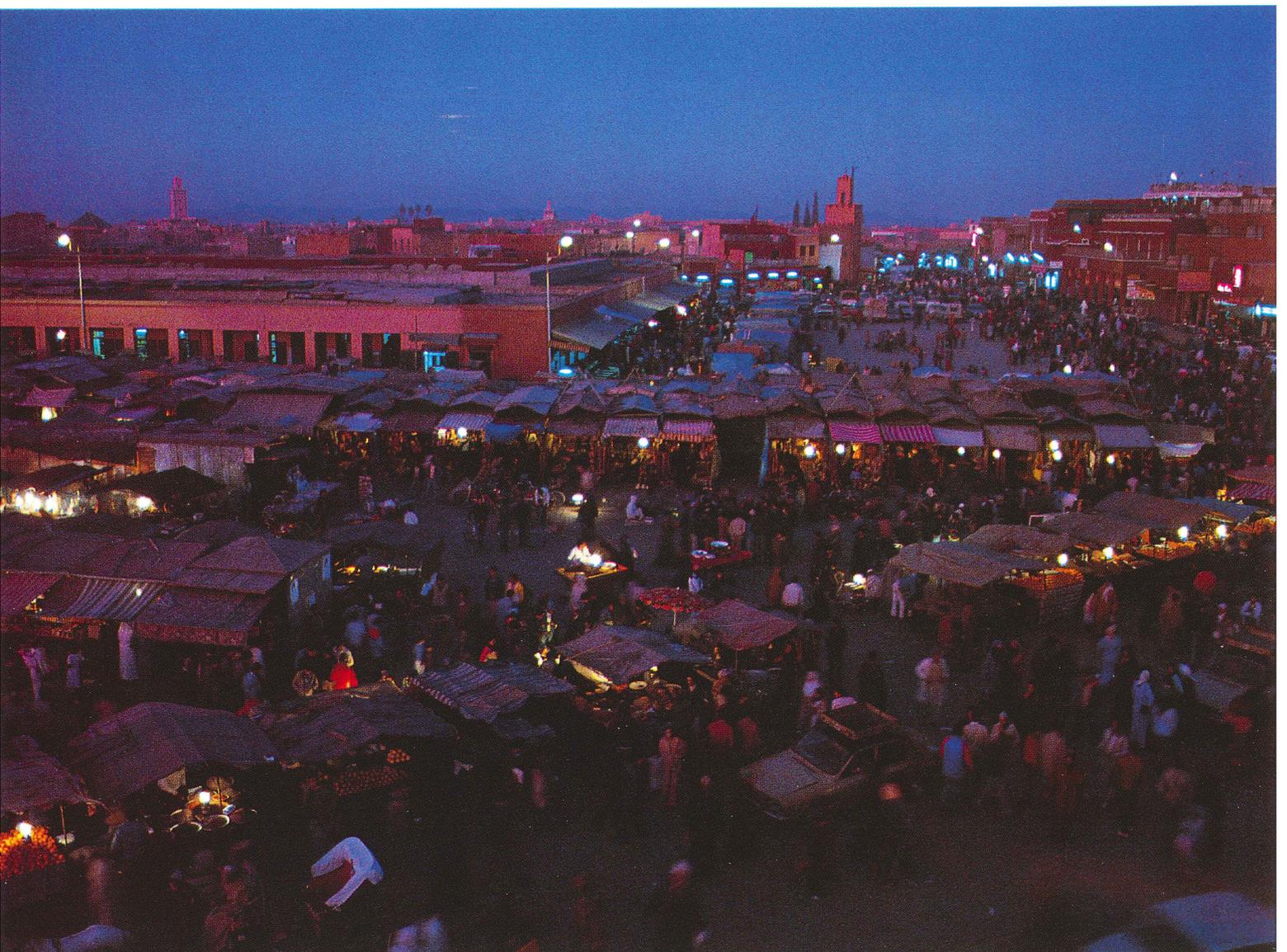

Ways of Shopping

Contemporary Places
for Ancient Practices



*Display techniques of shops in many bazaars of the East, such as this one in Istanbul.
Photograph: Yilmaz Deger..*

