Interactions Between *Chengguan* and Street Vendors in Beijing

How the unpopularity of an administration affects relations with the public

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ABSTRACT: Despite the existence of an administration – the chengguan – one of whose main roles is to control illegal street vendors, the latter are still very numerous in Beijing. This paradox can be partly explained by a form of tolerance on the part of the chengguan in response to the public resistance to their actions, which is linked to the conflictive nature of their relationship with the street vendors. This tolerance appears to be erratic, but is actually based on recurrent distinctions made by this administration. However, the informal, revocable, and ultimately unpredictable character of the control exercised by the chengguan has resulted in a continuation of the conflictive nature of their interactions with street vendors.

KEYWORDS: chengguan, street vendors, interactions, control techniques, informal practices.
I will base my analysis essentially on qualitative data gathered over the course of two months of field work from February to the end of March 2010 on two main sites in the Haidian district of Beijing. The first is the area focused around Wudaokou metro station, which is close to Tsinghua University and Beijing Language and Culture University. It is a modern neighbourhood consisting of buildings constructed at the start of the 2000s. It has two large shopping centres and leisure facilities – karaoke establishments, bars, and cafes – aimed at the student population. Despite being geographically nearby, just one kilometre to the north, the second site, in the urban village (chengzhongcun) of Bajia, contrasts sharply with the first. It is an area of low buildings and was the scene of a study carried out between 1993 and 1995 into the process of social differentiation of migrants from Henan Province who specialised in rubbish collection. In 2010, despite a number of demolition campaigns that had cut the village off from the majority of its northern area (Hou Bajia) and its southernmost area (Qian Bajia), the specialisation of a section of the inhabitants in rubbish collection could still be seen in the flurry of freight tricycles (sanlun che) ferrying heaps of scrap iron, cardboard, and aluminium sold by weight. In addition, many inhabitants became street vendors, the specialisation of more direct interest to us. Therefore, along the whole length of the road running next to the village, there are around a hundred vendors with their freight tricycles, a small van (mianbao che), or a stall set on the ground (ditan), selling vegetables, fruit, clothes, and all kinds of food to be eaten on the spot or taken away. Even though the two sites are set geographically apart, they are linked by the fact that most of the vendors operating in the Wudaokou area lived in this village. On both these sites and their surrounding areas, I alternated between periods of “pure observation” and periods of participant observation, the aim of which was to carry out informal interviews. As I did not have an official introduction to the chengguan, they proved difficult to approach and I focused my efforts on the street vendors. A total of 59 interviews were carried out, mainly with street vendors, but also with three members of the chengguan. The first street vendors I interviewed were very reluctant to discuss their relationship with the chengguan. I therefore used the field method described by Thomas Gold as “guerrilla interviewing” which involves conducting informal discussions in order to carry out interviews. Buying goods often served as a pretext for initiating such exchanges. Visibly being a foreigner played a particularly positive role here, because it aroused the curiosity of the people I was speaking to, and this made it easier to start a conversation. This initial contact enabled me to gradually establish privileged relationships with a few vendors. The daily repetition of conversations with these informants enabled me to collect information about their geographical and social origins, their sales techniques, and their relations with the chengguan. I was thus able to familiarise myself with the vocabulary used by street vendors when they discuss the chengguan, which in turn made it possible to approach this question more directly with the other people I spoke to. I was present on several occasions when the chengguan “showed up” (zhuàn), and could therefore directly witness face-to-face interactions between them and the street vendors. The interviews conducted with street vendors also made it possible to diversify the data gathered on this subject by reconstructing past interactions experienced individually by the street vendors and therefore perceived from their point of view. In addition to the information obtained from the chengguan I questioned, there proved to be a wealth of primary sources concerning this administration. The websites of the local chengguan divisions are full of both internal reports on the difficulties encountered by the chengguan and regular updates on their activities. In addition to this information, a practices manual for the chengguan of Beijing was published in 2006 and was used as training material. It was especially valuable for understanding the official aspects of the distinctions implemented by these state employees.

8. This fieldwork was carried out as part of a Master’s dissertation. Emmanuel Caron, Le contrôle social au niveau local: le cas des chengguan et des vendeurs de rue à Pékin (Social control at the local level: The case of the chengguan and street vendors in Beijing), Sciences Po Paris, Master de recherche en politique comparée (research masters in comparative politics), 2010.
10. The gradual destruction of the village had already started, and was completed at the end of the same year. Website of the Dongsheng district, http://dongsheng.bjhd.gov.cn/dskg/dmyl/201107/t20110726_320269.htm (consulted on 2 January 2013).
12. Two were assistant chengguan and one was a chengguan supervisor (chengguan jiansuoyuan).
14. The website of the chengguan of Beijing’s Haidian District can be found at http://hd.bjcg.gov.cn/ (referred to on 23 January 2013).
15. Beijingshi chengshi guanli zonghe xingzheng ju (Beijing Chengguan Bureau), Chengguan zhifa caozuo shu wen (Law implementation practices for chengguan), Guojia xingzheng xueyuan chubanshe (National School of Administration Press), 2006.
The chengguan administration has been undergoing changes ever since it was created, and has been subject to a continual and sustained series of reforms that has shown no signs of slowing since the field work was completed. For the purpose of clarity, this article will be based solely on the administrative structure and practices as observed in 2010. Moreover, as length restrictions prevent an exhaustive description of the chengguan administration or a full ethnography of the street vendors of Beijing, I will restrict myself to the elements necessary for an understanding of the interactions between street vendors and chengguan. Both groups have only been touched upon lightly in scientific literature in European languages concerning mainland China; therefore, using the existing Chinese-language literature, I will devote the first part to a chronology of relations between these two groups before turning to the forms of interaction and their context.

The chengguan: A response to the difficulties of controlling street vendors

Controlling street vendors before the creation of the chengguan

When the People’s Republic of China was founded in 1949, the street vendors, of whom there were vast numbers, were gradually forced to integrate into the planned economy system. Indeed, their means of production are often portrayed in texts from this period as “backward” (luohou) and non-compliant with the planned economy; they were also suspected of having been influenced in a negative way by their contact with capitalism. They did not reappear in cities until after the reforms at the end of the 1970s, which led to the creation of new population groups: migrant workers (min-gong) and workers made redundant by state companies (xiagang). In addition to these groups are old people who, in the words of one chengguan manual, have “neither a danwei (work unit), nor social protection, nor descendants.” Finally, many peasants make day trips to the city to sell their products, a fact that has been reported in Beijing since 1979. As another chengguan administrative document states, “The majority of the vendors the chengguan are dealing with are xiagang and migrants.” Indeed, apart from several peasants from the outskirts of Beijing who had made the journey in a horse-drawn cart to sell vegetables in the city, and one xiagang vendor, all the street vendors I interviewed over the course of the study were migrants who had come from a scattering of different provinces. It would be incorrect to assume that all street vendors engage in this activity purely because they are unable to find other forms of employment. Street vendors enjoy a high level of mobility in both directions: employees may decide to become street vendors for economic reasons, and street vendors may choose to abandon this line of work to pursue salaried employment. These observations echo the conclusions of McGee about Hong Kong in the 1970s, when 77 percent of respondents had been employed in the industrial and service sectors before becoming street vendors, using their savings to set up their businesses. It can be seen that in order to be a street vendor, a minimum amount of capital is effectively required to buy goods for resale and a means of transport – more often than not a freight tricycle – or even raw materials and the tools with which to transform them. To take up the distinction made by Li Peilin, this capital, added to the fact that they are working for themselves, immediately sets them apart from those “labourers who possess nothing other than their labour power.” Moreover, if successful, this investment offers the possibility of rising social mobility within the street vendor profession similar to that described for rubbish collectors. Therefore, investing in the purchase of a larger means of transport is portrayed as a threshold in the activity engaged in. This is the case of a fruit seller in his fifties, who was originally from Wuhan and works in Beijing with his 19-year-old son while the rest of the family – three daughters and his wife – have migrated to other cities or remained in Wuhan:

