

# **Supermarket and its Periphery&Situation**

\_as a Community of Practice

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## ( )1. Supermarket and Grocery Store.

In a one-on-one tutorial with a Norwegian professor, I called KIWI (a Norwegian chain supermarket) *Supermarket* and the professor called it *Grocery store*. We all unconsciously continue to use the appellation that we are used to, and it does not interfere with our communication at all, which made me realize two things very quickly. First, different cultural backgrounds and growth experiences lead to different cognition between the professor and me. Second, people often mix up the concept of grocery store and supermarket without even knowing it.

Grocery store is usually distinguished from the supermarket by their business area and the degree of completeness of goods they sell. The concept of the grocery store has been around for centuries, while the supermarket is a 'new' thing of the 20th century. Admittedly, there is a certain continuity between grocery store and supermarket, but people use them together not only because of their semantic similarity but also because they have been forgotten their attributes as historical carriers of culture and lifestyle.



*Home Turned Into Grocery Store, Omaha, Nebraska, 1938.*

Grocery store, to me, represents a solid part of community life. Not only the building space but also the shop owner and the shop assistant can be focused and solidified. They form a community role through service functions of the grocery store and their personal identities and participate in community life. It is easy to remember the names of shopkeepers, cashiers, handymen (sometimes they are the same person), and even their family and hobbies. Because in addition to being service staff, they are considered neighbours and friends. At the same time, they will get to know you as a customer, neighbour, and friend, and they will keep your preferences in mind. For example, they can tell from the ketchup you bring to the cash register that you are going to eat pasta. A few casual conversations at checkout can add to the neighbourhood buzz and give them an idea of your favourite ketchup brand. Judging from your late-night shopping, you will probably see more types of convenience foods

soon. As mentioned above, although groceries have limited space and limited products, they can meet the needs of the majority of the community, even those



*Country Store On Dirt Road.  
Brother Of Store Owner Stands In Doorway. Gordonton, North Carolina, 1939*

of the minority, without compromising on your products. Because groceries are dynamic, goods change based on the will of the owner and the customer (Sometimes, though, the cycle of dynamic adjustment can be long and maybe require a few failures or compromises). They are therefore connected to the community and become unique for you. In that sense, they have more capacity, more variety than supermarkets and are 'closer' than supermarkets.



*The colonial shop at the Norwegian Folk Museum, photographed 1987.  
Photo: Bjørg Disington*

Groceries have their own signboards, which are often associated with community culture or individual shopkeepers. Of course, the individual owner and the store itself are part of the community culture. They establish their identity and their strong sense of purpose and reason by constantly interacting with you. They parasitize and feed the community, thus becoming an increasingly important social node in the community. For example, they are places where people of all ages meet in the community and serve as a hub for gossip. Groceries are alive, and they are constantly growing, and their

periphery gradually overlap with the community.

Most of today's traditional groceries have disappeared, some are relegated to museums as historical memorials. I think the main reason is not the development of industry and technology, but the decline of traditional communities -- the bond between the grocery store and the community was broken. Megalopolis, has brought about a huge and independent consumer group. Each person is independent for the group, but not unique, because people are unconsciously classified as a group. The division of groups is no longer based on the community, and people's social ways are no longer based on the community as a medium. Individuals are disappearing into groups, and traditional communities are disappearing into metropolises. Lifestyles are changing. Supermarket is just the new "grocery store " under the new lifestyle. If the supermarket is analyzed according to the logic of the grocery store mentioned above, it will be easier to understand the logic of itself, such as standardization, chain stores, target customer groups, profit maximization and so on. Supermarkets attach great importance to the strong connection with customers, which goes against the new urban community lifestyle. On the other hand, you can see some of the shadow of groceries in the Asian or Middle Eastern supermarkets that have not fully degenerated, because they are still partly dependent on their interaction with consumers and shared cultural background.

The historical memory of the grocery store has been weakened. How will supermarkets interact with us nowadays? How will supermarkets be sure of their existence nowadays? What kind of *communities of practice* will supermarkets become nowadays? What memories will supermarkets carry nowadays?