Many Westerners who have seen and marvelled at the bazaars, or souks, of the Orient would, I imagine, be hard put to select one which alone surpassed all the others in the amazing sights and sounds it offered, the fragrant aromas and bustle of people, the apparently labyrinthian passageways — not to mention the kaleidoscope of items for sale. Hardly an expert on the subject but having seen some of renown that still exist, I nevertheless have chosen a series of images for purposes of illustrating two major points worthy of consideration with regard to contemporary commercial facilities in the developing world.



The two points which seem all too frequently forgotten are the following:

1. The modern Department Stores, the Supermarkets and Shopping Centres are particularly Western building-types that emerged from the 19th century separation between the industrialised manufacture of goods and the retail sales of these goods. This separation was made all the more functional by the introduction of rapid means of mechanical transportation and distribution. The motor car, that ubiquitous means of individual transport, contributed to the 1950's phenomenon in the West: the Shopping Mall, or architecturally-speaking, pseudo-bazaar. Physical separation of production and retailing, hence the concentration of these activities in distant locations, is not necessarily an inevitable phenomenon in other societies whose economic structures and socio-religious

customs are following another course of evolution.

2. If we admit that we nonetheless live today in a world of international networks of exchange, where mass-produced goods made elsewhere may exist in a retail store side by side with goods being made locally — for example, Taiwan-made plastic sandals and Indian leather thongs — it should be possible to imagine and to design new building-typologies that reflect unique, richly intertwined expressions of culture, commercial, religious, social and even manufacturing. Even sales and servicing after purchase in the West, for many many objects like motor cars and televisions, are found in different locales — which is not the case in the developing world. It was this integrated system, encompassing highly diverse modes of production, sales and repair that made, at least in part,

the old bazaars such viable places in which to live, to work and to shop.

A look at the plan of the Grand Bazaar of Aleppo, Syria for instance, reveals the numerous institutions (shops, serais, mosques, medersas, hammams, etc.) which found their place within a complex organisation of space. While there are different degrees of specialisation according to profession, within neighbourhoods of the old bazaars, and residential neighbourhoods are often located elsewhere, the strict kind of activities' zoning which came into vogue with rationalist Western planning at the end of the 19th century never prevailed in other parts of the world. Moreover, the forms of transportation (animal as opposed to mechanical) for merchandise, as well as such factors as climate, influenced the physical and spatial morphology of ancient commercial facilities.



Today, certain norms evolved in the West, pertaining to hygiene, speed of transport and communication, climate control and other requirements like maximum returns on land investment, have been adopted in the Third World, giving way to construction of the vertical “bazaars” and shopping malls on Western models. Yet, cottage industries do still provide much of the income-generating activity in developing economies, and could well be the starting point for designers to come up with new types of commercial facilities that bring manufacturing and retailing back together. The shophouse in Bangkok represents a case study of special interest in this regard.

Good retailing means getting the product message across to the potential consumer. As we all know, this means advertising, and this phenomenon is one which has horrified architects in general