He has been in Beijing for ten years. Before that, he worked in the construction industry, but one of his friends, who was making good money selling peaches (tao), convinced him to do the same thing as him. He has therefore been in this profession for just under ten years. Starting with peaches, he diversified into other fruit and bought a lorry. He says he chose to work here because it was close to the work site where he used to work, and stayed there because it is a peaceful place (anjing). (Interview dated 7 February 2010)

As they have not risen up the distribution chain any higher than the street level, the income levels of the people interviewed remain modest, and cover a fairly wide range, varying from 900 yuan to 2000 yuan per month. Street vendors choose the location where they set up their stand based on several factors. The most obvious of these being demand. They therefore position themselves in the busiest places in order to maximise their customer numbers, for example bus stops, metro station exits, university gates, or the foot bridges that span wide roads in the city. It follows from this that vendors have a tendency to form what McGee termed “hawkers agglomerations,” spontaneous, fluctuating groups that can vary in size from a few

16. Liu Hua, “Chengguan de Zhi le quan yu xian quan” (The history of management of cities: Expanding power and controlling power), Kunming li gong da xue bao [Journal of Kunming University of Science and Technology], Vol. 19, No. 11, 2009, pp. 50-56.
17. One notable exception is Ferchen’s thesis, part of which discusses this subject in Nanjing (Matthew G. Ferchen, Regulating Market Order in China: Economic Ideas, Marginal Markets and the State, Cornell University PhD, 2008).
18. At that time there were more than 40,000 in Wuhan: Wang Qiang, Jia Quan-quan, “1949-1952 Wuhan shi tan fan zhili jian lun” (The regulation of street vendors in Wuhan between 1949 and 1952), Wuhan su xian su xiao jiao (Journal of Yibin University), No. 9, 2007, pp. 70-72.
25. T.G. McGee, Hawkers in Hong Kong, Hong Kong, Centre of Asian Studies, University of Hong Kong, 1973, cited by Josephine Smart, The Political Economy of Street Hawkers in Hong Kong, op. cit., p. 31.
vendors to several hundred. Owing to the competition within these agglomerations, the vendors selling the most commonplace products – such as seasonal fruits – tend to isolate themselves. The choice of sales location is also particularly restricted by the distance from the vendor’s home, which serves for both storage and production. As most vendors transport their goods on freight tricycles, it is difficult for them to set up stalls far from home. There is therefore a high level of correlation between the availability of cheap housing and the presence of street vendors. Being close to home also makes it possible to split activity into several periods to make the most of times when business is brisk and avoid those when controls are most likely to take place. In the second part of this article, I will further investigate how the timing of the controls affects the avoidance techniques adopted by street vendors. Owing to the fact that they converge in very busy places, street vendors are highly visible in the urban landscape. As we will see, the fact that this activity is prohibited is largely down to the effect of this on the appearance of the city.

As soon as they reappeared after the reforms, street vendors began to be targeted by controls, as seen with the “building management brigade” in Nanning in 1984, whose role was to drive out street vendors in time for carrying out regular controls. Regulating street vendors was a responsibility of times when business is brisk and avoid those when controls are most likely to take place. In effect, their duty is to control illegal behaviour outdoors, in the street. The chengguan are responsible for ensuring the appearance of the city.

As far as street vendors are concerned, it is mainly the responsibilities of the Commerce and Industry Bureau (gongshang ju) that were transferred to the chengguan. However, the role of the chengguan is not limited only to controlling street vendors, even though this was one of the major objectives behind the establishment of the administration. On the contrary, their areas of competence have been expanded since they were formed, through a series of local texts. This has led to a collection of responsibilities that can seem disparate but which share the common feature of being concerned with the appearance of the city. In effect, their duty is to control illegal behaviour outdoors, in the street. The chengguan are responsible for ensuring the appearance of the city.

An administration responsible for improving the appearance of the city

In 1996, the State Council (Guowuyuan) passed a law entitled “People’s Republic of China Administrative Punishment Law” (Zonghua renmin gongheguo xingzheng chufa fa). Article 16 of this law states the possibility for the governments of cities under direct government administration, as in the case of Beijing, or of provinces or autonomous regions, to transfer their administrative sanction powers from one government administration to another, with the exception of the power to restrict personal freedom, which remains under the full control of the police. This law made it possible to create a government administration with sanction powers detached from those of other agencies, as was to be the case with the chengguan. Shortly after this, the State Council issued a circular (37) in which Article 5 recommends that the various administrative levels concern implement “pilot projects” (shidian) for the “relative concentration of administrative sanction powers” (xiangdai zhiheng xingzheng chufa quan). It was in this context that the first chengguan bureau was opened in May 1997 in the Xuanwu district of Beijing, before the reform was gradually rolled out to cover the entire country in 2002. (38)

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30. Liu Hua, op. cit.
31. “Xi’an chengguan ‘bianlian’: cong sichan lan dadao jingqiaoqiao zhifa” (Changing the face of the chengguan in Xi’an: The shift from harassment to discretion as a method of control), Fazhi ribao (Legal Daily), 11 March 2010.
33. “Qi ba ge da gaimao guan buzhai yige po cao mao,” literally, “Seven or eight caps cannot take care of an old straw hat.” “Xi’an chengguan ‘bianlian’,” op. cit.
34. Liu Hua, op. cit.
36. “Zhonghua renmin gongheguo xingzheng chufa” (People’s Republic of China Administrative Punishment Law), article 16.
38. Guowuyuan guanyu jinyibu xian chengguan jiancha zuzhi xiti xingzheng zhifa quan huafen de tongzhi” (Circular retained the administrative sanction powers of the chengguan teams), 2004; and “Guanyu mingque shi, qu, de tongzhi” (Circular aimed at clarifying the practical distribution of responsibilities between the city chengguan bureau and those of the districts and villages), 2003.
40. “Beijing shi renmin chengguan jiancha gongzuo de tongzhi” (Beijing municipal government circular aimed at extending the administrative sanction powers of the chengguan teams), 2004; and “Guanyu mingque shi, qu, xian chengguan jiancha gongzuo de tongzhi” (Circular aimed at clarifying the practical distribution of responsibilities between the city chengguan bureau and those of the districts and villages), 2003.
41. To give only a few examples, the chengguan have inherited some of the responsibilities of the Bureau of Land Resources and Housing Management (guotu fangguan) – which brings them into direct contact with another current point of tension in Chinese society: expulsion from housing to another, with the exception of the power to restrict personal freedom, which remains under the full control of the police. This law made it possible to create a government administration with sanction powers detached from those of other agencies, as was to be the case with the chengguan. Shortly after this, the State Council issued a circular (37) in which Article 5 recommends that the various administrative levels concern implement “pilot projects” (shidian) for the “relative concentration of administrative sanction powers” (xiangdai zhiheng xingzheng chufa quan). It was in this context that the first chengguan bureau was opened in May 1997 in the Xuanwu district of Beijing, before the reform was gradually rolled out to cover the entire country in 2002. (38)
applying the laws and regulations that agencies are unable to enforce without having people on the ground. They therefore replace the patrols carried out by the Bureau of Environmental Protection and the Bureau of Landscape Development. They become the “armed wing” of the Bureau of Urban Planning and relieve the traffic police and gongsangjv of some of their responsibilities. The aim of this concentration of duties is to comprehensively manage “lesser” illegal acts and minor offences committed in the public space. Article 4, paragraph 2 of the 1998 circular (42) therefore emphasises the point that chengguan must mobilise as many of their staff as possible “on the front line,” i.e., on the street. The idea was not to create a government administration shut away in its offices but rather to send state employees out to ensure that municipal laws and regulations were observed on the street.

