Binary spatial negotiation by Street Hawkers

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Abstract. Public space is a setting than a backdrop, where social interaction occurs as a dialog communication in a city. The city is entertained by the presence of the street hawkers, which show a connection between the primary and the supporter. This connection does not only link to serve daily needs but also the use of spatiality. Jakarta is a capital city with many functions, one of them is as the commercial area. This study aims to show the idea of space mechanism by analyzing the transformation of space into thirdspace that is portrayed on the street hawkers in the sidewalk next to the MRT station in Jakarta. This study reveals the existence of binary opposition as the presence-absence in the public space. It happened as the result of negotiation done by the street hawkers through some factors, such as visibility, mobility, and pedestrian flows. The presence of street hawkers will support the development of social life according to the aspects of the smart city.

1. Introduction

Haji Nawi is one of the commercials and offices area in South Jakarta. Every day, street hawkers sell their goods in a sidewalk or parking lots using carts and tents. According to Madanipour [1], these activities can be categorized as a social activity. Furthermore, the social activity takes place in a public space [2]. The presence of the street hawkers in public space could lead to the shifting of primary function. They possibly create a new space. Soja [3] revealed the relation between real and imagined world, and binary opposition as long as Bhabha [4] stated. Another research revealed, it is stated by Rau [5] that thirdsplace happens when an alley is used to be an access and gathering point. Toomistu [6] found another thirdspace can happen in the form of building as a salon by waria (transgender in Indonesia), and Iqbal et al. [7] revealed thirdspace in the form of houses of worship arrangement by multi-religion groups by using space as spatial togetherness. The subject plays a vital role in forming the thirdsplace in any context. Based on one of the aspects of a smart city, namely ensuring its citizens’ well-being, one of which is emotional well-being to support the quality of life [8]. While the meaning of smart city itself is fulfilling the needs of citizens’ [9]. Therefore, this research aims to provide the analysis of space into thirdspace through the binary spatial negotiation by observing the resulting patterns and the connection as a supporting element to the smart city development.

2. Literature Review

2.1 Public Space

Public space is a fundamental element of the city [2]. Madanipour [1] stated that public spaces have roles as a setting and a backdrop. Public space as a setting that occurs a dialog communication in a city, also as a backdrop which gives a monumental effect to the place. As a connection between public to private sections, public spaces occur activities functionally or symbolically. In public spaces, people can do many activities, such as playing, walking, or seeing others [10]. The presence of other people is an
exciting way to attract people [2]. Another factor to trigger activity in public space is food. Thus, street hawkers that appear in public space create social activities [2]. Moreover, in public space, people would find for a specific and defined object to stand [2]. Social activity can happen in both unintentionally at a particular time, or intentionally as a routine that occurs almost every day [11].

One of the public spaces is the sidewalk, which is a part of the street [2]. In addition, the front part of a building is an example of public space as individual social life [1]. In everyday life, a sidewalk is accessed by pedestrians to move to other places. Pedestrians will stop their moves if they see exciting things like buildings if there is nothing blocking them. In this situation, the sidewalk is adjacent to the buildings so the pedestrians can see the buildings clearly without being blocked by anything that surrounds them.

2.2 Thirdspace
Soja [3] stated thirdspace is combined and formed by influencing each other between firstspace and secondspace. Firstspace is a human occupancy and relations to the earth or a spatial that is mapped as pattern recognition, while secondspace means an interpretation by subject to define, organize, and respond to reality through thinking. In addition, thirdspace is created by applying an-Other alternatives to open up possibilities between binary. Bhabha [4] claimed that thirdspace is a connective tissue that connecting binary opposition as a process of symbolic interaction. This binary opposition has no fixity in the form of element, concept, and term [3][4]. No fixity indicates chaos or disorder which triggers new alternatives to respond [12]. Acquiring new alternatives have to be supported by the subject’s interpretation. Inside thirdspace, the subject is possible to see, interpret, or act independently to change something [3].