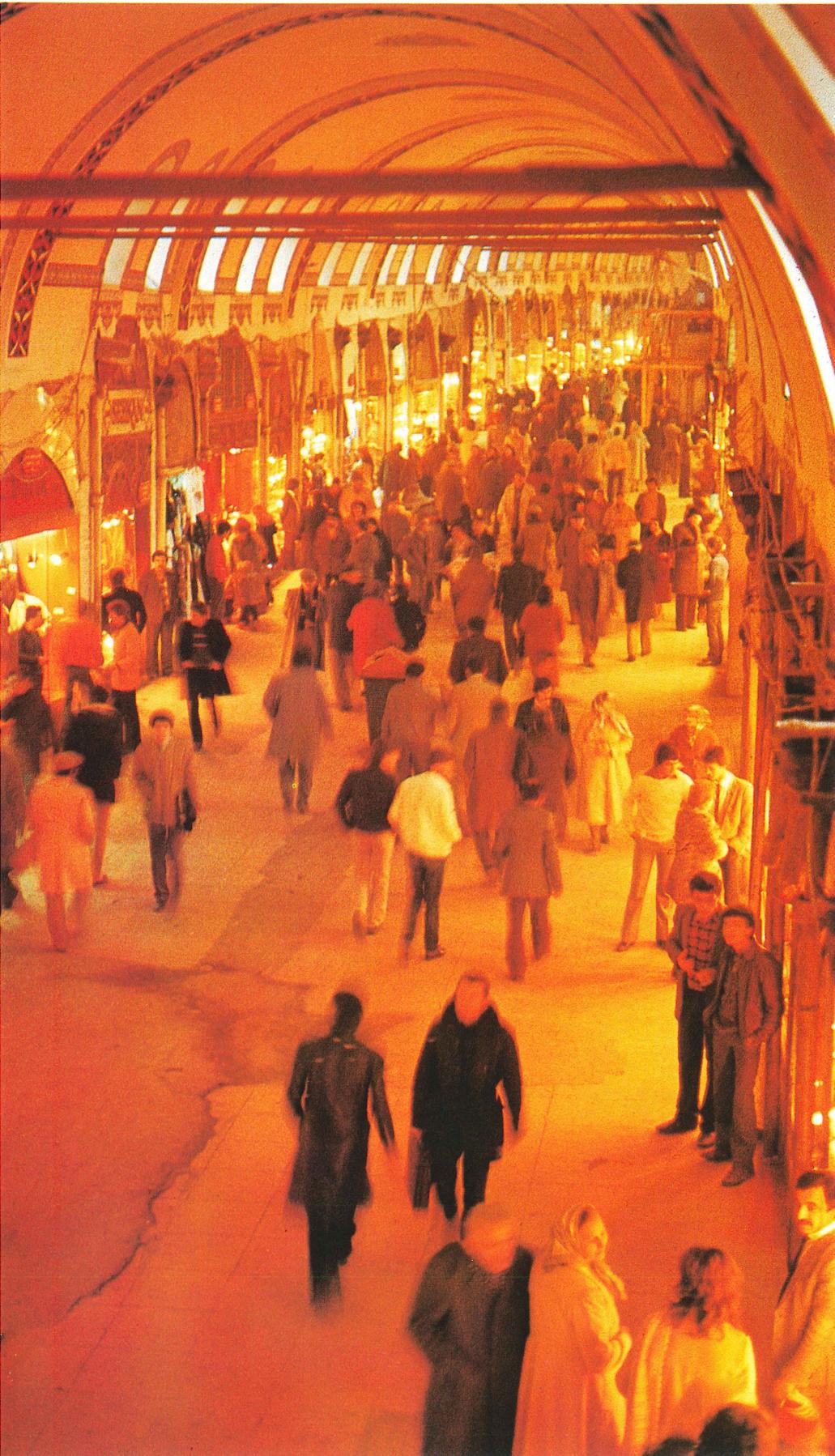
in the past (probably because tastes and imagery change so rapidly) and they have refused to take such needs of retailers into account. Designers of buildings for commerce in the Third World (as elsewhere) ought to stop believing that it is simply the prestigious image of the building itself as seen from the outside which will draw in the consumers to the shops inside; they might better reflect upon the problem of how to integrate changeable advertising imagery to an ‘unchanging’ structure of the façade. One simple painted façade, seen in the heart of Africa, sums up the basic message of most retailers (translation): “Djoum’s Place, on the Boul Mich (reference to the Boulevard St. Michel in Paris, France.) Everything for the up-and-coming generation”.