Although the chengguan cover a wide area of competence, their ability to act is limited for two reasons. First of all, the chengguan differ from the police in that they are forbidden from resorting to administrative detention, which prevents them from arresting the people they are controlling. Similarly, they are forbidden from using force to carry out their mission. Also, according to the texts in force in Beijing, (43) the chengguan can neither authorise nor receive management fees. The aim is to separate the management (guanli), which continues to be the responsibility of the same agencies, from the police, they often actually use force themselves, “violently applying the law” (baoli zhifa). Similarly, they often disregard their division of competence with respect to the gongshangju and tolerate the existence of informal markets. While the very aim of creating the chengguan was to enable an administration to apply (44) municipal laws and regulations independently, the chengguan are required either to work within cooperation mechanisms that existed before they were formed, or to overstep their prerogatives. As far as street vendors are concerned, the chengguan can admonish them, issue them with a fine, or confiscate their products and equipment.

The appearance of the city is central to the role of the chengguan. According to a press article published online on the website of the Beijing chengguan, “The role of the chengguan is mainly to ensure that the appearance of the city [shirong shimao] is tidy and orderly [zhengjie], that the facilities are in a good condition, that there is perfect order, that the city is also underlined in an internal report of the Beijing chengguan, (46) which refers to the efforts of the chengguan to “transform [gaibian] the appearance of the city.” However, this transformation does not seem to be based on a clear ideology, although constant reference is made to “modernity” (xianda) and the notion of civilisation (wenming), which is regularly invoked to judge behaviours that have a negative impact on the appearance of the city. An article dating back to 2010, which was published on the website of the Beijing chengguan, (47) discusses the struggle against the “seven uncivilised (buwenming) or illegal behaviours that have an impact on the appearance [shirong shimao] of the city of Beijing.” It mentions not only graffiti and the handing out of leaflets, but also street vendors, which illustrates the fact that street vendors are banned, among other reasons, because they are considered to detract from the appearance of the city. The term “civilisation” brings to mind the work of Norbert Elias on the civilisation of manners, which charts the slow development of this concept and the standards attached to it in the European context. (48) In the Chinese context, the concept of wenming played an important role in the turning point that saw reforms implemented at the end of the 1970s through a dual ideological framework in which “material civilisation” (wu zhi wenming) was counterbalanced by “spiritual civilisation” (jing shen wenming). (49) The idea of “spiritual civilisation” is still used today as the vehicle for propaganda campaigns aimed at improving individuals – their zhi and their behaviours, and consequently society. (50) Therefore, even though the ideology upon which the action of the chengguan is based is not immediately explicit, the terms used are deeply rooted in political ideology.

Despite this deep-rootedness, rules that are based on the notion of civilisation often fall into the trap of tautology, which means that certain behaviours are considered to detract from the appearance of a modern city because they are considered to be neither modern nor civilised. To compensate for the vagueness of the criteria of the appearance of the city and the characterisation of behaviour as unmodern or uncivilised, other arguments are put forward by the chengguan to justify their controls on street vendors. For example, an auxiliary chengguan posted next to a metro station stated the following two reasons:

- Many vendors use scales that have been tampered with [...] and swindle people in this way. [...] The food on sale does not comply with hygiene standards (weisheng de biaozhun) and there is a risk that it will make people fall ill. (Interview dated 26 March 2010)

- Other factors that are pointed out include the amount of space taken up, and in particular encroachment on public streets (zhan dao) that slows the movement of traffic, the illegal or even dangerous nature of products sold, failure to comply with intellectual property rights, and even the pollution caused by the failure of vendors to deal properly with their rubbish. Although these various points are, without a doubt, legitimate causes for concern, it is unlikely that keeping vendors in an illegal situation will solve the problems in question, because, for example, it prevents the hygiene controls that the chengguan appear to be so much in favour of. All in all, these arguments seem to be instrumental as regards the controls carried out by the chengguan on street vendors, i.e., controls that, though discriminatory, are based to only a minor extent on the products that are actually sold.

It is in this sense that the illegal status of the street vendors should be understood, along with the fact that it is impossible for them to legalise their status. If illegal trading was the only aspect of the activity that was...
considered damaging, the authorities would seek to issue permits to supervise this practice; however, it is the street trading activity itself that is considered detrimental, because of its impact on the appearance of the city. Several vendors told me they had been unable to obtain a permit, and blamed the chengguan, whom they consider the cause of this inability.

I do not have a licence (zhizhao) because it is impossible to obtain one. [...] The chengguan might say that the vendors are doing business without a licence, but they don’t let vendors have one in the first place (bu rang ban). (Interview dated 19 March 2010)

As the majority of street vendors are migrants, this ban can also be seen as an indirect way of controlling the migrant population in the city. However, as we will now see, the interactions between street vendors and chengguan are more complex than the simple opposition that might be expected on reading the legal texts that define the responsibilities of the chengguan, which they are required to apply.

