle, ethnicity, social class, or values.

¹⁶ In addition to the observations, one resident interviewed on a non-market day, who identified herself as Dutch Moroccan, affirmed that for her it is pretty much indifferent if the market is or not installed (E8_NO, July 2021).

Chapter 5: Conclusions and policy recommendations

5.1 Conclusions

This research attempts to understand how diversity affects the production of public spaces in Rotterdam, particularly in some of its urban markets. Through the data collected in two markets, which are diverse in condition, scale, type, and location, during June and July 2021, some first interpretations can be inferred and discussed. First, the linear process proposed in the conceptual framework (super-diversity influencing the production of place in the markets) seems to be a relationship of mutual influence, as suggested by Hiebert et al. (2014). Diversity affects the place identity and, the influenced place attracts more diversity, creating a constant feedback process.

Nevertheless, there are specific aspects of diversity that impact each studied marketplace differently even if both markets are in contexts of ethnic and cultural heterogeneity (and in an ongoing process of gentrification). Also, diversity definition and perception are not the same for everyone. Based on the interviews, "diversity" seems to be a more fluid concept. As proposed by super-diversity and hyper-diversity theorists, it constantly evolves and becomes more complex when various layers that shape people's identities are considered.

For instance, Afrikaanderplein is a historic market, located in the same place for several decades. Therefore, the market's identity and ties to the neighbourhood are well established. The neighbourhood's ethnic and cultural diversity influences the market essence and recognition, as can be appreciated in the interviewees' responses by also influencing their own identities as Rotterdammer citizens. Afrikaanderplein suits Pottie-Sherman and Hiebert (2013) characterization of what a street market could become by manifesting the neighbourhood (Afrikaanderwijk) non-western migrant background and working-class identity. This identity influences the market's production of place in its functionality, the customers it attracts, the people who work in it, the personal relations that are created and the market meaning for the people (residents and non-residents of the neighbourhood).

There are two aspects to highlight about Afrikaanderplein. On the one hand, Rotterdam South is going through a gentrification process which, most probably, will have effects on the market. While so far, the market seems to be a place of contact (Watson, 2009; Hiebert et al., 2014)

and resistance to gentrification (Gonzales, 2019), periodical research in Afrikaanderplein will be recommended to observe how the market absorbs and faces this gentrification process and what aspects of its place production change (or not) with it. The research results could be used as inputs to design neighbourhood improvement strategies that do not damage the community ties and identity.

On the other hand, there are some super-diversity and hyper-diversity dimensions that were overlooked by Afrikaanderplein users but seemed to be an important influence in the market's dynamics such as gender, lifestyles, or age range. Regarding age, there is a representative number of customers who are older adults. If gender is considered, women are, by far, most of the market clientele. Moreover, those women are highly diverse in terms of age, the clothing they wear, their religion and ethnic group. Some are mothers or are pregnant. Many are older adults with or without mobility limitations. In some cases, several of those aspects converge. However, based on the interviews, no one put a particular emphasis on these traits. It would be interesting to analyse the market from a gender or age perspective since it is likely that some influences in the production of place have not become visible under the generalized approach of this research.

Oogstmarkt raises some aspects opposite to that of Afrikaanderplein. Even though it is in a place historically used as a market, this new market was established quite recently as a private initiative and targets a specific public demographic who have the economic resource to consume its products: ecological, handmade, exclusive, but also diverse in the products proposal. Oogstmarkt does not reflect the ethnic or cultural diversity of the neighbourhood where it is located. However, it does express diversity through the age group and gender of its clients, even if they might be (most probably) from the same socio-economic class. Oogstmarkt is a market that offers local experiences for a privileged audience, as illustrated by Gonzales (2019).

In Oogstmarkt, diversity influences the production of the place differently on the days when the market is functioning and when it is not. The people present during non-market days are residents who reflect the ethnic and cultural diversity of the neighbourhood. Whereas during market days, most customers seem to be non-residents, who specifically come for the marketplace. This situation generates differences in the way diversity influences the place's

meaning and perception. On the one hand, some people perceived the market as not diverse because they noticed most customers as "native Dutch" or from a western migrant background. On the other hand, for another group of people, the market brings diversity by "balancing" the ethnic representation in the area. In a neighbourhood considered "mixed" or with a significant number of residents from a "non-western" background, the market attracts a public that will probably not come if the market is not there (white middle-class), so in a way, the market does contribute to a more diverse area.

Many theories could be developed around this phenomenon, as Oogstmarkt might become what Crul and Lelie (2019) already pointed out about the places where ethnic Dutch prefer to socialize in super-diverse contexts as Rotterdam, ones that are not popular with non-ethnic Dutch. However, as mentioned before, super-diversity should not be seen only from a one-dimensional perspective. In Oogstmarkt, ethnicity or nationality do not seem to play key roles in the production of place as socio-economic class and lifestyles do. In that sense, the market does reflect a part of the neighbourhood demographic profile but also alters some daily dynamics from the residents who might not identified themselves with Oogstmarkt customers. Further research will be necessary to obtain a broader perspective on the reasons why this is happening and how can the market positive traits be used for integration and social interaction in a diverse context.

In conclusion, super-diversity features are crucial components to Rotterdam urban markets, being generally perceived as an asset that enriches and shape the city culture, and he citizens identity. In this case, markets seem to be places for recognition, coexistence, and tolerance, but not necessarily for social integration between "different" people. In the studied cases, diversity is appreciated for different reasons, according to the meaning given in each place. Besides, the markets (particularly Oogstmarkt) showed some of the struggles generated in a diverse context, such as separation and gentrification; and illustrated new challenges about Rotterdam citizens individual and collective identity.

As both cases are exceptional within the Rotterdam context, it is necessary to specify that the findings are not generalizable to every market, but some common conclusions can help us conceptualise how super-diversity shapes places in the city. Further and extensive research, increasing the number of markets analysed, could enrich, and strengthen the results. Besides,

it can provide more insights to develop better public policies that benefit from the city markets and urban diversity assets.

5.2 Policy recommendations

- **GENTRIFICATION MANAGEMENT:** Afrikaanderwijk is an area going through a gentrification process, where new (middle-class) residents are beginning to inhabit it, which is not necessarily a negative issue. But this gentrification process could have a negative impact on the neighbourhood dynamic and identity if those aspects are not attended to or considered in future plans. As mentioned before, Afrikaanderplein market seems to be a place of resistance to gentrification; however, the arrival of new customers will probably demand the market changes some of its attributes to supply this new public.
- **KEEPING THE CONNECTION WITH LOCALS:** Afrikaanderplein should look ways to adapt to these new demands without completely transforming itself or its meaning for the existing community. The market management and operation policies should keep on involving the neighbourhood residents (as sellers or in the market operation) to ensure their inclusion in the labour force, as well as to preserve the social dynamic and collective identity.
- **TOOL FOR INTEGRATION:** Oogstmarkt is a market that offers a leisure place to a public who demands specific quality products and activities. Located in an ethnically diverse district, the market acts as an external agent for some residents, reflecting only part of the neighbourhood diversity. Nevertheless, Oogstmarkt could be an integration tool for the neighbourhood by building a bond with its surroundings. Oogstmarkt organizers could seize the market qualities to express the neighbourhood identity. For instance, the market could include or promote Turkish and Moroccan businesses from the neighbourhood to attract a different public, without discouraging the current customers.
- **UNDERSTAND THE USERS:** Afrikaanderplein and Oogstmarkt have stakeholders for whom the markets are meaningful and crucial places. Besides, there are groups of customers (as older adults, young mothers, people with a physical disability, among others) who enrich the markets' dynamics and whose specific needs should be better understood and attended. Adequate recognition and articulation with these stakeholders and customers could provide inputs to improve the market functionality, making it more inclusive and diverse.