A few experiments in the West, such as the Covent Garden district of London and Fanuel Hall in Boston, have reintro-

Above, left: View of the Place Djemaa el Fna, Marrakesh at dusk. The photograph shows the multitude of semi-permanent wooden structures that existed before destruction by fire some months ago. Above: Typical kind of small kiosk for commerce, in this case a bakery, that once filled and hence drew incredible animation to the Place Djemaa el Fna. Photographs: Christian Lignon.

duced, or sought to create, economic and social vitality through calculated mixing of shopping, eating, entertainment, and in some instances craft production facilities. And this as part of programmed revitalisation of existing older urban fabric. The challenge for planners, designers, architects in the non-Western world is to search for the intricate mix of economic and social institutions which would yield buildings and spaces compatible with local culture.

Brian Brace Taylor

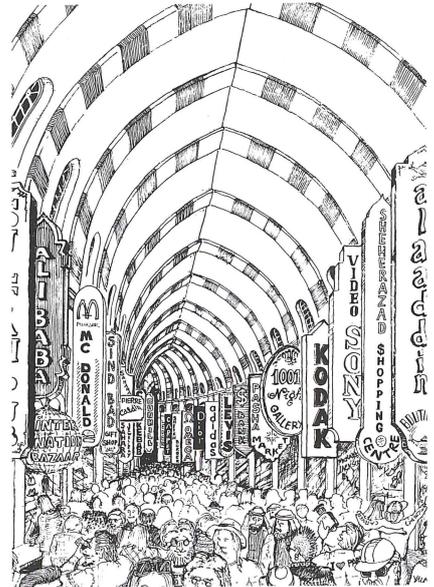


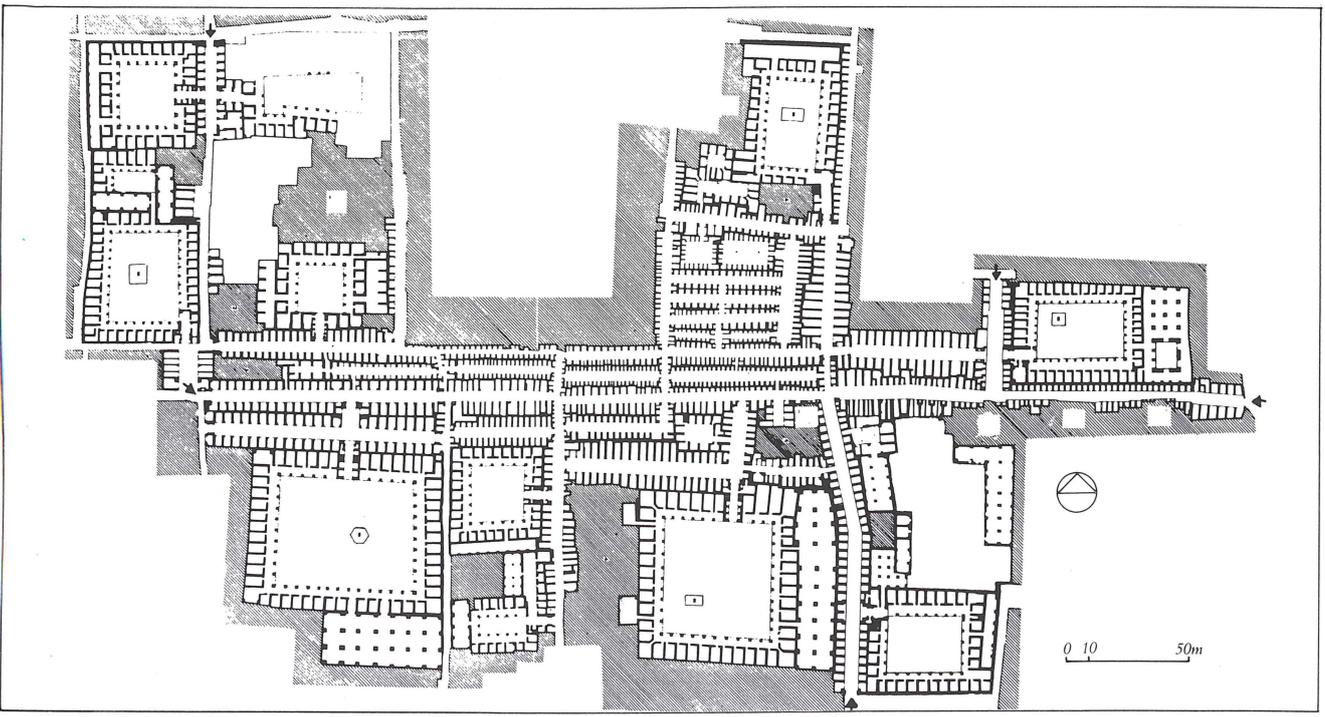
Left and above: Interior views of the Grand Bazaar in Istanbul. These covered sections have recently been restored and repainted. Photographs: Yilmaz Deger.