## ( )2.Supermarket and Vending machine.



*Interior Of The Original Piggly Wiggly Self-Service Grocery Store, The First Self Service Grocery Store, Opened 1916. Picture From 1918*

The birthday of the real modern supermarket should date back to June 1937, at what time Sylvan Goldman invented the shopping cart. The reason is that it was not until then that the self-service grocery store got rid of the shop assistants, becoming truly self-reliant. But shop assistants are not just as valuable as moving shopping baskets. They are a kind of extension of goods, and they are the social media between consumers and goods and producers. So in addition to the shopping cart, shop assistants can even be converted into more detailed, more eye-catching, more personalized packaging of goods. Businesses and consumers do not have to waste energy(time) on communicating beyond of the transaction. Commodities are more materialized, embodied and symbolized, so they can explain themselves. The need to save time and effort and the need of self-explanatory goods, these two points are also the core and the foundation of the existence of vending machines. Because of this commonality, vending machines are often referred to as



*KIWI\_ a Norwegian chain supermarket, and a regular vending machine. Photo&Remade: Tie Li, 2020*

microsupermarkets.

Since we can think of vending machines as a kind of refined or evolved supermarkets. Here comes a question, will the supermarket eventually be replaced by the vending machine? The history and market performance of the latter suggests the answer is no. Vending machines, which sell a wide variety of goods, have only been around for the last 50 years and are increasingly co-existing with supermarkets. Later, based on the development of industry and network technology, it has evolved various varieties of hybrid supermarkets and vending machines.

One is to cluster together several vending machines with different functions. They covered more supermarket sales lists, even those sophisticated hot food or fragile and perishable fresh food, but are essentially one machine, only more complex and more functional. Although we have to admit that the essence of the supermarkets is to replace labour with more and more machines and technologies which can reduce costs and improve work efficiency. The vending machine is, after all, one step closer to reducing the reality of what's inside the package. The experience of dealing with symbols and information is ultimately abstract. The second is an unattended or cashierless supermarket, such as the Amazon-Go. It is very similar to the "supermarket" we mentioned earlier, the goods and scenarios are still physically real, the difference is that all non-pre-packaged and non-standardized goods are excluded from the sales list, and it is therefore no longer real. Thirdly is the online supermarket, which is the ultimate pursuit of saving time and labour. Although its sales list has become infinitely closer to traditional retail thanks to the development of logistics technology and distribution networks, it is still unable to get rid of the same abstract characteristics as vending machines.

So the supermarket is irreplaceable in the end where? I will recommend the situation. This situation is based on the mutual explanation, mutual definition and mutual interaction between commodities, consumers and space. They are interacted and constructed. The best example is the legacy of traditional grocery store attributes in supermarkets, such as the shop assistants who are internalized in the attributes of goods. Merchants interact with producers and consumers through the presentation of commodities in the space, and consumers interact with commodities, other consumers and merchants through walking and making consumption decisions in the space. Certainly, we cannot stop and understand that machines will gradually replace human beings, but the interactions and communications that disappear with them will always return in another form. This is due to the psychological need of human beings and the nature of human beings to seek profits with capital. It is impossible to replace the sense of reality of people, goods and environment simultaneously, because then how can you tell the difference between real and fake? For supermarkets,

humanization and virtualization, after all, cannot meet the needs of people's sense of the reality of the situation.



*The Super Giant Supermarket In Rockville, Maryland, 1964  
Remade: Tie Li, 2020*

With the existence of the situation, the assumptions that drove the evolution of vending machines seems are oversimplified and idealized. It can be said that the supermarket has not been replaced by the newer "future supermarket" because it has the same historical role as the traditional grocery store -- it represents the life and social ways of the modern urban community. That is why in the day of cashierless, KIWI still keeps the human cashiers, only to have someone smile and say "Hi" to you every time you check out. (Even if it is part of the employee handbook, it is still a positive action.)

### ( )3. Supermarket and Employees.

When we talk about supermarkets, we inevitably talk about unattended, so are supermarket employees really dispensable? What role do they play? People tend to think of the supermarket as an extension of mechanized production, and therefore it looks like a machine. Accordingly, the workers are part of the machine that replaces parts that are not mechanized enough. *"People are People, no matter where they come from. For me, it is important not only to see them for who they are, but for what they can become. For me, It 's easy - I only hire those who do not get a job elsewhere, says David."* This is a concept came from management in REMA1000, it hints that supermarket employees are highly fungible. Not only can be easily replaced by other competitors, but also by technology (machines).



