

MICHEL FOUCAULT OF OTHER SPACES: UTOPIAS AND HETEROTOPIAS

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ABSTRACT

Mitchell Foucault was famous philosophy legend who took interest in architecture because of his theory of power. Architecture can be a tool to describe the controlling ability of his panoptic theory as well. The complexity of human behavior is directly effecting the complexity of architectural function that we used to maintain and some got extinct and even in the future more other will face extinct which will fail to cope with. This lecture was optimistic and indicatory to decide crucial factors of human advent so far.

KEYWORDS: *Foucault, Utopia, Heterotopia*

INTRODUCTION

In nineteenth century space is a juxtaposition of different things. Earlier it was always representative of any particular time and humans of that time period of the society. These are always contextual to study man built environment and its related spaces.

Space itself has a history in Western experience as like hierarchy. For example, medieval urban space is of emplacement.

This space of emplacement for the first time, thought about an infinite open space by Galileo in seventeenth century. Demography is problem because man always feared for the loss of their position in a space or land. This anxiety is fundamental with acquisition of space in known world. But great deal is to face the challenges of time to adapt with. Contemporary space is perhaps one way for de-sanctification according to Galileo's idea still human kind need to achieve a lot of thing because of our traditional mentality. Private and public, family and social, leisure and work; such classifications indicates a hidden presence of the selected sacred spaces.

Bachelard's monumental work (phenomenologist) provides sense of contrary space (Light- dark) while fantasy is created by some inherent qualities. It is full of contrasts. For example,

Flowing like sparkling water or fixed like stone or crystal. External space is of two kinds: heterotopias and utopia. First one is heterogeneous space and second one is like mirror (unreal).

METHODOLOGY

This lecture was given in March, 1967 by Foucault at a conference in historic Bauhaus. Although not reviewed for publication by the author, Jay and thus not part of the official corpus of his work, the manuscript was released into a public domain in an exhibition shortly before the death of Foucault. It is translated from a French text written by Jay Miskowicz.

RESULTS

Writer found six principles of such identified Spaces by Foucault

- Primitive society is example of crisis and its space is heterotopian space. Military camp, boarding school for boys and honey moon trip for girls are such sort of legacy we still do bear in society.
- There are also some deviations through time. For example: cemetery, it was inside the church first, than these become tombs in the outside garden and after a while only stones are now visible in the graveyard. In future, man may achieve mortality and if so, death could be only a disease, as a result, there will be no need for graves in future civilizations.
- Theaters can be seen as juxtaposition of series of spaces and today's cinema is modification of it.
- Gardens are contradictory and idea is superimposed here. (Persian garden)
- But museum and library are the heterotopia as they give essence of 'other space' within a space, thus those are really powerful. During the spatial experience of such function, our mind is elsewhere if we come to contact with this spaces. Some opposite Heterotopias are temporal and connected with time. For example, trade fair ground and the vacation houses. They are accessible if arranged for any public event for everybody. Otherwise will be classified and announced before to clarify who is welcome there.
- Heterotopias develop a system of opening and closing as those are not freely accessible like a public place. Entry sense is compulsory for army barracks or a prison. Turkish Hammam or Scandinavian saunas concentrate the activities of purification. Everyone can enter into the heterotopic sites which are kind of illusion. Brazilians don't allow guests in private rooms and their apartments consist indirect doors for this purpose. American motels are designed after direct connection with garage to bedroom, for sexual privacy.
- Function plays vital role to create illusion. Puritan society is only suitable for American landscape. Jesuits of Paraguay not only represents the holy cross in plan, but also ensures social interactions. But nothing is effective like a function of boat which carries dream of exploration and a prostitution for ethnic expansion to the new world of captured colonies. Both brothel and boat are illusive, floating but also open. Power shifts in between the circumstances and which role need to be played: police or pirate.

CONCLUSIONS

Human civilizations are created over different times and also got extinct. There in every case either economy or religion was the binding factor for architectural need and those institutions evolved and still sustains. Just because their power and practice they somehow trapped the psychology of entire society which is intangible in a tangible form of architecture and urban environment. We cannot come out of it even after our decease.

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