Freedom generates a new sensation as a hybrid and leads to form the thirdspace [4]. Thirdspace shows a general aspect of binary with specific roles and discursive that have no basic fixity or unity [3][4]. These characters can form thirdspace by new adjustments. The presence of thirdspace influences the awareness of the subject’s position [4]. One of the subjects is the minority. The minority allows a hybrid process for having another social perspective. This different perspective leads to an effort of negotiation. Negotiation can happen if contrasts are appeared or identified by the presence of binary opposition. Furthermore, negotiation can cause a translation. Translation means a hybridization that is influenced by the minority as a subject and induce a transformational value of the place [4]. Thirdspace is possible to transform according to the expression of the subject [5]. Rau [5] stated that thirdspace could be a platform for minorities to interact socially and spatially. Soja [3] also stated that thirdspace is a meeting place for the minorities to interact freely. Interactions will trigger social activities and it can be identified as thirdspace. The subject inside thirdspace is possible to see or act while using public space, this is what is known as spatial subjectivity [5].

Freedom of interpretation will cause a different expression. Thirdspace is created as a transition zone for freedom expression, such as in the case of salon waria as a communal support and celebration space [6]. To link the reality and expectations that existed surround them, they create this kind of expression to present in front of other groups. Rau [5] claimed this group as underrepresented. Underrepresented is a less represented group of users in public spaces for communication and dialog spaces. Thus, they seek for new methods to use the same place and turn it to be a social space. Rau [5] found the example of thirdspace in kampong, which is the alley in front of houses as a gathering place. Although it is for gathering place, people can still use the alley as a primary function. This additional function is an application of spatial subjectivity. Thus thirdspace they have created is not interrupting access when interaction space takes place in the alley.

Wu, Edensor, and Cheng [13] claimed thirdspace as a spatial adjustment. The subjects which present inside thirdspace are influenced by another actors, and later, they also influenced the changes of other actors by their presence [14]. Thirdspace happens as an interaction between space and actors which benefit each other. In the other case, Iqbal et al. [7] claimed thirdspace happened as houses of worship arrangement. These houses of worship are located side by side as a form of tolerance and togetherness. This is one of the negotiations that is held by a specific multi-religion groups by sharing place as together
ownership. Inside thirdspace, everything happens simultaneously without harming any party. Subject’s interpretation presents a response to the reality of surrounding expectations which triggers different experiences and uses of the city space [15]. Therefore, while seeing or catching something, the subject position will determine the form of experienced thirdspace.

2.3 Binary Opposition

Binary opposition is an opposite element, concept, and term [3]. The examples of the opposite are capital and labor or bourgeoisie and proletariat. In the other explanation, presence and absence, object and subject, centers and peripheries, mental and material, also real and imagined are the other parts of binary opposition. These binaries mean the presence of another side matters. Binary opposition is separated and influences each other using their nature to create thirdspace. Binary opposition has clear borders as boundaries and could be seen distinctively [12]. These boundaries merge with the presence of thirdspace by connecting them. This merging process produces a combined space as thirdspace. In the process, thirdspace is formed without reducing the essence of binary opposition [3]. Furthermore, thirdspace is created by adding new potential opportunities by the subjects. This combination process involves the subject changes, which have become a part of thirdspace.

Thirdspace happens by influencing and being influenced [15]. Mutual influences between actors in thirdspace can occur if all aspects that are presenting together happen simultaneously. Opposite traits can make a dominance [14]. This dominance can lead to conflict. According to Iqbal et al [7], the subject formed a narrative that emphasized togetherness rather than opposites in responding to the conflict. Thus, they can share inside the same space. Thirdspace happens as a space for cooperation. Besides that, this space can be used by both partsto express themselves without feeling dominant. None of the binary opposition has more privileges than the others, but thirdspace has its features as a medium or a link [3].

Prasetyo [16] stated that sidewalks are the infrastructures for circulation space. Sidewalks accommodate the connectedness of public and private areas, which is not only apply to an individual scale but also group. The sidewalks are one of the operators that play a role in the formation of thirdspace [16]. Pedestrians, street hawkers, and beggars are the involved actors on the sidewalks. Sidewalks, which have a primary function for pedestrians, become a new relation as production-consumption in an urban context [16]. The shift of function as a new relationship is a form of destroying or damaging the primary function [16].

