

## CULTURAL TRANSCENDENCE AND URBAN-RURAL LINKAGES OF FAIRS IN THE CENTRAL ANDES OF PERU

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### ABSTRACT

**Motives:** In the public space of the city of Jauja, culturally significant fairs have been held since the times of the Inca Empire. The diversity of agricultural production in Mantaro Valley favors the emergence of fairs as the main sites for the sale and exchange of local products in the city. The following research question was formulated: what is the physical and spatial impact of the activities organized in public space on fairs, the city, and the region?

**Aim:** The aim of the study was to analyze the physical and spatial impact of fairs in Mantaro Valley, and to explore fairs as urban-rural linkages in urban public spaces. The research methodology involved participatory observation and a review of local urban policies.

**Results:** The results of the study indicate that fairs promote social coexistence. The typological diversity of fairs at the architectural level, their spatial organization, and impact on the urban structure of Jauja were identified.

**Keywords:** Jauja, Mantaro Valley, regional fairs, public space appropriation

### INTRODUCTION

Fairs, throughout time, have contributed to the relationship between rural and urban areas, to the extent that they are considered popular events (Larsen, 2017). Agricultural fairs are organized by organizations dedicated to agriculture as a promotional strategy for local products. In the past, fairs and markets were based on the practice of barter, a type of marketing in which objects and services were exchanged without monetary value (Bergesio & González, 2020). Although barter no longer exists, fairs continue to maintain their cultural significance.

It should be noted that there is no exact record of the date when fairs began to exist, however, there are records of commercial transactions dating back more than 4000 years in the Sumerian city of Ur, and that they became more relevant during the Greek civilization and expanded throughout Europe during the Roman Empire (Carreras & Wesz, 2020). It is in Latin America where they became very important. Thus, in Peru, Venezuela, and Mexico, fairs have been the subject of study for researchers (Busso, 2011). In the Peruvian highlands, the largest and most important festivals are held, and in turn, the smallest towns celebrate the most renowned fairs (Arguedas, 2015).

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In this regard, this article focuses on fairs that take place in the Junín region, specifically in the Mantaro Valley, which includes the provinces of Jauja, Concepción, Huancayo, and Chupaca, which have an important historical and cultural character. In the mentioned valley, fairs form commercial economic circuits that allow for a relationship and integration between the countryside and the city, articulating the social and cultural dimensions (Tello & De la Cruz, 2019). This valley is home to one of the main cultivation areas of the Peruvian highlands, whose products are sold at fairs in various localities of the valley (Pereira & Martinho, 2017). It should be noted that production is also destined for the market in Lima city, local fairs, as well as for the farmer’s self-consumption

(Cantorin & Felipe, 2016). The province of Jauja has an agricultural commerce that encompasses various entrepreneurial activities (sale of artisanally processed products such as yogurt, jam, and nectars, among others), and the delivery of these products is achieved through internal markets such as fairs (Mercado & Ubillus, 2017).

The location of the valley in the center of the national territory and with high agricultural capacity makes it the main articulating axis of economic activities throughout Peru. For these reasons, the Mantaro Valley is considered a prosperous territory in the production of agricultural products to carry out the commercial dynamics of fairs and position itself as a privileged territory that sells and consumes

**Table 1.** Main agricultural products of the Valley that are sold in the fairs of Jauja

Product categories		Total	Products		Producers	
Types	Percentage (%)	Types	Percentage (%)	Weighted from 16,473	Percentage (%)	
Agriculture	51.40	Cereal	65.30	100.00	1,623	9.85
		Tuber	18.80		4,300	26.10
		Legume	8.30		2,118	12.86
		Vegetables	6.50		312	1.89
		Others	1.10		106	0.64
Livestock	35.20	Bovine	40.20	100.00	1,584	9.62
		Sheep	26.40		946	5.74
		Pigs	15.10		649	3.94
		Goats	11.70		268	1.63
		Others	6.60		78	0.47
Crafts	2.40	Wood	45.2	100.00	825	5.01
		Textiles	37.40		1,412	8.57
		Metal	12.40		376	2.28
		Others	5.00		121	0.73
Agribusiness food industry	10.10	Delicatessen	42.60	100.00	378	2.29
		Cheese	36.40		562	3.41
		Nectar	10.80		201	1.22
		Jam	9.40		114	0.69
		Other	0.80		45	0.27
Other	0.90				455	2.67
Total	100.00					100.00

Source: Quiroz, Rodriguez and Morales (2022).

products specific to this place. These products have been classified into four groups: agricultural, livestock, crafts, and artisanal agribusiness food (see Table 1).

Jauja is the second province dedicated to agriculture in the region, and fairs have positioned themselves as the main means of commercialization. Within the province of Jauja, the largest agricultural producers are the districts of Acolla, Monobamba, and Apata, with 4,433 ha, 3,362 ha, and 3,061 ha, respectively (Chambi et al., 2019). Due to the high agricultural production capacity in Jauja, fairs have also become the main means of interaction for the sale of local products, and for this reason, fairs are attributed as an activity that promotes dialogue between people and territories (Yáñez-Duamante et al., 2019).

The development of fair activity is constituted as the phase where producers and consumers meet and become protagonists to create commercial dynamics, because it is the end of the production phase and the beginning of the consumption phase (Verano & Medina, 2019). In this sense, the importance of studying the fairs in Jauja is because they form a medium where Jauja's residents and traders can offer their agricultural products without the need to travel outside the province, bringing together people from all social classes, generating cultural, social and economic dynamics (Boza et al., 2019). The fairs of Jauja host approximately 1,200 fair stalls on Wednesdays and reach up to 2,000 fair stalls on Sundays, becoming the second most important fair after Huancayo (Nuñez & Moser, 2019).

However, the importance of this study also lies in the absence of a regulatory plan that orders the correct development and location of fairs to strengthen agricultural and livestock production chains in the city. In that sense, agricultural policy should not only be oriented towards economically profitable interventions, but these should also be truly competitive and sustainable resources (Varadan et al., 2022), as activities related to agriculture, livestock, crafts, and ancestral customs are closely related to fairs, and these products predominate in these places. For this reason, it is also considered relevant to explain the configuration of fairs in public space, as this

generates a social, economic, and cultural impact, both at the urban and territorial level (Mercado, 2018), since it constitutes a supportive activity for the economy of micro-entrepreneurial artisanal families and agricultural producers from all over the Mantaro Valley, and promotes a physical-spatial relationship between fair, city, and territory in public space.

## LITERATURE REVIEW

Historical background records that in the Inca Empire there were two types of commercial spaces: markets (*Katu*, in Quechua) which were small warehouses that supplied food products, and fairs (*Hatun Katu*) which were massive events. The latter was driven by great cultural and religious celebrities such as the *Inti Raymi* (Sun Festival, on the winter solstice), the *Cápac Raymi* (Sun Festival, on the summer solstice), the *Cápac Situa* (Purification Festival), and the *Aymoray* (a tribute to corn). Likewise, Pachacutec (ninth ruler of the Inca Empire, also known as Inca) ordered that three fairs be held every nine days each month, so that villagers could travel to the city and learn about the Inca's guidance. However, later on, this same Inca ordered that the markets should be daily and called them *catutilo*, while the fairs would be on festive days as they were more famous (Acosta, 2018). It was thus that registered merchants, who had all the guarantees to freely roam the Tahuantinsuyo territory, arrived in the Mantaro Valley. Later, Hatun Xauxa was consolidated, north of the Mantaro Valley in the province of Jauja, becoming the most important settlement in the Valley (Perales Muguia, 2016). The first fairs were held in La Samaritana neighborhood, a strategic space for the arrival of merchants, also known as “walkers of a thousand destinations” (Rivera, 1967).

During the Tahuantinsuyo era (1400–1532), the Incas implemented a network of roads in the Andean territory currently known as *Qhapaq Ñan*, which linked the most important cities in the highlands. In ancient times, this network traversed various countries that now comprise the territories of Colombia, Ecuador, Chile, Bolivia, Argentina, and

Peru, the latter covering the Mantaro Valley in terms of extension. Today, it is one of the most important vestiges that crosses the Valley from south to north. In this Andean Road system, whose scope ranges from 14,000 to 40,000 kilometers, the largest chain of fairs in Central Peru's Sierra takes place throughout the year (Perales Muguia, 2018). These fairs are characterized by the sale of agricultural, livestock, handicraft, and textile products produced and made in rural and urban communities.

It was through the *Qhapaq Ñan* in 1533 that Miguel de Estete<sup>1</sup> and the Spaniards arrived in the city of Jauja and found a market in the plazas (known as *Patas*) with thousands of people. Each traveler (merchant) carried something from their place of origin and rested in the *tambos*, and the next day they made the *Rantiy* (bartering) in the *Patas*. For example, *charqui* (salted meat) was exchanged for *chicha* (a beverage native to Peru). It is worth mentioning that the *tambos* were small buildings distributed every 15 to 20 kilometers along the *Qhapaq Ñan*. These *tambos* provided accommodation and food for travelers (Chacaltana, 2016).

