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Quazi Mahtab Zaman  
Igea Troiani *Editors*

# Transdisciplinary Urbanism and Culture

From Pedagogy to Praxis

 Springer



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Quazi Mahtab Zaman · Igea Troiani  
Editors

# Transdisciplinary Urbanism and Culture

From Pedagogy to Praxis



Springer



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# Contents

## **Part I Background: Transdisciplinary Urbanism and Culture**

<b>Introduction: Transdisciplinary Urbanism and Culture</b> . . . . .	3
Quazi Mahtab Zaman and Igea Troiani	
<b>Reflection 1 The City: A Shift in Mindset?</b> . . . . .	13
David McClean	
<b>Reflection 2 Shifting Research Paradigms: Urbanism and Culture</b> . . . . .	17
Richard Laing	

## **Part II Pedagogy and Built Environment**

<b>Pursuing Resilience in Architectural Design Through International Experimental Projects: Exploring New Boundaries in the Design Studio Pedagogy</b> . . . . .	23
Silvia Bassanese, Benedetta Rodeghiero and Aida Espanyol	
<b>When Practice Dictates Change: A New Framework for Architectural Education</b> . . . . .	41
Yasser Zarei	
<b>Recycling the City: A New Pedagogical Approach to the 21st-Century City</b> . . . . .	53
Rosa Cervera	

## **Part III Philosophy and Built Environment**

<b>Cloud10: Inflated Ideas</b> . . . . .	75
Lisa Cumming	
<b>Live Montage in Mediated Urban-Experience: Between Media and Architecture</b> . . . . .	89
Maryam Fazel	



<b>Boredom and Space</b> .....	99
Christian Parreno	
 <b>Part IV Sociology and Built Environment</b>	
<b>A Street with Informal Regulation.</b> .....	113
Antonius Karel Muktiwibowo	
<b>‘Kampung Kota’ as Third Space in an Urban Setting: The Case Study of Surabaya, Indonesia</b> .....	127
Rully Damayanti	
<b>Dialectical Materialism and the Alternative Architecture of John F.C. Turner</b> .....	141
Richard Bower	
 <b>Part V Praxis and Built Environment</b>	
<b>Good Places Through Community-Led Design</b> .....	155
Vera Hale	
<b>Strategies for Modern Schemes for the Inner Ring Road of Sheffield</b> .....	165
Like Jiang	
<b>Strategic Design: Implications for Wider Practice</b> .....	181
Jordan J. Lloyd	
<b>Bionic Science as a Tool for Innovation in Mega-Cities</b> .....	193
Rosa Cervera and Javier Pioz	
<b>A Search for Genuine Regionalism: A Regenerative Agenda for the Peripheries</b> .....	213
Vilmos Katona	
<b>Index</b> .....	227

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# List of Figures

## Pursuing Resilience in Architectural Design Through International Experimental Projects: Exploring New Boundaries in the Design Studio Pedagogy

Fig. 1	Layout of the second stage of TLT (Source <a href="http://www.buildournation.org">www.buildournation.org</a> ) . . . . .	25
Fig. 2	From grounds to playgrounds. . . . .	27
Fig. 3	Self-formation of teams, playgrounds and rules during TLT (Source <a href="http://www.buildournation.org">www.buildournation.org</a> ) . . . . .	28
Fig. 4	Blog (Source <a href="http://www.buildournation.org">www.buildournation.org</a> ) . . . . .	30
Fig. 5	Examples of concept by one team group (Source <a href="http://www.buildournation.org">www.buildournation.org</a> ) . . . . .	31
Fig. 6	Examples of concept by one team group (Source <a href="http://www.buildournation.org">www.buildournation.org</a> ) . . . . .	32
Fig. 7	Interesting results from the final report (Source <a href="http://www.buildournation.org">www.buildournation.org</a> ) . . . . .	33
Fig. 8	Self-building process (Source <a href="http://www.buildournation.org">www.buildournation.org</a> ) . . . . .	35

## Recycling the City: A New Pedagogical Approach to the 21st-Century City

Fig. 1	Salamanca general plans: <b>a</b> Ground coverage layout. <b>b</b> <i>Green</i> spaces layout. Note the interesting densification development in the district (source Digital Atlas of Urban Area, Ministerio de Fomento, Spain 2012) . . . . .	56
Fig. 2	Typology blocks, high quality outer facades and rear inner facades (source Author 2012) . . . . .	57
Fig. 3	Neuronal net is conceptualising in the urban space (author: Maletti 2012) . . . . .	57

Fig. 4	Spaces inside blocks are becoming gardens open to citizens (author: Maletti 2012) . . . . .	58
Fig. 5	Understanding blocks in the way of fractal volumes: decomposition and disintegration (author: Ochoa 2012). . . . .	59
Fig. 6	Single unit as a basic prototype for a variety of housing styles . . .	59
Fig. 7	Proposal for inner spaces in blocks (author: Ochoa 2012) . . . . .	59
Fig. 8	Demographic and social analysis ( <i>source</i> Author 2012). . . . .	61
Fig. 9	Built—Vacuum analysis (author: Zamudio 2012). . . . .	61
Fig. 10	Requalification of the blocks (author: Samayda 2012) . . . . .	63
Fig. 11	Landscaping qualification: spreading greenery throughout the existing built environment (author: Zamudio 2012) . . . . .	64
Fig. 12	The concept of bridge-streets (author: Fernández 2012). . . . .	65
Fig. 13	Environmental improvements: a big green network (author: Cocaricó et al. 2012). . . . .	65
Fig. 14	Integrating park on the urban voids and noise reduction project. Author: Rodriguez (2012) . . . . .	67
Fig. 15	Plan for the improving of environmental and architecture quality along the railway track. Author: Rodriguez (2012). . . . .	68
Fig. 16	Mobility and commuting analysis of three Spanish cities: Alcala de Henares, Vitoria y Zaragoza ( <i>source</i> Digital Atlas of Urban Area, Ministerio de Fomento 2012). . . . .	68
Fig. 17	Bicycle lane transport system project (author: Merinero 2012). . .	69
Fig. 18	Reuse of industrial ground for housing and urban vegetable gardens (author: Siena 2012) . . . . .	69
Fig. 19	Overlapping of layers: existing industry coexists with housing and <i>green</i> areas (author: Arteta 2012) . . . . .	70
Fig. 20	Building “curtain streets” like new facades of industrial estates (author: Alhambra 2012). . . . .	71
Fig. 21	A new and lively scenario are enhancing the quality of the city (author: Alhambra 2012). . . . .	71

### Cloud10: Inflated Ideas

Fig. 1	Render of a spine formation, beginnings of a cloud ( <i>source</i> Cumming et al. 2012) . . . . .	81
Fig. 2	Render of zooidal skin section, illustrating various patternings ( <i>source</i> Cumming et al. 2012) . . . . .	82
Fig. 3	Early mechanical set up for iPhone/Arduino Motor communication ( <i>source</i> Cumming et al. 2012). . . . .	86
Fig. 4	Large prototypical model developed to simulate simple zooidal inflation and behaviour ( <i>source</i> Cumming et al. 2012). . . . .	86

## Boredom and Space

Fig. 1	Types of boredom ( <i>Source</i> Parreno 2012) . . . . .	104
--------	--	-----