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Charts references

Chart 4.1: Gemeente Rotterdam website (Municipality of Rotterdam website) (translation by the author), 2021

Chart 4.2: Gemeente Rotterdam website (Municipality of Rotterdam website) (translation by the author), 2021

Figures references

Figure 2.1: by author

Figure 4.1: by author (Mapbase from OpenStreetmap)

Figure 4.2: by author (Mapbase from OpenStreetmap)

Figure 4.3: by author

Figure 4.4: by author (Mapbase from OpenStreetmap)

Figure 4.5: by author

Figure 4.6: by author

Figure 4.7: by author

Figure 4.8: by author

Figure 4.9: by author

Figure 4.10: by author

Figure 4.11: by author (Vectors by Studioalternativi)

Figure 4.12: by author

Figure 4.13: by author

Figure 4.14: by author

Figure 4.15: by author (Vectors by Studioalternativi)

Note: Afrikaanderplein and Oogstmarkt 3D models were developed by the author with approximate measurements with the only purpose to be used as a graphical representation.

Photographs references

Photograph 4.1: by author, June 2021

Photograph 4.2: by author, June 2021
Photograph 4.3: by author, June 2021
Photograph 4.4: by author, June 2021
Photograph 4.5: by author, June and July 2021
Photograph 4.6: by author, July 2021
Photograph 4.7: by author, July 2021
Photograph 4.8: by author, June and July 2021
Photograph 4.9: by author, July 2021
Photograph 4.10: by author, July 2021
Photograph 4.11: by author, June 2021
Photograph 4.12: by author, June and July 2021
Photograph 4.13: by author, July 2021
Photograph 4.14: by author, June 2021
Photograph 4.15: by author, July 2021

Tables references

Table 3.1: by author
Table 3.2: by author
Table 4.1: by author
Table 4.2: by author
Table 4.3: by author
Table 4.4: by author
Table 4.5: by author
Table 4.6: by author

Annex 1: Interview guides

A. Questionnaire for sellers

Time: 10min aprox

1. Introduction

Hi, my name is Cynthia Shimabukuro, I am studying Rotterdam Markets for my thesis. I would like to briefly interview you to know your perceptions about it, the interview will last 10 minutes approximately.

2. Permission to record

Is it ok if I record the interview? It will be used only for academic purposes.

3. Personal information

Name:

Age range:

Gender you identify with:

Nationality you identify with:

Residence neighbourhood:

4. Interview guide

Rotterdam is a diverse city. People who live here have different nationalities, religions, speak different languages, have a different culture. etc.

4.1 Questions

-Do you consider that this is market is a place where different people come? Why or why not?

-What does diversity mean to you and how do you observe it in the market?

-Do you think diversity is positive or negative for the market? Why?

-Do you consider this market is a meaningful place for the neighbourhood? Could you tell me why or why not?

-Do you regularly use the space when the market is not there?

4.2 Card option

4.3 Optional questions:

-How long have you been working in the market?

-Do you work in another market?

-Do you visit other markets? Why?

B. Questionnaire for market assistants

Time: 10 min aprox

1. Introduction

Hi, my name is Cynthia Shimabukuro, I am studying Rotterdam Markets for my thesis. I would like to briefly interview you to know your perceptions about it, the interview will last 10 minutes approximately.

2. Permission to record

Is it ok if I record the interview? It will be used only for academic purposes.

3. Personal information

Name:

Age range:

Gender you identify with:

Nationality you identify with:

Residence neighbourhood:

4. Interview guide

Rotterdam is a diverse city. People who live here have different nationalities, religions, speak different languages, have a different culture. etc.

4.1 Questions

-Do you consider that this is market is a place where different people come? Why or why not?

-Do you think diversity is positive or negative for the market? Why?

- What does diversity mean to you and how do you observe it in the market?
- Do you consider this market is a meaningful place for the neighbourhood? Could you tell me why or why not?
- Is this market a unique place in Rotterdam? Why or why not?
- Do you regularly use the space when the market is not there?

4.2 Cards option

4.3 Optional questions:

- What are the reasons for you to come to this specific market?
- How often or for how long have you been visiting this market?
- Do you visit other markets? Why?

C. Questionnaire for residents living close to the market or in the neighbourhood

Time: 10 min aprox.

1. Introduction

Hi, my name is Cynthia Shimabukuro, I am studying Rotterdam Markets for my thesis. I would like to briefly interview you to know your perceptions about it, the interview will last 10 minutes approximately.

2. Permission to record

Is it ok if I record the interview? It will be used only for academic purposes.

3. Personal information

Name:

Age range:

Gender you identify with:

Nationality you identify with:

4. Interview guide

Rotterdam is a diverse city, people who live here have different nationalities, religion, speak different languages, have a different culture. etc.

4.1 Questions

-Do you visit the neighbourhood market?

-If the answer is yes, how often or for how long have you been visiting this market?

- If the answer is yes, for what reasons do you visit this market? If the answer is no, why not?

- Do you regularly use the space when the market is not there?

- Do you consider that this is market is a place where different people come? Why or why not?

- Do you think diversity is positive or negative for the market? Why?

- Do you consider this market is a meaningful place for the neighbourhood? Could you tell me why or why not?

- Is this market a unique place in Rotterdam? Why or why not?

- What activities take place in this square when there is no market?

- Do you prefer the market days or the non-market days? (Why or why not)

- Do you visit other markets? Why?

Annex 2: Cards tool

The cards tool was used before finishing the interviews to have more insights about the participants personal preferences and stands about the market and diversity. The participants were asked to choose the statements that applied to them the most and to elaborate on the reasons why.

What statement(s) applies the most to you about this market?

1. I have many memories in this market	2. I enjoy seeing people that are different than me	3. I can recognize some people in this market (neighbors, friends, acquaintances, etc.)
4. I meet people at this market that I do not meet in other places		5. I don't think this market is different from other markets
6. I feel comfortable in this market	7. I don't feel comfortable in this market	8. Any of these statements apply to me

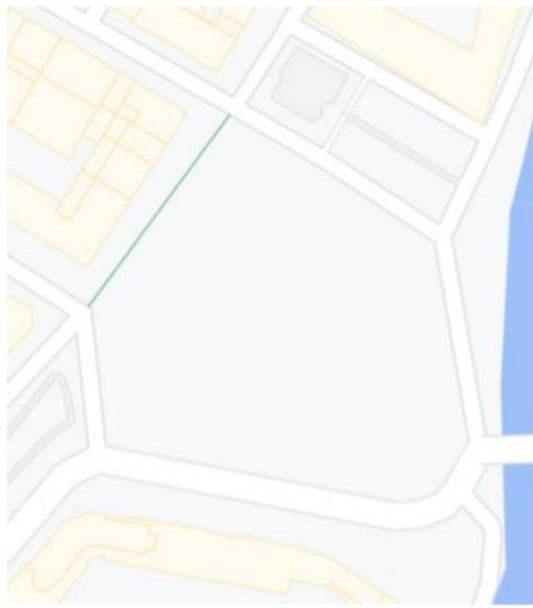
Annex 3: Observation tools

The observation tools were designed based on the pre-fieldwork insights and existing tools to study public spaces developed by Ocupa Tu Calle (2019).

