Sidewalk Warfare
RUN AND LEARN
New Curatorial Constellation
Sidewalks: Production of Thridspace in Contemporary Urban Public Space

Frans Ari Prasetyo
fransariprasetyo@gmail.com

“In city after city, precisely the wrong areas, in the light of planning theory, are decaying. Less noticed, but equally significant, in city after city the wrong areas, in the light of planning theory, are refusing to decay.”

-Jane Jacobs-

City’s public space as a visual spectacle contributes to discovery and possibility to strengthen new rhetoric outside the planning sector. The public space reveals a contestation featuring various aspects of life residents, including economy, entertainment, politic, and lifestyle. One of the paradoxes emerging from such contestation is manifested in the use of public space that goes beyond function and objectives of itself. The transformation of public space area on the pretext for public interests while the public space is only a tool for other interests detached from actual function of the public space. Thus, flexibility of space limit led to the occupation of public space in the city daily practice, by providing the spectacle image of the city through multiuse, multifunction, and multiculturalism public space, as mutually overlapping use of space with a variety of activities, commodities, and interests attached to them.

City spatial practice contestation marks by duality of chaos and order. The order is a network, which consists of the power of many actors that influence each other. It is also not seen in the current scheme of space, but it has the potential of weakening the strength of the network due to differences in motives and interests over public space. Chaos arising from the use of diverse, multifunction, and associated with the dynamics of the struggle for public space over formal power (the state) and informal (civ
society through community organizations, thugs, and people) has created a new segregation in public spaces.

A further investigation reveals the framework behind that chaos and order in a more comprehensive reading of space within variety of perspectives. Thus, an understanding of space is no longer adequate if only seen as one aspect of a stand-alone. Unitary of Space, Time, and Actor works as a landmark of the production-consumption, that is interpreted as a public space, and evolved into a space that appears as spatial heterotopia activation. Heterotopia space produced as a public space through knowledge of planning, architecture and public policy, which is of course related to public budgets, including the politicization of space that works in conjunction with the formal and informal power. When this space production runs, then space activation also works simultaneously.

Space is not just a physical place that is understood in everyday life, it covers all aspects relating to the existence of both real and abstract that not only accommodates individual scale but the scale together in a social community. In the urban context (Shane, 2005), heterotopia has an important role in explaining the articulation spaces of the city that are so complex that has never been seen before. Space then understood in relational ideas. The role of urban actors in addressing the urban condition has become more complex, then, heterotopia interpreted also as another space that creates the space categorization depends on the actor, who appreciates the space that became one of the early foothold developments of the Thirdspace¹.

¹ Thirdspace is another space previously unimaginable. According to Soja (1996) the space is categorized as a 3 (three), namely: (1) the first space as space is experienced everyday, such as square, streets and other urban elements, (2) the second space refers to the ideas that are abstract and imaginative so sometimes equated with space representation (representation of space) that is indicated by the design or design proposed by the architect or designer of the city, while (3) the thirdspace is a space moving between them that is real, because it can be perceived factual existence, but often are imaginative because suddenly lost or removed by a certain concept or hegemony or also considered should not be there. See: Soja, Edward W. (1996). Thirdspace: Journey to Los Angeles and Other Real-and-Imagined Places. USA: Blackwell Publishers Inc.
Thirdspace appears as part of the spatial activation proposed by Edward Soja (1996), developed from the idea of Foucault (1967) on heterotopia and social-space idea of Lefebvre (1991). These three strands of thought are equally aimed to “break down” binary opposition that has hegemony in the era of modernism and open up the possibility of “another space”. This space is another idea space category that allows interpreting without limit; moving space between the real-and-imagined formed by forces that had existed in society. The thridspace is the space that is experienced in everyday life and presented in the form of a very diverse. Thridspace provides a rich framework for spatial engagement based on cultural and symbolic value of hybridity through the presence in the urban landscape. Open a space in the urban context provides cultural hybridity, identity, and complexity of a set time, place, and people as a part of the unitary space.