**Interactions between chengguan and street vendors**

**The rejection of actions of the chengguan and its consequences**

Initially, the chengguan adopted a purely repressive approach to regulating street vendors, based on fines and confiscations that resulted in a proliferation of confrontations with street vendors. From 2003, violence relating to chengguan controls came to be considered commonplace and was reported as such in the Chinese press. This violence is partly inherent to the mission of the chengguan, who by clashing head-on with the interests of the street vendors run the risk of generating opposition from them. For example, bonuses and distinctions are awarded to chengguan who have been physically or verbally attacked, but didn’t fight back. On the one hand, this shows the latent conflictive nature of controls, and on the other hand, it shows that the violent response of the chengguan to the violence of street vendors is echoed by the fear the latter group has of being targeted. One such event was particularly traumatic for the chengguan of Haidian District, where I conducted my study. On 11 August 2006, Cui Yingjie, a street vendor, was controlled by the chengguan, who confiscated his goods and his tricycle. As Cui Yingjie resisted the confiscation, the control turned violent and the vendor killed a chengguan, Li Zhiqiang, who died of a stab wound. Although events of this kind are relatively rare, this was not an isolated case and led to a feeling of mutual distrust, which has led to the adoption of avoidance strategies both by street vendors and the chengguan. After the affair was widely reported in the media, many people in academic and media circles appealed to the authorities to grant the vendor, who had been sentenced to death, a stay of execution. Faced with popular pressure and statements by famous people relayed by the media, Cui Yingjie was granted a reprieve, much to the indignation of the chengguan. Given the context of state control of the media in China, the fact that the newspapers took such a position against the chengguan administration shows that their action was being politically discredited. Indeed, the exacerbation of social conflicts linked to chengguan controls is poles apart from the wish conveyed by the “harmonious society” (hexie shehui) doctrine, which is intended to calm social relations. All that this event achieved, on the other hand, it shows the latent conflictive nature of controls, and on the other hand, it shows that the violent response of the chengguan to the violence they face from people they are subjecting to control is a common phenomenon against which their management are seeking to take action. As we saw in the first part of the article, the use of force by chengguan is illegal, which makes the violence of the controls even more of a problem. Unlike the police, they do not have the legal option of detaining someone or using physical violence, and find themselves at an impasse with people who challenge their “definition of the situation,” either by their statements or by their resistance to the control. Van Maanen, who studied the informal rules used by the police in the United States, demonstrates the importance of people who do not share the same definition of a situation as the police, and who are referred to by the latter as “assholes.” Even though they have not broken the law, their questioning of the legitimacy of the action of the police results in them being detained or being taught “a lesson,” for example they may be “stretched over the hood of a patrol car and the target of a mortifying and brusque body search.” Indeed, for police and chengguan alike, abandoning a control that has started or ignoring behaviour that challenges them leads to a questioning of the standards they are defending, because it demonstrates, in public, that these standards do not necessarily apply. As the aim of the chengguan is to improve the appearance of the city, the main purpose of controls is not to individually transform the behaviour of certain persons, but to transform the public space by preventing the manifestation of such behaviour in them. The public space, as it is a social space, therefore provides both the context for and the subject of their control. To quote Goffman’s term, it is a case of creating a new “social order.” The chengguan are therefore faced with a paradox whereby if they allow an offence to go unpunished, this calls into question both the standards at stake and the legitimacy of the chengguan in making sure such standards are upheld, yet resorting to violence by excluding street vendors from the legal framework also delegitimises their action. During the first years of their existence, this dilemma was clearly settled in favour of the use of coercion, which resulted in them becoming especially unpopular.

Instances of “gratuitous” violence committed by the chengguan were also reported, but on much rarer occasions than controls that took a violent turn, and they are, in any case, to be considered within the context of the very high tensions in their relations with street vendors. These tensions have a direct impact on the way in which not only the vendors but also the chengguan define the situation when they interact. The street vendors’ fear of seeing their working tools confiscated or of being subjected to violence by the chengguan is echoed by the fear the latter group has of being targeted. One such event was particularly traumatic for the chengguan of Haidian District, where I conducted my study. On 11 August 2006, Cui Yingjie, a street vendor, was controlled by the chengguan, who confiscated his goods and his tricycle. As Cui Yingjie resisted the confiscation, the control turned violent and the vendor killed a chengguan, Li Zhiqiang, who died of a stab wound. Although events of this kind are relatively rare, this was not an isolated case and led to a feeling of mutual distrust, which has led to the adoption of avoidance strategies both by street vendors and the chengguan. After the affair was widely reported in the media, many people in academic and media circles appealed to the authorities to grant the vendor, who had been sentenced to death, a stay of execution. Faced with popular pressure and statements by famous people relayed by the media, Cui Yingjie was granted a reprieve, much to the indignation of the chengguan. Given the context of state control of the media in China, the fact that the newspapers took such a position against the chengguan administration shows that their action was being politically discredited. Indeed, the exacerbation of social conflicts linked to chengguan controls is poles apart from the wish conveyed by the “harmonious society” (hexie shehui) doctrine, which is intended to calm social relations. All that this event achieved, on the other hand, it shows the latent conflictive nature of controls, and on the other hand, it shows that the violent response of the chengguan to the violence they face from people they are subjecting to control is a common phenomenon against which their management are seeking to take action. As we saw in the first part of the article, the use of force by chengguan is illegal, which makes the violence of the controls even more of a problem. Unlike the police, they do not have the legal option of detaining someone or using physical violence, and find themselves at an impasse with people who challenge their “definition of the situation,” either by their statements or by their resistance to the control. Van Maanen, who studied the informal rules used by the police in the United States, demonstrates the importance of people who do not share the same definition of a situation as the police, and who are referred to by the latter as “assholes.” Even though they have not broken the law, their questioning of the legitimacy of the action of the police results in them being detained or being taught “a lesson,” for example they may be “stretched over the hood of a patrol car and the target of a mortifying and brusque body search.” Indeed, for police and chengguan alike, abandoning a control that has started or ignoring behaviour that challenges them leads to a questioning of the standards they are defending, because it demonstrates, in public, that these standards do not necessarily apply. As the aim of the chengguan is to improve the appearance of the city, the main purpose of controls is not to individually transform the behaviour of certain persons, but to transform the public space by preventing the manifestation of such behaviour in them. The public space, as it is a social space, therefore provides both the context for and the subject of their control. To quote Goffman’s term, it is a case of creating a new “social order.” The chengguan are therefore faced with a paradox whereby if they allow an offence to go unpunished, this calls into question both the standards at stake and the legitimacy of the chengguan in making sure such standards are upheld, yet resorting to violence by excluding street vendors from the legal framework also delegitimises their action. During the first years of their existence, this dilemma was clearly settled in favour of the use of coercion, which resulted in them becoming especially unpopular.

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hand, was to expose long-standing disapproval of the actions of this administration. [67] Indeed, the death of this chengguan was portrayed as the inevitable result of the pressure exerted by the chengguan on a member of a “disadvantaged group” (ruoshi qunti). [68] When controls do turn violent, the violence used by state employees is perceived in an especially negative light because it is considered disproportionate to the minor nature of the offences committed and the social situation of the targeted group. The chengguan, whose aim is to promote civilised behaviours, then finds itself accused of “uncivilised application of the law” (bu wenming zhifa). [69] Having the term “uncivilised” turned against it delegitimises both the chengguan and the standards it is attempting to uphold.

