




Evaluating public spaces through the concept of other: A heterotopic approach

Seda Buğra Tekinalp* 

Ayşe Şentürer** 

Abstract

This study offers a critical evaluation and an alternative urban reading method for public spaces in the contemporary architectural environment by examining the presence of different identities in different spaces through the concept of heterotopia and its expansions. The exploration of heterotopia as an instrument and its methodological application in the analysis of public spaces highlights the pursuit of culturally resilient urban environments that are adaptable and meaningful for all users. Therefore, the study formulates a systematic evaluation method for public spaces by incorporating a comprehensive methodology that integrates both theoretical exploration and practical observations. The concept of heterotopia, which unfolds through parallel text-space readings, has provided the opportunity for a comparative analysis based on the differences between its definitions and the user profiles and usage practices of public spaces. This study establishes a consistent analytical framework through a meticulously crafted "seven-step view lens" derived from an extensive review of architectural discussions on heterotopias. This innovative lens categorizes heterotopias into three distinct groups according to specific criteria and contexts, facilitating a detailed examination of public spaces' diverse aspects. By systematically categorizing the identified heterotopias, the study not only deconstructs their existing narratives but also proposes transformative strategies for future design interventions. Such categorization allows for a nuanced critique and interpretation of public spaces, potentially guiding the design of urban areas that are more inclusive and reflective of societal needs. These classifications offer a fresh perspective on public spaces, revealing their potential as platforms for vibrant social interaction and cultural expression, thereby contributing to the dialogue on urban resilience. Hence, the multifaceted nature of heterotopia offers a powerful lens for understanding urban complexity, informing a shift towards inclusive, sustainable, and resilient design. Ultimately, the study highlights the role of heterotopia as a method that interrogates the production of spaces coexisting with the 'other,' unravels its dynamics, and proposes an approach for creating dynamic, inclusive, and adaptive public spaces. This study will contribute to architectural discourse by offering a new perspective on how public spaces can be designed or reimagined to accommodate and reflect the diversity and dynamism inherent in contemporary urban life and offers a pathway for crafting public spaces that are resilient to social and cultural flux while serving as platforms for diverse community engagement.

Keywords: heterotopia, otherness, public space, text analysis, urban reading

1. Introduction

In contemporary conditions, where most borders are blurred and permeable, the notion of otherness is an inseparable part of daily life as different identities, temporalities, and spatialities often overlap. Thus, public spaces that accommodate "the other" become a crucial part of urban life. Public space is discussed in the contexts of who the urban space is for, how public the public space actually is, to what extent it enables different identities to coexist, and what elements make the space public. In the realm of architecture, public space holds great importance as it serves as a

*(Corresponding author) M.Sc. Architect, İstanbul Technical University, Türkiye, ✉ sedabugra@itu.edu.tr

**Prof. Dr., İstanbul Technical University, Türkiye, ✉ senturer@itu.edu.tr

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platform for social interaction, cultural exchange, and community engagement (Luo & Guo, 2012). Public space provides an urban environment that enables connections between individuals and contributes to communities' social and psychological well-being. Yet, the fact that there is no exact way to measure or define the quality of public space, makes it challenging to create spaces that are responsive, democratic, and meaningful to all users. This study aims to provide a method to critique, evaluate, and reimagine the public spaces through its dynamics.

The space where diverse profiles exist together first emerged in the literature as the "Third Space" in the cultural studies area. Bhabha (1994) defines the third space as a post-colonial discursive space of enunciation where encounters with the other are affirmed and both sides mutually coexist by learning from each other. The spatial equivalent of this discursive space is seen in Foucault's (2008) concept of heterotopia as "other spaces that are simultaneously represented, contested and inverted; a kind of places that are outside all places, even though they are actually localizable." Even if Foucault left the definition of the concept ambiguous, it is embraced as it reflects "the climax of postmodernism: an academic and discursive environment that celebrates above all the concepts of heterogeneity, difference, otherness, and alterity" (Sohn, 2008).