Thirdspace opens up the possibility of knowledge about space complexity by describing new forms of hybridization created and come together entities with different origins and interests, by means of describing the processes that occurred in a particular spatial urban (Prasetyo, 2014). Infrastructure is a means of the operation of thridspace. The Landmark of city-forming infrastructure not only serves as a form of civic space corridor design, but also as a civic reform that combines detainee changing the social, economic, cultural and political society (Prasetyo, 2014). Conditions that affect each other across space and time have made the cities as a melting pot, in which convergence of diverse formation and activation space and integrated interconnected, then consequently various collision is inevitable, especially since the issue is getting more complex.

---

5 See Jarzombek, Mark. (2010). Corridor Space. JSTOR, 36(4), 728-770
6 Civic Reform in this work I identify as Civic culture.
Sidewalks' as part of the infrastructure of the city, concentrate and rationalize the time and activities of the community that became the centre of social activity and acculturation in image formation, existence, a source of knowledge, information and system of moral values with the creation of public open space opportunities. The sidewalks are concrete examples, how heterotopia works in becoming the groundwork of Thirdspace. Sidewalks are used as the first space experienced in everyday urban communities because (always) compete with road through which the mobility of the population.

Then, Sidewalks are placed at the level of planning done by urban planners, civil engineering supported by the policy on the sidewalk. In this case, the sidewalks are in the second space as space planned, dreamed and imagined, even in the context of the reality can be very different. However, sidewalks display its new identity as a thirspace when activation and advocacy beyond what is shown in the first space and a second space. Sidewalks are placed as space heterotopia with production-consumption patterns that occur and on the sidewalk.

Sidewalks are made as production and consumption of space for street hawkers, retail gasoline sales, selling newspapers, tire, park, street, street children, beggars, to be a commercial area and are sometimes used as a path for motorcycles, when the traffic conditions are in congestion. In addition, the underground area of sidewalks is used for plumbing, electrical and telecommunication cable channel that when the installation

---

7 Sidewalks derived from French 'trottoir'. Adopted into Indonesian by Dutch who firstly adopted the word. Meaning 'the edge of the road with a certain width and elevated made specifically for pedestrians'. The origin of this word is actually a verb meaning trotter '(for horses) jogged'. Indeed, in its birthplace, in France, trottoir serves as a way for the horse to walk on the edge of the highway. Then evolved function becomes pedestrian. See: http:// cetak.kompas.com/read/ xnm/2008/06/02/00385884/trottoar (accessed at December 24th, 2014). Some definitions of the sidewalk: (1) The sidewalk is a pedestrian path that lies in the Region of Way, given the surface layer, given a higher elevation than the surface of the sidewalk, and generally parallel to the vehicle traffic lane (Procedure for Pedestrian Facilities Planning Urban regional No.: 011 / T / BT / 1995); (2) The pavement is a pedestrian path parallel and adjacent to the traffic lane paved with pavement construction. Sidewalk is only for pedestrian traffic. (http://kajibang.pu.go.id/sni/snitl_1660/offset=1860) (Accesed December 25th, 2014)
process, it requires to dismantle the sidewalk so it cannot be used by the pedestrians — who deserve the sidewalk. These things make the image of the sidewalk work out the actual function as a means of pedestrian, so there is the identity that emerged in the form of a thirddspace as a means of new relations of production-consumption of urban society.

Sidewalk as a spatial phenomenon formed by human/actor presents a composite culture of the city landmarks as the mode of production of social relations that conditioned space at the same spatial relations and then produce a new space in accordance with the interests of production. In this framework, the sidewalk is a manifestation of urban production interests in creating images for consumption awareness. Relations of production-consumption in public space begins by building infrastructure, in the form of private as well as public relations and formal and informal transactions. For example, when a sidewalk is provided by the state through the legal measures to facilitate citizens (pedestrian) in gaining access to public space, the state also provides space for commercial advertising (billboards) were on the sidewalk with a pretext for the advertisement tax acceptance position sometimes also interfere with pedestrian itself. In the other side, other residents make the sidewalk as an illegal space for consumer transactions in the form of street vendors, illegal parking area used as residential homes and jobs for beggars and street children.