The rejection by a section of the population of the action of the chengguan is made all the more significant by the fact that the mission of the chengguan is to ensure that municipal laws and regulations are observed in the public space or, in other words, to make sure that standards are upheld in a space in which they are being broken. Yet crowds of curious onlookers can grow very quickly, [66] and may take up a position and influence the outcome of the interaction between the chengguan and vendors. The unpopularity of the chengguan directly informs the way in which passers-by define the situation and influences them when they are present during an interaction between chengguan and street vendors. The fact that the agents of the state are thrust into this social space, which is a public space, gives the people they are controlling the “ability” to dispute these standards, and therefore makes it more difficult for the chengguan to impose their definition of the situation and thus to transform the public space. An official manual intended for the training of chengguan therefore includes several recommendations aimed at limiting the number of onlookers when controls take place, in order to avoid situations in which chengguan find themselves in “hostile” territory. As there is clearly a risk of blundering when a crowd is present, it is “preferable to abandon” (ningke fangqi) a mission rather than take risks, for the safety of the chengguan and to prevent a situation developing in which a control degenerates and has a negative impact on society (shehu yingxiang), [68] and above all to protect the image of the chengguan. This passage gives a clear illustration of an avoidance strategy adopted by the chengguan and matched by the avoidance strategies of the vendors, who seek to avoid being controlled. Moreover, in the face of the popular rejection of their action, chengguan leaders have chosen to “humanise” (renxinghua) control practices. The outlines of this “humanisation” are very vague, but the practical consequence of this new direction has been a general relaxing of control practices aimed at limiting conflictive situations that damage the image of the administration. In certain cases, the chengguan therefore attempt to “educate” (jiaoyu) the persons they control and convince them of their negative impact on the appearance of the city, [66] while in others, the vendors are tolerated and controlled at rare intervals, and in others still, the chengguan make do with periodically driving them away. However, in other situations, they continue to confiscate possessions and issue fines without warning. The consequence is that controls are more flexible and changeable. The humanisation of practices is, however, no more than a means of achieving more effective control, and its instrumental aspect can be clearly seen in passages of the chengguan manual that cynically recommend that in the event of a control turning violent, agents should take care not to leave marks of violence on the faces of the persons being controlled, and above all not to do so in public. [67] The implementation of these various practices may seem random, but it is actually based on discrimination between population groups, places, and times, distinctions that can result in greater tolerance or, on the contrary, increased control.

**Modifying control techniques**

The chengguan manual refers, for various reasons, to “five particularly difficult groups to deal with: ethnic minorities, people with disabilities, old people, people suffering from a serious disease, and AIDS sufferers.” [68] Ethnic minorities are considered difficult to control because of cultural differences, as well as political reasons (zhengshi yinsu), in particular resulting from Beijing’s status as the capital city (shoudi Beijing zhe yi min’gan diqu). [68] In practice, this distinction is expressed through greater tolerance being shown towards this population group compared to the Han Chinese:

A chengguan van has just parked under the foot bridge. [...] The scene unfolds extremely quickly and the vendors all rush to leave, except one female vendor who stays behind and does not appear concerned by the arrival of the chengguan. She is selling “ethnic” products, in other words jewellery, animal bones, small pieces of fur, etc. (Observed on 25 August 2011)

Later on in the day, when the question was put to one of the vendors who had since returned as to why the vendor in question had not been concerned, he confirmed that it was due to her belonging to an ethnic minority, and explained that they have more rights than the Han, drawing a parallel with the different application of the one-child policy (interview dated 25 August 2011). I did not have the opportunity to observe this difference in treatment for the other population categories singled out by the chengguan, [68] although it might be assumed that such categories are treated with greater tolerance. For example, the chengguan manual recommends that fines should not be imposed on old people, who should instead simply be gently moved on. [71] More questionable, however, is the operational nature of distinctions that cannot be directly observed, such as those concerning people with diseases or suffering from AIDS.

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61. The general attitude of the population towards this administration is still hardly positive, as a survey carried out in 2009 showed for an internal chengguan study. It revealed that 84.16 percent of the 20,000 inhabitants of Beijing who were interviewed felt that the chengguan had no positive influence on their daily life (see Chui Yi, op. cit.).
63. “Guifan chengguan zhifa xuyao duo guan qi xia,” op. cit.
64. Such crowds appeared almost immediately at one control in Wangzhuanglu. Even though the control of a vendor lasted less than a minute—the time it took for an acrimonious exchange and for the vendor’s bicycle to be hoisted onto the chengguan pick-up—the scene led to a crowd of around 15 people forming (observed on 16 March 2010).
65. Beijingshi chengshi guanli zonghe xingzheng ju, Chengguan zhifa caozuo shi wu, op. cit., p. 70.
66. In September 2009, in Chengdu, this reasoning led to the creation of units of “chengguan mothers” (mama chengguan), women aged between 40 and 50 who do not have the administrative sanction power of the chengguan and who hope to dissuade street vendors by repeatedly issuing them with injunctions. However, this test has not proved conclusive, because two months after this group was formed, the majority of the “chengguan mothers” had resigned due to the difficulty of their task. “Chengdu shou ‘mama chengguan’ fenhen cishu” ([Successive resignations in the first group of “chengguan mothers” in Chengdu], Sichuan zaixian cited by Fazhi ribao, 5 November 2009, www.legaldaily.com.cn/shyf/content/2009-11/05/content_1177698.htm, [consulted on 21 February 2010]).
67. Ibid., p. 52.
68. Ibid., p. 53.
69. Although cases of corruption involving the chengguan have been reported in the press and scientific literature (He Bing, op. cit.), I did not observe any interaction during my field study that might suggest distinctions were being made between vendors on this basis.
71. Ibid., p. 55.
Vendors are also treated differently depending on where they are operating. According to the chengguan manual, in "the main streets, symbolic roads, and important, sensitive, and tourist sites, there should be heightened surveillance, and care should be taken not to commit the smallest oversight" and to "punish repeat offenders with heavy fines."\(^{(27)}\) Locations in which the presence of street vendors is considered to be a particular nuisance are subjected to heightened chengguan surveillance. The logical consequence is the construction of sentry boxes (gangting) designed for four or five staff numbers, which suggests that the chengguan will tolerate the presence of street vendors in the direct vicinity provided that they are not visible in the area in question in the first place. These sentry boxes are only constructed in places where there is a high concentration of passers-by, and therefore potential vendors, in particular in "important" places such as "modern" areas whose appearance would suffer from the presence of vendors. No fewer than four of these structures have been erected in the area around the Wudaokou metro station. Such superfluousness is explained by the administrative division of this space, which straddles three jurisdictions: Zhongguancun, Xueyuanlu, and Dongcheng.\(^{(79)}\) In addition to the sentry boxes, vans fitted with cameras park in the same locations day after day. This practice is also favoured for some locations even though no sentry box may have been constructed there, for example, certain metro stations at given times of day, and university gates. I was able to observe chengguan on foot and in cars parked next to the gates of Peking University (observed on 4 February 2010) or next to Haidian Huangzhuang metro station (observed on 26 March 2010).

However, the effect of controls in fixed positions is mixed. The space that is actually protected is fairly limited, and vendors have no hesitation when it comes to setting up stall in neighbouring alleys, provided they are out of view of the positioned agents. For example, an agglomeration of some 20 vendors forms daily at mealtimes in front of Beijing Forestry University. If a chengguan is present at the gate, they set up in the safety of the closest alleyway, which is about a hundred metres away (observed on 26 March 2010). Patrols very rarely set out from the sentry boxes, which suggests that the chengguan will tolerate the presence of street vendors in the direct vicinity provided that they are not visible in the area from which they are prohibited from operating. Also, this strategy is costly in terms of staff numbers, and when the sentry boxes are empty, the vendors return. It follows that controls in fixed positions are ultimately not as continuous as the presence of sentry boxes might suggest. A not inconsiderable aspect of controls is therefore still based on patrols, whether on foot or in a pick-up, which can sometimes lead to chases.