After Foucault, many scholars have further developed the concept with unique insights and interpretations. From the early conceptualization by Foucault to the contemporary discourses on spatial practices and urban interventions, the multifaceted nature of heterotopia reveals its relevance in addressing the complexities of public space design. Going beyond Foucault's initial definition, following the idea of heterotopia, which derives from different theoretical origins and uses of public space, sometimes utopian and sometimes based on the everyday life, relationships, and experiences of the urban dweller, offers a productive strategy for the liberation of the city and public space. Liberated public space implies a participatory, social, inclusive, and culturally resilient space. Pursuing the idea of heterotopia to see how urban and public space has evolved in relation to the dominant system of thought and its current state and vision for the future, to identify how to begin to understand the ongoing transformations of the relationship between the local and the global, offers a productive strategy to investigate these conditions, as rigid binaries such as public-private, urban-rural or local-global; no longer provide appropriate frameworks for analysis. Within the scope of this study, this heterotopia literature is traced systematically to provide a methodological proposal for the knowledge of the other spaces in architectural literature and the production of public spaces welcoming everyone. Investigating heterotopia offers a valuable approach to comprehending the complex layers of urban settings. This study presents a view that situates these concepts within a broader historical context through a detailed textual analysis of relevant literature. To conduct a textual analysis of heterotopias, a system has been established that focuses on the concepts, approaches, and tools in the texts. For the analysis, two main actions were crucial. First, a selection of texts creates a representative sample, with each selected text treated as a distinct case to examine. Second, a method for thoroughly and consistently investigating the chosen texts is implemented. To look at the texts, a framework as a meticulously crafted "seven-step view lens" is utilized, drawing upon an extensive review of architectural discussions on heterotopias and each text was examined through this lens. This framework categorizes heterotopias into three distinct groups based on how they conceptualize heterotopia and how different identities manifest and interact in the urban environment, each defined by specific criteria and contextual nuances, thus allowing for a thorough critique and interpretation of public spaces. The first group includes texts in which formal and typological aspects precede, aiming to institute and maintain a sense of order within the spatial arrangement. In the second group, the focus shifts to everyday life and its dynamics, exploring how spaces of resistance and the 'other' navigate, negotiate, and assert their presence. The heterotopia emerges not from rigid planning but from the lived experiences and struggles of individuals and communities as they interact with the space. The third group is characterized by its transient nature. These are spaces defined by temporal activities or specific programs, which come into being for a particular purpose and cease to exist when that is achieved. They are ephemeral heterotopias, reflecting the constant flow of urban life, capturing intersections of different uses and users.

This process uncovers how spaces of resistance, which are liberating heterotopias, can transform public areas. These spaces challenge traditional limits and offer a place for diverse identities and everyday experiences to connect and coexist. These heterotopias as emancipatory spaces carve niches within the restricted realms of public space for the struggling others. As architectural practice and power dynamics evolve, the characteristics of spaces should evolve, too. Thus, as the relationship between architectural practice and power changes, the qualities of the produced space also change. This study focuses on texts that seek a spatial response to these power relations at the interface between the city and heterotopia and take a position against the other, aiming to develop a critical perspective against the concept of heterotopia through architectural texts. With the knowledge constructed through texts, examining any public space will also be possible. The systematic categorization constituted by the view lens first deconstructs existing narratives and then reconstructs the architectural knowledge to make a reading on public spaces. These readings guide the transformation of public spaces that reflect societal needs, social interaction, and cultural expression. Thus, it makes a significant contribution to the architectural discourse with the alternative way of urban reading, which advocates for public spaces that are not only culturally resilient but also serve as platforms for diverse community engagement, enriching the urban experience for all.

2. Background: The Emergence of Heterotopia

In the post-modern era, there has been a significant shift in the concept of space from a homogeneous, binary, and universal framework to a diverse, heterogeneous, and differential one. The experience of modernity and the structures of modernism moved from a monolithic perspective towards multiplicity and variety during the post-modern period, reshaping discussions around the city and architecture. Concepts of otherness and space escaped the limitations of binary oppositions and universalism, adopting a heterogeneous and pluralistic structure. The term "post" here extends beyond postmodernism to all grand narratives of colonialism, modernism, and structuralism as they are intricately linked. As postcolonial theorist, Bhabha (1994) suggested, "the wider significance of "post"-modern condition lies in the awareness that the epistemological limits of homogenizing ideas are also the enunciative boundaries of the other as colonized, women or minorities."