Currently, fairs are held in urban areas and have become a node between the countryside and the city where products and information are exchanged (Zazo-Moratalla & Napadensky-Pastene, 2020). This is the case in the study area of Jauja, where the fair is one of the elements that make it possible to integrate rural activity (agriculture) into the urban area. For this reason, fairs are strategically located in the city center. Therefore, for such an important activity as the fair, the design of the urban space and public space where they are located must satisfy the diverse needs of users, as citizen interaction is fundamental for the dynamic creation of public space (Sun, 2020). Fairs drive the growth of towns, however, the growth they experience transforms the structure of the soil and has a negative impact on the development of agriculture (Do Thi Tuyet et al., 2019).

<sup>1</sup> Spanish conquistador born in 1507 in Santo Domingo de la Calzada and died on an unknown date in Huamanga. He was a conqueror of Peru and wrote one of the great chronicles about this event, "The Discovery and Conquest of Peru".

Similarly, fairs constitute a space that is activated weekly, occupying streets and disrupting the urban structure (Lindell, 2017). However, despite their ephemeral nature, it is important that they have a suitable urban and architectural design for their development (Vargas Vargas, 2017). There are few studies that address the problem of fairs in urban space from the architectural, urban planning, and territorial point of view. In addition, the nature of the Jauja fairs is unknown. Temporal fairs create fairgrounds with itinerant spaces, far removed from static architecture (Walker, 2015). In turn, fairgrounds host ephemeral activities, occupying a space to temporarily transform it for a couple of days a week (Trowell, 2019). The commercial activity involves short channels<sup>2</sup> where family farming achieves its insertion in markets and fairs through direct sales in which both the consumer and the producer participate (Verano & Medina, 2019). This type of commerce is generally located in urban areas with a high population density, forming economic axes that structure urban areas and contribute to the construction of the community and participatory environment (Roldán, 2018). This strategy is defined as an instrument for the growth of the city; however, it is also important to strengthen public policies to increase the growth of agricultural production and to create strategies to train producers to achieve better performance in production (Feito, 2020).

Generally, itinerant fairs that are located in public spaces generate an overwhelming environment of chaos and disorder, where the shouts of vendors trying to attract attention to their products prevail (Roman, 2018). Fairs usually attract a specific audience made up of the low-income population, who are the main consumers of street shops (Bouhali, 2017). As Bouhali pointed out, the fair population is made up of peasants and small business owners. However, some foreign visitors come to Jauja on festive dates when fairs are also held. Thus, the public space is inhabited and transited by people of different social classes, behaviors, and ideologies, showing that fairs

<sup>2</sup> That is to say, those forms of agri-food circulation in which there is only one or no intermediary between production.

have complex and multi-dynamic characteristics (Domingues et al., 2019). Therefore, in this research, it is important to study fairs from the perspective of public space since Jauja fairs temporarily occupy and transform streets and avenues.

Fair traders are characterized by having a specific location for their sales stalls and by engaging in street vending. The latter type of sales is considered informal commerce because it occupies areas of public space that are not designated nor designed for this use (Racaud et al., 2017). The designs of fair stalls play an important role, as it determines whether a good working environment is created that positively impacts those involved (Bloch et al., 2017). In this way, fairs constitute an architecture that is the product of a complex set of design and management decisions, organized by a series of rules and regulations (Walker, 2016). In this context, temporary or permanent architecture provides an indispensable space for the service of fairs and festivities (Martínez et al., 2018) and the various sociocultural manifestations that it entails, so the space where fairs are held must be versatile and support commercial activity as well as festivities.

In the face of this panorama, the question arises: what is the physical-spatial impact generated between the fair, city, and territory as a result of temporary activities that manifest in public space? This question is limited to the fairs of Jauja, which form part of the urban landscape and contribute to the economic growth of farmers, the development of populated centers of origin of products, and the preservation of regional culture, being the main instrument for promoting local products. In this way, the main objective of this research was to understand the physical-spatial relationships that occur between the fair, the city, and the territory, based on the temporary activities that manifest in public space. To achieve this, three specific objectives were proposed: i) to define the impact of the fair on the territory and its relationship with the agricultural landscape and cultural events in the Mantaro Valley to achieve a regional understanding of its development, ii) to analyze fairs as a physical-spatial articulator

between the urban area and public space in Jauja, to understand the dynamic organization of temporary activities within the urban core, and, iii) to propose guidelines for urban planning and design, capitalizing on the potential of the fair experience and resolving urban issues in the sector.

## MATERIALS AND METHODS

### Place of study and important factors

The study site is the district of Jauja, located in the province of Jauja in the Junin region (see Fig. 1). Since agriculture is the central activity of the district, fairs are the main mechanism for the sale of agricultural products. Jauja is also recognized as a commercial center as it is the only urban area in the province, identified as an Intermediate City and a Dynamizing Center of the Huancayo Urban System (MVCS, 2019). It has tourist attractions, high commercial demand, and a population of 17,908 inhabitants (INEI, 2018). The surface area of the Jauja district is 1,010 hectares and represents 0.27% of the province. Of this total area, approximately 50 hectares (which is about 5%) are used for agriculture.

The low agricultural productivity is because the district is predominantly an urban area in continuous expansion. Therefore, the products sold at the fairs are imported from rural districts in the province, such as Ataura, Huertas, Pancan, and Huaripampa. In these districts, the agricultural capacity is 10 times greater than that of Jauja, as they are highly productive rural areas and have constant irrigation thanks to the waters of the Mantaro and Yacus rivers. Thus, for the construction of an adequate configuration of fairs in the urban space of the city, it is essential to consider all possible scales, contrasting spatial and temporal scales through cartographies (Rivero-Lamela, 2018).

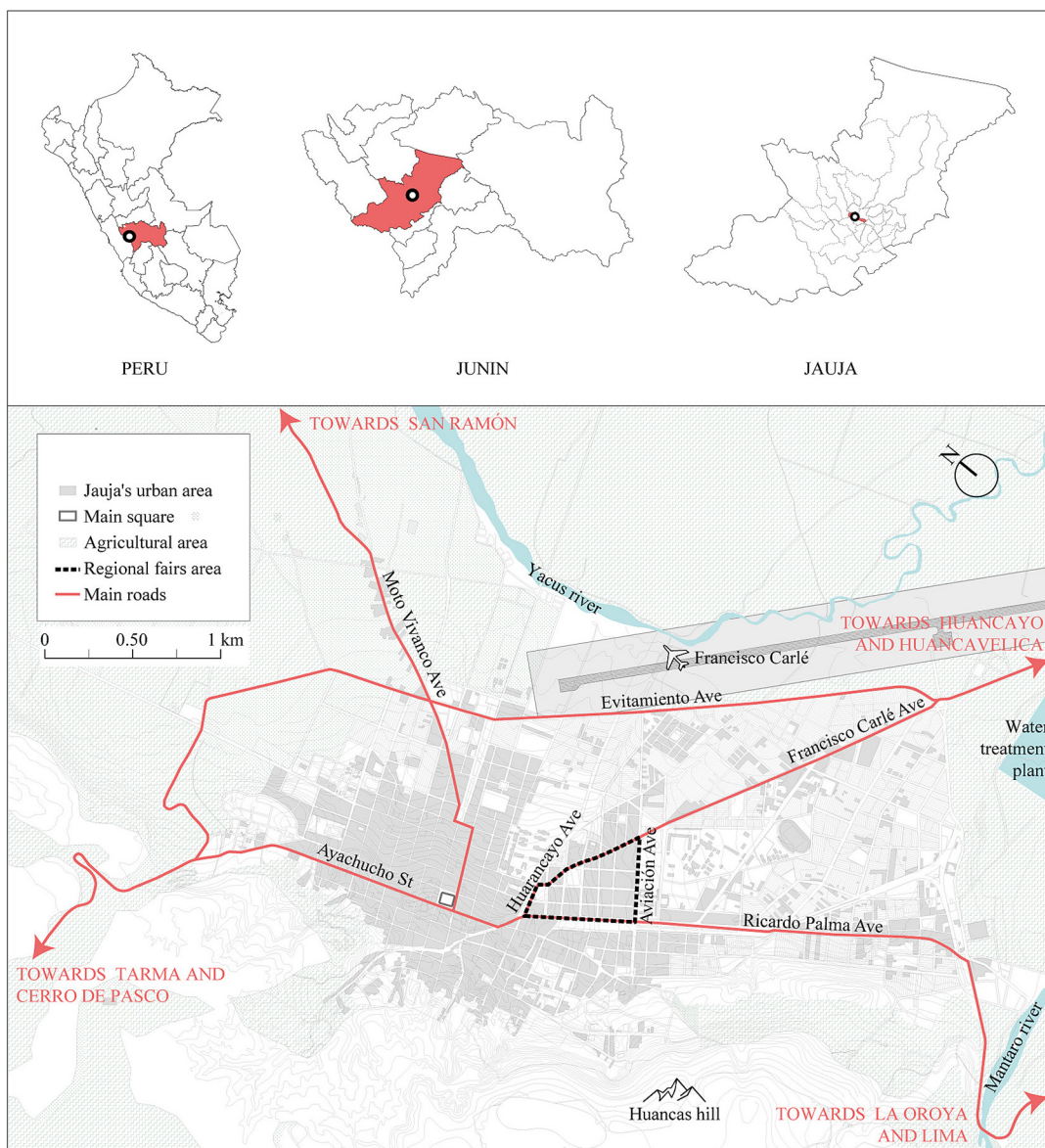
### Universe and sample

The study includes a total of 5 districts, with a focus on individuals involved in commercial activities at the fairs held on Sundays and Wednesdays.