## A Street with Informal Regulation

Fig. 1	Informal street use and territorial control over Denpasar Street ( <i>source</i> Efata Ferryka/Author) . . . . .	115
Fig. 2	Police and ‘Pecalang Adat’ stop the traffic for ‘Ngaben’ a Balinese burial ceremony ( <i>source</i> <a href="http://watermelonmom.blogspot.co.uk/2010/12/bali-part-1.html">http://watermelonmom.blogspot.co.uk/2010/12/bali-part-1.html</a> ). . . . .	116
Fig. 3	Comparison of territoriality definition and environment activity/security (Carmona et al. 2010). . . . .	121
Fig. 4	Bali-Informality of street territorial control ( <i>source</i> Author). . . . .	122

## ‘Kampung Kota’ as Third Space in an Urban Setting: The Case Study of Surabaya, Indonesia

Fig. 1	The ‘Third Space’ comparison ( <i>source</i> Author, provide date) . . . .	130
Fig. 2	The ‘Triad Conceptual Space’ ( <i>source</i> By Author, provide date) . . . . .	130
Fig. 3	Location of Surabaya ( <i>source</i> By Author—interpretation of <a href="http://maps.google.com">http://maps.google.com</a> , accessed 04 April 2012) . . . . .	131
Fig. 4	Location of Kampung Kota in Surabaya City Centre ( <i>source</i> By author interpretation and <a href="http://maps.google.com">http://maps.google.com</a> , accessed 04 April 2012). . . . .	132
Fig. 5	<i>Photographs</i> of old and current ‘Kampung Kota’ ( <i>source</i> <a href="http://www3.petra.ac.id/surabaya.memory">http://www3.petra.ac.id/surabaya.memory</a> , accessed on 04 April 2012 and Basundoro 2009). . . . .	133
Fig. 6	Surabaya City Plan ( <i>source</i> By Author, Interpretation of the RDTRK Tunjungan, 2008, Pemkot Surabaya, 2012) . . . . .	134
Fig. 7	Photographs of ‘Kampung Kota’ in Surabaya ( <i>source</i> By Author (2012), documentation and <a href="http://www.journeymart.com/de/indonesia/surabaya.aspx">http://www.journeymart.com/de/indonesia/surabaya.aspx</a> , re-accessed 25 February 2016) . . . . .	134
Fig. 8	Photographs of ‘Kampung Kota’ in Surabaya showing the real condition of security and privacy ( <i>source</i> By Author, 2012) . . . . .	135
Fig. 9	Snapshot of Surabaya green and clean initiative ( <i>source</i> <a href="http://rt4rw3.ketintang.blogspot.co.uk/">http://rt4rw3.ketintang.blogspot.co.uk/</a> , re-accessed on 25 February 2016). . . . .	136



**Good Places Through Community-Led Design**

Fig. 1    *Photographs of The Glass-House Debate series.*  
          From the *left* Bristol debate and London debate  
          (source Vera Hale, 2011–2012) . . . . . 157

Fig. 2    Collective memory, Citizen Activation & Agency,  
          Placemaking (source Vera Hale ©The Cave Co-operative) . . . . . 161

**Strategies for Modern Schemes for the Inner Ring Road of Sheffield**

Fig. 1    Urban fabric of Sheffield (source Sheffield City Centre  
          Master Plan 2008) . . . . . 166

Fig. 2    Ralph Gosling’s map of Sheffield 1736 (source <http://sytimescapes.org.uk/zones/sheffield/S10>, re-accessed  
          on 25 February 2016). . . . . 167

Fig. 3    Urban fabric of Sheffield in 1945 (source Sheffield  
          Replanned: 11). . . . . 168

Fig. 4    Draft Sheffield (Central) Scheme 1939 (source A history  
          of Sheffield’s central area planning schemes, 1936–1952: 48) . . . . 169

Fig. 5    Hadfield’s plan 1935 (source A history of Sheffield’s central  
          area planning schemes, 1936–1952: 33). . . . . 170

Fig. 6    Central area road and zoning plan 1945  
          (source Sheffield Replanned: 30) . . . . . 171

Fig. 7    Map surveyed in 1924 (source Sheffield Civic Survey) . . . . . 172

Fig. 8    Typical cross section of 100 ft wide for traffic streets  
          in a shopping area in the 1945 scheme (source Sheffield  
          Replanned: 44). . . . . 174

Fig. 9    Hénard’s gyratory intersection (source A history of Sheffield’s  
          central area planning schemes, 1936–1952: 254) . . . . . 175

Fig. 10   City in the future in General Motor’s Futurama Pavilion  
          (source <http://www.notechmagazine.com/2009/05/magic-motorways.html>, re-accessed on 7 March 2016). . . . . 177

**Strategic Design: Implications for Wider Practice**

Fig. 1    Wage comparisons in the United Kingdom of professions  
          with a similar period of training (Author) (sources 2009–2010  
          figures from *The Times*, NHS, *The Independent*, RIBA  
          and Prisma Recruitment) . . . . . 183

Fig. 2    RIBA Part 1 Entries and RIBA Part 3 Passes, 1998–2008  
          (source Redrawn from Brown 2011) . . . . . 185

Fig. 3    A typical spread within the Helsinki Design Labs’ briefing  
          document (Boyer et al. 2011: 273). . . . . 188

## Bionic Science as a Tool for Innovation in Mega-Cities

Fig. 1	Research around forms in nature to find a path towards efficiency in constructive/building technology: <b>a</b> Water lily leaf; <b>b</b> Cobweb; <b>c</b> Transversal section of a tree; <b>d</b> Dandelion ( <i>source</i> Cervera et al. 2011). . . . .	196
Fig. 2	Macro and microanalysis of biological organisms ( <i>source</i> Cervera et al. 2011). . . . .	197
Fig. 3	Parametric Structural analysis of water lily leaf behaviour ( <i>source</i> Cervera et al. 2011). . . . .	198
Fig. 4	Project of Twin Towers of Shristi, Kolkata, India. Bionic references taken from fish spine ( <i>source</i> Cervera et al. 2011) . . . .	199
Fig. 5	Project of Tai Da Plaza F.C. in Chengdu, China. Bionic references taken from cactus ( <i>source</i> Cervera et al. 2011) . . . . .	200
Fig. 6	Bridge over the river Hai He in the city of Tianjin, China. Bionic references taken from a silkworm ( <i>source</i> Cervera et al. 2011). . . . .	201
Fig. 7	Be Bionic Vertical City placed in Shanghai ( <i>source</i> Cervera and Pioz 2000). . . . .	201
Fig. 8	Be Bionic Vertical City, model and perspectives ( <i>source</i> Cervera and Pioz 2000). . . . .	202
Fig. 9	Analysis of tree growth ( <i>source</i> Cervera and Pioz 2000) . . . . .	204
Fig. 10	Comparison between conventional and natural construction ( <i>source</i> Cervera and Pioz 2010). . . . .	205
Fig. 11	Hyper-structure: system of multiple elements supported by a development of fractal geometry ( <i>source</i> Cervera and Pioz 2010). . . . .	206
Fig. 12	The Tower is rooted in the soil through numerous micro-structured “filaments” ( <i>source</i> Cervera and Pioz 2000) . . . .	207
Fig. 13	Vertical layout of the Bionic City: Facade, Section, Green Vertical Map ( <i>source</i> Cervera and Pioz 2000) . . . . .	209
Fig. 14	The organisation of the Vertical City in vertical “neighbourhoods” ( <i>source</i> Cervera and Pioz 2000) . . . . .	210
Fig. 15	Main strategies in the Self-sufficient City (Copyrights of all images and projects belong to Cervera & Pioz Architects 2000) . . . . .	211