From the 1970s onwards, the concept of the "other" began to take its place in discussions across architecture, sociology, media studies, and philosophy. The focus on the importance of their presence and representation provided a theoretical environment that makes it possible for concepts like "Third Space" to thrive. Third Spaces are "hybrid sites of cultural negotiation" (Bhabha, 1994) where cultural productivity is situated at this juncture. Understanding the Third Space necessitates looking at the literature of the postmodern era. Recognizing and representing the 'other' first requires critiquing the modern thought grounded on universal knowledge, focusing on a single truth, and basing on the superiority of the majority and hierarchical order within this context. A significant setback in acknowledging the other process is the "false recognition" of them, meaning the groups referred to as 'other' (such as Black, Latin, Indian, and gay) are recognized, but they are all considered the same and represented through exclusion. Bhabha (1994) calls it "recognizable other, as a subject of difference that is almost the same, but not quite."

Bhabha's Third space is not the only interstitial space concept that emerged; a variety of other related concepts have unfolded. Lefebvre (1991) and Soja (1996) approach the 'Third Space' concept as a hybrid space constructed by real and imagined space. It is an "other way of understanding and acting to change the spatiality of human life, a distinct mode of critical spatial awareness appropriate to the new scope and significance being brought about trialectics of spatiality–historicality–sociality." (Soja, 1996). Deleuze and Guattari's concept of 'smooth space' transcends rigid and homogeneous structures, representing a space in constant motion and redefinition. This space is free from hierarchical arrangements and categorizations, suggesting that space is not a fixed entity but a process of constant transformation and reproduction. "Smooth does

not mean homogeneous; quite the contrary: it is an amorphous, nonformal space. It is the space of the refugee and the migrant, a field of vectors (social, economic, historical, political, cultural, aesthetic, and environmental) upon which we ride or slide, like surfing on the crest of turbulence (Deleuze & Guattari, 1987). Another important concept is heterotopia, which was introduced by Foucault. Heterotopia stands out from other concepts in this study due to its emphasis on real space. Post-modern thought revisited encounters with the 'other' and the layered nature of space with a new framework. The concept of otherness transcended cultural studies and became intertwined with the formation and usage of space. This discursive space's physical spatial counterpart can be seen in Foucault's narrative of heterotopia – "spaces where minorities labeled as 'other' in society live; spaces that do not fit into any category, where everyday life is suspended, and are exceptional in nature" (Foucault, 1986). Through heterotopia, Foucault reframes cultural diversity and social dynamics regarding the structure and usage of physical space, bringing the debate directly into the realms of architecture and urban space. Heterotopia becomes a pivotal concept for understanding the cultural richness and diverse experiences in the cultural fields and the architectural discourse.

Michel Foucault's concept of heterotopia offers a radical rethinking of space that holds significant relevance and "offers a name to the decentralized universe of postmodern thought" (Connor, 2015). This concept signifies a critique of utopian visions and serves as a distinctive label for the complex and often contradictory spaces that constitute the 'other' in society. In his essay "Of Other Spaces," published in 1986, Foucault defines *heterotopias* as tangible, real spaces—distinguished from utopias, sites with no real place. Foucault's heterotopias are places that exist outside of all places, yet they are nonetheless locatable. As isolated and penetrative spaces, they juxtapose multiple, often incompatible, spatial, and temporal narratives within a single real environment. Foucault's heterotopias carry significant implications for the analysis and design of urban spaces. They challenge the dominant power structures and conventional architectural norms by providing alternative spaces representing the 'other,' enabling a transformative approach to the urban fabric. As a concept and theory, heterotopias represent the space of the other and speak to intermediary spaces, spaces of resistance, subject-power relations, and the reflections of these relations on space. In heterotopias, we find the marginalized, the sacred, the playful, and the reflective; they are spaces of deviation that bring to the fore what society seeks to regulate or hide.