Right: Plan (partial) of the Grand Bazaar in Istanbul. Photograph: A. Koyunlu, in *Story of the Grand Bazaar*, by C. Gülersoy, Istanbul Kitapligi Ltd, 1980.

Right, below: Plan of the old bazaar in Aleppo, illustrating the morphology of the complex which includes shops, specialised kissarias, mosques, madrasas, and serais. Photograph: G. Michell, *Architecture of the Islamic World*, Thames and Hudson, 1978.

Below: Turkish architect Yilmaz Deger interprets a trend he has seen in the transformation of old bazaars to new retailing needs.





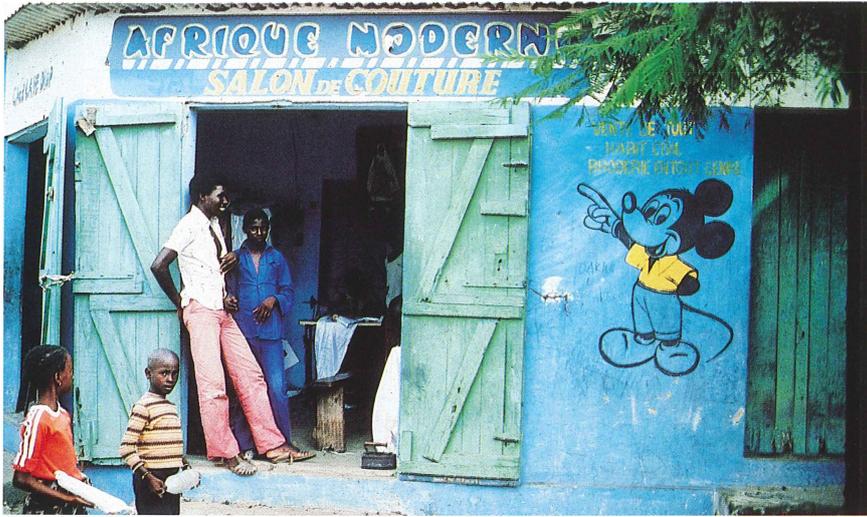


Above: Shopping street in the main commercial district of Mopti, Mali. Note the 'exotic' names given to shops: "Venice Tires" and "Boul (evard) (St.) Mich (el)". Photograph: B. Taylor.

Left: Covered market Sandaga in downtown Dakar, Senegal. Photograph: R. Snelder.