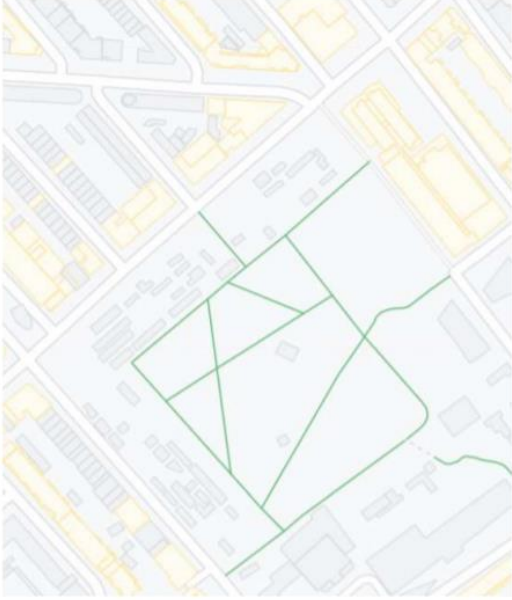
- Tool for counting:

Day							Market							Location of the observant						
Start time							Finish time													
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		People with physical disabilities			Others								
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	18-30	31-49	50+									
Men																				
Women																				
Language listened during the observation:	D						Observations													
	E																			
	Other																			

- Tool to map activities in Oogstmarkt

Activities map Market: Oogstmarkt		
Date: Time:	Item to observe/ perceive	Description
	Social activities carried out in the street market that involve interaction with other people (e.g., buying, talking, eating together) (Gehl, 2015)	Activities: ----- Physical aspects that allows it
	Passive activities carried out in the street market that do not necessarily involve interaction with other people (e.g., waiting in line, sitting, reading) (Gehl, 2015)	Activities: ----- Physical aspects that allows it
Locate the activity in the map Write the code here: SA: PA: Take photos if possible		

- Tool to map activities in Afrikaanderplein

Activities map Market: Afrikaanderplein		
Date: Time:	Item to observe/ perceive	Description
	<p>Social activities carried out in the street market that involve interaction with other people (e.g., buying, talking, eating together) (Gehl, 2015)</p>	<p>Activities:</p> <hr/> <p>Physical aspects that allows it</p>
	<p>Passive activities carried out in the street market that do not necessarily involve interaction with other people (e.g., waiting in line, sitting, reading) (Gehl, 2015)</p>	<p>Activities:</p> <hr/> <p>Physical aspects that allows it</p>
	<p>Locate the activity in the map Write the code here: SA: PA: Take photos if possible</p>	

Annex 4: Observations turns

The data collection dates and turns were chosen based on the market's running hours mentioned on the Municipality of Rotterdam and Oogstmarkt websites, and was carried out from June 24, 2021 till July 10, 2021 as follows:

Afrikaanderplein:

<p>1st week</p> <p>Methodology:</p> <ul style="list-style-type: none"> -Mapping of activities happening in the place (15 minutes) -People counting in the place (45 minutes) 	<p>Monday, June 28 Normal day</p> <p>Turn 1: 8:30am to 9:30am</p> <p>Turn 2: 2:00pm to 3:00pm</p> <p>Turn 3: 5:00pm to 6:00pm</p>	<p>Tuesday, June 29 Pre - market day</p> <p>Turn 1: 8:30am to 9:30am</p> <p>Turn 2: 2:00pm to 3:00pm</p> <p>Turn 3: 5:00pm to 6:00pm</p>	<p>Wednesday, June 30 Market day</p> <p>Turn 1: 8:30am to 10:30am</p> <p>Turn 2: 1:00pm to 3:00pm</p> <p>Turn 3: 5:00pm to 6:00pm</p>
<p>2nd week</p> <p>Methodology:</p> <ul style="list-style-type: none"> -Mapping of activities happening in the place (15 minutes) -People counting in the place (45 minutes) 	<p>Monday, July 5 Normal day</p> <p>Turn 1: 8:30am to 9:30am</p> <p>Turn 2: 2:00pm to 3:00pm</p> <p>Turn 3: 4:00pm to 5:00pm</p>	<p>Tuesday, July 6 Pre - market day</p> <p>Turn 1: 8:30am to 9:30am</p> <p>Turn 2: 2:00pm to 3:00pm</p> <p>Turn 3: 4:00pm to 5:00pm</p>	<p>Wednesday, July 7 Market day</p> <p>Turn 1: 8:30am to 10:30am</p> <p>Turn 2: 1:00pm to 3:00pm</p> <p>Turn 3: 4:00pm to 5:00pm</p>

Oogstmarkt:

<p>1st week</p> <p>Methodology:</p> <ul style="list-style-type: none"> -Mapping of activities happening in the place (15 minutes) -People counting in the place (45 minutes) 	<p>Thursday, June 24 Normal day</p> <p>Turn 1: 10:00am to 11:00am</p> <p>Turn 2: 2:00pm to 3:00pm</p> <p>Turn 3: 5:00pm to 6:00pm</p>	<p>Friday, June 25 Pre - market day</p> <p>Turn 1: 10:00am to 11:00am</p> <p>Turn 2: 2:00pm to 3:00pm</p> <p>Turn 3: 5:00pm to 6:00pm</p>	<p>Saturday, June 26 Market day</p> <p>Turn 1: 9:00am to 11:00am</p> <p>Turn 2: 1:00pm to 3:00pm</p> <p>Turn 3: 4:00pm to 5:00pm</p>
<p>2nd week</p> <p>Methodology:</p> <ul style="list-style-type: none"> -Mapping of activities happening in the place (15 minutes) -People counting in the place (45 minutes) 	<p>Thursday, July 8 Normal day</p> <p>Turn 1: 10:00am to 11:00am</p> <p>Turn 2: 2:00pm to 3:00pm</p> <p>Turn 3: 4:00pm to 5:00pm</p>	<p>Friday, July 9 Pre - market day</p> <p>Turn 1: 10:00am to 11:00am</p> <p>Turn 2: 2:00pm to 3:00pm</p> <p>Turn 3: 4:00pm to 5:00pm</p>	<p>Saturday, July 10 Market day</p> <p>Turn 1: 9:00am to 11:00am</p> <p>Turn 2: 1:00pm to 3:00pm</p> <p>Turn 3: 5:00pm to 6:00pm</p>

Annex 5: Interviewee's profile

A total of 24 people were interviewed, 12 per market. In some cases, two people were interviewed together. Therefore, those couples of participants have the same interview code as the responses are in the same audio.