This fair activity takes place in the urban core and its participants come mostly from the districts of Pancan, Yauyos, Xauxa-Tambo, Huertas, and Acolla, where there is significant agricultural activity. Thus, the population universe was comprised of fair producers who participate in both agricultural production and sales of those products, as these activities are a necessary source of employment to enhance the economy of the Province of Jauja.

### Data collection tools and techniques

The methodology used for this research was qualitative, meaning data was collected without numerical measurement, followed by an analysis of the findings. Additionally, participatory observation was conducted at fairs in the urban, suburban, and rural areas, studying the role fairs play in each of these contexts. Similarly, the importance of the suburban



**Fig. 1.** Geographical location of the Regional Fair area in the district of Jauja  
*Source:* Own preparation based on Quiroz, Rodriguez and Morales (2022).

areas, which are partly agricultural zones, was highlighted, as the development of rural suburbs is essential for the development of purely rural areas (Zdziarstek & Kołoszko-Chomentowska, 2019). In parallel, the relationship between fairs and the architectural object within the city was described, where agricultural activities in the urban-rural space play an important role in fairs. Finally, urban management and local public policy documents, such as the Urban Development Plan and the Concerted Development Plan, were reviewed, as well as bibliographic documentation provided by the Municipality of Jauja.

### Procedure and data analysis

Fieldwork was carried out in the study area to collect information and corroborate the information previously found in desk research. The collected information was systematized into maps, diagrams, and tables, to record and interpret the results found on the fairs in the district of Jauja and their impact at the provincial level. The evaluation was carried out by touring the entire study area: first, in the urban space where fairs take place; second, on the peripheral edges to recognize the relationship it has with the rural area; and, finally, in the rural area surrounding the district of Jauja, where types of products that are commercialized in fairs were recognized. The collected information was contrasted with data provided by the Municipality of Jauja, such as the Urban Development Plan, statistical tables in Excel on the planting and harvesting of agricultural products, study site maps in AutoCAD format, the zoning plan, among others. From the Regional Government of Junín, geospatial data (shapefiles) on the types of agricultural soils present in the Junín region was obtained. All this information was processed by overlaying maps to create an interpretive analysis of reality based on evidence.

## RESULTS

### Fairs in the territory of the Mantaro Valley

Various authors such as Mendoza and Cano (2004), Nuñez and Moser (2019), and Arguedas (2015) indicate that in the valley there would be at least 300 festivities, including 20 to 30 fairs that take place on different days of the week, as well as throughout the year, with the fairs of Jauja, Concepción, Huancayo, and Chupaca being the most important in the Valley (see Fig. 2). Some fairs operate up to twice a week, such as the fair in the district of Tambo in Huancayo or the Jauja fair held on Wednesdays and Sundays. The Regional Directorate of Agriculture of Junín registers more than 50 of these events in the Junín region. These activities are divided into categories: four at the national level, twelve at the regional level, seven at the provincial level, fifteen at the district level, and six at the local level. In Jauja, the representative fairs are those that take place two days a week (Wednesdays and Sundays), the fair on January 20th, and the months of February, March, and April during the carnival festivities. In the province of Huancayo, the most representative fair is the National Agropecuarian Fair of the Center-Expo Yauris, in the province of Chanchamayo it is the National Coffee Festival, in Satipo it is the National Native Cocoa Festival Pangoa – VRAEM, and in the province of Junín there is the International Maca Fair and Festival (Carhuancho, 2015).

The Mantaro Valley is a highly visited destination by both foreign and national tourists during long holidays such as Easter (March and April), National Holidays (last week of July), and New Year's Eve (DIRCETUR & MINCETUR, 2021). This is because this valley hosts massive celebrations that last from a day up to a month. In parallel to these celebrations, agropecuarian fairs<sup>3</sup> are held to honor religious beliefs,

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<sup>3</sup> Commercial promotion spaces that bring together agricultural and livestock sector producers, and the population interested in acquiring and/or consuming products at competitive prices.

**Table 2.** Variety of products at the fair in Jauja

Product categories	Demand for sales	Place of provenance			
		Coast % (Lima)	Highlands % (Province of Jauja)	Rainforest % (Chanchamayo y Satipo)	Percentage (%)
Types	Percentage (%)				
Agro-industry	21.00	8.00	80.00	12.00	100.00
Groceries	6.10	95.00	1.70	3.30	100.00
Tubers	14.55	2.00	90.00	8.00	100.00
Fruits and vegetables	11.85	60.00	10.00	30.00	100.00
Grains	4.11	25.00	20.00	55.00	100.00
Clothing and shoe	12.89	100.00	0.00	0.00	100.00
Traditional food	7.80	0.00	100.00	0.00	100.00
Other	21.70	24.00	63.7	12.3	100.00
Total	100.00				

Source: Quiroz, Rodriguez and Morales (2022).

as well as regional fairs<sup>4</sup>, that are part of the daily activities of the population.

The chain of fairs in the Mantaro Valley is fed by producers from 3 regions, and the products that stand out in the fairs are: 70% composed of products from the region, such as livestock meats, artisanal objects, and artisanal food agroindustry; 18% made up of vegetables, textiles, and footwear imported from the city of Lima, and finally, the remaining 12% is made up of products such as sugarcane, cassava, corn, and coffee imported from the provinces of Chanchamayo and Satipo in the jungle (see Table 2).

The commercial dynamics of the fairs are benefited thanks to the connectivity of the valley. In this sense, through national roads it connects with other regions such as Huancavelica, Cusco, Ayacucho, and Puno; through regional roads, it connects with the Tarma and Chanchamayo valleys; and internally in the same valley, through local roads, it connects with the different population centers of the province. These roads benefit approximately more than 63,000 inhabitants