Economic interests slip in through the cracks of the formal and informal power embodied in formal and informal mechanisms, tangible-intangible overlapping on the sidewalk, appreciated and anticipated changes in zoning (multiuse zoning) are formed by a change in the civic space and civic reform design. A concrete form through civic design to restore the sidewalk function as part of the city’s infrastructure for pedestrians and it should be comfortable, safe, clean and of course the beautiful sidewalk design architecturally. In the context of civic reform, sidewalks confirmed through zoning scheme regulations by state and sanctions for those who
use the sidewalk outside its function as a pedestrian. In fact, sidewalks exploited for the benefit of the production-consumption, but because this is the interest of developing more attractive pavement in a positive context as space required to generate human relations, but the negative into a space that cause social problems of urban.

Sidewalk physically owned by the state, working in the political space through the formation of government policies or regulations. Among other things, the policy is designed at the national level (state), regional (provincial), and policies at the local level (district/city). Decentralization factors and criteria determine the type of policy of sidewalk positions. For example, for sidewalk position at the national level of development, ownership and maintenance controlled by the central government, as well as if the road is listed as provincial roads or city streets, the authority and the responsibility rests with the local government. In the capital city of Jakarta, on roads and sidewalks policy involving all three government hierarchy, depending on the category of the authority over the road. At the national level, which actually also applies to regional and local level there are ruled in the Law No. 38/2004 on the road, other than that no/ Government Regulation No.34/2006 on the road\(^9\), but in the level of regional/local government of Jakarta city also has the Jakarta Regional Regulation No.8/2007 on Public Order, which sums on the order of the use of public facilities including sidewalks. But what happens with various laws pertaining directly or indirectly to the sidewalk at various levels of government are never mandated to function effectively under the law. In fact the use of these public facilities (sidewalks) are already beyond the function and the actual identity as a public space (pedestrian).

\(^8\) See Law No. 38/2004: Article 11 and Article 12 on Road Sections (Bagian-Bagian Jalan)
\(^9\) See Government Regulation No.34/2006: Article 34 (Road Space Utility), Article 47 (Utilities), Article 86 (Technical Planning)
As a place-making that constructed into a public space on the value, activity, and specific arrangements to become a unique spatial ecosystem as a public space, sidewalk provide a visual spectacle as a thirdspace that explains part of city life and how public space is controlled on the basis of a variety of strengths and any interest either formally or informally. Sidewalks provide repression mechanism for discipline in the scheme for pedestrian use with a variety of stringent regulations complete with sanctions both in the construction, maintenance and use of the sidewalk itself. On the other hand also gives an opportunity to conduct in disciplinary act as space emergence of social problems with the appearance of beggars, street children, and even prostitution. In addition, disobedient appears also in the pattern of ‘reclaims’ sidewalk as a public space into private space in geospatial, by establishing a street hawker (Pedagang Kaki Lima), even make the sidewalk as a semi-permanent residential land to permanent.

Spatial construction that appears in today’s sidewalk, the sidewalk is more widely used in informal areas as well as the function space. Duneier explained that whenever the population on the edge of the road talk about the choice to live on the streets and working in the informal sector, they interpret it in a way that different from what we usually understand (Duneier, 1999). Furthermore Duneier explained, that the choice to live on the edge of the road is not born of rational considerations but rather the acceptance of fate that seemed inevitable. Thus, there is a strong impact when looking at life on the edge of the road as an option. For residents on the edge of the road, claims to reside there based on rational choice to create the impression of solidarity and empowerment, however, creating subtle differences can subordinate further the marginalized groups and can prevent members of the group to look at alternatives to live on the edge of the road.
Referring to Jacobs (1961), the edge of the road has three main functions, including keep safe, contact between humans, and assimilation the children. Furthermore, Jacobs separates these functions. Safe sidewalks should have clear ownership boundaries between private and public, maybe a sidewalk under the supervision of residents in the home or business owner around (Jacobs called it “natural proprietors”), they have been in the same location to enjoy the use of the sidewalk such a long time. The sidewalks were fulfilling his duty, as a provider of contact between humans must have a public life that is based on trust between the populations. Interaction on the sidewalk to accommodate the balance of the relationship between personal privacy and the desire to socialize; each person must be quite friendly as they passed each other in the streets, but became less friendly when they started to break through their own private space, so here we find the spatial transition from public to private. To sustain its function as a space to assimilate the children, the sidewalks should be wide enough to enable interaction between the children, as an alternative of letting them play in the playground. Sidewalks facilitate a variety of uses, which in turn promotes social interaction and vitality of public (Jacobs, 1961). The only way that urban planners can understand the city is to learn it first. Failed to capture the behaviour of the population then it will certainly give you a failure in urban design that fit the needs of the population.