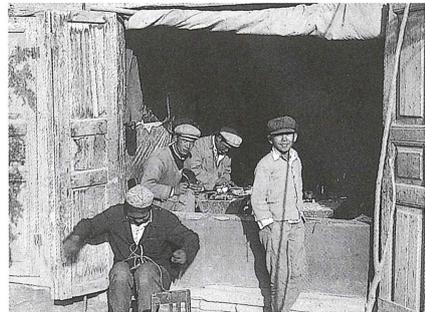
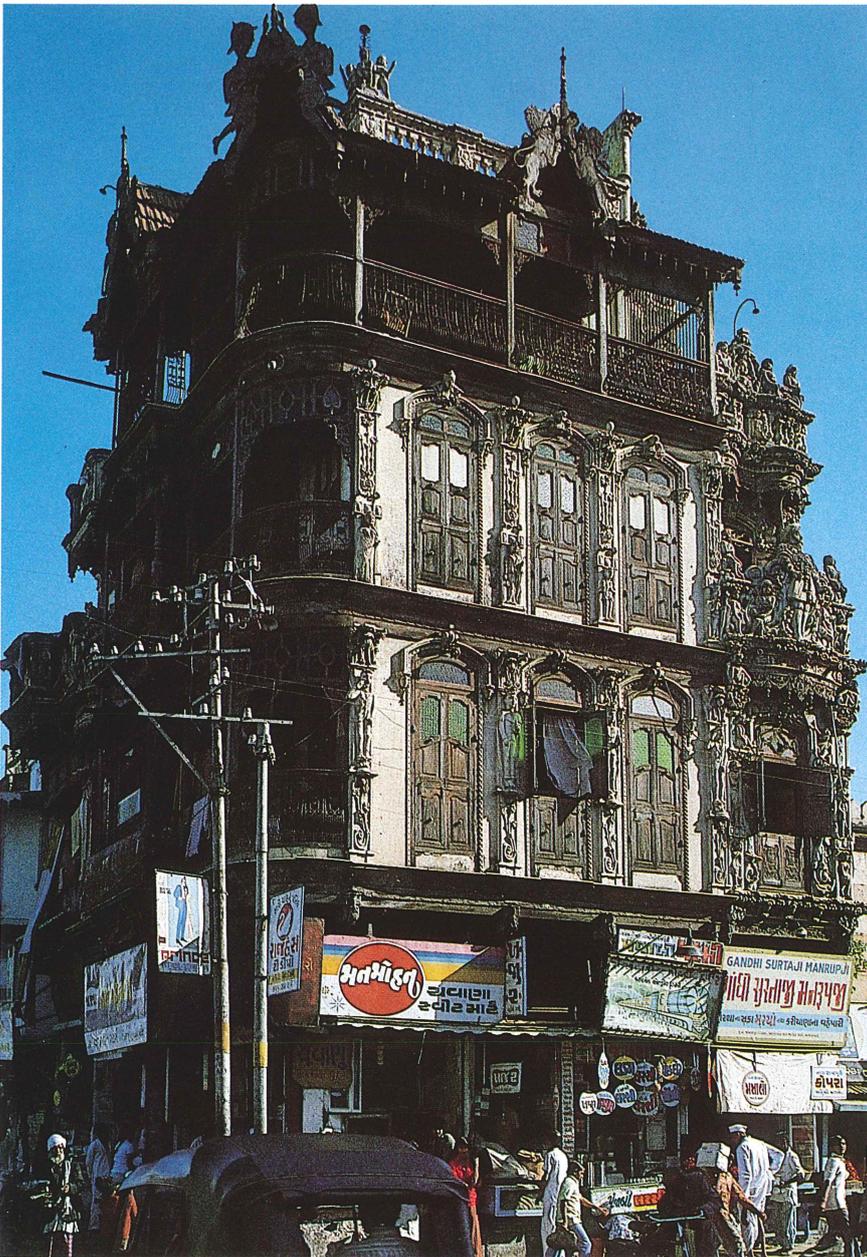
Below: Wall-advertising in St. Louis, Senegal for latest women's fashions shop. Photograph: J.J. Guibert.