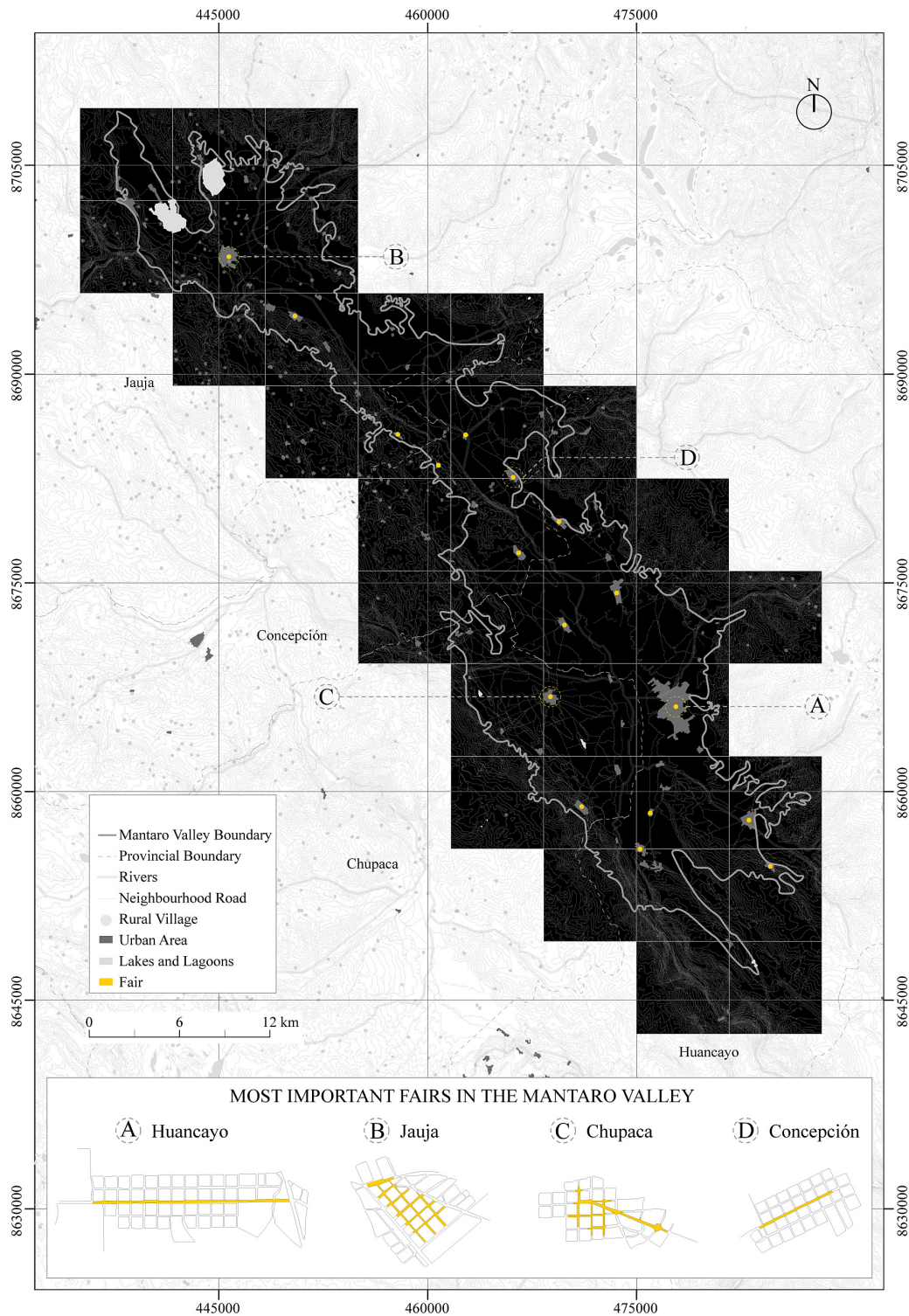
of rural areas, favoring the local and regional economy thanks to the agglomeration economy, and creating an important node of commercial exchange of various and accessible products.

The productive soil conditions of the Mantaro Valley allow supplying 24 regional fairs throughout the year, including the Jauja Fairs, as well as supplying the markets of Lima and the Amazon urban areas, highlighting the value of the valley in the Andean region, considering it the most important in the Central Andes of Peru for being highly productive with an extension of approximately 524 km<sup>2</sup>, a total length of 70 km, 4 km in the narrowest side, and 21 km in the widest side (Burga et al., 2014).

It is estimated that from 40,000 to 70,000 hectares are cultivated in the lower part of the valley, where 45.54% is an intensive agricultural activity, 32.31% non-intensive agricultural activity, 7.12% grazing, 1.83% forests, 0.44% wetlands, 6.30% urban towns, 0.50% bodies of water, 3.32% Mantaro riverbed, and 2.64% urban expansion areas (IGP, 2010). It should be noted that the main river of this valley is the Mantaro River, which originates in the Junín plains and flows from northwest to southeast reaching the regions of Apurímac and Ucayali. From this river, various tributaries are formed, which serve to expand the irrigated cultivation area in the valley.

<sup>4</sup> Commercial promotion spaces that bring together producers from the agricultural and livestock sector on a larger scale (regional level farmers) as well as consumers from the entire province, visitors from other districts, provinces, and even regions.





**Fig. 2.** Fairs in the Mantaro Valley  
 Source: Quiroz, Rodríguez and Morales (2022).

## Fair: Urban Area and Agricultural Fields

The visits made in Jauja (in urban areas, periphery and agricultural zone) have revealed that it has hundreds of hectares of agricultural land, however, it is not highly productive because it is part of the district's urban expansion area. Therefore, the products sold at the fairs are imported from 12 of the most productive rural districts in the province of Jauja (see Fig. 3). The closest district is 4.8 km from Jauja and takes approximately 11 minutes by road, while the farthest district is 33 km away and takes approximately 70 minutes to reach the fair. In some cases, it was found that even though the districts are close to the fairs, it can take much longer to get there compared to other districts that are farther away, as is the case in the districts of Marco and Apata. This occurs for three reasons: The type of road is a driveable path (or *trocha carrozable*); it is in bad condition, and/or because of the geomorphology of the soil.

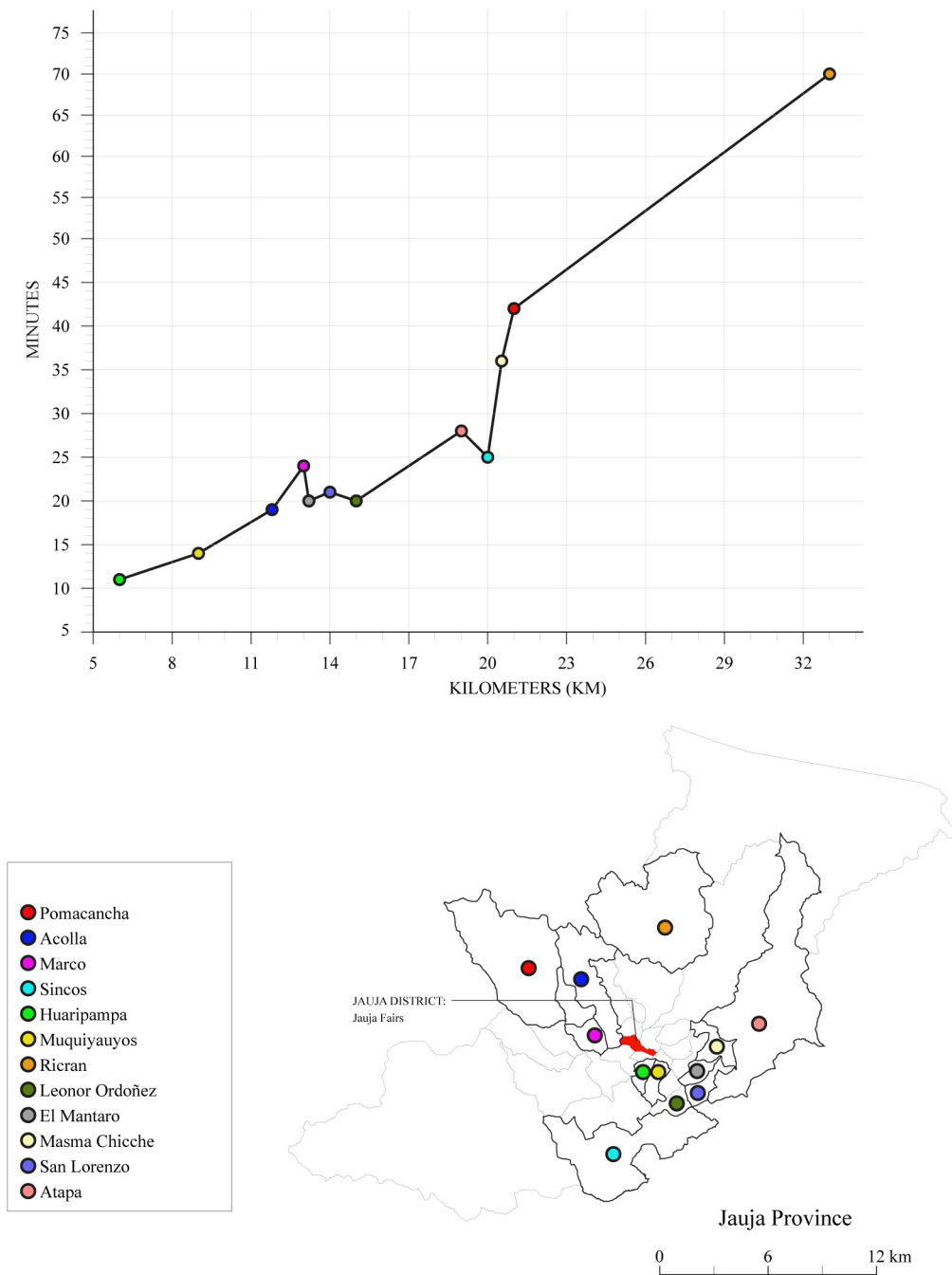
On the other hand, another important aspect was to observe the streets where the fairs are held, which are commonly known as “cultural fairs”. These fairs have remained relevant throughout the years, using the streets to place a large number of rows of dismantlable fair stalls, which are characteristic of the 90s (see Fig. 4) and which gives a vibrant atmosphere to the sociocultural events that occur temporarily. Likewise, during the visit, it was observed that there are agricultural fields on the outskirts of the city; however, these are not in constant production because they are used as grazing areas and for the production of handmade bricks. The study showed that the agricultural products sold in the fairs of the Jauja district are the main source of food supply. Agricultural production is an activity whose process culminates in fairs and, therefore, requires the necessary attention to enjoy facilities regarding quality production, efficient distribution, and adequate infrastructure for its commercialization. This was confirmed in an interview conducted with agricultural vendors, who highlighted these three aspects as critical to the commercial activity. Farmers consider that they have many limitations; however, despite this, every Wednesday and Sunday, they contribute to

making the urban core of Jauja a colorful meeting place, where people from different social classes and districts converge.