Market	Code	Role	Gender	Age	Nationality
Afrikaanderplein	E7_SA	Sellers	Man	44	British
	E8_SA		Man	52	Pakistani - Dutch
	E9_SA		Man	40	Vietnamese - Dutch
	E12_CA	Customers	Man	46	African
	E2_CA		Man	35	Dutch
	E1_CA		Woman	22	Dutch and Turkish
	E4_CA		Woman	72	Dutch
	E5_CA		Woman	35	Dutch
	E6_CA		Woman	49	Dutch and Bosnian
	E10_CA		Woman	29	Peruvian
	E11_CA		Woman	37	Dutch
	E3_CA		Neighbour	Woman	20

Market	Code	Role	Gender	Age	Nationality
Oogstmarkt	E1_VO	Sellers	Woman	28	Dutch
	E7_VO		Woman	34	Brazilian
	E7_VO		Woman	50	Brazilian
	E10_VO		Woman	33	French - Dutch
	E0_C3	Customers	Woman	55	Dutch
	E2_CO		Man	27	Dutch
	E4_CO		Man	51	Dutch
	E5_CO		Man	39	Argentinian
	E6_CO		Man	55	Dutch
	E9_CO		Woman	30	Dutch
	E9_CO		Woman	30	German
	E8_NO		Neighbour	Woman	20

Note: An interesting aspect about the interviewees' profile is that, for some participants, the nationality they identified with did not completely embrace other characteristics that are relevant to their identities. For instance, some interviewees identified as "Dutch" were first-generation Dutch (from non-western parents) or were born in other countries and came to The Netherlands as a child. This was a relevant aspect for the research, as it already showed how rich is Rotterdam's diversity and how difficult is to categorize people just by their ethnicity or nationality.

Annex 6: Pre-market and non-market days counting

Afrikaanderplein non-market days

June 28 – Counting per turns:

Day	28 de junio			Market	Afrikaanderplein						
Start time	08:45			Finish time	9:30 a. m.						
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		People with physical dissabilities		
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	18-30	31-49	50+
Men	0	0	0	0	1	3	2	1	0	0	2
Women	4	4	0	3	3	0	0	1	0	0	0

Day	28 de junio			Market	Afrikaanderplein						
Start time	14:15			Finish time	15:00 p. m.						
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		People with physical dissabilities		
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	18-30	31-49	50+
Men	0	0	0	6	18	16	14	7	0	0	1
Women	5	6	9	8	7	6	9	3	0	0	2

Day	28 de junio			Market	Afrikaanderplein						
Start time	17:15			Finish time	18:00						
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		People with physical dissabilities		
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	18-30	31-49	50+
Men	0	0	0	7	13	14	10	12	0	0	2
Women	7	1	3	8	7	5	12	5	0	0	2

June 28 – Summary per day:

Day:		July 5			Market:	Afrikaanderplein					Subtotal	N
Indicator		Specific religious or cultural vestment/clothing style			Other clothes			Kids				
Age		18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18			
Gender	Men	0	0	0	13	32	33	26	20	124	240	
	Women	16	11	12	19	17	11	21	9	116		
Subtotal		39			125			76				
N		240										

July 5– Counting per turns:

Day	July 5			Market	Afrikaanderplein						
Start time	08:45			Finish time	9:30 a. m.						
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		People with physical disabilities		
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	18-30	31-49	50+
Men	0	0	1	0	5	7	0	0	0	0	0
Women	0	7	3	4	5	1	4	1	0	0	0

Day	July 5			Market	Afrikaanderplein						
Start time	14:15			Finish time	15:00 p. m.						
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		People with physical disabilities		
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	18-30	31-49	50+
Men	0	0	0	8	9	13	9	3	0	0	0
Women	2	3	14	3	6	5	9	2	0	0	0

Day	July 5			Market	Afrikaanderplein						
Start time	16:15			Finish time	17:00						
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		People with physical disabilities		
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	18-30	31-49	50+
Men	0	0	0	19	14	13	11	10	0	0	1
Women	1	3	2	8	15	7	16	10	0	0	4

July 5 – Summary per day:

Day:		July 5			Market:		Afrikaanderplein				
Indicator	Age	Specific religious or cultural vestment/clothing style			Other clothes			Kids		Subtotal	N
		18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18		
Gender	Men	0	0	1	27	28	33	20	13	122	253
	Women	3	13	19	15	26	13	29	13	131	
Subtotal		36			142			75			
N		253									

Afrikaanderplein pre-market days

June 29 – Counting per turns:

Day	June 29			Market	Afrikaanderplein						
Start time	08:45			Finish time	9:30 a. m.						
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		People with physical disabilities		
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	18-30	31-49	50+
Men	0	0	0	1	4	1	0	0	0	0	0
Women	1	3	0	0	2	2	2	0	0	0	1

Day	June 29			Market	Afrikaanderplein						
Start time	14:15			Finish time	15:00 p. m.						
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		People with physical disabilities		
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	18-30	31-49	50+
Men	0	1	1	2	8	18	8	7	0	0	1
Women	5	12	6	6	8	3	5	6	0	0	2

Day	June 29			Market	Afrikaanderplein						
Start time	17:15			Finish time	18:00						
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		People with physical disabilities		
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	18-30	31-49	50+
Men	0	0	0	6	14	12	5	8	0	0	0
Women	6	12	4	8	4		5	6	0	0	0

June 29 - Summary per day:

		Day:	June 29			Market:	Afrikaanderplein				
Indicator		Specific religious or cultural vestment/clothing style			Other clothes			Kids		Subtotal	N
Age		18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18		
Gender	Men	0	1	1	9	26	31	13	15	96	202
	Women	12	27	10	14	14	5	12	12	106	
Subtotal		51			99			52			
N		202									

July 6 - Counting per turn:

Day	July 6			Market	Afrikaanderplein						
Start time	08:45			Finish time	9:30 a. m.						
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		People with physical disabilities		
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	18-30	31-49	50+
Men	0	0	1	1	4	1	5	0	0	0	1
Women	0	3	5	4	5	3	1	2	0	0	1

Day	July 6			Market	Afrikaanderplein						
Start time	14:15			Finish time	15:00 p. m.						
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		People with physical disabilities		
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	18-30	31-49	50+
Men	0	0	1	4	8	19	10	6	0	0	1
Women	2	11	9	7	8	3	10	3	0	0	2

Day	July 6			Market	Afrikaanderplein						
Start time	16:15			Finish time	17:00						
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		People with physical disabilities		
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	18-30	31-49	50+
Men	0	0	0	10	4	8	9	10	0	0	1
Women	2	8	2	7	6	1	12	7	0	0	2

July 6 - Summary per day:

Day:		July 6			Market:		Afrikaanderplein				
Indicator		Specific religious or cultural vestment/clothing style			Other clothes			Kids		Subtotal	N
Age		18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18		
Gender	Men	0	0	2	15	16	28	24	16	101	222
	Women	4	22	16	18	19	7	23	12	121	
Subtotal		44			103			75			
N		222									

Afrikaanderplein market days

July 7 - Counting per turn:

Day	July 7			Market	Afrikaanderplein				
Start time	08:45			Finish time	9:30 a. m.				
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	
Men	0	0	1	5	25	52	0	1	
Women	7	54	37	19	41	46	3	1	

Day	July 7			Market	Afrikaanderplein				
Start time	09:45			Finish time	10:30 a. m.				
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	
Men	0	0	2	12	30	90	5	1	
Women	16	72	90	22	72	90	4	0	