*KIWI\_ The 2020 collection is reminiscent of hiking and leisure clothing.  
Remade: Tie Li, 2020*

They are required to wear the uniform which are proud of by the managers. Uniforms imply a sense of belonging to groups, as well as functional and class relations. You will find that all the people in the supermarket are dressed the same, whether they are the cashier, the tallyman or the dustman. The value of the group is highlighted, but the individual is further weakened. It is an interesting fact that even though I (as a customer) go to the same supermarket more than once a day for six months, most of the supermarket employees do not even know my existence. And It is hard for me to notice the turnover of new and old employees. Before the introduction of the concept of the situation and communities of practice, that is, until we had no particular interaction with each other, this mutual indifference was natural. Another interesting fact is that, until one day, I took my professional SLR camera to the supermarket, with the permission of a uniformed employee, I filmed couple hours inside the supermarket. During that time, there are several employees smile at me and stop to chat with me, simply because I was more interested in their working environment than the regular consumer. The week after that, every time I went to the supermarket, I would get more smiles from the employees. Of course, it is only been one week (I think everyone who knows me has changed shifts.).

In other words, through interaction, we each become special to each other. Employees can play a role that goes far beyond what is defined in uniforms and employee handbooks.

Returning to the issues of workers versus machines. Those who believe that the “Unmanned Supermarket” can replace the “Regular Supermarket” believe that employees are merely operators of cash registers, pushcarts and shelves. Indeed, *“The artefacts used within a cultural practice carry a substantial portion of that practice’s heritage.”*, however, *“It cannot be viewed as a feature of an artefact in itself but as a process that involves specific forms of participation, in which the technology fulfills a mediating function.”* Even from the perspective of functionalism, under the condition of achieving the same experience feeling as ordinary supermarkets, human beings cannot be completely replaced. Because the comprehension ability of the consumers is different. Those human functions which are internalized in commodity packages and machines through the form of text, images or sounds. etc, always facing the needs of translating or uncoding. Unless we lower our expectations of the experience or make another machine to explain the last one. From the perspective of situationism, the participation of people will greatly enrich the interactive scene, improve the inclusiveness of the situation, expand and clarify the boundary of the situation (if people consciously do it), and become the medium to enter the inside of the situation from the periphery. People will become independent and indispensable because of their contribution to the situation. This first requires us to recognize the importance of the situation and the value of individual differentiation to communities.

#### ( )4. Supermarket and Window.

At the edge of the supermarket was a ring of sealed Windows.

Windows of the supermarket are not showcase, do not have to display, also have no desire to communicate with you. You can not guess its attitude, its content, its volume through the window. Of course, sealing the window is also an attitude, and refusing to communicate is also a kind of communication.

Windows are seen as a disadvantage in supermarkets because the manager does not want to waste the shelf organization interface; do not want to interrupt the preset circulation, do not want to interfere with customers' line of sight that should be focused on the products; do not want to increase customers' meaningless stay time, etc. Supermarkets do not communicate through Windows, which means they care less about random potential new customers passing by and more about frequent customers who come to visit with a purpose -- people who can make choices based on a reawakening of experience. Supermarkets depend on people's past experiences. How are past experiences generated and passed on? How do new customers become experienced customers?



*Covered window of KIWI\_Kringsja.  
Photo: Tie Li, 2020*

When the only sign left in public space was "KIWI+ Mini Price", you can still get

an idea of what a supermarket is. By chaining stores, copying and mass-distributing the brand symbol throughout the city, it becomes a standardized urban facility. You can always receive different hints about the meaning of the symbol in other channels. When it's pervasive enough to connect to your city memory, it does not need to display content or tell you what the function is, and you can still fill in the gaps in your experience by remembering or imagining. Even as a foreign visitor who has never seen it or entered it, I believe that from your memory of the past, from the frequency of its presence in your city experience, and the behaviour of people coming in and out of shops, you will give it a proper definition. The interaction you have with it is based on the city level. You, as a consumer of the chain store, are existing as the member of a urban community, not as the member of a housing community.

Of course, this is just standing on the periphery of the supermarket, to understand the signboard. Signboards also contain the identification of 'experience and identity'. This is the motivation for operators to develop a membership system based on chain stores. And your membership as part of a group is no longer limited to geography, history and culture, but linked by brand awareness and experience. Only those who participate in the interaction, who involve in the community construction and get feedback and identity from it, will have a real sense of experience. However, when you cannot clearly express the differentiation of brand cognition and experience, those signs will lose their original meaning abstracting from the concept of "supermarket" and become similar symbols equivalent to a functional supermarket. Once this trend (with inertia) emerges, the form of chain stores will only make the differentiation between the supermarkets smaller and smaller. One possible frame is that the public perception of supermarkets eventually remain on the 'standardized urban facilities' and will be hard to change.