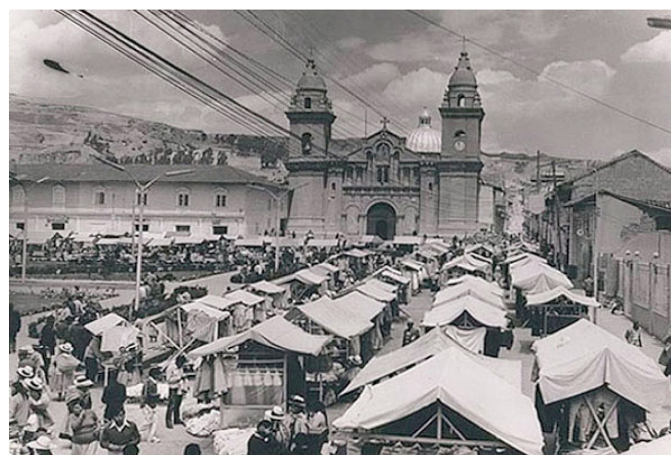
The placement of agricultural products in the city center occurs because the fairs take place within the urban nucleus, and the fairs, by occupying avenues and streets, generate vehicular congestion as several streets are closed for them to take place. However, facing this situation, the fair traders claim to have no inconvenience for the sale of their products since this trade model has become part of the cultural activity of the population. Nevertheless, they seek a better location or infrastructure with suitable conditions for the development of the fairs. Usually, the fair traders occupy the urban space between 5:00 and 7:00 am, as wholesalers from different places arrive at that time to offer their products on trucks at very competitive and affordable prices, as well as to have time to set up their stalls. Meanwhile, consumers or buyers visit the fair starting at 8:00 am. The fairs are open all day, but they generally have a greater presence during the morning, until just after midday, while sales and the number of attendees gradually decline during the afternoon. This is because of the cold weather and because most vendors have to return to their towns for one or more hours of travel.

The fairs within the city of Jauja are divided by categories: at the beginning of the fair (specifically in the area surrounding Hurancayo Ave., starting from Alameda Francisco Pizarro), there are handicraft products molded by the residents of Jauja themselves, followed by the shoe, clothing, and general accessories sector, then the grocery section, and finally, the area of agricultural products (vegetables and fruits), the latter being the most important category of the fair (see Fig. 5).

This spatial distribution was given by the provincial municipal management so that the fair vendors are located in an orderly manner so that consumers can easily locate the products they wish to buy. However, there is a 1% percentage of vendors who do not comply with municipal regulations, belonging to this group are those who sell for short periods of time (2 to 4 hours) with products valued between 30 to 70 soles (equivalent to 8 to 18 dollars).



**Fig. 3.** Distance and travel time of the fair vendors from their districts of origin to the fairs in Jauja  
*Source:* Own preparation based on Quiroz and Rodriguez (2020) and Google (2023).



**Fig. 4.** The Jauja fairs over the years (top photo captured in 1920, center photo from 1929 and bottom photo from 1970)  
*Source:* Quiroz, Rodriguez and Morales (2022).



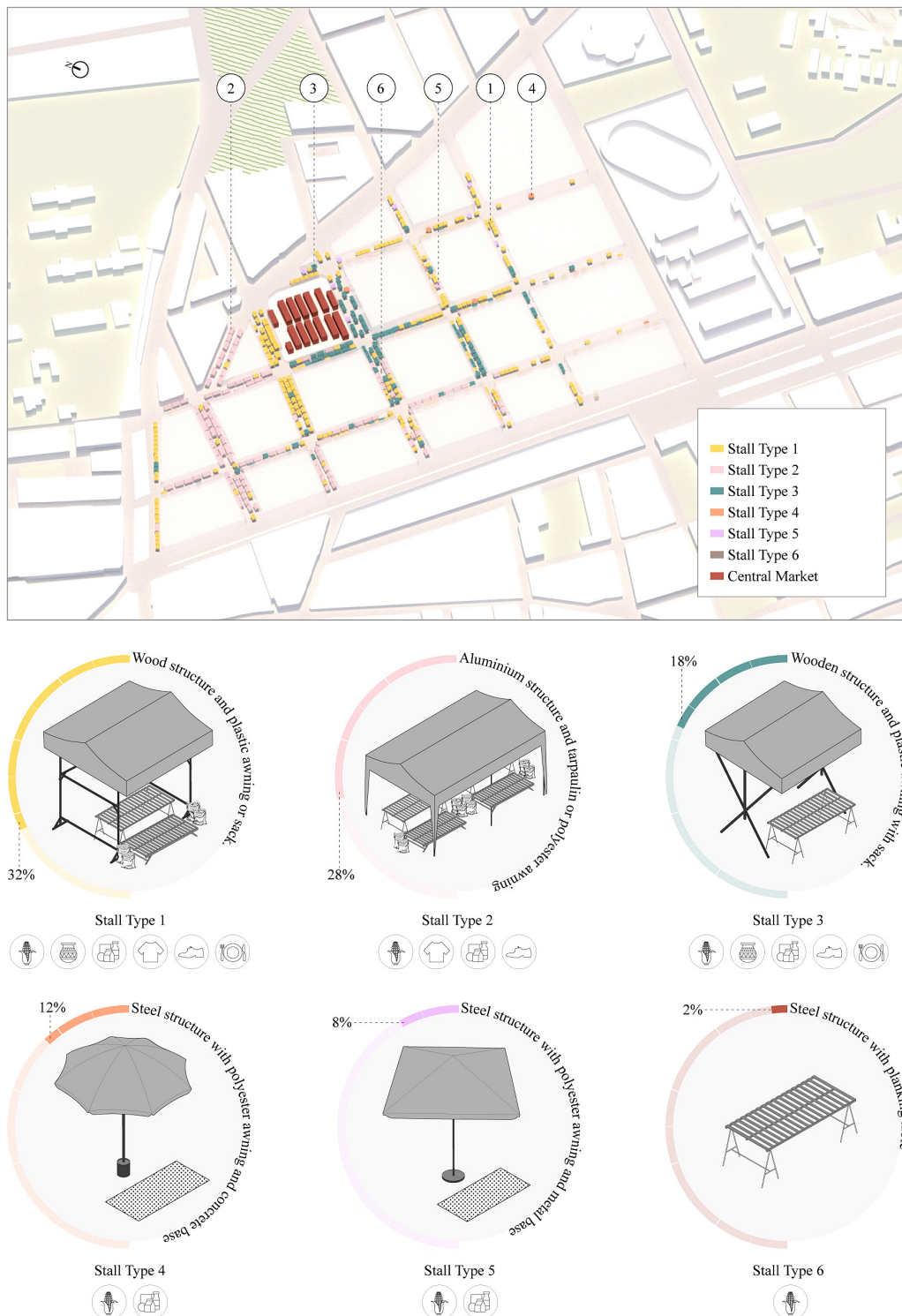
**Fig. 5.** Spatial organization of fair stalls according to type of products  
*Source:* Own preparation based on Quiroz, Rodriguez and Morales (2022).

Regarding the urban furniture of the avenues where these fairs take place, it is deficient for users, and especially for producers and vendors. During the field visit carried out, no urban furniture suitable for this type of activity was identified. There are also no signs that it has existed before or that it is being considered for implementation in the future. The design of the streets was conceived primarily as routes for vehicular traffic and pedestrians, and 60% of them are in good condition. Therefore, it is inferred that the fair stalls created by the vendors themselves are important for visitors and for themselves because it is an element that highlights the idea of welcome and convergence, which transforms part of a city by giving life to the space in which it is located. However, this has been happening under conditions that are not suitable.

Regarding the use of streets for fair days, after interviewing the vendors, they indicated that they must have a municipal license to sell their products in the fairs formally and avoid any inconvenience with municipal inspections. This license allows them to sell their products for a year, a month, or daily, depending on the payment they make. Typically, the payment for a day of the fair is 3 Peruvian soles a day, 24 Peruvian soles per month, and up to 90 Peruvian soles per year (which is equivalent to 80 cents, 6 dollars, and 24 dollars, respectively). This payment is made to the municipality for each specific space a vendor uses. It should be noted that the space paid for by a fairgoer is only for selling, as it is impossible to use it as a warehouse at the end of the day. Therefore, some fairgoers have warehouses in homes near the fair, where the rent is managed directly by the homeowner. For the fairgoers coming from distant places, the importance of having warehouses increases because they need to store their products or equipment in a nearby place.