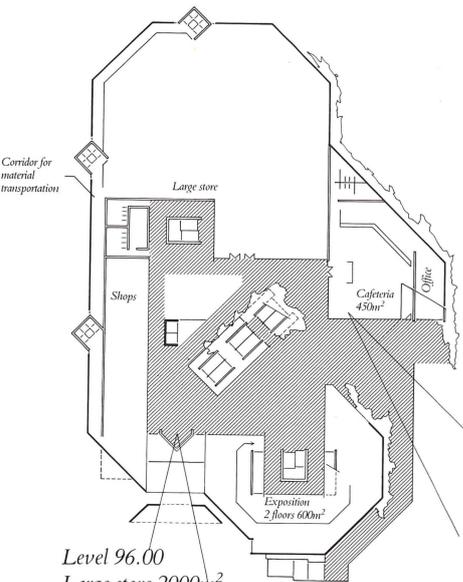


Left: Clothing workshop "Modern Africa" in the Dakar shantytown of Pikine. Photograph: J.J. Guibert.

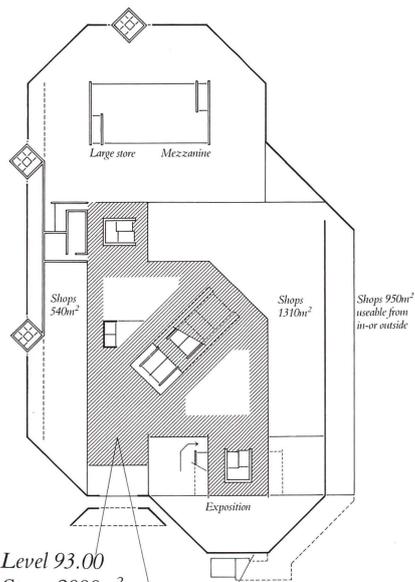
Left, below: Facade of sculpted wood on this building in the shopping district of Ahmedabad, India, lives somewhat uncomfortably with the modern advertising that has invaded its lower floors. Photograph: B. Taylor.



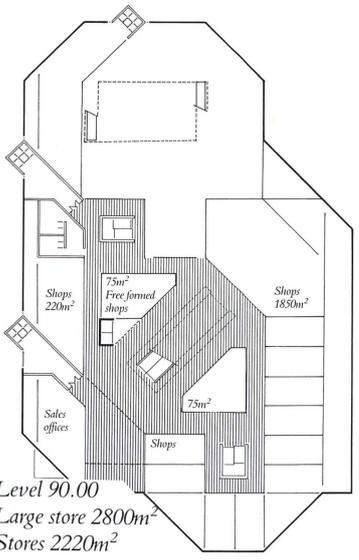
Top and above: The bazaar in Kashgar, in east central Asian part of the People's Republic of China. Photographs: B. Taylor.



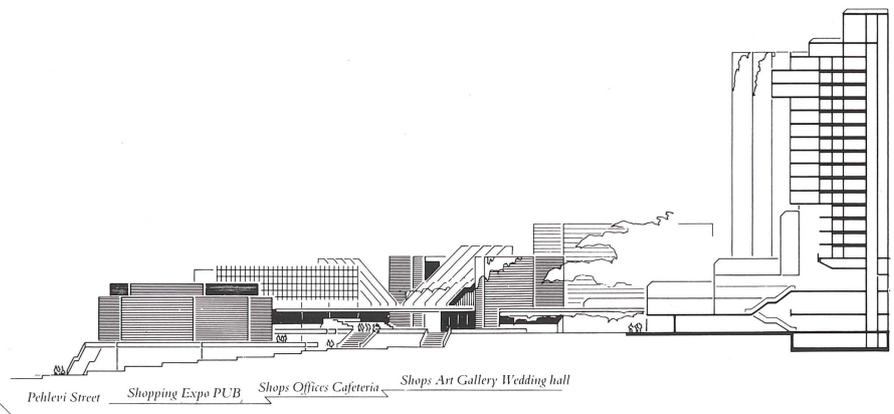
Level 96.00
 Large store 2000m²
 Store 93-96 1380m²