## A Search for Genuine Regionalism: A Regenerative Agenda for the Peripheries

Fig. 1	The value opposition of place and technology in modern thought (Moore 2001: 135) . . . . .	219
--------	--	-----

- Fig. 2 Funeral Chapel in Batschuns, Austria, designed by Stefan and Bernhard Marte, 2002 (*source* <http://szakralis.wordpress.com>, re-accessed on 25 February 2016) . . . . . 221
- Fig. 3 Women's Centre in Rufisque, Senegal, designed by Hollmén Reuter Sandman Architects 2001 (*source* <http://www.hollmenreutersandman.com>, re-accessed on 25 February 2016) . . . . . 222
- Fig. 4 Safe House Museum in Greensboro, AL, designed by The Rural Studio, 2010 (*source* <http://www.ruralstudio.org/projects/safe-house-museum>, re-accessed on 7 March 2016) . . . . . 223

# **'Kampung Kota' as Third Space in an Urban Setting: The Case Study of Surabaya, Indonesia**

**Rully Damayanti**

**Abstract** Lefebvre (The production of space. Blackwell Publishing, Victoria, 1974), Bhabha (The location of culture. Routledge, London, 1994) and Soja (Thirdspace; journeys to Los Angeles and other real-and-imagined places. Blackwell Publisher, Oxford, 1996), classify the condition of urban marginality as a 'Third Space', which is an expression of the ambivalent reality of urban wealth in a city. Marginality in urban settings is represented through urban slums, a phenomenon that is usually driven by poverty and the unregulated occupation of urban space, which most cities in the East face. The chapter will compare approaches of First and Second Space related to the creation of 'Third Space', especially the notion of the 'Third Space' through the inner-city village of 'Kampung Kota' in Surabaya. It is neither a real slum nor is it regarded a poor area; the houses are permanently built and have legal ownership or tenant documents. Although located in the centre of Surabaya 'Kampung Kota' exists between urban and rural, hence alluding to the notion of the hybridization of the social, as characterised by the 'Third Space'. While the existence of 'Kampung Kota' brings benefits the city (it is the home of service industry workers mostly working in the central city area) it is also under constant threat as the location has high land value leading to ongoing negotiations and insecurity for the residents. The chapter also explores threats to and the possible prospects for 'Kampung Kota'.

**Keywords** 'Third space' • Kampung • Post-Colonial • Marginality

## **Introduction**

Marginality in the Third World in an urban setting is usually associated with slums, the informal and the poor (Lim 2008). The current condition of 'Kampung Kota' in Indonesia is strikingly different to the slum area. The terms 'Kampung' and 'Kota'

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are Indonesian words both meaning respectively village/rural and urban. This chapter uses the phrase 'Kampung Kota' to refer to its originality of dialectic that mostly occurred in Indonesian cities; rural and urban. Historically, Surabaya city was initiated by many villages or kampungs that emerged as a town. Since the Dutch colonisation, the development of the city has mainly focused on the area around and along streets. The grouped kampungs have survived on locations inserted among streets in the urban area (Basundoro 2009). 'Kampung Kota' experiences the dialectic of the social conditions, regarding history, society and spatiality. The theoretical context for understanding 'Kampung Kota' is developed here through reading on the Production of Space by Lefebvre (1974), Bhabha (1994), and Soja (1996). Space is understood not only by its physical characteristics but also in terms of time and society whose power creates the space. The term 'Third Space'; sometimes referred to as the 'Other', reflects the condition between, or compilation of, the First and Second space: the Western and the Eastern world, the Colonial and Post-Colonial paradigm, and also the urban and rural social condition.

The condition of 'Kampung Kota' in Surabaya based on the Triad Spatial Concept by Lefebvre and Soja: historically, socially and spatially. The approach also compares the First and the Second space condition of the case study to define the unique characters of 'Kampung Kota'. The significance of the research is to highlight the difference in exploring urban phenomena in the Eastern and Western worlds. The current approach to urban design and planning in Eastern cities mostly comes from Western ways of thinking, which bring destruction to the existence of 'Kampung Kota' since the Western (classical) approach does not recognise urban marginality.

## Space Production

The writings on the Production of Space by Lefebvre, Bhabha and Soja, are used here to compare three positions of 'Third Space'. Bhabha and Soja use the phrase 'Third Space', while Lefebvre gives a concept of spatiality, which includes the character of 'Third Space'. The three authors focus on space as a product of social and cultural actions. Lefebvre develops a philosophy of space as social production based on power and functional capabilities (such as religion and politics), while Soja focuses on a triad of human sensibility (history, social, spatial). Bhabha highlights subject positions regarding cultural identity as a starting point to distinguish colonised and post-colonial approaches. The three authors define 'Third Space' about cultural identity, seeing it as a determining concept of marginality.

Space is understood not only by its physical characteristics but also in terms of time and society whose powers create the space (Soja 1996). Space, or the social space, is not identical and is a process (Lefebvre 1974) made by society with their cultures of multiple elements, histories and subject positions (Bhabha 1994). Space, or in this case urban space, should be understood as a product of society and history. In the case of 'Kampung Kota,' this is seen as a strong dialectic between

Modernisation and Traditional social culture are major factors in creating the

The phrase—'Third Space' or the compilation of the First and Second in Colonial and Post-Colonial. Specific meaning in reading urban space to the difference in history and society. A colonial mission representing the violence of characterised by its plural society regime (Yeoh 2003). Bhabha (Hernandez 2010) reading space and architecture, while Soja but more on the three sides of human society; or the First, the Second and the urbanism also give different cultural particularly issues of industrialisation and

## Characteristics of 'Third Space'

To understand the characteristics of the spatial concepts of the First and Second the First and the Second Space that drive Built Form and Space Character; Production Culture. The categorisation is developed by the characteristics mentioned by authors who have Post-Colonial Paradigm.

There is a contrast of views of and the Third Space is understood by two (Hernandez 2010), and the new possibility sometimes both similar or strikingly second position includes the first position presented in the table (Fig. 1) in Grey, is the Conceptual Space'. 'Triad Conceptual: mental/conceived space to social/the space. In understanding the case study, keep an open view.

The detailed character of each position of Lefebvre and Soja is explained in the possibility to understand and analyse the link. The three dimensions will give the spatiality. Lefebvre and Soja give emphasis the social product by illustrating the case position—socially and culturally—in the important to observe spatial functions



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pace (Soja 1996). Space, or the social  
bvre 1974) made by society with their  
ubject positions (Bhabha 1994). Space,  
nderstood as a product of society and  
s is seen as a strong dialectic between

Modernisation and Traditional social life (Harjoko 2009). History, society and culture are major factors in creating the space of 'Kampung Kota' (Cote 2011).