A chengguan pick-up coming from the west was driving at high speed towards two vans owned by fruit vendors parked at a crossroads. When it reached the fruit vendors, they took off at top speed, heading north with the pick-up in pursuit. The street was blocked by a traffic jam, so when the chengguan, followed by the chengguan, took a right and entered the Tsinghua University campus. (Observed on 17 March 2010)

However, the chengguan appear to use their vehicles more often for targeted operations than for patrols, and the vehicles observed in the streets are usually travelling at high speed, not at a slow pace suitable for monitoring the surroundings. The chengguan manual also refers to "spaces of less importance, which are not very busy and not very tidy" in which "it is preferable to emphasise education and to avoid imposing fines."\(^{(79)}\) In the same way as certain areas are considered to be important and require an increased presence, these areas are controlled less often, and even neglected. This is the case, for example, of the village of Bajia, the second site of the study. As mentioned above, along the whole length of the road running next to this village, an agglomeration of several hundred street vendors forms every day, creating a full-fledged informal market that remains open all day long. It may seem surprising that an area with so many vendors should be free of controls, given that the chengguan in the Xueyuan Lu jurisdiction, who are partially responsible for this area, are so active in Wudaokou. This almost total absence of controls can be explained first and foremost by the fact that this area is already considered "disorderly" (luan) owing to the fact that it is a village within the city, but also, of course, by the fact that Bajia has been earmarked for destruction.

One pancake (jianbing) vendor who, like many of the vendors in the surrounding area, lives here with her family, told me:

> The Bajia district is going to be destroyed (chai diao) in the near future, most probably starting on 1 May (wu yi). It will be replaced by a park (huayuan) adjoining Tsinghua University. (Interview dated 15 March 2010)

The chengguan’s decision to stop controlling this district is therefore only temporary, and fits in with a medium-term strategy, because the agglomeration of vendors is condemned to disappear when the district is transformed. Since my study was completed, Bajia has been razed to the ground and the street vendors from the surrounding area have disappeared; in one neighbouring street, metal railings have been installed to prevent vendors from parking their vans on the pavement (observed on 15 November 2011). The tolerance shown to vendors in areas that are considered to be unmodern and, hence, unlikely to suffer from the presence of vendors, is therefore to be gauged against the rapid transformation of the city. Wasteland or areas next to work sites (observed on 17 March 2010) might serve temporarily as a place for vendors to operate, but the tolerance shown there can end at any time when such spaces are transformed. Furthermore, the conjunction of areas of cheap housing and the presence of street vendors means that the destruction of villages in the city could have a long-term effect. A number of vendors told me of the difficulties they experienced in finding affordable housing, and did not know where they would go when Bajia was destroyed; several were considering leaving Beijing for cities with better housing conditions (interview dated 23 March 2010). I have referred to the virtual absence of controls in Bajia because there is one major exception, which took

\(^{(72)}\) Ibid, p. 74.
\(^{(74)}\) It should be noted that only a small number of chengguan are permanently employed, both at city level and in the district where the present study was conducted, Haidian, where there were no more than 666 incumbent chengguan in 2010 (Cheng guan rexian kaifang ri huodong [chengguan xiezhuyuan], agents employed on a contractual basis, who do not have the sanction to "punish repeat offenders with heavy fines."

\(^{(75)}\) Beijing chengshui guanli zonghe xingzhengju, Chengguan zhifa caozuo shi wu, op. cit., p. 74.
place during the period in which the “two assemblies” pe(lianghui) were meeting. (76)

In addition to the two first instances of distinction drawn by the chengguan, which depend on the population group involved and the place, there is a third type: temporal discrimination. The manual thus describes specific instances when controls need to be stricter: “When there are major political, commercial, and sports meetings, during diplomatic visits, festivals, celebrations, and inspections.” In situations such as these, vendors need to be “swept” from the scene [yi sao er guang] in order that “wherever one looks, everything is impeccable” [yi pian jiejing]. All staff, apart from a few exceptions, must then be mobilised in the street [yili shangjie]. (77) This phenomenon of temporal discrimination is comparable with the “campaign” (yundong) strategy discussed above, because of the similarities in the use of severity and the concentrated time-frame. However, unlike these so-called campaigns, which target a certain type of offence, political events see a general mobilisation of the administrative machinery. In the case of the outskirts of the village of Bajia, the effect of the political event represented by the lianghui was blatant. One morning, in a street where the vendors were never controlled, a chengguan van pulled up on the pavement, causing the vendors to flee. Ten minutes later, the van left and the vendors returned. One fruit vendor told me, while unpacking his produce again, that if they did not leave, they ran the risk of being fined (bu zou de hua hui de). (Interview dated 3 March 2010) A few hours later, on the same day, a chengguan car arrived on the same street:

The car slowed down when it reached the vendors, who began to hurriedly pack up their stands. The car pretended to stop, then sped up and left. The vendors then continued their activities. (Observed on 2 March 2010)

Several vendors made the connection between these sudden controls and the holding of the lianghui, and explained that the chengguan seldom came to this area unless there was a “major event” causing the government to “fear disorder” (pa luan) (Interview dated 3 March 2010). The technique used by the chengguan is to disperse the vendors by making successive visits. Adopting a method of this kind may appear futile, because it only seems to produce very short-term results: the vendors resume activity a few minutes after a chengguan car has driven past. In fact, its main purpose is as a show of force, because it indicates to the vendors that they could be controlled. Moreover, it is particularly risky for chengguan to conduct controls on street vendors in an area so close to their homes. The confiscation of a street vendor’s goods in an “urban village” in Kunming on 26 February 2010 turned into a riot, for example. (78) This example shows how difficult it is for chengguan to regulate street vendors in areas like this that are hostile to them. By limiting their presence, they reduce the number of potentially dangerous conflicts in what is, in any case, an area that is “not worth it.” This technique of control of paying successive visits can therefore be seen as another avoidance strategy used by the chengguan. In other cases, repeatedly driving street vendors away without attempting to fine them can also be seen as a low-cost way of discouraging them from setting up stalls in a given place in future. For example, Ferchen noted in the case of Nanjing in 2004 that daily patrols carried out for a week in front of the gates of Nanjing University proved to be enough to disperse a growing agglomeration of street vendors. (79)

Periods during which no major political event is scheduled are also subject to temporal discrimination. In Wudaokou, for example, there are four times of day when vendors can operate without running the risk of being fined: at breakfast time in the morning, i.e., before the chengguan have started work, when they stop for their midday and evening meals, and finally in the evening, when they have finished work for the day (observed on 26 February, 2010).

A book vendor positioned to the east of Wudaokou metro station told me:

... that he would soon be leaving [it is 1:45pm] and that he comes here at lunchtime and in the evening, because that is when the chengguan are eating. He adds that they stop regulating (bu guan) while they are eating. When I ask him if it is an established rule that selling should be allowed during those times (zai zher keyi zuo shengyi, shi you guiding de ma?) or if the chengguan make this decision themselves (haishi chengguan zij jueding de ne), he tells me it is only possible because they are not there (jiushi yinwei tamen bu zai). (Interview dated 23 March 2010)

The times at which the chengguan carry out their controls and their absence, whether intentional or not, necessarily have a big influence on the times when street vendors operate; Josephine Smart observed the same temporal flexibility in her study in Hong Kong. (80) Yet it is remarkable that these times coincide with the times during which vendors, in particularly those who sell snacks, can make the most sales. Therefore, despite the book vendor’s analysis above, it is possible that calculated tolerance is at play. If the chengguan wished to restrict the business of street vendors to the maximum, they could organise a rotation system at lunchtime, but this does not happen. Also, this temporal tolerance does not suddenly end once the chengguan have returned from their lunch or dinner. At the end of the “dinner truce,” during an exchange with one street vendor, we were so deep in conversation that we did not notice the nearby vendors putting away their products when a chengguan car suddenly arrived.