## **Architectural Object: Typology and Materiality**

The main architectural element in fairs is the fair stalls, which are categorized according to their type and structure. They are characterized by being dismantlable stalls, where producers and fair-goers sell all kinds of products. These fair stalls have a lightweight structure and cover, as they are made of aluminum, wood, plastic, and/or burlap fabric, and are organized homogeneously in the public space of streets and avenues (see Fig. 6). During the site visit, it was verified that 56% of the fair stalls are made of aluminum, which, according to users, is the material most commonly used for its resistance. There are variations in the joints of the aluminum booths: some are welded, others bolted, and others are only tied. These fair stalls use a canopy as a cover, either made of plastic or burlap fabric, which is installed at different heights. On the other hand, the remaining 44% of the fair stalls are made of wood and are preferred by traders because of their practicality in assembly and transport. These types of fair stalls are considered one of the oldest, which can be verified in photographs depicting their use since 1959. The fair stalls most commonly used by fairground vendors are rectangular, as they offer greater opportunities for display (see Fig. 7). However, it was identified that there are two other types of booths: both with central support, but one with an umbrella-shaped cover and the other with a square-shaped awning (see Fig. 8). The fair stalls with umbrellas or square awnings are mostly used by traders who want to extend their rectangular booths or those who have smaller-scale sales. Fairground vendors who use these fair stalls usually lay blankets on the floor to position their products and place the umbrellas on top, which have a rigid cement base that is handmade by placing cement in a bucket. Some of these booths have wooden or metal easels, or a combination of these two materials. These easels are used to sell food, fruits, and some grains. Informal vendors usually offer their products on blankets laid out on the ground without any type of cover. Finally, roaming vendors walk throughout the fair carrying their products in baskets or buckets.



**Fig. 6.** Diversity in the presentation of modules

Source: Quiroz, Rodriguez and Morales (2022) based on Quiroz and Rodriguez (2020).

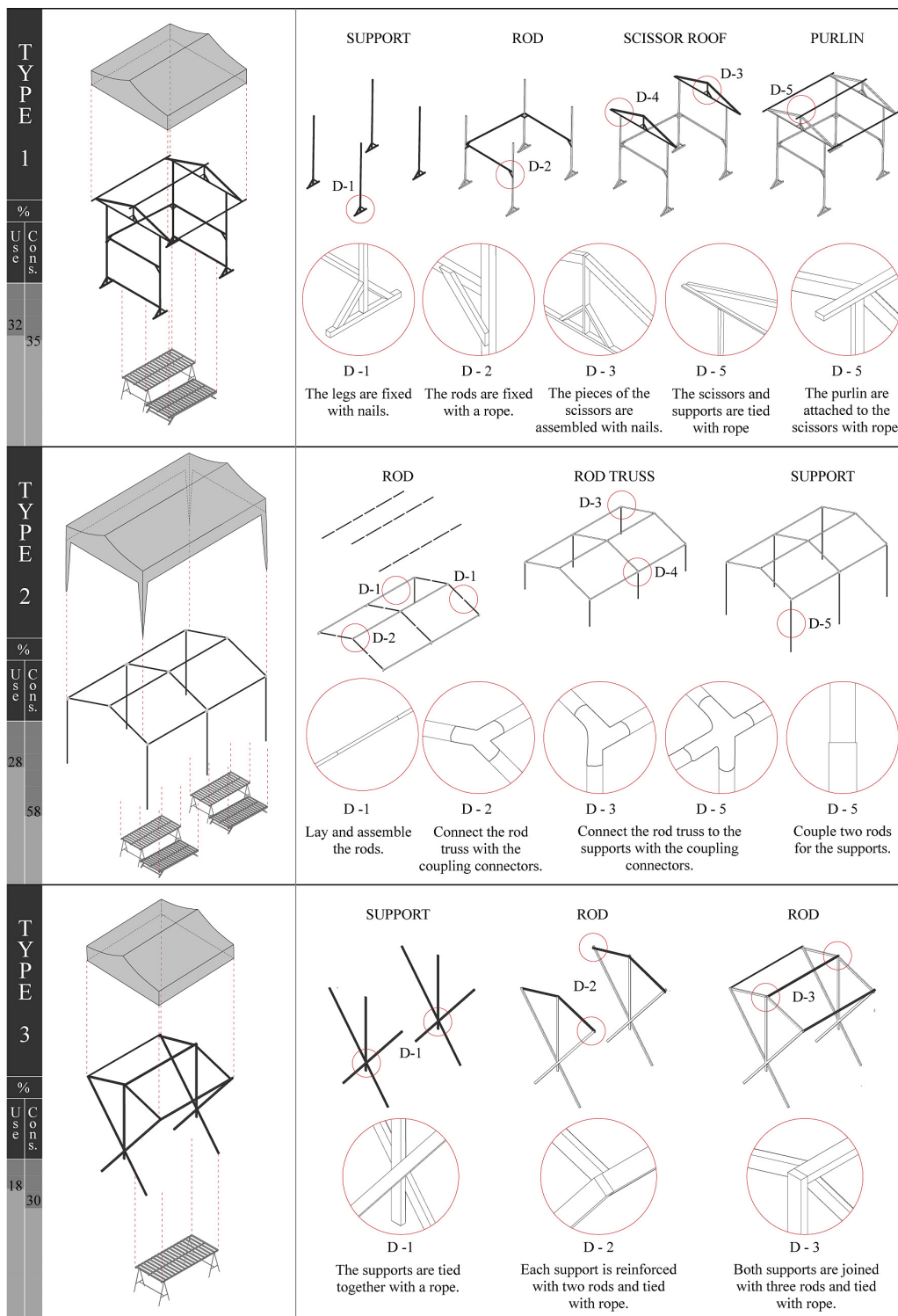
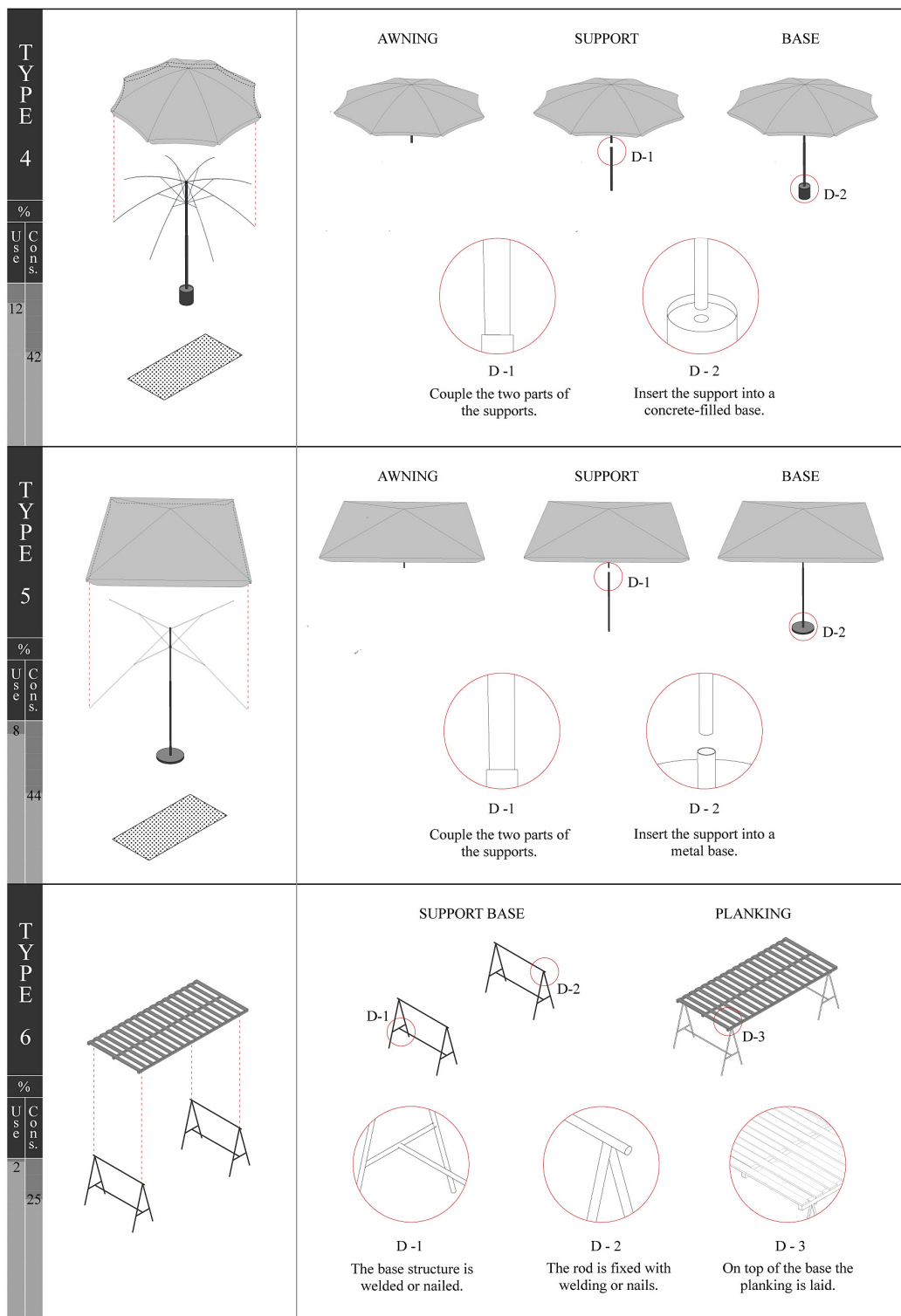


Fig. 7. Typology of fair stalls – Types 1, 2 and 3

Source: Quiroz, Rodriguez and Morales (2022) based on Quiroz and Rodriguez (2020).