The phrase—'Third Space' or the 'Other' reflects the condition between or compilation of the First and Second space: the Western and the Eastern world, the Colonial and Post-Colonial. Specific characters of the Eastern city give different meaning in reading urban space to the Western city, mainly because of the difference in history and society. A colonial city is a spatial product of a civilising mission representing the violence of colonisation (Hernandez 2010), which is characterised by its plural society regarding racial, cultural, and religious value (Yeoh 2003). Bhabha (Hernandez 2010) and Yeoh (2003) highlight the dialectic in reading space and architecture, while Soja (1996) does not focus on the dialectic, but more on the three sides of human sensibility to read a space: space, history and society; or the First, the Second and the 'Third Space'. Contemporary issues of urbanism also give different cultural character to the Western and Eastern city, particularly issues of industrialisation and urbanisation.

## Characteristics of 'Third Space'

To understand the characteristics of 'Third Space', it is important to define the spatial concepts of the First and Second space. Figure 1 compares the features of the First and the Second Space that divides into four categories: Dualism Context; Built Form and Space Character; Process of Industrialization; and, Society and Culture. The categorisation is developed mainly from grouping similar characteristics mentioned by authors who have discussed space production and the Post-Colonial Paradigm.

There is a contrast of views of and the reasons for the creation of 'Third Space'. The Third Space is understood by two approaches: in-between the two other spaces (Hernandez 2010), and the new possibility of approaching space production that is sometimes both similar or strikingly different (Soja 1996; Lefebvre 1974). The second position includes the first position's approach. The second method represented in the table (Fig. 1) in Grey, is Lefebvre's and Soja's theory known as 'Triad Conceptual Space'. 'Triad Conceptual Space' connects physical/perceived space to mental/conceived space to social/the space of representation, or First-Second-Third space. In understanding the case study of Surabaya, both approaches will be used to keep an open view.

The detailed character of each position referred to the 'Triad Conceptual Space' of Lefebvre and Soja is explained in Fig. 2. The 'Third Space' presents a new possibility to understand and analyse space, due to its spatiality, history and societal link. The three dimensions will give new insights and unveil the real meaning of spatiality. Lefebvre and Soja give emphasis to the study of marginality, regarding the social product by illustrating the case study of 'Kampung Kota' in its marginal position—socially and culturally—in Surabaya city. In tracing its character, it is important to observe spatial functions in the area regarding everyday life (First



	FIRST SPACE	THIRD SPACE	SECOND SPACE	
DUALISM CONTEXT	NA Colonial <b>Pedagogical</b>		Colonial <b>Post-colonial</b> <b>Performative</b>	Yeoh, 2003 Bhabha, 1994 Bhabha, 1994
BUILT FORM & SPACE CHARACTER	Abstract space Stratified space <b>Formal urbanism</b> Static <b>Order, formal</b> Physical space Perceived space Space practice		<b>Social space</b> <b>Smooth space</b> <b>Informal urbanism</b> <b>Kinetic</b> <b>Shapeless, vernacular</b> Mental space Conceived space Representation of sp	Lefebvre, 1974 Deleuze & Guattari, 1980 Mehrotra, 2010 Mehrotra, 2010 Hernandez & Kellet, 2010 Lefebvre, 1974 Soja, 1996
PROCESS OF INDUSTRIALIZATION	<b>Money/commerce</b> <b>Medieval, modern</b>		Work of arts Oriental, antique	Lefebvre, 1996 Lefebvre, 1996
SOCIETY & CULTURE	Urban Habitat Emphaty Physical entity City		<b>Rural</b> <b>In-habit</b> <b>Abstraction</b> Artifact of culture <b>Cityness</b>	Lefebvre, 1996 Lefebvre, 1996 Padovan, 1999 Harjoko, 2009 Simone, 2010

Fig. 1 The 'Third Space' comparison (source Author, provide date)

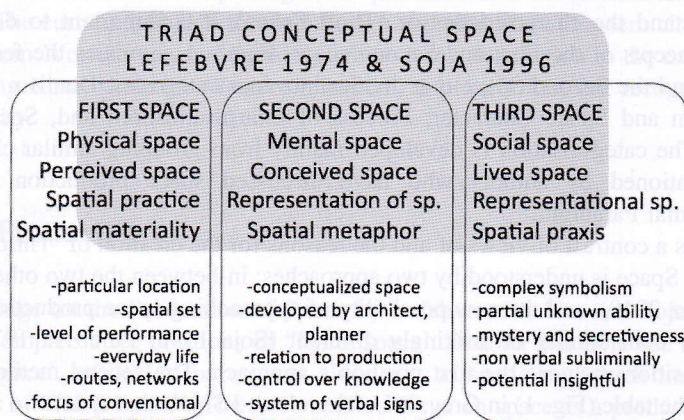


Fig. 2 The 'Triad Conceptual Space' (source By Author, provide date)

space) and the official plan of the area (Second space) to understand the cultural symbols of the city as interpreted by the inhabitants ('Third Space').

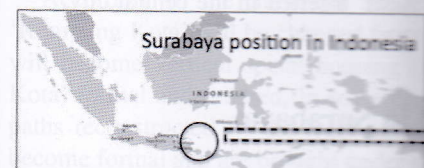
### 'Kampung Kota' in Surabaya

Kampung and Kota are Indonesian words which mean 'village/rural' and 'urban' respectively. According to Kresno Murti (2011), there has been unclear evidence on where the word Kampung came from and when it was first used, but in Dutch

'Kampung Kota' as Third Space in an Urban

colonisation, there was a program name kampung improvement. Here the phrase rural-urban dialectic that has similarity is an archipelago country that covers villages (kampung). Historically, social generator in changing society and living relationships of human individuals or groups to create the city, which was usually under a kingdom, to strengthen the economic kingdom (Handinoto 1996).

Surabaya is the second biggest city 2,765,908, the size of 374.78 km<sup>2</sup>, an census. Surabaya city is more than 700 River are the original parts of the city grew larger and larger. In the colonial maritime and business sectors as the main to the outside world, and vice versa (Handinoto 700 years, the existence of the villages gives significant meaning to the city, culture are scattered in and around the central area. 'Kampung Kota' in Surabaya, with social groups, jobs, and characteristics in natural clustering settlements based on ethnicity control the city, with kampungs emerging (Basundoro 2009). Besides the native



Map of Surabaya City Area  
population of 2,765,908  
size of 374.78 km<sup>2</sup>, and density of 7,400/km<sup>2</sup>

Fig. 3 Location of Surabaya (source By Author, accessed 04 April 2012)



SECOND SPACE	
Colonial	Yeoh, 2003
Post-colonial	Bhabha, 1994
Performative	Bhabha, 1994
Social space	Lefebvre, 1974
Smooth space	Deleuze & Guattari, 1980
Normal urbanism	Mehrotra, 2010
Kinetic	Mehrotra, 2010
Useless, vernacular	Hernandez & Kellet, 2010
Mental space	Lefebvre, 1974
Perceived space	Soja, 1996
Representation of sp	
Work of arts	Lefebvre, 1996
Mental, antique	Lefebvre, 1996
Rural	Lefebvre, 1996
In-habit	Lefebvre, 1996
Abstraction	Padovan, 1999
Fact of culture	Harjoko, 2009
Cityness	Simone, 2010

author, provide date)

## THIRD SPACE

THIRD SPACE	
Social space	
Lived space	
Representational sp.	
Spatial praxis	
-complex symbolism	
-partial unknown ability	
-mystery and secretiveness	
-non verbal subliminally	
-potential insightful	

author, provide date)

second space) to understand the cultural inhabitants ('Third Space').

which mean 'village/rural' and 'urban' (1), there has been unclear evidence on when it was first used, but in Dutch

colonisation, there was a program named 'Kampung Verbetering' which referred to kampung improvement. Here the phrase 'Kampung Kota' is used to refer to its rural-urban dialectic that has similarly occurred in most Indonesian cities. Indonesia is an archipelago country that covers thousands of ethnicities and traditional villages (kampung). Historically, social practices in traditional villages are the main generator in changing society and living spaces, represented through conditions and relationships of human individuals or groups (Harjoko 2009). Villages emerged to create the city, which was usually under the control of specific social practices such as a kingdom, to strengthen the economic power of the area and empower the kingdom (Handinoto 1996).