Michel Foucault's concept of heterotopia holds a significant place in the decentered universe of postmodern thought. Heterotopia, with its inherent heterogeneity and claim to "make visible cultural difference and plurality" (Connor, 2015) for the decentered universe of the postmodern world in which it was born, has offered a name for this world. As a concept and theory, heterotopias represent the space of the other and speak to intermediary spaces, spaces of resistance, subject-power relations, and the reflections of these relations on space. Foucault introduced this concept to the social sciences by defining "spaces that exist effectively outside the usual order, contrary to the imaginary spaces of utopias" (Foucault, 1986).

Michel Foucault's concept of heterotopia is of great importance in the decentered universe of postmodern thought. In his work "Of Other Spaces" (2008), Foucault defines *heterotopias* as real spaces that effectively exist outside the ordinary order. While representing the space of the other, these spaces also provide essential insights into interstitial spaces, spaces of resistance, subject-power relations, and the reflections of these relations on space. According to Foucault, "heterotopias are real places that have existed since the foundation of societies and are like an active utopian counter-place where all real places are discussed, represented and reversed in conjunction with culture." While utopias represent a perfect society, a homogeneous and pure space, heterotopias emphasize difference. Heterotopia is vital in the sense that it is the "localization, concretization, and representation" (Foucault, 2008) of the spaces of the other. These spaces are the spaces of encounters. Hetherington (1997) defines *heterotopias* as spaces of an alternative order, while Burdett (2000) uses the concept to explain the spaces where discriminatory institutions or social policies are articulated and the technologies of power are most visible. The

ideals of social order are physically enacted. Furthermore, Foucault's concept of heterotopia is complemented by Henri Lefebvre's notion of differential space, which reflects the dynamic and socially constructed nature of space. Lefebvre's perspective aligns with the idea of space as socially produced, emphasizing the importance of usage value over exchange value and laying the groundwork for a right to the city—conceiving spaces that are inclusive, diverse, and aligned with the lived experiences of inhabitants.

3. Heterotopia in Architectural Texts: Developing a Framework (Constructing the View Lens: A Methodological Framework for the Analysis of Public Spaces)

The fundamental change as the recognition, appreciation, and representation of the "other" became a central narrative, and the concept of heterotopia emerged as a spatial concept in the post-modern period, preparing the basis for the idea of creating culturally resilient, adaptable, and diverse public spaces. It becomes evident that the change in "acknowledging the other" requires new frameworks for analyzing public spaces. With its inherent spatial characteristics and ability to reflect the post-modern context, heterotopia offers a powerful tool for this purpose.

Both being in the center of the discussions on "other" and using heterotopia as a conceptual lens, this study attempts to transform heterotopia into a tool for reading and evaluating public spaces. Thus, this approach proposes a methodology that embraces the inherently complex identities and dynamics in urban landscapes, questions the traditional production of space, and offers a pathway toward the creation of more inclusive public spaces.

3.1. The Potentials of Heterotopia

Within the complexity of public spaces, the concept of heterotopia emerges not only as a theoretical lens but also as a practical tool that offers a multitude of potentials for the analysis, design, and reinterpretation of these shared environments. The unique capabilities of heterotopia transform our understanding and engagement with public spaces as a tool for analysis, conceptualization, and evaluation.

3.1.1. Conceptualization Potential

Heterotopia serves as a form of 'spatial archaeology' that enables a deeper understanding of public spaces through their definitional diversity and comparative analysis of user profiles and practices of use. This facilitates: (i) conceptualizing complex situations such as urban rights through the lens of heterotopia illuminates the relations between urban residents and governing in power, and (ii) a framework based on a critical comparison of heterotopic concepts initially developed by Foucault and further elaborated by various thinkers provides a rich epistemological ground for urban studies.

3.1.2. Instrumental Potential

Within the scope of the study, heterotopia becomes a tool for examining a complex system/structure that encompasses many factors such as the dynamics of coexistence in the city, the conditions that establish place, locality, the other, and the balance of power: (i) a tool that tries to explain the ever-changing structure of today's urban practice; (ii) a tool for revealing social exclusion/inclusion and the conditions of the construction of space; and (iii) a new approach to examine private spaces.

3.1.3. Evaluation Potential

By exploring public space through the lens of 'other spaces,' heterotopia allows for a way of analyzing and evaluating within the contexts of order, resistance, and flux. It enables (i) an attempt to define the postmodern narrative's fragmented and pluralistic universe; (ii) the creation of spaces that challenge dominant power and incite emancipatory possibilities.

With these potentials, heterotopia questions the conventional production of spaces and suggests a methodology that embraces the complex identities and dynamics present in urban

environments. Advocating a move towards more inclusive urban spaces, this approach aims to consider not only physically but also culturally, socially, and politically rich environments, showing how heterotopia can serve as an essential tool in the repertoire of architects, urban planners, and social theorists.

3.2. The Potentials of Textual Critique in Architectural Discourse

Architectural texts offer a two-fold benefit: they provide a rich resource for critical, theoretical approaches and serve as a valuable tool for applying and assessing these insights in architectural practice. These texts contribute new perspectives to architectural theory and enhance architectural practice, serving as a tool for fostering critical thinking within the field. Rendell (2021) characterizes texts as "transitional spaces," highlighting their role as a discourse analysis tool that creates a "place" where experiences and imaginaries converge. Through this conceptualization, the examined texts navigate the notion of an inclusive and liberatory public space, employing theoretical research and practical experiences as third spaces for collective interpretation.

Texts develop critical thinking in architecture by adding new perspectives to architectural theory and enriching architectural practice. Rendell (2021) defines text as a "transitional space that provides a place where differently experienced and imagined worlds come together." She developed a practice of configuring textual fragments, in both allegorical and montage modes, to construct architectural criticism. With this conceptualization, researched texts are used as third spaces where theoretical research and practical experiences can be interpreted together while tracing the idea of public space. Another insight on textual critique utilized in the study is Choay's instaurational texts, which she defined as "writings which have the explicit aim of developing an autonomous conceptual apparatus in order to conceive and build new and unknown forms of space." It is "to provide a theoretical support and foundation for spaces, whether already built or projected" (Choay, 1997).

Another important potential for analyzing architectural texts is the ambiguity in defining heterotopia, as left by Foucault. Foucault's lack of a definitive explanation for heterotopia creates fertile ground for diverse research; each of them provides different cases proposing new ways of understanding and creating public spaces.

3.3. Methodology

This study aims to design a comprehensive evaluation methodology for public spaces encompassing theoretical studies and practical applications. Reflecting on such a methodology contributes to the formation of the architectural knowledge process of designing spaces that are open to the 'other.' By examining public spaces through a model that is open to the 'other,' we can utilize the concept of heterotopia as a tool to analyze a complex system comprising various factors such as the dynamics of coexistence within the city, place, local identities, the 'other,' and power balances. The vast amount of research written on this topic over the last fifty years offers diverse focuses and perspectives. A detailed examination of texts that study and evaluate heterotopias has led to the creation of a systematic "view lens" (Table 1) consisting of seven points based on the texts' formation styles, methods of how they handle heterotopias, frequently encountered arguments, and recurring, intersecting, and diverging situations, concepts, and thoughts. Subsequently, a selection of texts related to architecture was curated from the examined heterotopia literature. This curated lens was applied to the text selection, and the texts were closely examined according to predefined criteria, ensuring a consistent and step-by-step approach to each text. This research process identified three groups of heterotopias based on predefined criteria and contexts. The conceptual differences between these groups of heterotopia definitions allow for a critical reading of public space, potentially applicable to a selected urban area. By facilitating the analysis of selected areas within set criteria, this method acts as a guide for evaluating public spaces.

Table 1 Elements | How They Inform the “View Lens”

| Element | Description | Use in Developing the “View Lens” |
|--|--|---|
| Formation Styles | How the texts were written (e.g., academic research, critical analysis, cultural studies) | <ul style="list-style-type: none"> - Identifies the level of precision and theoretical grounding used to approach heterotopias. - Considers the intended audience and potential biases within different writing styles. |
| Methods of Handling Heterotopia | How each text approached the concept of heterotopia | <ul style="list-style-type: none"> - Analyzes how different texts define, analyze, and apply the concept of heterotopia. - Identifies strengths and weaknesses in different approaches. |
| Frequently Encountered Arguments | Shared ideas and perspectives found within the texts | <ul style="list-style-type: none"> - Highlights key recurring arguments about the nature, function, and significance of heterotopias. - Identifies areas of consensus and potential gaps in the existing literature. |
| Recurring Situations, Concepts, and Thoughts | Key themes and ideas that reappear across the texts | <ul style="list-style-type: none"> - Pinpoints central themes and recurring concepts associated with heterotopias. - Identifies key questions and debates surrounding the concept. |
| Intersecting Situations, Concepts, and Thoughts | Where different texts overlap or connect in their understanding of heterotopia | <ul style="list-style-type: none"> - Identifies areas of agreement and shared perspectives on heterotopias. - Helps build a more robust and comprehensive understanding of the concept. |
| Diverging Situations, Concepts, and Thoughts | Where different texts disagree or offer contrasting views on heterotopia | <ul style="list-style-type: none"> - Identifies areas of disagreement and competing interpretations. - Highlights the multifaceted nature of the concept and potential for further exploration. |
| Contribution to Architectural Knowledge | Texts provide new ideas and concepts that can be applied to architectural design and practice. | <ul style="list-style-type: none"> - Different text types provide architects with theoretical and practical knowledge that they can use to develop their design approaches and practices. |

This approach is significant in understanding the layered nature of public space and how heterotopia unfolds these spatial dynamics. Thus, the study gains theoretical depth and offers a guiding framework for practical applications.

3.3.1. Selection of Texts

The selection process of texts is significant as they constitute a representative sample. This analysis concentrates on the past five decades following Michel Foucault's initial introduction of the concept in 1968 and its subsequent rise in architectural discourse with the 1984 publication of his work. Specifically, the study explores how the concept of heterotopia has been engaged in architectural theory from the 1980s, when it entered this field, to the present day.

Heterotopia goes beyond simply being a place of the other (Foucault, 2008), and complex social power dynamics shape it. Therefore, the reviewed literature encompasses texts that (i) evaluate heterotopias within the context of architecture and space: Which ensures a focus on how the concept applies to build environments and spatial design practices; (ii) analyze architectural relations with power from a spatial perspective: This shows how power dynamics are manifested and challenged within architectural configurations; (iii) texts that offer different perspectives on the concept of "the other," including diverse understanding of how "otherness" is constructed and represented in heterotopic spaces.

This selection strategy is vital for understanding how the concept of heterotopia is used in architecture and spatial design. It also reveals how heterotopia functions within social, cultural, and political contexts. By examining a broad range of texts, we establish a deep theoretical foundation and new perspectives and critical frameworks for practical application in architectural design. This approach allows for a comprehensive and critical evaluation of how the concept of heterotopia is utilized and impacts the field of architecture.

3.3.2. Explanation of the Developed “View Lens”

Examining selected texts is a critical component of the methodological originality of this study. The text analysis process aims to apply an equal and consistent approach to each text. To achieve this, a framework has been developed to read all texts through the same lens, focusing on the concepts, approaches, and tools presented within them.

In heterotopia texts, how heterotopia is defined and in what context it is evaluated are primary factors for grouping the texts. The main factor for determining the context of heterotopia is the intricate nature of the relationship established with the 'other.' Initially, in heterotopia, it is determined who, which group, or what situation is defined as the 'other.' The nature of the relationship with the 'other,' whether it turns the 'other' into a feared or avoided myth, isolates itself by creating its own isolated world, or seeks ways to coexist with the 'other,' is considered. Another distinctive feature is the physical characteristics of heterotopias. Heterotopias have various qualities, such as being closed, having controlled entries and exits, being defined spaces, or being spaces whose physical boundaries cannot be read. They are defined through experiences, collectivity, or resistance states or as spaces that arise within the daily flow and disappear when their function ends.

Furthermore, the primary thoughts and secondary concepts used in defining heterotopias in texts also shape the context of heterotopia. Therefore, a detailed analysis of the references and key terms is necessary. Lastly, evaluating the place of defined or conceived heterotopias in architectural literature is also crucial (Table 2).