As an urban ‘grid’, sidewalk, then transformed into an open public space and emerge as a new contemporary social space in the formation of the composite culture of urban communities that form the identity of the communication of its image as a city landmark that goes beyond previous identity. This transformation appears as spatial expression tends exploited into various private functions. This condition is indicated by the number of street hawkers who set up stalls in the area of many sidewalks, parking of vehicles on the pavement, hangout, even into the alternatives of the motorcycle when the road congested. Therefore there are a pedestrian’s rights and rights of city infrastructure functions that are being violated.
This gridlock has raised a number of normalization and disciplinary functions; Gilles Deleuze and Felix Guattari call it “stiration of urban space. This can be interpreted as connectedness “process to capture a wide range of population flows, commodity, money, capital, etc.”, to determine the spatial coordinates (Deleuze, 1987). This process left a “trail at a predetermined direction, the speed limit, regulate circulation, movement ratification, and measure in detail the relative movement of the subject and object” (Deleuze, 1987). The transformation from ‘the space of place’ into ‘the space of flows’ and ‘the space of culture’ in the sidewalk through public contestation within the meaning and use of overlapping space culminates in the seizure of space in a variety of contexts interests. Contestation that emerged as the thirdspace on the sidewalk identifiable archaeological knowledge and genealogy of power to specific interests, so heterotopia space appears as a real space, as a utopia embodied in the construction forces of formal-informal space, tangible-intangible in the dynamics of politics, economics, religion, social and cultural.

Humans (actors) are able to take action in space with coordinate spatial relations based on it. Humans develop perception in space to bind the spatial relationship between the objectively objects. On that basis, the conception of the space was developed to capture the spatial relationships in the abstract based on certain coordination. Finally, there is what is called the formation of through-space (formation-through-space), where its able to create a real spatial relationship (Zahnd, 1999). This spatial relationship can be identified by the proxemics of humans are unconsciously making structures of micro-distance space between people in daily transactions, the organization of space in residences and buildings, and in the end, urban planning (Hall, 1966).

Sidewalk which works in the scheme of infrastructure institutions provide good facilities and clarity in terms of navigation, surveillance and control of space configuration is shown by placing people in urban spaces in the channel pedestrian traffic between flow of vehicles. Sidewalks as an intermediary space that serves as a tool of social networking connections that form proxemics zone itself. The nature of this proxemics simultaneously as an implicit and explicit pedagogical assumed as a marker of the urban landscape as a thirdspace.

Thirdspace, in this case the sidewalk effectively provide a mapping of urban space by creating a parallel, a city that is “clear”, with movement, functioning infrastructure, and freedom of the barriers and restrictions city “. In this sense, the pavement becomes habitat spatial ecosystem preserved as well as parts of urban infrastructure as well as a thirdspace that presents an indication of endurance, tactics, strategy, spirit, as well as lifestyle of the people contesting on it. Sidewalk is not only part of the transportation zone, but also as the zone with the current distribution of information, discursive pedagogy-practice of public. Sidewalk absorbs knowledge and information flows to infrastructure construction, which contesting by interacting as an actor for contextualized with urban environments. Taking understanding brought by Lefebvre, the sidewalk is “a playroom which coexisted and facilitate the exchange and circulation space-cultural politics”. Sidewalk can no longer be viewed as naked as the space-material physical function to support mobility of citizens; overall sidewalk provides possibilities of political-cultural participation for its citizens. Sidewalk is a space of subversion.
Reference:


