



Accommodative Study of Public Space for Marginalized People

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Abstract

A good public space must be accommodative for everyone included the marginal, the forgotten, the silent (Badshah, 1996), and an undesirable people. "Cities for the Citizen" (Douglas & Friedmann, 1998) serves a slogan. Accommodative public space for marginal people and marginal activities can be created when physical aspects of space can accommodate the space needs of the Forgotten (Badshah, 1996). Thus, the society will be educated to learn and share, to respect the rights of other users in the city, and consequently the physical quality of the visual city will be better because there are no annexation of space and overlapping activities.

Keywords: accommodative public space, marginal people, marginal activities

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1.0 Introduction

Public space (Wikipedia, cited at 2011) means a social space as a town square that is open and accessible to all, regardless of gender, race, ethnicity, and age or socio economic level. There is no fee and no discriminative entrants on background in public space. Actually, public space has a function as an agglomeration of people, objects and events (Madanipour, 1996:3). Public spaces have at least three basic things those are **responsive, democratic and meaningful** (Carr, 1992:19). Responsive means that public space should be able to accommodate a variety of activities, interests and desires of the user. Democratic means of public space should be usable by the general public from various social backgrounds, economic and cultural as well as accessible to a variety of human physical condition without any discrimination. Public space must ensure that the various activities and other interests do not interfere with each other. Meaningful means that public space must have a linkage between human, space and the world at large as well as with social context. Public spaces can give meaning or significance to local communities by individuals or groups.

2.0 Literature Review

2.1 History and the role of public space

Based on the history of public space in Greek and Rome Period, there was a great role of public space to educate the citizen to share the space for another people. In the Greek period, there was an agora where accommodate people to replace themselves in this space. They can do social activities, trade, and express their opinion to others. In this time, we ever heard the famous Socrates, one the product of the freedom of public space (Gallion, 1986). Then, in the Rome Period, there was a forum as a great public space. Forum was the center of Roman public life: the site of triumphal processions and elections, venue for public speeches, criminal trials, and gladiatorial matches, and nucleus of commercial affairs. Here statues and monuments commemorated the city's great men. The teeming heart of ancient Rome, it has been called the most celebrated meeting place in the world, and in all history (Grant, Michael (1970), *The Roman Forum*, London: Weidenfeld and Nicholson; cited at Wikipedia March 2011).

2.2 The typical and the development of public space

Tshumi on Madanipour (1996:7) remind us about the important to defining space. One of them is 'to make space distinct'. Public space sometimes is understood as a gathering space. According to Wikipedia definitions (cited at March 2011), we know that most street, including the pavement are considered public space, as are town squares or parks. Public space is commonly shared and created for open usage throughout the community. Everyone has a right to access and use public space.

The type of public space can be divided as square (nodal) and linier (like street and

pavement). Public space has a certain hierarchy in city's system. Like town square (alun-alun in Indonesia) for all citizen in the city, park for sub central area, playground for neighborhood.

The development of public space is influenced by the contemporary issue, like: equity in public space (Carr 1992, Madanipour 1996, Badshah 1996, Cooper and Fancis 1997), safety in public space with Defensible Space by Newman (1972) and Crime Prevention Through Environmental Design (CPTED) by Jeffery 1971 at Matthew 1996, Convivial City, Human Aspect in Urban Form (Rapoport, 1977), and another issues. Day by day, the planner and citizen try to share those ideas in public spaces.

2.3 Marginalized people as an important part of public space users

In addition to these three basic things, user of public space has the rights in its use, among others: the right to access, performs activities, and makes confession and to make changes (Carr, 1992). Freedom to access a public space, this right is the most basic things. Freedom to do activities that is the freedom to use and perform the desired activity but with an awareness that public space is a space for the common good and lawful regulations. The freedom to make changes such as the right to make some changes either temporarily or permanently, because change is an important dimension in the success of a public space, for example, people can bring decorations, picnic tables or badminton net to change the appearance and function of public space.

Sometime, our public space can't accommodate these communities' rights. Then, the communities become be marginalized in public space. Sometime, they are become the forgotten, the silent, and undesirable people. To be marginal is to be marginalized. Taken broadly, the term "marginalization" evokes a dynamic between two social analytic categories: the "center" (or mainstream), and an area called the "margins." The center is normally associated with dominance, privilege, and power; the margins, with relative powerlessness. To be marginalized is to be placed in the margins, and thus excluded from the privilege and power found at the center. Marginalization is often based on such notions as gender, culture, language, race, sexual orientation, religion, political affiliation, socioeconomic position or class, and geographic location. Depending on the context and level of analysis, individuals, groups, organizations, communities, and even entire geopolitical systems can be seen as marginalized (<http://www.answers.com/topic/marginal-people#ixzz1HDDMOJms> cited at March 2011).

Based on Badshah (1996: 22-27), we can divide the marginal community as:

Table 1 : The Marginal Communities

The Marginal	Women; informal sector
The Forgotten	The elderly and disabled
The Silent	Children
The Undesirable people	The homeless and street people

(Source: Badshah, 1996)


3.0 Methodology


So, how to create accommodative public space for marginal people and marginal uses? Based on qualitative descriptive method, we will formulate the ideal public space for marginal people. Then the result shows that we need the certainty space for everyone.


4.0 Results and Discussions

According to a lot of bad and best practice all the world, we can notice a small note:

Table 2 : The Marginal Communities Problems

Locus	Empirical Phenomena	What happened?	What should we do?
Indonesia and developing countries	Street vendor; informal sector at public space.	<p>Out of Place, dirt the visual, violating public order [Yatmo, 2008] Overlapping activities between legal and illegal sector (occupied public space). Marginal uses of space.</p> 	<p>Law enforcement to enabling informal uses in public space Create the certainty space for informal sector. Legalize the illegal sector with license (Singapore, Hongkong) Create the informal sector as an exotic destination (Malioboro, Yogyakarta and Thailand)</p>

Indonesia	Women in Public Space	<p>No safety space for women</p> <p>No clear space design for women to participate in public space</p>	<p>Create universal/ barrier free design</p> <p>Create CPTED (Crime Prevention Through Environmental Design)</p> <p>Women population as an important count to design a public space</p>
Indonesia	<p>Forgotten aging population</p> <p>Forgotten disabled community</p>	<p>No participation uses of public space from these communities</p> <p>No clear space design for elderly and disabled</p> 	<p>Enabling aging population (Singapore, Japan)</p> <p>Create universal/ barrier free design (Singapore, Curitiba)</p>

Indonesia	Children	No safety space for children No enough space for playing and learning	Create Convivial City for Children (Kota ramah anak, Solo Indonesia) Create the certainty space for children playground
America, Indonesia	Street people, homeless	It is illegal to be homeless Violating the public space  Source: Banten Post, 2010.	Create CPTED (Crime Prevention Through Environmental Design) in public space Law enforcement PPP (Public Private Partnership) like in Flower Street-Curitiba

(Source: From many references, 2011)

And, then from the table above we will conclude the ideal and accommodative public space for marginal people. Based on <http://www.pps.org/articles/grplacefeat/> (cited at March 2011), Project for Public Space (PPS) has found that successful public spaces have four key qualities: they are accessible; people are engaged in activities there; the space is comfortable and has a good image; and finally, it is a sociable place: one where people meet each other and take people when they come to visit. PPS developed The Place Diagram as a tool to help people in judging any place, good or bad:



Figure 1: The Place Diagram
(Source :www.pps.org)

5.0 Conclusion

Now, according to Sandercock at Douglas, 1998, we must underline and hear the borderless voices (the marginal people). Then, we need a written proof upon the space for legality urban plan for the marginalized community to resolve the issues. When the physical aspects of space can accommodate the space needs of the Forgotten (Badshah, 1996), accommodative public space will be created. Thus, as society will be educated to learn and share, to respect the rights of other users in the city, and consequently the physical quality of the visual city will be better because there are no annexation of space and overlapping activities. So, we can create the public space for public use (adapted from Moudon, 1987).

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