Table 2 Key Analytical Criteria for Heterotopia

| Criteria | Description |
|---|---|
| 1. Contextualization of Heterotopia | <p>* Defining the Other: How the constructed heterotopia is defined and the context of its evaluation. The nature of the relationship with the "other" is the key factor.</p> <p>* Forms of Otherness: Analyzes how the "other" is portrayed: feared/avoided myth leading to exclusion or focus on co-existence through collective experience.</p> |
| 2. Physical Characteristics of Heterotopia | <p>* Spatial Typologies: Categorizes heterotopias based on physical characteristics: closed/controlled spaces, spaces with illegible boundaries defined through experience/collectivity/resistance, or spaces emerging in the everyday flow and disappearing with function.</p> <p>* Spatial Distinctions: Focuses on the differences between these spatial typologies.</p> |
| 3. Theoretical Underpinnings | <p>* Concepts and Keywords: Analyzes the references and keywords used to define heterotopia, as they influence its context.</p> |
| 4. Contribution to Architectural Discourse | <p>* Positioning within the Literature: Evaluates the position of the defined/constructed heterotopia within architectural literature.</p> |

Consequently, a seven-step evaluation framework is created with each text approached through this framework. These steps serve as a tool for conceptualizing heterotopia.

The reasons for selection have been explained for each text, and its importance in the literature has been highlighted. Then, each text has been examined through the framework created with the following steps:

- (1) The context in which the concept of heterotopia is used,
- (2) The form of the relationship established with the 'other,'
- (3) The identification of key terms and concepts and how these correspond to the overall position of the text,
- (4) How the concept is exemplified (including singular or generic examples),
- (5) The treatment of the concept over time in relation to other close ideas/texts/concepts and past references,
- (6) References within the text,
- (7) The contribution to architectural knowledge.

In conclusion, this framework categorizes heterotopias based on the outlined contexts (Table 3). This categorization, informed by theoretical and political discourses and conceptual differences, seeks to develop a new perspective on public space.

Table 3 Key Analytical Criteria for Heterotopia

| | Step | Description | Focus |
|---|---|---|--|
| 1 | Contextualization of the heterotopia | Analyzes how the text defines and uses the concept of heterotopia. | Understanding the specific context of heterotopia within the text. |
| 2 | Nature of the relationship established with the "other." | Examines how the text portrays the "other" and the relationship between the heterotopia and the "other." | Is the "other" feared or a focus for co-existence? |
| 3 | Identification of prominent keywords and concepts and their alignment with the text's overall position. | Identifies key terms and ideas used alongside heterotopia and analyzes how they support the text's main argument. | How do these concepts reinforce the understanding of heterotopia in this text? |
| 4 | Examination of how the concept is exemplified (including singular or generic examples). | Analyzes how the text uses specific examples (real or hypothetical) to illustrate the concept of heterotopia. | How are these examples used to demonstrate the concept? |
| 5 | Interrelation with other related ideas/texts/concepts and the references cited in relation to the temporal approach to the concept. | Explores how the text connects heterotopia to other relevant ideas and how the concept has been treated over time through cited references. | How does this text contribute to the ongoing discussion of heterotopia? |
| 6 | References that are included in the text. | Analyzes the references used in the text to support the arguments about heterotopia. | What sources inform the text's understanding of heterotopia? |
| 7 | Contribution to architectural knowledge. | Evaluates how the text's exploration of heterotopia contributes to a deeper understanding of public spaces in architectural discourse. | Does the text offer new insights into designing public spaces? |

Based on the steps above, a classification has been made according to the use of the concept of heterotopia in the texts, and three groups have been identified.

3.4. Texts

This section discusses how the study's findings can be used to evaluate public spaces. Each selected text (Figure 1) was treated as a case study, examined in detail, and analyzed through the "view lens." Initially, each text's content, thematic features, and theoretical approaches were examined. Next, the relationship of the texts with the concept of heterotopia and its representation

within the texts was explored. In the second stage, these analyses were systematically evaluated within the pre-determined seven-step evaluation framework (view lens). This assessment considered the texts' theoretical structure, methodological approach, conceptual consistency, connection with heterotopia, spatial and social interpretations, critical perspective, and overall contribution. This process offers a new methodology for understanding and evaluating applications of the heterotopia concept in architecture. It provides a critical lens for analyzing and designing public spaces that reflect the complexities of urban realities.