I told him, “chengguan lai le” [the chengguan are arriving]. He hurried to get onto his sanlunche [freight tricycle] and leave. The chengguan stayed in the car and slowly followed him. (Interview dated 28 March 2010)

In the end, they let him go. Even though this vendor was driven away, the area located to the west of Wudaokou metro station is transformed into an informal night market that is tolerated and, to a certain extent, organised by the chengguan.

The first vendors arrive at this market just before 6:00 pm, and the market packs up of its own accord just after 10:00 pm. At its most sizeable, it at-
tracts more than 200 vendors arranged into two lines of stalls, one up against the shops and the other opposite, two meters away, to allow room for pedestrians to walk through. Most of the vendors here sell clothes, but all kinds of goods are available, such as electronics, shoes, jewellery, handbags, and food – there are vendors selling popcorn, sweets, “stinky tofu,” and kebabs – and even pets. A large stream of people, including many youngsters, comes to the market to buy things and for entertainment. Far from trying to disperse the night market vendors, the chengguan are happy to simply supervise them, more often than not parking a van on the pavement with its revolving lights on, and generally not leaving the vehicle to patrol on foot. Although this market is limited to the jurisdiction of the Zhongguancun chengguan, it appears to be organised in partnership with the two other fendui of the sector. I observed what appeared to be a joint tour of inspection carried out by the three fendui. One evening, not one but three chengguan cars parked on the pavement before leaving a quarter of an hour later (observed on 26 March 2010). The vendors leave when the shops close, because it is the shop lights that illuminate the street and make it possible to see the goods displayed by the vendors on a sheet on the ground. When the shutters are lowered, the street becomes relatively dark, and the vendors who stay or are arriving at this time move next to the shops close, because it is the shop lights that illuminate the street and make it possible to see the goods displayed by the vendors on a sheet on the ground. The vendors leave when the shops close, because it is the shop lights that illuminate the street and make it possible to see the goods displayed by the vendors on a sheet on the ground. When the shutters are lowered, the street becomes relatively dark, and the vendors who stay or are arriving at this time move next to the metro exit, where the light is better (interview dated 2 March 2010).

These various operational distinctions are interconnected and form a multitude of situations, which are necessarily complex to interpret. This results in a very fluid form of control that is difficult for the people against whom it is directed to predict. As we will see, on top of these factors, these distinctions are liable to change, and the tolerance to which they give rise can be taken away. Therefore, although the change in chengguan practices has actually resulted in an increasing number of situations in which vendors are tolerated, their perception of the control remains virtually unchanged.

Perception of the control and modification of vendor practices

According to the street vendors present at the night market, its existence had only been tolerated since “the previous year” (Cong quan xia kaish de), before which the chengguan had not “allowed selling to take place” (Bu rang ma) in this location. One vendor also pointed out that “in general, they [the chengguan] do not control [this place] but at times they do deal with it” (Jiben shang bu guan, keshi hai youshi ye guan) (interview dated 25 March 2010). The impression of the street vendors is that although this market is clearly being tolerated by the chengguan, it could at any time be banned once more. Therefore the distrust felt by street vendors towards the chengguan endures. For example, an electronics vendor jokingly told her neighbour, a clothing vendor whose display had just fallen over, “It’s like when the chengguan arrive” (Jii gen chengguan lai yi yang) (observed on 2 March 2010). This may appear to be no more than a case of hysteresis, because the vendors have not yet got used to the tolerance shown to them by the chengguan. However, the signs are that the chengguan are proceeding by trial and error. The rules by which the night market is organised change on a daily basis, meaning that any tolerance shown is not set in stone and could be withdrawn. To illustrate this point, no food vendors were present at the market for several days in a row (observed on 20 March 2010) even though there had been many there previously, and they subsequently returned a few days later (interview dated 25 March 2010), obviously once the ban on them had been lifted. The changing size of the area given over by the chengguan to the night market is another illustration of the shifting nature of the rules put in place. The zongzi vendor I was talking to when chengguan arrived later told me that selling was not authorised outside the boundaries of the night market. During my first period of observation, selling was only authorised in front of one half of the block of houses, but a week later, the market began to spread west, which was sanctioned by the presence of a chengguan vehicle (observed on 26 March 2010). This spread did not take place without clashes, as the chengguan had initially banned the vendors from operating in front of this second half of the block of houses. I witnessed an exchange between the chengguan and vendors who had set up stands on the banned half of the street:

Two chengguan are talking to them while a third films the scene with a camera. The oldest chengguan curtsy tells one of the vendors that he had “told him last time that he could not sell from that side” (Shang ci gao su ni bu neng lai zhe bian), and that “he had set up stall there regardless” (Ni haishi lai zhe). […] The chengguan films the vendors taking away their displays […] then returns to his car while the oldest of the three continues to argue and the vendors form a circle around him. He talks to them for a few more minutes, and then he, too, returns to the car. (Observed on 30 March 2010)

This example also shows that the night market is most probably tolerated by chengguan management, for without such acquiescence the agents on the ground would most probably not take the trouble or the risk to document part of their intervention. By the end of my study, it looked like the night market’s existence was in the process of being formalised. However, one year later, it disappeared to make way for road repairs and has not been tolerated since, which, in hindsight, justifies the distrust shown by the street vendors.

As in the case of the night market, street vendors do not take for granted the tolerance shown by the chengguan in other situations either, and they continue to harbour fears of controls. Even in areas next to a work site, where selling is basically tolerated because of the “disorderly nature” of the setting, street vendors remain on the alert and are ready to leave at any time. For example, the sight of members of the traffic police, who wear a uniform similar to that of the chengguan, was enough to make them flee (observed on 17 March 2010). It should be pointed out that any tolerance shown can end at any time, without warning; for example, street vendors operating in a street close to Wudaokou, where selling is tolerated at dinner time, have had their goods confiscated:

A chengguan pick-up drove by and stopped a few metres down the road. Two chengguan hoisted a bicycle onto the pick-up while a third spoke to the candystick vendor who had just had his equipment confiscated. A crowd had already formed […] The vendor, a man around 30 years of age, shouted something at the chengguan […] who replied with an air of authority. “Do you understand? Follow them!” (Ni dong ma? Gen tamen yiqi qu). The two chengguan who had dealt with his bicycle jogged away in a southerly direction. They were already out of sight, and the vendor decided to follow them. The pick-up set off again, and then stopped next to a pineapple vendor on the other side of the road. Two other chengguan first dealt with the goods, the chopped up pineapples, which they tossed into the boot, and then the tricycle. […] They then left, leaving behind them the completely dumbfounded vendor. (Observed on 16 March 2010)
The distinction made between population groups, places, and time, and experimentation by the chengguan with new forms of tolerance such as the night market, make it difficult for street vendors to predict the form a control will actually take, and helps explain how they feel. With the exception of one newspaper vendor, who feels that relations with the chengguan have, on the whole, improved because they “confiscate less and impose fewer fines” than before (interview dated 3 March 2010), the vendors around Wudaokou are in unanimous agreement that chengguan controls remain very strict. One vendor who was operating at mealtimes told me that he came at those times “simply because ‘they’ are not there” (jiushi yinwei tamen buzai). When I asked him if chengguan controls were more lenient at the moment, he turned to me with a very surprised look on his face, and answered with a single word drawn out to emphasise its meaning: “strict [yan]!” (interview dated 23 March 2010). Even though they do benefit from forms of tolerance used by the chengguan, the vendors still feel that controls are strict and that this has an impact on their practices.