Can you still see any supermarkets and grocery stores that do not have signs or that use functional names like "supermarket" and "grocery store" as signs? I was just reminded of a place, on the periphery of the world, the only supermarket on Svalbard, which had no sign.

## ( )5. Supermarket and Information flow.

In a broad sense, a flow of information is a collection of information moving in the same direction in space and time, with a common source and receiver. For the supermarket, it plays both the role of information source and information receiver, and wants to convey as much and accurate information as possible in limited time and space. And because of its dual role, the flow of information in supermarkets is constantly churning. Cognitive scientists believe that complex human behaviour can be linked to basic information processing and organization, and can be reduced to a series of simple behaviours for analysis. They think of information as stable, well-structured, and objectively analyzable. For example, look at the information flow in the supermarket statically. Signboards convey a message about the will of the group. The texts and symbols on the package convey information about the value of the human wisdom that the producer has condensed. Promotional ads convey information about the variables merchants attach to economic activity. The way goods are



*Stacked wall of RITZ\_KIWI  
Photo: Tie Li, 2020*

displayed conveys the information that adds value to the supermarket's value to the goods. (Not only the goods on the shelf but also the stacked wall of merchandise as advertising.) Receipts send a message about your rights and obligations as a citizen of the country, etc.

But a flow of information can not simply be equated with a collection of information. This information processing theory ignores the external factors such as society, history, culture, interpersonal relationship and so on, which are the concerns of situational cognition theory. For example, as a foreigner who does not understand Norwegian, the written information has lost its usefulness, and I can still receive more information than even the producers and sellers

expect. I can understand that the picture showing on the package is the compromise and effort of the producer to the information receiver like me, and the classified placement is the compromise of the supermarket. I can tell from the choice of western face customers, which are local preferences; I can directly follow customers who seem to be price-sensitive to find the most cost-effective product; I can also recall an item I bought in the supermarket a year later, not because of its name, but because of a series of decisions I made at that time, because of its resonance with the culture and memory, because of the events and situations that happened at that time. Because of the situation, consumers should not be treated as mere handlers and receivers of information. If we recognize that consumers have an active role in the brand, the sense of shared experience, and the membership group, consumers should influence and promote each other with the community. It is a learning process. The concept of information flow gives information the attribute of knowledge. People often mistake information for knowledge, but knowledge is far more complex than information. Knowledge contains the cognitors' questioning of truth, their thirst for knowledge, their understanding and construction of knowledge, and the situation in which all this happens. Knowledge is closely linked to the situation in which it forms and is difficult to read and transmit directly to others, as is information flow. In addition to 'knowledge', information flow implies the existence of a system.

The complexity of information flow comes from the complicacy of the world in which we and the supermarket exist as a member, comes from the interconnectedness of our roles, and our uniqueness as individuals within a group. Understanding the supermarket from this perspective strengthens its interactivity, sociality and constructiveness as a community. This is a situation, a situation that involves learning behaviour and knowledge. To understand the learning from the perspective of this situation, other daily life practices have the same potential qualities as the supermarket.

Supermarkets can serve as nodes of information flow to weave larger information flow-nets.

## **( )6. Supermarket and Expiration date.**

Supermarket, which got rid of shop assistants, came after the invention of the shopping cart in 1937. People have been able to buy as many goods as they wish without assistance. Another prerequisite was the emergence of freon in 1930s, and the refrigerators were then invented and popularized. Instead of being limited by the short shelf life of a product, consumers can finally buy more than they need for the day and store them for a long time.

To be sure, the impact of the expiration date is a two-way street. It is a promise made by supermarkets and producers to consumers about product quality. This promise takes time as the carrier. Producers, supermarkets and consumers are all trying to get the added value of expiration date, either intentionally or unintentionally. For producers, advances in technologies such as preservatives, sealed containers, sterilization technologies, refrigerated trucks, and so on have greatly extended the shelf life and allowed goods to be transported over longer distances safely. Based on this, time displaced a wider space. This not only breaks down geographical restrictions but also fills the gap in the sales list (Of course, this is also because the current community structure gives supermarkets the need and incentive to expand their sales lists.); As for a supermarket, it will share the time cost of transportation with the producer. The real expiration date as far as the supermarket concerned is shelflife. If we admit that shelf space in a supermarket is a kind of resource, then the shelf life defines different space value of shelves. The longer the shelf life is, the more the goods will be placed in secondary space, while the shorter the shelf life is, the more the relatively larger and more conspicuous space will be occupied. For consumers, first of all, the impact of shelf life on time and space is reflected in the price, which indirectly affects our purchasing decisions. Secondly, the longer shelf life has led to a global convergence in sales catalogue of supermarkets, and only those items with a shorter shelf life can better represent the culture and history of a region, such as fresh milk.