Surabaya is the second biggest city in Indonesia (Fig. 3), with a population of 2,765,908, the size of 374.78 km<sup>2</sup>, and density of 7400/km<sup>2</sup>, based on the 2010 census. Surabaya city is more than 700 years old. Villages located near the Kalimas River are the original parts of the city. Due to Dutch colonisation, these villages grew larger and larger. In the colonisation era, Surabaya became strong in the maritime and business sectors as the main port to deliver spices from the hinterland to the outside world, and vice versa (Handinoto 1996). Nowadays, after more than 700 years, the existence of the villages, which is represented by 'Kampung Kota', gives significant meaning to the city, culturally and economically. 'Kampung Kota' are scattered in and around the central city. As seen in Fig. 4 there are numbers of 'Kampung Kota' in Surabaya, with some of the names referring to specific ethnic groups, jobs, and characteristics in nature (Basundoro 2012a). In the Dutch era, clustering settlements based on ethnicity was one town planning strategy used to control the city, with kampungs emerging as settlements for indigenous people (Basundoro 2009). Besides the native people, the current inhabitants of the

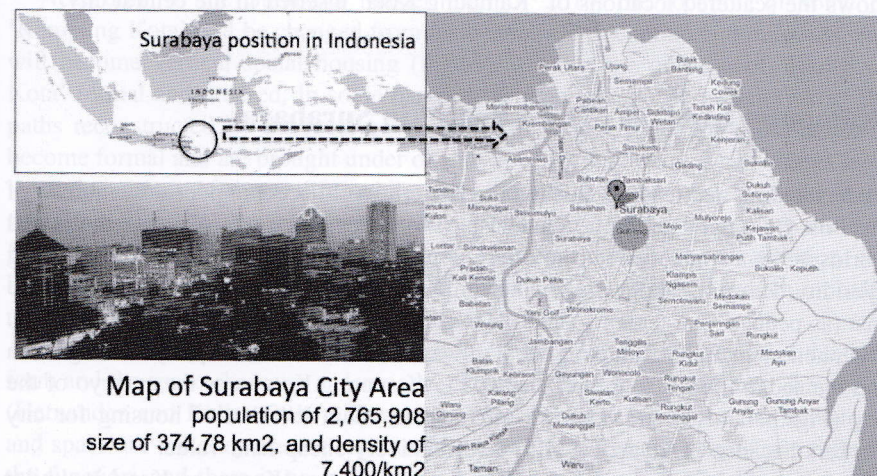
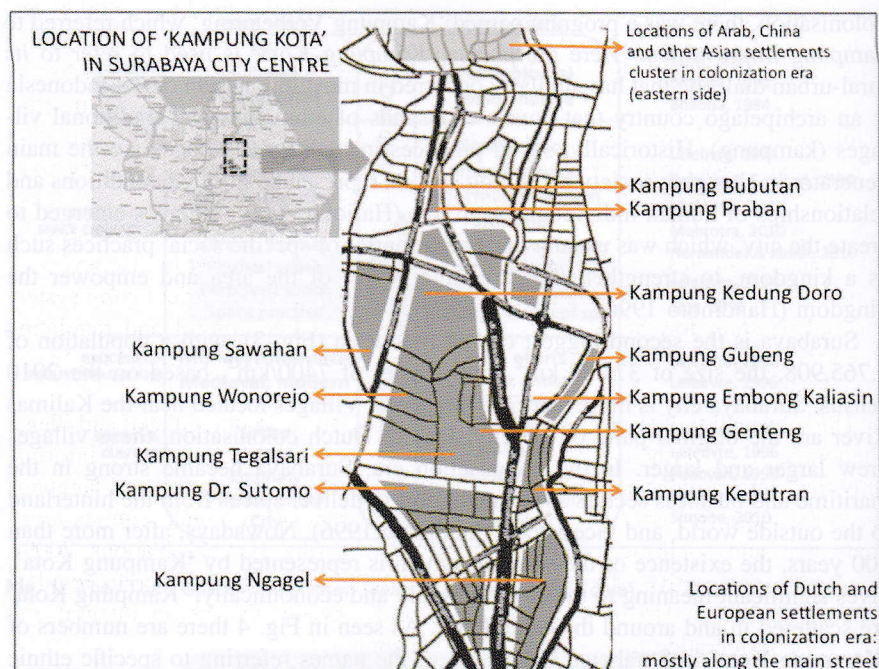


Fig. 3 Location of Surabaya (source By Author—interpretation of <http://maps.google.com>, accessed 04 April 2012)





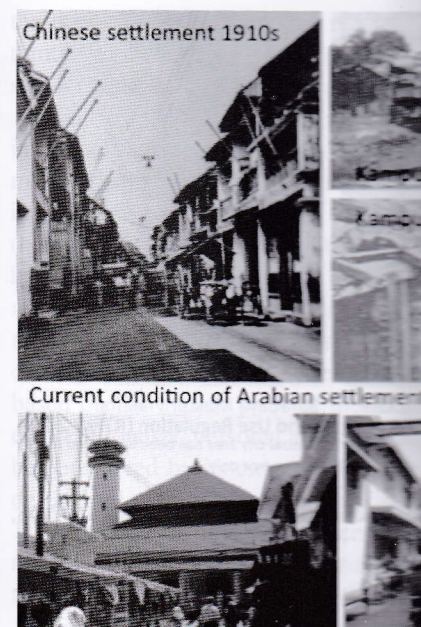
**Fig. 4** Location of Kampung Kota in Surabaya City Centre (source By author interpretation and <http://maps.google.com>, accessed 04 April 2012)

'Kampung Kota', are migrant individuals who work in the city centre and who are less able to afford formal houses on the periphery (Pieters 2011). Figure 4 also shows the scattered locations of 'Kampung Kota' inserted in the central city.

### 'Kampung Kota' as 'Third Space' in Surabaya

Understanding and reading cities in the Eastern world occurs under the umbrella of the Post-Colonial Paradigm. Bhabha (1994) states that understanding the social worlds is always ambivalent: no entity is pure and the diversity increases creating hybridity. Learning about marginality in 'Kampung Kota', should be related to the past (as pedagogical learning) and the current condition (as performative learning). The phenomenon of 'Kampung Kota' always refers to the history, dynamic growth and the social life of the city (Cote 2011). 'Kampung Kota' was the embryo of the city (Figs. 4 and 5) and has now become the main location of housing for city workers because of its accessibility and relatively cheap land value.

In terms, its built form and the spatial characteristics 'Kampung Kota' is similar to informal cities, commonly known as slum areas. Still, the formality and legal ownership of properties in 'Kampung Kota' differs from the character of the slum.