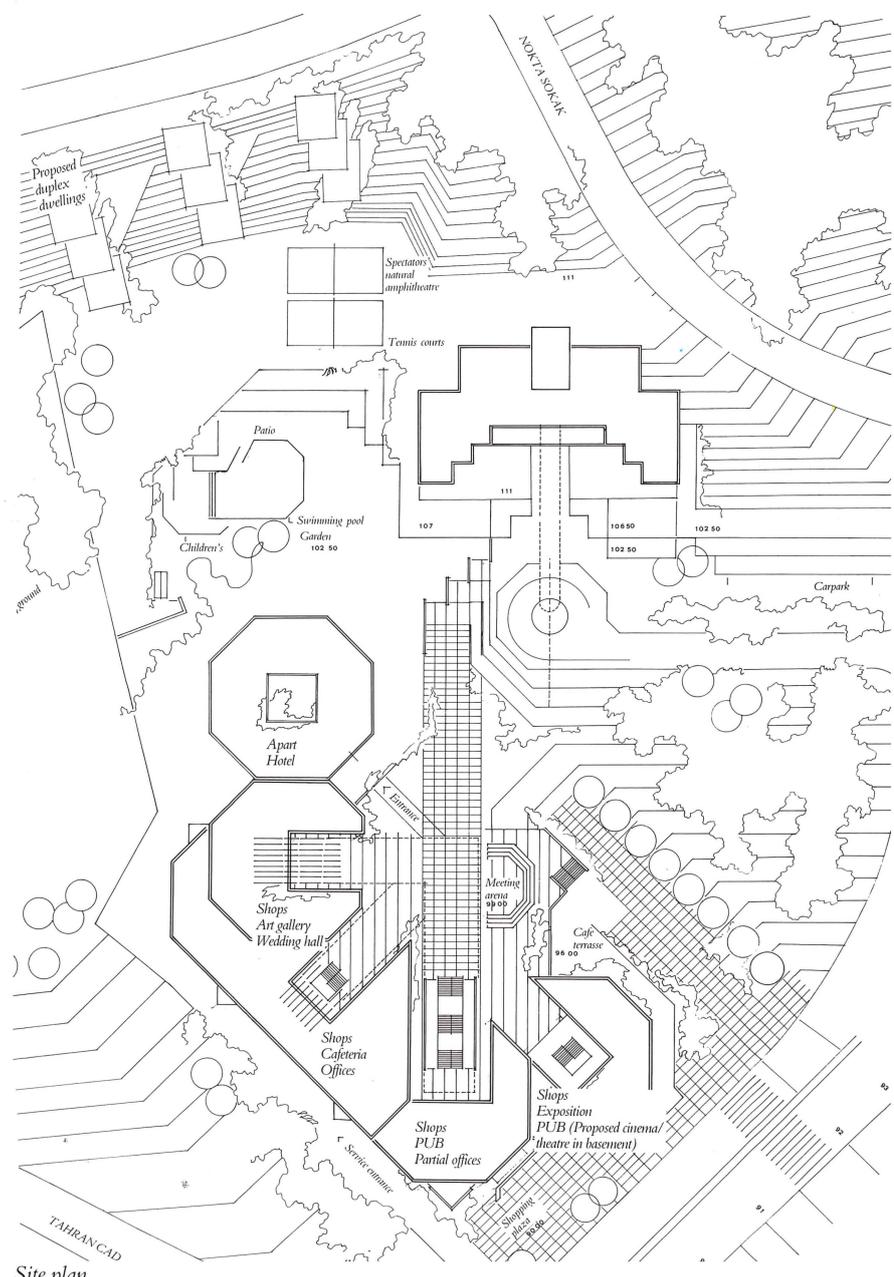
Level 93.00
 Stores 2000m²



Level 90.00
 Large store 2800m²
 Stores 2220m²



Section



Site plan