**Fig. 8.** Typology of fair stalls – Types 4, 5 and 6

Source: Quiroz, Rodriguez and Morales (2022) based on Quiroz and Rodriguez (2020).

## DISCUSSION

The analysis has shown that the fair activities that take place in the district of Jauja are cultural and historical, driven by the Huanca and Xauxa cultures between the years 1000 and 1460. The history and experience of more than 1000 years of fair dynamics suggests that these have had a process of progressive improvement. However, the field visit and analysis carried out show that they still develop with precariousness, at the urban and architectural level, and urban policies do not seem to be addressing this reality. Although there have been improvements regarding the spatial organization of the fair vendors in the urban space, commercial activity continues to impact the urban quality of the city by using a public space that should originally be for people and vehicular traffic. Additionally, not having properly conditioned spaces impact the logistics efficiency levels of the fair vendors.

Despite these deficiencies found, there is no strategic improvement plan by either the Municipality of Jauja or the Regional Government of Junín. It is important to highlight that regional fairs represent a social and cultural event that strengthens people's sense of belonging and identity, and stimulates the economy through local economic development, contributing to the increase of Gross Domestic Product (GDP). However, this is not reflected in any plans or projects that improve the conditions and characteristics of public spaces nor commercial activity.

The research has shown that the fairs held in Jauja are among the most important in the Mantaro Valley, and they continue to be held with the same intensity and acceptance by vendors and consumers from across the region. This means that the fair should have a strategically located, planned, and conditioned place in the city, with architecture designed for the needs of fairgoers and buyers, facilities for universal accessibility and adequate circulation, spaces for consumption or folkloric events, and, in general, a design that promotes active and safe use of urban space where cultural, social, and economic exchanges

of the population of the province of Jauja converge. It should be noted that these fairs transform not only the public space as a physical fact but also the way of thinking and acting of the people who attend, as Arias and Velasco (2018) affirm, as they contribute to social coexistence. Therefore, it is necessary to have functional and urban regulations. This research thus demonstrates that Jauja has managed to strengthen the union of agriculture, commerce, and the city, with fairs as the articulating device for agricultural products to be sold within the urban core. This way of understanding fairs as an articulating element is a relatively new concept, however, researchers emphasize that it dates back to the Inca era, since the Qhapaq Ñan began to act as an economic and ideological articulator (Ayvar, 2019; Hernández & Trivelli, 2011; MINCUL, 2014), and this research corroborates that statement.

The research allowed us to identify that the current urban structure where fairs are held does not adequately respond to their needs and requirements for them to develop correctly, orderly, and safely, since the urban space where they are located and developed conflicts with the predominantly residential condition of the sector. Likewise, the analysis showed that the commercial activity that takes place on the streets negatively impacts the urban structure for the following reasons: 1) because it generates chaos and congestion during fair days, as streets are closed due to the influx of people; 2) because the commercial activity is impacting the urban fabric by turning houses into warehouses; 3) because the logistics of arrival and departure of products are inefficient when they occur in a scattered manner in the urban space; and 4) because the display of products in the city center generates a negative visual impact due to the precariousness of the stalls. The above allows us to infer that, while regional fairs represent a cultural and social event of significance for people and the city, the occurrence of these in the streets of the city center generates negative impacts on public space, as they diminish the urban quality and restrict or limit the possibility of parallel festivities to develop, which are very important within the culture of Jauja.

On the other hand, the analysis showed that, despite the different problems that arise from holding fairs in public spaces, the vendors do not take the initiative to improve the conditions of their sales stands. This is because the same space they use does not offer them the security to invest in a better structure, since at the end of the day, these structures would be left out in the open, while the dismantled stands they currently use have the characteristic of being modular, easy to install and dismantle, and also easy to transport. The fairs become a platform for urban-rural articulation, as they allow not only people from the city of Jauja but also hundreds of people who walk for hours from rural areas to the city center, to offer and acquire products. This situation should be taken into consideration by local authorities for a possible relocation of the fair, which currently takes place in a public space, to a nearby space that has appropriate facilities for commercial and cultural, and folk manifestations, with spaces that facilitate logistics for products, with services or support elements for commercial activity such as public restrooms, nurseries, urban furniture, among others.

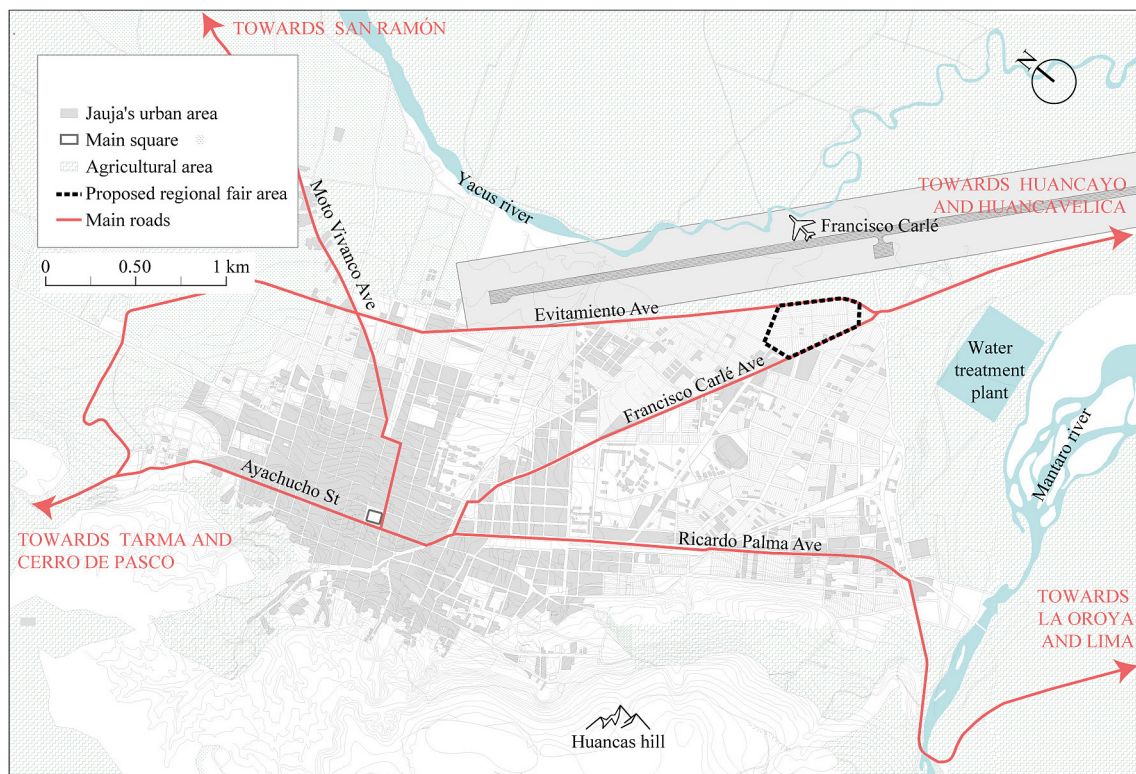
In this sense, local authorities need to propose plans and projects that contribute to improving conditions for fair trade, improving conditions for public space for their citizens, and articulating efforts that allow for good local economic and socio-cultural development, which implies an additional layer of complexity to that mentioned by Herman (2018), who argues that for fair trade to develop, it depends on the synergy between producers, packagers, processors, distributors, intermediaries, and the final consumer. The study conducted allows us to state that the solution to the problems presented is the responsibility of the public administration since it is an urban problem that encompasses multiple dimensions that the population alone could not improve. Therefore, it requires the articulated intervention of district, provincial, and regional authorities for fair trade to develop within a larger strategy that develops complementarity between the regional fair, the wholesale market, local supply markets, and the surrounding public space, taking into consideration the great variety

of commercial ideologies (being complex and multi-dynamic) and the diversity of the population that participates in these places (Ojeda & Pino, 2019).