Through the concept of the expiration date, it is not difficult to understand the relationship between technology, time and space. It can be said that the whole supermarket system is built on the appeal of saving time and efficient use of space. For the consumer, the supermarket consolidates all the products in one place, saving you the time of searching everywhere; For producers, supermarkets make your products appear in every corner of the city at the same time, facing consumers directly, saving time for promotion; For the supermarket itself, pre-packaging, wayfinding system, classified display, bar code, cashierless are to save the time of customers and staff. From the perspective of commodity, anti-corrosion and anti-collision packaging is to save transportation time. Instant food and tools were invented to save customers time. The efficiency of space utilization, on the one hand, is affected by technical factors, such as more and more dense packaging, more and more

concentrated content, etc. On the other hand, it is to satisfy people's eternal pursuit of saving time and effort. For example, what kind of space can accommodate the most variety of products, what kind of space can reach the fastest, what kind of space can reach the most labour-saving, and what kind of space can occupy your largest field of vision. All of this determines the value of the space.

The space and time within the supermarket and between the supermarket and the city seem to follow the same logic --the periphery of the supermarket is multi-layered.

## ( )7. Supermarket and Forest.

The relationship between the supermarket and the forest is like the relationship between artefacts and nature.



*One piece of earth from the forest in a transparent bag.  
Photo: Tie Li, 2020*

Human strives to transform "nature" into artefacts and put them into supermarkets to satisfy the lifestyle of you who being born and raised in the city. You have a constant connection and communication with nature in this way.

You also learned from the artefacts how to survive, how to communicate with other individuals in the community. Because, the communities, as the users or producers of the artefacts, their collective goals, collective wills and the collective cultures, have all been encoded in the artefacts in some readable way. You can learn how to fit into a larger organizational structure through the supermarket, because of the concept of it just like an artefact, that coding the way people communicate, interact, and organize with each other in the city.

The mode of life that carried by the supermarket, and the way that artefacts transforming the nature, are the collection of the history and wisdom of a community. When you wish to separate from a community, the mother nature seems to you to become an antithesis of the artefact. But the reality is that the forest fills your supermarket, and the supermarket supports you to go into the forest(Just look at the manmade stuff you using, wearing, eating, etc). The more familiar you become with it, the more you rely on it, and the more it becomes a resistance to you to go deeper into the forest. But this is only for you as a city dweller. The forest is a metaphor for exploring and wandering on the periphery of two communities. But when you are truly determined to get away from the city and the human race, you can always find a fellow traveller deep in the forest.

The supermarket is the forest of the city dweller, and the forest is the supermarket of the country or wilderness dweller. This is a similar "situation" faced by two different communities of practice.

What we define as "nature" can be roughly equivalent to the world, including all non-natural things. Both the forest and the city are nature, and because of nature, the forest is not an independent existence, the forest and the city are mutually defined. The supermarket is the forest in the city -- it is the concentrated place of high concentration of human experience. Through the real artificial products and the existence of physical space, it constructs the real scene and situation to accommodate more real interactions. And these interactions are also one of the most important carriers of human experience. If the supermarket can turn the clock back at will, you can definitely see the on-site grinded stone tools in the supermarket; You can see the blacksmith making dinner knives on the spot; You can see a carpenter making your dining chair on-site; You can see artisans firing your china bowls on the spot; You can see the butcher dissecting your chosen tenderloin on the spot; You can see the tailor on the spot sewing your gloves, and so on. It is just that over time, most of these scenarios have been internalized in commodities, but their existence remains beyond doubt. It is this authenticity associated with collective memory that makes supermarkets uniquely attractive. That is why more and more city dwellers are using supermarket not just as a place to shop, but a place to stroll and unwind like in the forest. (At least in a mega-city like Beijing.) The interesting fact is that these people walking through the forest of supermarket become part of your life situation. In the supermarket, you will not feel the pressure of social contact, but you will feel the pleasure of social contact, that is, the breath of life from the vivid people. The forest is the supermarket of nature, except that the smell of people and life is weakened, which is the existence of another situation.