2.4 Spatial Negotiation

Street hawkers are the part of marginal groups [17]. The marginal has disadvantages in the use of public space. This lack of representation makes the marginal groups use other spaces to socialize. In addition, there are supporting activities occur in the urban context. [17]. An area has a primary activity, and the presence of these supporting activities supports the main activities. These supporting activities can generate the main activity to become more alive [18]. One of the supporting activities is street hawkers [17]. Street hawkers are included in the category of informal traders. Its presence in public spaces triggers spatial conflicts [17]. One of them is how they use the public space. The type of street hawkers influences the methods they use on a sidewalk. These will affect the use of space for sidewalk users.

Negotiations can occur in social, economic, political, or spatial context [17]. Street hawkers conduct negotiations as a form of resistance as well as a way to express their presence in the public space. This resistance previously revealed by Widjajanti [17] as one of the spatial conflicts. Street hawkers also occupy the sidewalks and make the pedestrian access is almost disappeared [19]. This effect causes the need for negotiations. Negotiations in spatial aspects can be identified by street hawkers’ occupation in public spaces, such as public roadsides, sidewalks, parks, and fields [17]. These negotiations occurred because there is the presence of other users in the public space beside street hawkers.

Following McGee & Yeung [20], the working hours of street hawkers is divided into two, namely morning until afternoon and evening until night. Also, the types of merchandise sold by street hawkers can be divided into: unprocessed or semi-processed food such as raw food, fruit, meat, vegetables, rice; processed food such as cooked food, drinks; non-food items; and services. Visibility is one of the
influences of negotiation methods [21]. There are two types of street hawkers in the sidewalk, such as detached and adjacent. Detached is a condition where street hawkers are separated from buildings, while adjacent is a condition where street hawkers are attached to the building’s elements. The types of street hawkers are also divided based on the characteristic of the tools they use. The characteristic of the tools will affect their ability to move, which is known as mobility. Those are unfixed, semifixed, and fixed. Unfixed is a condition that street hawkers use their bodies to carry the goods. Semifixed is a condition in which street hawkers use the tools like pushcart or bicycle. Meanwhile, fixed is a condition in which street hawkers already have a permanent building for selling, which is known as warung or humble shop. The other factor is the pedestrian flow. Street hawkers often approach people to offer their wares so they can adapt to the changes in pedestrian flow.

3. Methodology
This research aims to reveal the binary opposition as a result of street hawkers' activity in a sidewalk through negotiation methods including visibility, mobility, and pedestrian flows. The location of this research is around Haji Nawi MRT Station, Jalan Fatmawati Raya. Field study performed by this research is conducted through the observation and passive participation as primary data. This research also conducted a literature survey to collect data from newspapers and social media to get the information about daily life activities and condition after the operation of Haji Nawi MRT Station.

In March 2019, Haji Nawi MRT Station started to operate. During the beginning of its construction, nearby offices and commercials were closed and temporarily inactive. In May 2019, two months after the operation of Haji Nawi MRT Station, nearby offices and commercials started their activities again. This timeline shows the different conditions experienced by the street hawkers. In the observation through the physical condition of space, this research observes the activity of the pedestrians and street hawkers, space they occupy, and how the street hawkers form their places for selling. In the field survey, this research observes the use of sidewalk by street hawkers and pedestrians, negotiation between both of them through visibility, mobility, and pedestrian flows [21]. This research uses qualitative method for analysis and also Thirdspace theory for the theoretical method [3][4].

a. Study Area
As primary data, observation takes place around the Haji Nawi MRT Station, which is located on Jalan Fatmawati Raya. This observation is done by observing street hawkers along Jalan Fatmawati Raya. Haji Nawi is one of the areas in South Jakarta. The Haji Nawi MRT Station construction is completed in 2019. The surrounding buildings in the Haji Nawi area are mostly for commercials, offices, and residences. Some of the buildings are mixed functions, as well as governmental functions. The buildings in the first layer on the side of Jalan Fatmawati Raya are used for commercials and offices, while the second layer is used for residential.