Day	July 7			Market	Afrikaanderplein				
Start time	13:15			Finish time	14:00 p. m.				
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	
Men	0	0	0	15	52	116	15	6	
Women	11	90	108	41	79	104	21	6	

Day	July 7			Market	Afrikaanderplein				
Start time	14:15			Finish time	15:00 p. m.				
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	
Men	0	0	5	10	59	91	21	6	
Women	14	64	93	22	56	73	27	15	

Day	July 7			Market	Afrikaanderplein				
Start time	16:15			Finish time	17:00				
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	
Men	0	0	2	18	51	55	18	15	
Women	9	46	40	21	47	31	14	7	

June 30 - Counting per turn:

Day	June 30			Market	Afrikaanderplein				
Start time	08:45			Finish time	9:30 a. m.				
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	
Men	0	0	1	2	21	47	6	1	
Women	7	32	49	5	31	21	6	3	

Day	30 de junio			Market	Afrikaanderplein				
Start time	09:45			Finish time	10:30 a. m.				
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	
Men	0	0	2	2	32	99	3	2	
Women	9	42	87	11	67	61	2	4	

Day	30 de junio			Market	Afrikaanderplein				
Start time	13:15			Finish time	14:00 p. m.				
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	
Men	0	0	2	12	47	90	17	2	
Women	13	78	106	12	54	59	15	9	

Day	30 de junio			Market	Afrikaanderplein				
Start time	14:15			Finish time	15:00 p. m.				
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	
Men	0	0	9	8	44	119	18	8	
Women	14	58	69	25	53	57	14	8	

Day	30 de junio			Market	Afrikaanderplein				
Start time	17:15			Finish time	18:00				
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	
Men	0	0	1	3	5	9	5	5	
Women	3	4	4	2	7	1	3	1	

Oogstmarkt non-market days

June 24 - Counting per turn:

Day	June 24			Market	Oogstmarkt							
Start time	10:15			Finish time	11:00 a. m.							
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		People with physical disabilities			
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	18-30	31-49	50+	
Men	0	0	0	5	11	8	2	0	0	1	0	
Women	3	12	0	7	17	4	3	0	0	0	0	

Day	June 24			Market	Oogstmarkt							
Start time	14:15			Finish time	15:00 p. m.							
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		People with physical disabilities			
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	18-30	31-49	50+	
Men	0	0	1	9	21	17	6	3	0	0	0	
Women	10	22	5	13	10	10	10	6	1	1	1	

Day	June 24			Market	Oogstmarkt							
Start time	17:15			Finish time	18:00							
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		People with physical disabilities			
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	18-30	31-49	50+	
Men	0	0	0	7	16	17	7	0	0	0	1	
Women	12	14	2	10	17	3	11	0	0	0	0	

June 24 - Summary per day:

		Day:	June 24			Market:	Oogstmarkt				
Indicator		Specific religious or cultural vestment/clothing style			Other clothes			Kids		Subtotal	N
Age		18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18		
Gender	Men	0	1	0	21	48	42	15	3	130	331
	Women	25	48	7	30	44	17	24	6	201	
Subtotal		81			202			48			
N		331									

July 8 - Counting per turn:

Day	July 8			Market	Oogstmarkt						
Start time	10:15			Finish time	11:00 a. m.						
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		People with physical dissabilities		
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	18-30	31-49	50+
Men	0	0	0	3	12	8	1	2	0	0	1
Women	7	11	3	3	5	4	1	1	0	0	1

Day	July 8			Market	Oogstmarkt						
Start time	14:15			Finish time	15:00 p. m.						
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		People with physical dissabilities		
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	18-30	31-49	50+
Men	0	0	2	9	13	18	5	0	0	0	0
Women	6	14	9	14	11	12	3	4	0	0	1

Day	July 8			Market	Oogstmarkt						
Start time	16:15			Finish time	17:00						
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		People with physical dissabilities		
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	18-30	31-49	50+
Men	0	0	0	11	21	21	5	1	0	0	0
Women	12	13	7	12	15	6	6	9	0	0	1

July 8- Summary per day:

		Day:	July 8			Market:	Oogstmarkt						
Indicator		Specific religious or cultural vestment/clothing style			Other clothes			Kids		Subtotal	N		
Age		18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18				
Gender	Men	0	0	2	23	46	47	11	13	131	320		
	Women	25	38	19	29	31	22	10	14	188			
Subtotal		84			198			38					
N		320											

Oogstmarkt pre-market days

June 25 - Counting per turn:

Day	June 25			Market	Oogstmarkt						
Start time	10:15			Finish time	11:00 a. m.						
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		People with physical disabilities		
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	18-30	31-49	50+
Men	0	0	0	5	12	7	1	0	0	0	0
Women	2	15	4	3	6	12	4	0	0	0	0

Day	June 25			Market	Oogstmarkt						
Start time	14:15			Finish time	15:00 p. m.						
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		People with physical disabilities		
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	18-30	31-49	50+
Men	0	0	1	17	16	24	2	0	0	0	0
Women	12	23	4	20	15	11	2	5	0	0	3

Day	June 25			Market	Oogstmarkt						
Start time	17:15			Finish time	18:00						
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		People with physical disabilities		
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	18-30	31-49	50+
Men	0	0	0	6	15	12	8	1	0	0	0
Women	12	18	7	21	4	4	4	5	0	0	1

June 25- Summary per day:

		Day:	June 25			Market:	Oogstmarkt						
Indicator		Specific religious or cultural vestment/clothing style			Other clothes			Kids		Subtotal	N		
Age		18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18				
Gender	Men	0	1	0	28	43	43	11	1	127	340		
	Women	26	56	15	44	25	27	10	10	213			
Subtotal		98			210			32					
N		340											

July 9 - Counting per turn:

Day	July 9			Market	Oogstmarkt									
Start time	10:15			Finish time	11:00 a. m.									
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		People with physical dissabilities					
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	18-30	31-49	50+			
Men	0	0	0	6	8	11	0	1	0	0	0			
Women	3	9	2	4	6	6	0	0	0	0	4			

Day	July 9			Market	Oogstmarkt									
Start time	14:15			Finish time	15:00 p. m.									
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		People with physical dissabilities					
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	18-30	31-49	50+			
Men	0	0	0	11	10	22	4	2	0	1	3			
Women	15	18	10	10	19	14	2	7	0	0	4			

Day	July 9			Market	Oogstmarkt									
Start time	16:15			Finish time	17:00									
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		People with physical dissabilities					
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	18-30	31-49	50+			
Men	0	0	0	10	14	19	12	2	0	0	2			
Women	14	19	10	18	9	12	6	10	0	0	2			

July 9- Summary per day:

		Day:	July 9			Market:	Oogstmarkt						
Indicator		Specific religious or cultural vestment/clothing style			Other clothes			Kids		Subtotal	N		
Age		18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18				
Gender	Men	0	0	0	27	32	52	16	5	132	355		
	Women	32	46	22	32	34	32	8	17	223			
Subtotal		100			209			46					
N		355											

Oogstmarkt market days

June 26 - Counting per turn:

Day	June 26			Market	Oogstmarkt				
Start time	09:15			Finish time	10:00 a. m.				
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	
Men	0	0	0	2	10	22	3	0	
Women	0	3	0	1	7	16	2	0	

Day	June 26			Market	Oogstmarkt				
Start time	10:15			Finish time	11:00 a. m.				
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	
Men	0	0	0	15	29	27	15	0	
Women	0	0	0	25	29	30	13	0	

Day	June 26			Market	Oogstmarkt				
Start time	13:15			Finish time	14:00 p. m.				
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	
Men	0	0	2	23	37	22	7	1	
Women	0	7	4	30	36	25	5	3	

Day	June 26			Market	Oogstmarkt				
Start time	14:15			Finish time	15:00 p. m.				
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	
Men	0	0	0	25	31	28	12	1	
Women	0	6	8	27	38	27	12	6	

Day	June 26			Market	Oogstmarkt				
Start time	16:15			Finish time	17:00				
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		
	18-30	31-49	50+	18-30	31-49	50+	0-12	13 - 18	
Men	0	0	0	6	20	10	15	2	
Women	4	13	7	21	25	10	12	3	

June 24 - Counting per turn:

Day	July 10			Market	Oogstmarkt				
Start time	09:15			Finish time	10:00 a. m.				
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		
	18-30	31-49	50+	18-30	31-49	50+	0-12	13-18	
Men	0	0	0	5	10	7	1	0	
Women	1	1	3	6	13	4	0	0	

Day	July 10			Market	Oogstmarkt				
Start time	10:15			Finish time	11:00 a. m.				
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		
	18-30	31-49	50+	18-30	31-49	50+	0-12	13-18	
Men	0	0	0	13	22	28	6	1	
Women	1	0	2	11	16	33	3	0	

Day	July 10			Market	Oogstmarkt				
Start time	13:15			Finish time	14:00 p. m.				
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		
	18-30	31-49	50+	18-30	31-49	50+	0-12	13-18	
Men	0	0	0	25	38	58	8	3	
Women	3	5	8	53	47	60	7	3	

Day	July 10			Market	Oogstmarkt				
Start time	14:15			Finish time	15:00 p. m.				
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		
	18-30	31-49	50+	18-30	31-49	50+	0-12	13-18	
Men	0	0	1	40	43	34	6	2	
Women	4	11	7	49	50	57	8	4	

Day	July 10			Market	Oogstmarkt				
Start time	17:15			Finish time	18:00				
Gender	Specific religious or cultural vestment/clothing style			Other clothes			Kids		
	18-30	31-49	50+	18-30	31-49	50+	0-12	13-18	
Men	0	0	0	7	8	6	2	4	
Women	2	10	2	3	7	4	3	8	

Annex 7: Cards tool responses summary

Afrikaanderplein	Which statement(s) applies the most to you about this market?	Number of responses	Quotes
	1. I have many memories in this market	8	<p>" Like the people that sell you things and you know, like the fact that there's this ingredient you need to find and like the interaction you have and then all the story that gets like the development of the story just to find one ingredient. It's fun, it's entertaining." (E10_CA)</p> <p>"Because I lived here for more than 20 years. (...) So I have memories and I have...I grew up with eating goods products of the market and of course I enjoy seeing it, especially in the summer when they all come for fruits, fresh fruits." (E11_CA)</p> <p>"I have many memories in this market because I lived in this neighborhood, so I always came with my mother." (E1_CA)</p>
	2. I enjoy seeing people that are different than me	10	<p>"It feels good because I think there's too much hate between many people and I think it's good that they mix and they make see each other in different ways. And when you know people better, then I...I think it's good and then they see people also a human being and they, sometimes they look different but when you see...near them, they're not so much different" (E4_CA)</p>
	3. I can recognize some people in this market (neighbors, friends, acquaintances, etc.)	7	
	4. I meet people at this market that I do not meet in other places	5	<p>"Cause a lot of people don't come like...somewhere else where I come and I think it's...it's because a lot of people just come in here because it's cheaper than anywhere else, so that's why." (E9_SA)</p>

	5. I don't think this market is different from other markets	0	
	6. I feel comfortable in this market	8	<p>"Because I have customers, they come to me. They like me, they trust me, so they buy it here and we have conversation about something" (E8_SA)</p> <p>"it's very comfortable because everybody is like we are normal...they don't look at you like because you're black or because you're Chinese or because they are Turkish they look like...everybody...you stand on somebody foot and "sorry" and they say "It is ok", very welcome. So I feel comfortable, yeah." (E5_CA)</p> <p>"Yes, I do feel very comfortable at this market. It's my neighbourhood" (E12_CA)</p> <p>"Because it's, uh, it's different from Blaak in the meaning of... the markets people are very open to others and I...I don't know for my...for how I feel it, how I see it, It is not a fact, it is a feeling, they are very generous. That's make them...on the Blaak, it's huge. It's not so personally, but here, uh, it's almost everybody knows everybody" (E6_CA)</p> <p>"And when I walk I get lots of food. But I think also other people also. So, I don't know. It's like what we try in the world now, local shops, local places where people connect with each other. I think this market is like maybe like the basic of that kind of economy." (E6_CA)</p>
	7. I don't feel comfortable in this market	0	
	8. Any of these statements apply to me	0	

	Which statement(s) applies the most to you about this market?	Number of responses	Quotes
Oogstmarkt	1. I have many memories in this market	3	"I don't, it's...it's mostly related to people really enjoying tasting our products because either they've been on holidays in France, so they recognize products that we make here that remind them of actually holidays. Or people from, for example, Portugal that really like our Pastel de Nata. So, I mean, it's really like always a nice exchange to talk with people and they're like, "Oh, this really reminds me of home" or something." (E10_VO)
	2. I enjoy seeing people that are different than me	7	"Uh, because...like you get to see other people and...I don't know.... It's kind of reassuring that for example, you're not the only one, or like there's a lot of different...different people." (E8_NO)
	3. I can recognize some people in this market (neighbors, friends, acquaintances, etc.)	7	" I'm living a right over there so friends are coming and yeah, yeah, maybe neighbors and I...I also invite people to come here to see the market, to see my...my stand, yeah." (E1_VO)
	4. I meet people at this market that I do not meet in other places	8	<p>"(...) because it's quite a variety of people here to be honest, so it's not my normal social circle I'd say." (E10_VO)</p> <p>" I see them at other places, but I don't meet them. Here I meet them because I feel a bit home then in the...in the time you meet them. I...I'm talking to you now and I'm not talking on the other markets like big markets, right? Because is more a place to...to be instead of a place just to come around." (E6_CO)</p> <p>"Because this people do not go to the same places that we go." (E7_VO)</p>
	5. I don't think this market is different from other markets	0	

	6. I feel comfortable in this market	6	<p>" It's a nice calm place for me that makes it enjoyable and I also sometimes run into people that I know." (E9_CO)</p> <p>"And 6 is because of the ambiance and the kind of people that come here. It's not aggressive and they there they come old and young, and all mixed up." (E3_CO)</p> <p>"It's...it's a...It's a not a...when We go to the to...the main markets and everybody is buying food and it's very...not a rat race, but it's more...It's very busy, it's very "go on, continue" and the people in this market also selling foods and also buying food, they talk more with each other so it's more cozy. Yeah, it's that. That's why I feel comfortable." (E4_CO)</p> <p>"I...I guess because it's spacious and...and even I mean sometimes it's busy, but it's not that busy and you have places to sit. I guess that's it." (E5_CO)</p>
	7. I don't feel comfortable in this market	0	
	8. Any of these statements apply to me	0	