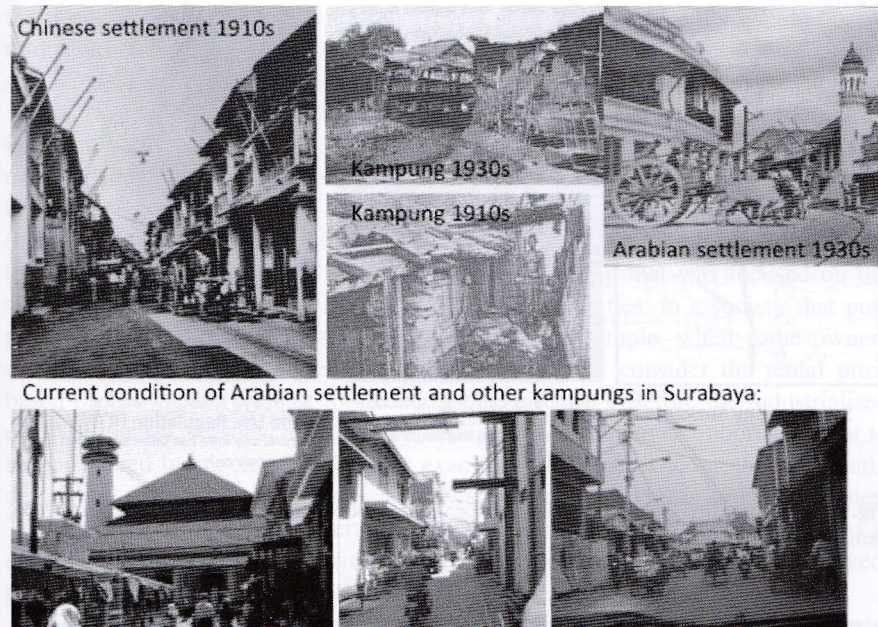
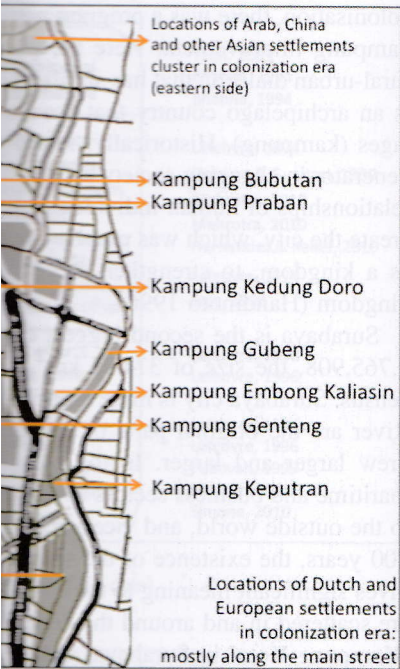
**Fig. 5** Photographs of old and current 'Kampung Kota' (source By author interpretation and [surabaya.memory](http://surabaya.memory), accessed on 04 April 2012)

Most of the houses in 'Kampung Kota' are built in the 1910s (Pieters 2011). Therefore, its position in-between the old and the new is clearly definable.

According to the Surabaya Master Plan, 'Kampung Kota' will be changed from informal to formal and will become vertical social housing (Pieters 2011). In some parts, the paths reconstructed by the local government become formal and are brought under the control of legal documents of ownership, while the street (only narrow alleys between buildings) for a particular period (usually ten years) location is under the control of the government. The rights to have clean water and sanitation are also under the control of the government.

In the Second space position (Figs. 6 and 7), the form and the space character as 'smooth' (Hernandez and Kellett 2010). The function and space are that they are not regulated by the function, and there is no static perfect buildings and commercial buildings in the area. The needs of the users, or precisely the social





**Fig. 5** Photographs of old and current 'Kampung Kota' (source <http://www3.petra.ac.id/surabaya.memory>, accessed on 04 April 2012 and Basundoro 2009)

Most of the houses in 'Kampung Kota' have legal documents of ownership (Pieters 2011). Therefore, its position in-between the First and the Second space becomes clearly definable.

According to the Surabaya Master Plan of 2010, the location of some of 'Kampung Kota' will be changed from residential use to commercial purposes, and will become vertical social housing (Fig. 6). It made the position of 'Kampung Kota' formal and ordered. In some parts of 'Kampung Kota', especially along the paths reconstructed by the local government, the housing typology and structure become formal and are brought under official housing regulation. Most houses have legal documents of ownership, while some houses that are located on the main street (only narrow alleys between buildings) have legal rights to occupy the land for a particular period (usually ten years). Hence in the First space position, the location is under the control of the government planning strategy, which includes rights to have clean water and sanitation access.

In the Second space position (Figs. 6 and 7), 'Kampung Kota' identifies the built form and the space character as 'smooth', 'kinetic' (Mehrotra 2010) and 'shapeless' (Hernandez and Kellett 2010). The three characteristics that define the built form and space are that they are not regulated by building codes; the shape/form follows the function, and there is no static performance or uniformity. The houses, public buildings and commercial buildings in this area have been developed following the needs of the users, or precisely the society in the social position. Figure 7 shows the



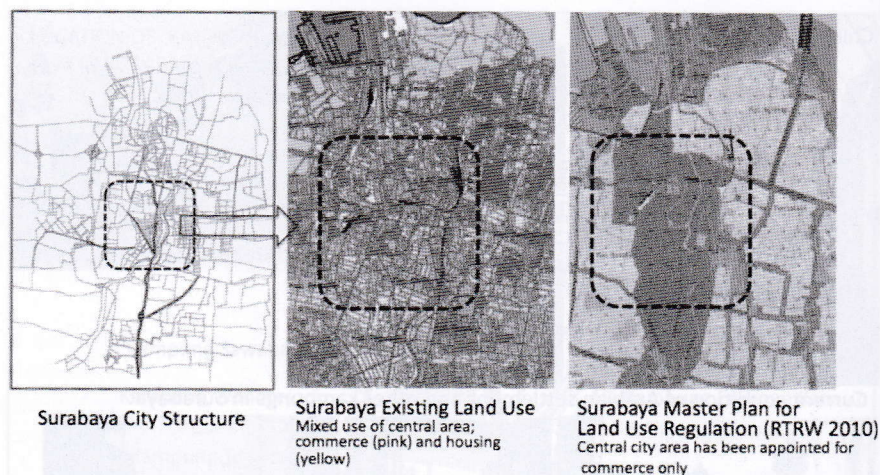


Fig. 6 Surabaya City Plan (source By Author, Interpretation of the RDTRK Tunjungan, 2008, Pemkot Surabaya, 2012)

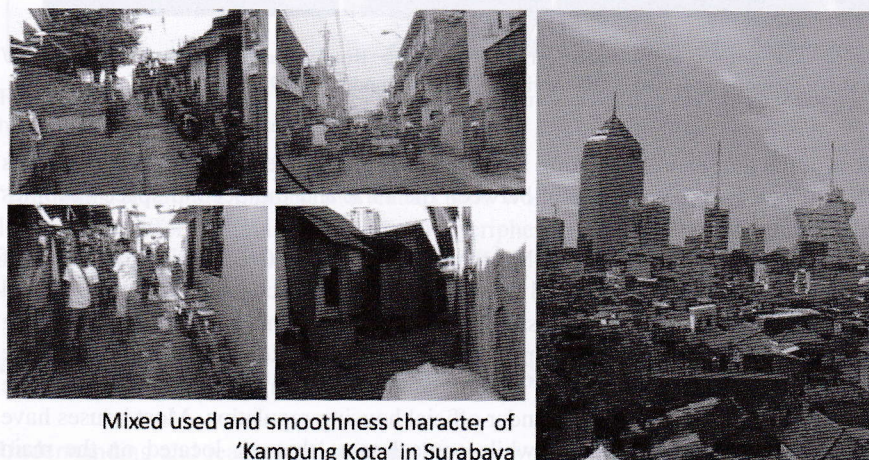


Fig. 7 Photographs of 'Kampung Kota' in Surabaya (source By Author (2012), documentation and <http://www.journeymart.com/de/indonesia/surabaya.aspx>, re-accessed 25 February 2016)

Second space of 'Kampung Kota' i.e. the smoothness and shapelessness are represented through its mixed use of space occupation and its physical performance of the buildings and narrow alleys.