When comparing the regional fair held on Wednesdays and Sundays with the agricultural fairs that are organized by the municipality in some months of the year, we find that in the latter, the streets are not occupied, and the urban configuration is not altered, as the avenues are not closed, and even the booths have a better appearance and quality. This is because they have conditioned spaces for an entire week, which is how long these events last. However, the regional fairs are the most well-known and important throughout the Mantaro Valley and are valued as a custom inherited from the Huanca and Xauxa cultures, but they do not have the necessary facilities. In other places such as London, fairs have also grown and remained relevant despite world wars, with suitable conditions for commercial activity, and still a cornerstone of commercial dynamics (Hoskins & Preston, 2018). However, in Jauja, fairs still do not receive the attention they should have.

Within the framework of this research, an area has been identified at the intersection of Evitamiento Ave., Francisco Carle Ave., and Central Road Ave., near Francisco Carle Airport, which would provide a suitable space for fair activity (see Fig. 9). This could contribute to the consolidation of a new urban development hub and make it possible for the city to have a fair and cultural event space for residents and tourists. However, the municipal and regional administration must make the necessary institutional arrangements to guarantee the availability of the land and carry out a design that takes into account the needs of both vendors and visitors.

To be able to timely influence the urban and economic dynamics generated by the fairs in Jauja, it is important to have updated urban planning and management tools. In this sense, it is of utmost importance that the Municipality of Jauja updates its Urban Development Plan and Concerted Development Plan as they are widely outdated. Additionally, it is urgent to document the historical and cultural significance of the fairs from the Huanca-Xauxa culture to the present



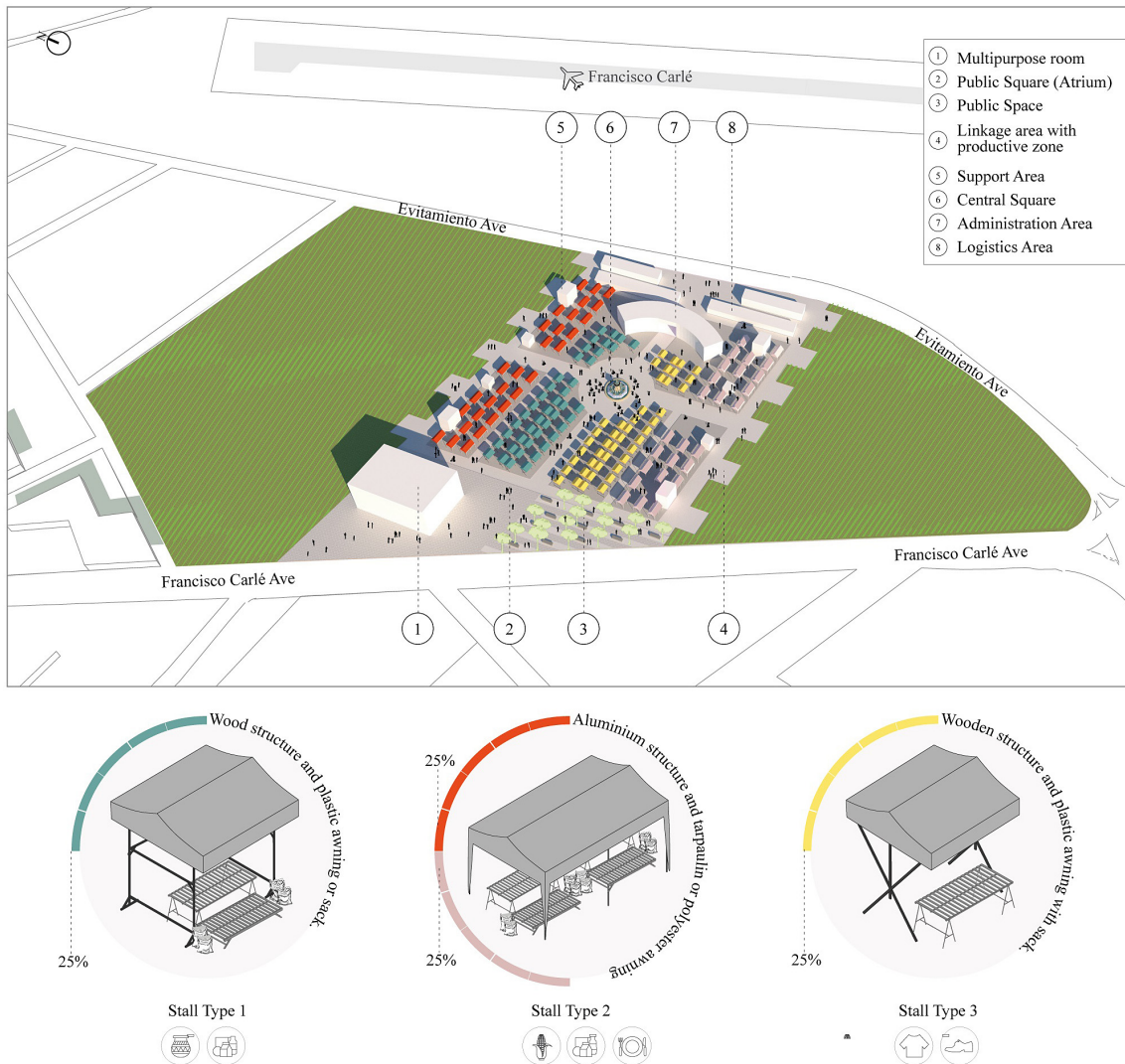
**Fig. 9.** Proposal for new location of the regional fair  
 Source: Own preparation.

day, so that their possible relocation appropriately captures the dynamics and cultural expressions of the fairgoers and the population, valuing the fair event as a cultural legacy. Unfortunately, to date, there is no record that exhaustively documents, ratifies, evidences, and/or reveals the evolution and history of the Jauja fairs, which constitutes a limitation to this research. However, in the face of this inconvenience, this research corroborated and complemented the information issued by the municipality through a new data collection conducted in the field; likewise, a prior bibliographic review was conducted in the office. Despite the limitations found, the results of this study are based on the truthfulness, timeliness, and authenticity of the data.

This research can serve as support for the Municipality of Jauja and the Regional Government of Junín, as it provides updated information that can contribute to managing a restructuring of the location

of the fairs in the city. Likewise, it can serve other students or researchers to expand their knowledge about regional fairs, and particularly in Jauja's fairs. In that sense, it is estimated that with provincial-level data on the flow of agricultural products from Jauja's fairs and urban-level data on the types of stalls available on important streets, strategies can be generated for the relocation of the regional fair with complementary services and the improvement of the surrounding public space, which would have a positive impact on commercial activity, shopping experience, urban space quality, and the city's image and identity.

In this regard, it is of utmost importance to consider that a future intervention in the dynamics of regional fairs should not only include physical improvements but also be accompanied by urban education processes, in which the fair and agricultural population are trained on the benefits of having a properly established activity (see Fig. 10).



**Fig. 10.** Reference scheme for the organization of the regional fair relocated on the identified site  
 Source: Own preparation.

## CONCLUSIONS

This research has allowed us to identify and demonstrate the various physical-spatial relationships generated by the temporary activities of fairs that take place in the public spaces of the city and the territory, which allows us to conclude that:

1. The fairs that take place in the province of Jauja are due to the high agricultural and livestock productivity of the Mantaro Valley, which constitutes

one of the main economic-commercial circuits of the Junín region.

2. Fairs are established as one of the main means of commercializing agricultural and livestock products, becoming spaces for urban-rural intermediation and interaction between fair participants, residents, and visitors where beliefs and customs are shared.

3. Although fairs carry cultural significance, represent a historical legacy of the Inca Empire, and are a means for local economic development, they are

developed in precarious situations, occupying public spaces and negatively affecting the urban structure of the city.

4. The typological analysis of fair stands allows us to understand their characteristics as a product of a set of complex design and management decisions, and their logical organization in space, all of which should be taken into account in the future for the relocation of the fair to a specific location.

5. The province of Jauja requires a defined space for the realization of regional fairs, which should have adequate amenities for commercial and cultural/folkloric activities, with spaces that facilitate the logistics of products, and support elements for commercial activity such as public restrooms, nurseries, urban furniture, among others.

6. This research has identified an area with good accessibility at the intersection of Evitamiento, Francisco Carlé, and Carretera Central avenues, near the Francisco Carlé Airport, as a possible space for the relocation of the fair, which could contribute to the consolidation of a new urban development hub, making it possible for the city to have a fair and cultural event space for residents and tourists, thus generating better conditions for efficient product distribution and adequate infrastructure for commercialization and shopping experiences.

7. It is of utmost importance that the local public administration updates its planning and management instruments so that public and urban policies are aligned with a common vision and agenda to promote comprehensive development and the welfare of all inhabitants of the province.

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