Annex 8: Codes list from Atlas.ti

	Codes
1	C: Super-diversity
1.1	V: SP_Perception of diversity
1.1.1	I: SP_PD_Diversity definitions
1.1.2	I: SP_PD_Express in other things
1.1.3	I: SP_PD_Express in People
1.1.4	I: SP_PD_Express in Products
1.1.5	I: SP_PD_Reasons for diversity (positive/negative)
2	C: Production of place
2.1	V: PoP_Activities
2.1.1	I: PoP_Act_Passive Activities
2.1.2	I: PoP_Act_Social Activities
2.2	V: PoP_Physical aspects
2.2.1	I: PoP_PA_Accesibility
2.2.2	I: PoP_PA_Enviromental
2.2.3	I: PoP_PA_Furniture or infrastructure
2.2.4	I: PoP_PA_others
2.3	V: PoP_Meaning
2.3.1	I: PoP_Meaning_Atmosphere/Location
2.3.2	I: PoP_Meaning_Diversity
2.3.3	I: PoP_Meaning_Functionality/activities
2.3.4	I: PoP_Meaning_image/perception
2.3.5	I: PoP_Meaning_Market presence
2.3.6	I: Pop_Meaning_memories/familiarity
2.3.7	I: Pop_Meaning_Uniqueness - Inherent traits

Codes generated with Atlas.ti

Annex 9: Atlas.ti reports

Proyecto (Oogstmarkt)

Informe creado por Cynthia en 29/08/2021

Informe de documentos

Todos (10) documentos

1 E9_CO

Documento de texto, 36 citas

Creado por Cynthia en 3/08/2021

12 Códigos:

○ I: PoP_Act_Social Activities / ○ I: PoP_Meaning_Atmosphere/Location / ○ I: PoP_Meaning_Functionality/activities / ○ I: PoP_Meaning_image/perception / ○ I: PoP_Meaning_Market presence / ○ I: Pop_Meaning_Uniqueness - Inherent traits / ○ I: PoP_PA_Furniture or infrastructure / ○ I: SP_PD_Diversity definitions / ○ I: SP_PD_Express in other things / ○ I: SP_PD_Express in People / ○ I: SP_PD_Express in Products / ○ I: SP_PD_Reasons for diversity (positive/negative)

2 E10_VO

Documento de texto, 11 citas

Creado por Cynthia en 3/08/2021

8 Códigos:

○ I: PoP_Meaning_Atmosphere/Location / ○ I: PoP_Meaning_Functionality/activities / ○ I: Pop_Meaning_memories/familiarity / ○ I: SP_PD_Diversity definitions / ○ I: SP_PD_Express in other things / ○ I: SP_PD_Express in People / ○ I: SP_PD_Express in Products / ○ I: SP_PD_Reasons for diversity (positive/negative)

4 E2_CO

Documento de texto, 7 citas

Creado por Cynthia en 3/08/2021

6 Códigos:

I: PoP_Meaning_Atmosphere/Location / I: PoP_Meaning_Functionality/activities / I: Pop_Meaning_memories/familiarity / I: Pop_Meaning_Uniqueness - Inherent traits / I: SP_PD_Express in Products / I: SP_PD_Reasons for diversity (positive/negative)

5 E3_CO

Documento de texto, 19 citas

Creado por Cynthia en 3/08/2021

11 Códigos:

I: PoP_Act_Social Activities / I: PoP_Meaning_Atmosphere/Location / I: PoP_Meaning_Diversity / I: PoP_Meaning_Functionality/activities / I: Pop_Meaning_memories/familiarity / I: Pop_Meaning_Uniqueness - Inherent traits / I: SP_PD_Diversity definitions / I: SP_PD_Express in other things / I: SP_PD_Express in People / I: SP_PD_Express in Products / I: SP_PD_Reasons for diversity (positive/negative)

6 E4_CO

Documento de texto, 16 citas

Creado por Cynthia en 3/08/2021

13 Códigos:

I: PoP_Act_Passive Activities / I: PoP_Act_Social Activities / I: PoP_Meaning_Atmosphere/Location / I: PoP_Meaning_Diversity / I: PoP_Meaning_Functionality/activities / I: PoP_Meaning_Market presence / I: Pop_Meaning_memories/familiarity / I: Pop_Meaning_Uniqueness - Inherent traits / I: SP_PD_Diversity definitions / I: SP_PD_Express in other things / I: SP_PD_Express in People / I: SP_PD_Express in Products / I: SP_PD_Reasons for diversity (positive/negative)

8 E6_CO

Documento de texto, 15 citas

Creado por Cynthia en 3/08/2021

10 Códigos:

I: PoP_Act_Social Activities / I: PoP_Meaning_Atmosphere/Location / I: PoP_Meaning_Functionality/activities / I: Pop_Meaning_memories/familiarity / I: Pop_Meaning_Uniqueness - Inherent traits / I: SP_PD_Diversity definitions / I: SP_PD_Express in other things / I: SP_PD_Express in People / I: SP_PD_Express in Products / I: SP_PD_Reasons for diversity (positive/negative)

9 E7_VO

Documento de texto, 21 citas

Creado por Cynthia en 3/08/2021

9 Códigos:

I: PoP_Meaning_Atmosphere/Location / I: PoP_Meaning_Diversity / I: PoP_Meaning_Functionality/activities /
 I: Pop_Meaning_memories/familiarity / I: SP_PD_Diversity definitions / I: SP_PD_Express in other things / I:
SP_PD_Express in People / I: SP_PD_Express in Products / I: SP_PD_Reasons for diversity (positive/negative)

10 E8_NO

Documento de texto, 7 citas

Creado por Cynthia en 3/08/2021

7 Códigos:

I: PoP_Act_Passive Activities / I: PoP_Meaning_Diversity / I: PoP_Meaning_Functionality/activities / I:
PoP_Meaning_image/perception / I: Pop_Meaning_memories/familiarity / I: SP_PD_Express in People / I:
SP_PD_Reasons for diversity (positive/negative)

11 E1_VO

Documento de texto, 10 citas

Creado por Cynthia en 3/08/2021

7 Códigos:

I: PoP_Meaning_Functionality/activities / I: PoP_Meaning_Market presence / I: SP_PD_Diversity definitions /
 I: SP_PD_Express in other things / I: SP_PD_Express in People / I: SP_PD_Express in Products / I:
SP_PD_Reasons for diversity (positive/negative)

12 E5_CO

Documento de texto, 10 citas

Creado por Cynthia en 3/08/2021

12 Códigos:

○ I: PoP_Meaning_Atmosphere/Location / ○ I: PoP_Meaning_Diversity / ○ I: PoP_Meaning_Functionality/activities /
○ I: PoP_Meaning_Market presence / ○ I: Pop_Meaning_memories/familiarity / ○ I: Pop_Meaning_Uniqueness -
Inherent traits / ○ I: PoP_PA_Furniture or infrastructure / ○ I: SP_PD_Diversity definitions / ○ I: SP_PD_Express in
other things / ○ I: SP_PD_Express in People / ○ I: SP_PD_Express in Products / ○ I: SP_PD_Reasons for diversity
(positive/negative)

Proyecto (Afrikaanderplein)

Informe creado por Cynthia en 29/08/2021

Informe de documentos

Todos (12) documentos

13 E10_CA

Documento de texto, 28 citas

Creado por Cynthia en 3/08/2021

10 Códigos:

○ I: PoP_Meaning_Atmosphere/Location / ○ I: PoP_Meaning_Diversity / ○ I: PoP_Meaning_Functionality/activities /
○ I: PoP_Meaning_image/perception / ○ I: Pop_Meaning_memories/familiarity / ○ I: SP_PD_Diversity definitions /
○ I: SP_PD_Express in other things / ○ I: SP_PD_Express in People / ○ I: SP_PD_Express in Products / ○ I:
SP_PD_Reasons for diversity (positive/negative)

18 E8_SA

Documento de texto, 13 citas

Creado por Cynthia en 3/08/2021

8 Códigos:

○ I: PoP_Meaning_Functionality/activities / ○ I: Pop_Meaning_memories/familiarity / ○ I:
Pop_Meaning_Uniqueness - Inherent traits / ○ I: SP_PD_Diversity definitions / ○ I: SP_PD_Express in other things /
○ I: SP_PD_Express in People / ○ I: SP_PD_Express in Products / ○ I: SP_PD_Reasons for diversity (positive/negative)

19 E9_SA

Documento de texto, 11 citas

Creado por Cynthia en 3/08/2021

8 Códigos:

I: PoP_Meaning_Atmosphere/Location / I: PoP_Meaning_Market presence / I: Pop_Meaning_memories/familiarity / I: Pop_Meaning_Uniqueness - Inherent traits / I: SP_PD_Diversity definitions / I: SP_PD_Express in People / I: SP_PD_Express in Products / I: SP_PD_Reasons for diversity (positive/negative)

20 E11_CA

Documento de texto, 18 citas

Creado por Cynthia en 3/08/2021

11 Códigos:

I: PoP_Act_Social Activities / I: PoP_Meaning_Atmosphere/Location / I: PoP_Meaning_Functionality/activities / I: Pop_Meaning_memories/familiarity / I: Pop_Meaning_Uniqueness - Inherent traits / I: PoP_PA_Furniture or infrastructure / I: SP_PD_Diversity definitions / I: SP_PD_Express in other things / I: SP_PD_Express in People / I: SP_PD_Express in Products / I: SP_PD_Reasons for diversity (positive/negative)

22 E4_CA

Documento de texto, 14 citas

Creado por Cynthia en 3/08/2021

11 Códigos:

I: PoP_Act_Social Activities / I: PoP_Meaning_Atmosphere/Location / I: PoP_Meaning_Diversity / I: PoP_Meaning_Functionality/activities / I: PoP_Meaning_Market presence / I: Pop_Meaning_Uniqueness - Inherent traits / I: SP_PD_Diversity definitions / I: SP_PD_Express in other things / I: SP_PD_Express in People / I: SP_PD_Express in Products / I: SP_PD_Reasons for diversity (positive/negative)

23 E5_CA

Documento de texto, 10 citas

Creado por Cynthia en 3/08/2021

8 Códigos:

○ I: PoP_Meaning_Atmosphere/Location / ○ I: PoP_Meaning_Diversity / ○ I: PoP_Meaning_image/perception / ○ I: PoP_Meaning_Market presence / ○ I: SP_PD_Express in other things / ○ I: SP_PD_Express in People / ○ I: SP_PD_Express in Products / ○ I: SP_PD_Reasons for diversity (positive/negative)

25 E1_CA

Documento de texto, 6 citas

Creado por Cynthia en 3/08/2021

7 Códigos:

○ I: PoP_Act_Social Activities / ○ I: PoP_Meaning_Atmosphere/Location / ○ I: PoP_Meaning_Functionality/activities / ○ I: Pop_Meaning_memories/familiarity / ○ I: SP_PD_Express in other things / ○ I: SP_PD_Express in Products / ○ I: SP_PD_Reasons for diversity (positive/negative)

26 E2_CA

Documento de texto, 6 citas

Creado por Cynthia en 3/08/2021

6 Códigos:

○ I: PoP_Meaning_Diversity / ○ I: PoP_Meaning_Functionality/activities / ○ I: PoP_Meaning_Market presence / ○ I: Pop_Meaning_memories/familiarity / ○ I: Pop_Meaning_Uniqueness - Inherent traits / ○ I: SP_PD_Express in People

27 E3_CA

Documento de texto, 12 citas

Creado por Cynthia en 4/08/2021

9 Códigos:

○ I: PoP_Act_Social Activities / ○ I: PoP_Meaning_Atmosphere/Location / ○ I: PoP_Meaning_Diversity / ○ I: PoP_Meaning_Functionality/activities / ○ I: Pop_Meaning_memories/familiarity / ○ I: SP_PD_Diversity definitions / ○ I: SP_PD_Express in other things / ○ I: SP_PD_Express in People / ○ I: SP_PD_Reasons for diversity (positive/negative)

28 E7_SA

Documento de texto, 14 citas

Creado por Cynthia en 4/08/2021

9 Códigos:

○ I: PoP_Meaning_Atmosphere/Location / ○ I: PoP_Meaning_Diversity / ○ I: PoP_Meaning_Functionality/activities /
○ I: PoP_Meaning_image/perception / ○ I: Pop_Meaning_memories/familiarity / ○ I: Pop_Meaning_Uniqueness -
Inherent traits / ○ I: SP_PD_Diversity definitions / ○ I: SP_PD_Express in People / ○ I: SP_PD_Reasons for diversity
(positive/negative)

29 E12_CA

Documento de texto, 12 citas

Creado por Cynthia en 4/08/2021

10 Códigos:

○ I: PoP_Act_Social Activities / ○ I: PoP_Meaning_Atmosphere/Location / ○ I: PoP_Meaning_Diversity / ○ I:
PoP_Meaning_Functionality/activities / ○ I: Pop_Meaning_memories/familiarity / ○ I: Pop_Meaning_Uniqueness -
Inherent traits / ○ I: SP_PD_Diversity definitions / ○ I: SP_PD_Express in People / ○ I: SP_PD_Express in Products / ○
I: SP_PD_Reasons for diversity (positive/negative)

30 E6_CA

Documento de texto, 14 citas

Creado por Cynthia en 4/08/2021

9 Códigos:

○ I: PoP_Meaning_Atmosphere/Location / ○ I: PoP_Meaning_Functionality/activities / ○ I: PoP_Meaning_Market
presence / ○ I: Pop_Meaning_memories/familiarity / ○ I: Pop_Meaning_Uniqueness - Inherent traits / ○ I:
SP_PD_Diversity definitions / ○ I: SP_PD_Express in other things / ○ I: SP_PD_Express in People / ○ I:
SP_PD_Reasons for diversity (positive/negative)

Annex 10: Copyright format

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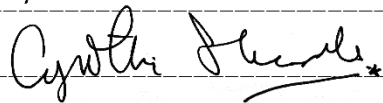
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