Some of 'Kampung Kota' in Surabaya is far from slum or dirty conditions since the government in the 1970s started a program named the Kampung Improvement Programme (KIP). The programme provides clean water, sanitation and another resource (such as electricity and telecommunication) to the Kampung. Even though

the public works approach is not related to the society (Harjoko 2009), it is the same rights and access to the primarily

Lefebvre (1996) has differentiated industrialisation in its era about money/commerce which refers to the pre-industrialisation, and works of arts (before the industrialisation) (Lefebvre 1996). Lefebvre has been a shift in the social condition non-material, such as togetherness, kinship, money and commerce as it a central part of the city. The city is based on the house/space for rent (room) based on the market price of the location. In the era in Indonesia, personal and social relations can be considered by its citizens. Another element is designated with a large privacy of security. The presence of physical barriers of exclusion not giving a sense of security with an invasion of their properties (Pieters 2011) (Fig. 8).

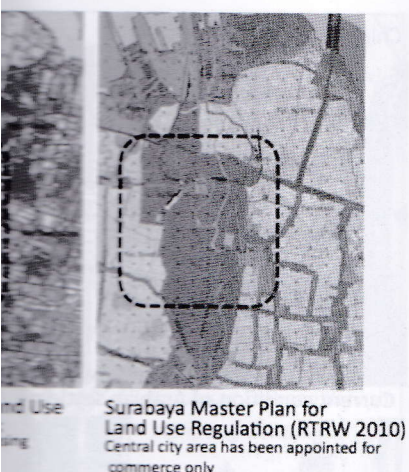
'Cityness' is a word that expresses an urban condition (Reading 2010). The term refers to 'the process' of social processes of the people and activities in the city 'in-habit' rather than 'habitat' to express an urban condition (Reading 2010). Reading 'Kampung Kota' regarding social processes of creating the space/place of the city (Colombijn and Cote 2011). The condition is similar to the condition in rural areas, where the environment and always give an interpretation of a higher power (Padovan 1999). In this strong, people in the neighbourhood know how to help to their neighbours. The social activities are common, and everyone will give his/her



Mixed used activity and fences for security in

Fig. 8 Photographs of 'Kampung Kota' in Surabaya showing privacy (source By Author, 2012)





Interpretation of the RDTRK Tunjungan, 2008,



Surabaya (source By Author (2012), documentation Surabaya.aspx, re-accessed 25 February 2016)

smoothness and shapelessness are representation and its physical performance of

far from slum or dirty conditions since named the Kampung Improvement clean water, sanitation and another (location) to the Kampung. Even though

the public works approach is not related to the economic and employment opportunities to the society (Harjoko 2009), it is evident the Kampung residents have the same rights and access to the primarily basic needs of any society in the city.

Lefebvre (1996) has differentiated two conditions relating to the process of industrialisation in its era about the focus on the product. They are money/commerce which refers to the products of the medieval/modern era (after the industrialisation), and works of arts which are the result of the Oriental/old era (before the industrialisation) (Lefebvre 1996). Recently in 'Kampung Kota' there has been a shift in the social conditions: from a society that was focused on the non-material, such as togetherness, kinship and family ties, to a society that puts money and commerce as it a central priority. For example, when some owners decide on house/space for rent (rooming houses) they consider the rental price based on the market price of the location (Pieters 2011). Before the industrialised era in Indonesia, personal and social relationships were the most important factor to be considered by its citizens. Another example is the houses along the main path, designated with a large privacy of security shown by high fences and closed gates. The presence of physical barriers of exclusion shows that the community bond is not giving a sense of security with an increasing need to of house owners to protect their properties (Pieters 2011) (Fig. 8).

'Cityness' is a word that expresses another reading of 'Kampung Kota' (Simone 2010). The term refers to 'the process' rather than to 'the product/city', which are social processes of the people and activity in the area. Lefebvre (1996) prefers to use 'in-habit' rather than 'habitat' to express the same meaning as Simone's 'cityness'. Reading 'Kampung Kota' regarding society and culture allows a focus on the people's process of creating the space/place to survive because of its marginality character (Colombijn and Cote 2011). The culture and the society in 'Kampung Kota' are similar to the condition in rural areas, where people have a strong sense of the natural environment and always give an interpretation of the context regarding their belief in a higher power (Padovan 1999). In this case study, the ties among inhabitants are strong, people in the neighbourhood know each other and like to share food and offer help to their neighbours. The social activity that occurs in the public space is very common, and everyone will give his/her private space freely social activity.



Mixed used activity and fences for security in 'Kampung Kota'

**Fig. 8** Photographs of 'Kampung Kota' in Surabaya showing the real condition of security and privacy (source By Author, 2012)



## Prospects and Threats of 'Kampung Kota'

To define prospects and threats of 'Kampung Kota' in Surabaya for the future, the current benefits and losses of the phenomenon should be investigated. The dialectic characteristics of the 'Kampung Kota' bring both advantages and losses to the society and the local government. The position of reading 'Kampung Kota' is crucial in defining the position of benefit or loss: in some cases it is beneficial for the society and a loss for the government, and it will be different from divergent views. This chapter contends the position of Lefebvre's and Soja's 'Triad Spatial Concept' is the best position from which to understand the meaning of 'Kampung Kota'.

Historically, 'Kampung Kota' is a major factor in developing the city; it is an origin of the city. Further development of the city is more like 'star-shaped' development (only focused on the area around and along major streets). Therefore the location of 'Kampung Kota' is inserted in the middle of the high development area. For many years, 'Kampung Kota' is out of the government strategy but since the KIP programme in the 1970s; the area became cleaner and accessed by basic housing services. Furthermore, the current local government (the Mayor) is paying attention to empowering the society through activities which will increase the environmental quality (Fig. 9). Based on the city's history, 'Kampung Kota' has a significant position to be preserved and has a good prospect to be developed as a location of the city's identity.

Conversely, the capitalist economic power of the city let the more power of urban areas slowly evict out the less authority in the central city, or move out of the most expensive space of the city (Lim 2008). The inhabitants of some 'Kampung Kota' sooner become less and less of original people that experienced the social value of the area; it is changed to migrant people who more concern to the economic value of the area (Basundoro 2012b; Pieters 2011). The migrant population in some points less cares about the social meaning and ties among the inhabitants. Hence, a threat to 'Kampung Kota' regarding culture comes from inside the inhabitant, when they cannot preserve and maintain the unique value of 'Kampung Kota', which is culture and social role.