Even though many vendors come back to occupy the same positions from one day to the next, the persistent nature of the controls means that all the stands are mobile or removable in order to enable the vendors to quickly make themselves scarce. In the case of the village of Baja, the consequence of the chengguan visit at the time of the lianghui was that many of the street vendors, who usually spread out their goods on a sheet laid on the ground, came on a freight tricycle on the following days (observed on March 2010). It is necessary to be able to flee and to have a place to hide nearby.

The street, which had been bustling a few moments earlier, was suddenly empty. All the vendors who had their goods on tricycles went to take refuge in a small side street. A chengguan car drove by, it was a van fitted with a camera. A minute later, the vendors emerged from the side street, looked to the right and left up and down the street by which the chengguan van had arrived and left, then gradually set their stalls up again. [...] Two female vendors returned their table to the edge of the pavement, after hiding under a shop awning. Activity returned to normal, apart from the vendors glancing around anxiously from time to time. (Observed on 9 March 2010)

In other respects, when it comes to tackling the controls, being in an agglomeration reduces the individual risk of being hit with a fine, because all the vendors flee at the same time, and the chengguan are rarely able to fine more than one or two people each time. However, operating alone can also help a vendor pass unnoticed in a dense crowd. The speed at which the vendors flee at the same time, and the chengguan are rarely able to develop strategies to avoid interactions with the chengguan. In the same way that the fact that the chengguan and vendors subscribe to opposing definitions of the situation – the former considering the controls their duty, and the latter seeing the possibility of selling as a right – helps to create the social order through their competing concurrent standards, the control practices and sales techniques developed in reaction to these practices are mutually interwoven constituents of the situation. Thus, even though interactions with the chengguan are, by their very nature, asymmetrical, it could be argued that the situation is co-produced both by the administration and by those they are responsible for controlling.

Other vendors choose not to hold stock that could be seized from their stall, especially if the stock itself is illegal, as is the case of pornographic films:

A woman around 40 years of age called out to me when I was heading back north. I saw that she was one of a group of four female vendors, all around the same age. The woman asked me if I wished to buy pornographic DVDs (A pian). I asked her if she also sold “normal” DVDs, and she answered in the affirmative. I asked to see what she had for sale, and she answered that she did not have them with her but kept them at home. I turned down the invitation to follow her. (Interview dated 17 March 2010)

These few examples show that vendors react to the techniques used by the chengguan and to their own perception that the controls are severe. Regardless of the reality of this perception, it has a practical impact on the way in which they organise themselves, in particular by encouraging them to develop strategies to avoid interactions with the chengguan. In the same way that the fact that the chengguan and vendors subscribe to opposing definitions of the situation – the former considering the controls their duty, and the latter seeing the possibility of selling as a right – helps to create the social order through their competing concurrent standards, the control practices and sales techniques developed in reaction to these practices are mutually interwoven constituents of the situation. Thus, even though interactions with the chengguan are, by their very nature, asymmetrical, it could be argued that the situation is co-produced both by the administration and by those they are responsible for controlling.

81. A sweet Beijing snack consisting of candied haws slid onto a skewer.
Conclusion

The aim of creating the chengguan was to concentrate the “administrative sanction powers” of various government agencies in order to give a single administration the task of fighting against street vendors and other illegal behaviours that were taking place in the public space and were not the responsibility of the police. Unlike the police, the chengguan are not legally authorised to use force, and must make do with imposing fines and confiscating goods and equipment. The controls carried out by the chengguan are, however, conflictive, and often turn violent, in particular when they target street vendors. This has resulted in an inversion that has seen the chengguan, who are supposed to promote “civilised” (wenming) behaviour, develop into an administration that oversteps its powers and uses “uncivilised” (bu wenming zhifa) methods to make sure the law is upheld. The obvious unpopularity of this administration has led it to change its practices to make them “more humane” (renxinghua). In this way, the chengguan hope to win the support of a population that, given that interactions with vendors take place in the public space, is likely to take the side of the latter group. Chengguan teams therefore generally show greater tolerance towards street vendors, and are now more likely than previously to go no further than simply reminding vendors of the law.

Yet this tolerance in chengguan practices appears, at first glance, to lack overall consistency and logic. For example, places where vendors are tolerated all year round might suddenly find themselves the scene of repeated controls for several days, while in other cases, vendors can set up their stall in full sight of the chengguan without even an attempt to fine them. In reality, the controls do actually have a certain consistency based on the triple discrimination between places, population groups, and times. The chengguan, faced with the difficult task of regulating and also, without a doubt, working with limited means, discriminate between spaces considered deserving of protection and those whose appearance is not considered very “modern” and therefore not spoiled by the presence of street vendors. The former spaces are protected by sentry boxes or by a virtually continuous chengguan presence, while controls have been virtually abandoned in the latter. Certain population groups, including ethnic minorities, are particularly sensitive politically, and are therefore shown greater tolerance than others. Finally, temporal discrimination distinguishes between different periods of time, and most often comes into play at major political events when all tolerance is taken away, and times within a given day when tolerance is shown. Therefore, vendors are shown more tolerance during mealtimes than at the end of the working day. The tolerance of the chengguan even extends to informally, and illegally, organising night markets, such as in Wudakou.

From the point of view of the chengguan, therefore, the controls are highly consistent. However, the tolerance they show in certain situations always remains implicit, and the distinctions at play are never publicly stated, for two main reasons. The first is that any such distinction, just like the tolerance to which it gives rise, is illegal. Indeed, the law is supposed to apply equally to all, and the mission of the chengguan is to fight against illegal practices that they witness. Also, their mission is limited to applying the law, and they cannot issue official permits; this power remains in the hands of the Commerce and Industry Bureau (gongshang ju). Moreover, it is in the interests of the chengguan to be able to modify their control practices as they see fit, and they may therefore not wish to make them public, for this would make it difficult to change them. The direct consequence of the fluid, even erratic, nature of controls on street vendors, and also of the circulation of stories describing violent confrontations between the chengguan and street vendors, is that the latter group continue to harbour a great deal of distrust for the former, and consider the way they are managed to be especially harsh. They are therefore constantly on the alert and ready to flee, even if this does not lower the number of incidents when all tolerance is taken away, and times within a given day when tolerance is shown. Therefore, vendors are shown more tolerance during mealtimes than at the end of the working day. The tolerance of the chengguan even extends to informally, and illegally, organising night markets, such as in Wudakou.

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Translated by Will Thorne"