4. Result and Discussion
Haji Nawi MRT Station started to operate around March 2019. At this time, there were 19 numbers of street hawkers nearby. There were also 7 inactive shops or offices and 12 active shops or offices there.
Meanwhile, in May 2019, which is two months since the MRT started their operation, there was a significant difference as there were only 10 street hawkers left in that area. In addition, the number of the inactive shops or offices decreased to 4, and the number of active shops or offices increased to 15. In March 2019, 19 street hawkers were located in front of the active buildings and 7 of them were located in front of the inactive buildings. While in May 2019, the remaining street hawkers were divided into 2 areas, 8 of them were located in front of the active buildings and 2 of them were located in front of the inactive buildings.

When the nearby buildings were inactive in March 2019 (absence), there are street hawkers who sold their wares in front of the building (presence). While in May 2019, when some building functions were again active, the street hawkers did not exist. Street hawkers number 5 and 12 were fixed with tent structures, and street hawkers number 7 only used semi-fixed properties. The fixed type used the parking
lots area. If the building active again, that area will be used for vehicles. Because at that time they used it as a selling area, they blocked the pedestrian access to the buildings and vehicles cannot park on this area. As for the semifixed type, street hawkers number 7 was located in front of the fence. This street hawker used the fence element as a place to attach the wares. This space is wholly located on the sidewalk which limited the pedestrian access.

![Figure 3. Spatial use by fixed street hawkers in accordance with building activity.](image)

Element B, which is the vertical element consists of billboard, signage, or trees, while A, the horizontal element consists of fence. Street hawkers number 5 and 12 used element B to tie their tents. Its presence in front of the facade will disrupt access so when the area is used as a parking area, element B can no longer be used by street hawkers. Meanwhile, element A is used to close and open access to buildings. Street hawker number 7 used fences as one of the elements to place their wares. When the building is active again, the street hawkers lose the fences as a spatial definition because the fences will open, and the access is widely open. Furthermore, the buyers' area will be around the street hawkers' position, using a parking lot and a sidewalk.

![Figure 4. Spatial use by semi-fixed street hawkers in accordance with building activity.](image)

This condition creates a new space when the building's function is absent and street hawkers are present. If the building function is active, street hawkers' activities will be lost. The primary sector will
use the space that street hawkers previously use as their selling space. Therefore, they have no space to use again. Likewise, the street hawkers number 7 that is located on the fence will also lose their space if the building function is active because the fence will be opened for the building access. The loss of street hawker number 7's selling space is happened as the effect of the loss of element A. The inactivity of a building's function will also affect pedestrians that accessed the sidewalk, and it can increase the ease for streetwalkers to see street hawkers. It was revealed by Soja [3] that thirdscape can occur when there is no dominant and mutually beneficial. Thus, the presence-absence phenomenon is beneficial for street hawkers because they can utilize a semi-public space of the formal sector and the sidewalk as public space to sell their wares.

5. Conclusion and Recommendation
Soja [3] explained thirdscape as real and imagined space. In urban context, the vertical elements are used by fixed street hawkers that are detached to the building such as billboard, signage or trees. The horizontal element is used by semi fixed street hawkers such as fence adjacently. They have done this method to form the firstspace in the form of the resulting patterns. These patterns and relation to the environment is the result of real world, while imagined world is mediated through the negotiation methods by street hawkers using these elements to define position and their occupation space. Therefore, they created the binary space as a result of negotiation. This binary opposition occurs when the building function is not active, and street hawkers present in front of the building using formal sector elements and vice versa. In this case, the street hawker's activities in presence-absence relate to the time of the building activity in using shops or offices’ elements to occupy the space to sell their wares. As their expression to occupy the thirdspace, the street hawkers interact with other actors in the space, which is to fulfill their needs, thus will create joy and happiness as an individual’s emotional well-being. Moreover, the presence of street hawkers in Jakarta will support the development of quality of life and lead to smart city development.

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