Fig. 9 Snapshot of Surabaya green and clean initiative (source <http://rt4rw3.ketintang.blogspot.co.uk/>, re-accessed on 25 February 2016)

For most low-income workers in S affordable area to live; cheap and close, not readily available. Based on Basundoro settlement for most informal sector pro hawker, and seller in traditional market offices, hotels, and other works/pleasure based on Pieters's study, by 2009 most k of rooming houses (rumah kost) since the is an attractive location for most mall w girls. The informal economy in most Thi the city's economic life, gives benefit no the higher economic level. The strategic distribution of informal goods/service be of the city. In this point of view, the e support formal economics consumptions

In the future, it depends upon the lo serve the 'Kampung Kota' or diminish it designer and planner's approach. Accor modernization and 'traditional' culture a urban designers in Indonesia preoccupat of thinking. The Western modes of th position inside the city setting, or out destruction of 'Kampung Kota', regard has frequently occurred in many citie 'Kampung Kota' in the planner and urb position of Lefebvre and Soja's Triad S and society.

## Conclusion

The best approach to understanding the Lefebvre's and Soja's 'Triad Spatial C first, the concept is connecting three dim concept is free of a rigid division of vi world urban phenomenon that has four also refers to Indonesian society that b ronment (nature and built) in an abstr physical symbol, mostly in the society social position (Padovan 1999). Anoth cation is that the term of 'Kampung b resulting from the ambivalence/dialectic The Triad approach brings us to a o position of Third Space in the urban se



## ng Kota'

ng Kota' in Surabaya for the future, the on should be investigated. The dialectic ng both advantages and losses to the sition of reading 'Kampung Kota' is r loss: in some cases it is beneficial for and it will be different from divergent f Lefebvre's and Soja's 'Triad Spatial understand the meaning of 'Kampung

r factor in developing the city; it is an f the city is more like 'star-shaped' and along major streets). Therefore in the middle of the high development at of the government strategy but since became cleaner and accessed by basic local government (the Mayor) is paying gh activities which will increase the e city's history, 'Kampung Kota' has a a good prospect to be developed as a

ver of the city let the more power of y in the central city, or move out of the ). The inhabitants of some 'Kampung al people that experienced the social people who more concern to the eco- Pieters 2011). The migrant population eaning and ties among the inhabitants. rding culture comes from inside the maintain the unique value of 'Kampung

## aya Green and Clean

ngan dan bersih adalah salah satu dari program Jawa Post, ana dengan pemerintah kota surabaya dan mitra perusahaan ng tahun sejak 2005, Jawa Post mengadakan dan mempromosikan ngungan bagi masyarakat Surabaya, mereka dengan lingkungan an terduga akan menerima penghargaan langsung dari walikota

five (source <http://rt4rw3.ketintang.blogspot>).

For most low-income workers in Surabaya, 'Kampung Kota' is the most affordable area to live; cheap and close, while public transportation is limited and not readily available. Based on Basundoro's study in 2011, 'Kampung Kota' is the settlement for most informal sector proprietors in the city, such as street vendor, hawker, and seller in traditional market, and also serviced workers/labour of malls, offices, hotels, and other works/pleasures facilities in the central city. Moreover, based on Pieters's study, by 2009 most kampungs contained a new type in the form of rooming houses (rumah kost) since the mall boom in Surabaya. Hence, Kampung is an attractive location for most mall workers, especially young sales promotion girls. The informal economy in most Third World Cities contributes significantly to the city's economic life, gives benefit not only to the low-income people but also to the higher economic level. The strategic position of 'Kampung Kota' making the distribution of informal goods/service becomes efficient and covers almost all area of the city. In this point of view, the existence of 'Kampung Kota' is critical to support formal economics consumptions and services (Basundoro 2012b).

In the future, it depends upon the local government's position whether to preserve the 'Kampung Kota' or diminish it, or more precisely it depends on the urban designer and planner's approach. According to Harjoko (2009), the dual power of modernization and 'traditional' culture always in conflicts as long as a planner and urban designers in Indonesia preoccupation the urbanism learnt from Western ways of thinking. The Western modes of thinking put the 'Kampung Kota' in weak position inside the city setting, or out of the place (Simone 2010). Therefore, destruction of 'Kampung Kota', regarding the social role and physical existence, has frequently occurred in many cities in Indonesia. The urgency to consider 'Kampung Kota' in the planner and urban designer's view should be framed in the position of Lefebvre and Soja's Triad Spatial Concept: related to its social, history and society.

## Conclusion

The best approach to understanding the existence of 'Kampung Kota' is through Lefebvre's and Soja's 'Triad Spatial Concept'. There are some reasons for this: first, the concept is connecting three dimensions of being and space; and second, the concept is free of a rigid division of views; while 'Kampung Kota' is the Eastern world urban phenomenon that has foundations in dynamic society and culture. It also refers to Indonesian society that has a tendency to feel and sense the environment (nature and built) in an abstract way, reflecting the social rather than physical symbol, mostly in the society that has a unique character of culture and social position (Padovan 1999). Another reason for Triad Spatial Concept application is that the term of 'Kampung Kota' reflects the condition of marginality resulting from the ambivalence/dialectic of urban development and world context. The Triad approach brings us to a conclusion that 'Kampung Kota' is in the position of Third Space in the urban setting.

The character of 'Kampung Kota' in Surabaya is reflected through observation of three different spatial functions: observation of everyday life (first space); study official plan of the area (second space); and exploration of the social symbol of the area to the inhabitant (third space). The case study is always in dialectic position: modern—traditional, urban—rural, and, unplanned—planned; whether regarding culture, social life or building types. The dialectic character brings both prospect and threats to 'Kampung Kota' itself. The way of seeing 'Kampung Kota' is crucial in defining the position of benefit or loss, the net benefit for society and net losses for the government, and vice versa. The role of the urban designer and planner is crucial to preserve 'Kampung Kota' have because the dialectic character is always in conflict as long as a planner and urban designers in Indonesia preoccupations learnt from Western ways. The urgency to consider 'Kampung Kota' in the planner and urban designer's view should be framed in the position of Lefebvre and Soja's triad spatial concept, to protect social meaning and identity.

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Surabaya is reflected through observation of everyday life (first space); study of the social symbol of the city; and exploration of the social symbol of the city. The study is always in dialectic position: between the unplanned—planned; whether regarding the dialectic character brings both prospect and risk. The way of seeing 'Kampung Kota' is crucial to the net benefit for society and net losses for the urban designer and planner is because the dialectic character is always between the designers in Indonesia preoccupations and the planner. 'Kampung Kota' in the planner's position of Lefebvre and Soja's 'Third Space' and identity.

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**Keywords** Lefebvre • John F.C. Turner • Dialectical materialism • Third Space • Developmental

## Introduction

Since its translation into English in 1991, Lefebvre's (1991) *The Production of Space* has come to be recognised as a prominent contribution to the discourse of socio-economic spatial theory and praxis. In architectural discourse, this key text is widely interpreted without due consideration to Lefebvre's specific theoretical lineage with Marxism and his earlier work that had for forty years been generating the conceptual framework needed to support such provocative observations of socially produced space.

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