*"Using artifacts and understanding their significance interact to become one learning process."* We can understand forests through supermarkets, and also understand people through forests.

Supermarket and forest are two practice communities with similar situations.

## ( )8. Supermarket and Playground.

For children, a supermarket is like a playground. And for me, I think not only for children, but for everyone, it can be a real playground.



*Working Mother Jennie Magill Shopping With Her Children At The Super Market, 1956.*

Recall that our cognition of the concept of "supermarket" has always been chaotic and progressive since we were young, that is, what we always understand and experience is fragmentary. By the time that you can not read the sign of a supermarket, you probably already know the nature of this place - it is a treasure house, a place that has everything; By the time that you do not know what a cash register or credit card is, you may have learned how to choose from many products according to your taste; By the time that you do not know how to operate a plastic bottle recycling machine, you probably already know the value of plastic and the meaning of recycling; By the time that you do not know how to cook authentic Norwegian food yet, you have probably learned to taste the past through picking those canned food with a century-old brand; By the time that you do not realize the people and culture of Thailand, you may have seen their cultural symbols and tried Thai food; By the time that you can not understand what the government is, you may have learned from the receipt that part of the money for the goods is given to them; By the time that you do not know the theories of psychologists and anthropologists, you have guessed some of the tricks of the operators; By the time that you do not realize that you belong to the same community of practice as the person next to you, you are already interacting with each other through the choices you made on the products.

This kind of fragmentation ensures that you can always participate in community interactions whenever you wish and start with what is simplest and best fit for you, so you do not have to take a high risk of failure. Maybe no one is going to teach you how to shop at the supermarket, but at the same time everyone around you is going to teach you as a walking model. You do not have to follow the adult shopping process and learned everything at once before you practice it. You can get involved by observing and showing interest. Through observation and participation can acquire your identity in the game. Through the identity can obtain the recognition of the community, in turn, strengthen the practice and identity. Through interaction and practice can become an old-timer in the game. Become a model of mature practices in the community through interaction with newcomers. And through the community of practice, you will become aware of the multiple identities you always have.



*A child in red shirt who is trying to look into the tall fridge  
Photo: Tie Li, 2020.*

This is a spiral cycles with positive meanings. Isn't that how the game plays?

In this playground, historical memories, artefacts, governments, producers, operators, consumers and bystanders are all players in the game. Together, they define the character of the playground and drive the progress and upgrade of the game. The game may also iterate and mutate during the process, but they always know where the periphery of the playground is because it is defined by the interaction of the community of practice that they form. However, the peripheral observation will let you see not only more characters who are waiting to join or exit the game but also see the centripetal roles. You will also see historical memories, artefacts, governments, producers, operators, consumers

and bystanders, separately or in part, allude to the existence of other situations and communities. These peripheries are either clear or fuzzy and who knows how many of them are playgrounds?

### **( )9. Supermarket and Me.**

I have always been very interested in the topic of education or learning. I always believe that learning exists in daily life and should not be limited by age, gender, profession, occupation, institution and so on. For a simple but powerful reason, you can ask yourself, what if being a student is a career? But there seems to be a lack of this kind of consensus in our lives, and it is even harder to find a system architecture, one that is highly integrated and fit, to fits this consensus.

I come to Norway from China, not only for the further study in the western education system, but more importantly, I wish to emphasize the dual identity of participant and observer we could easily have when we comparing the differences between Eastern and Western education systems. It is an interesting idea and the practice is going on.

Just six months ago, I moved to the periphery of the city, Kringsjå, which is far from the city but close to the forest. This is a relatively independent community (once the Olympic village), with over 30 large and medium-sized apartments, 2 kindergartens, 2 primary schools, and even a university (NIH). It is full of young people, eager children, skilled youth, leisure students, and passing tourists on their way to the forest nearby. But, there is only one SUPERMARKET-KIWI. And this is the only place in the region where people of all ages, genders, and occupations are likely to meet each other and even more often than once. It is a place where everyone has an intersection, consciously or unconsciously.

It is like a “school”, do everything they can to provide what they believed you need, and it is open to everyone for sure.

If the supermarket is a school, then I, who was writing the thesis, as a member of the school, have what kind of relationship with the supermarket?

I am a consumer in the economic system, a bystander of interaction, an exporter of feedback, a player of multiple roles, an experiencer of situation, a peripheral explorer trying to integrate into the interior, and a participant in the community of practice.

The Supermarket is a community of practice and a medium of situation.

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