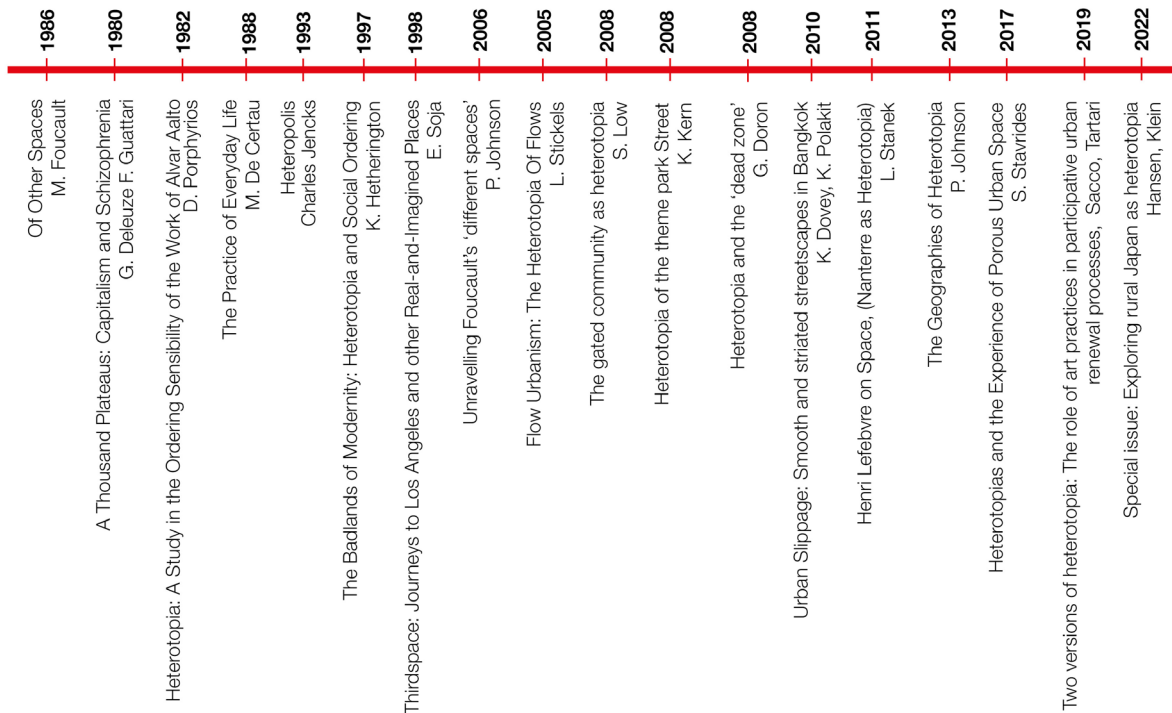


Figure 1 Chronological list of texts examined

3.5. Findings and Evaluation

This study examines the past five decades of architectural theory, focusing on how heterotopia has been analyzed and interpreted. The review begins with texts focused on heterotopia and extends to include texts emphasizing interstitial spaces such as third spaces, threshold spaces, and fluid spaces, all related to heterotopia. The primary objective of this study is to utilize the concept of heterotopia as a lens to provide a critical perspective on the use of public spaces. This analysis has revealed three distinct groups based on similarities and differences in the texts' fundamental characteristics. This categorization aims to introduce a critical framework for reading public spaces by the conceptual differences among the definitions of heterotopia within these groups. The way texts depict "the other" is the primary factor influencing how they are grouped based on their definitions of heterotopia. The exploration of "the other" by the questions of "who/what is attributed as the other" and "what position is taken against this other" helps to clarify the context of heterotopia. This analysis reveals an evolution in how "otherness" is treated, shifting from early texts on heterotopia to contemporary writings. This shift is likely influenced by the prevailing theoretical environment of each period. While early texts often dealt with inherent otherness arising from stark differences such as rich-poor, black-white, and heterosexual-gay, more recent texts have explored a broader scope, including human-nonhuman relationships. Haraway (2010) considers the "states of otherness as those emerging from the networks of multicultural, ethnic, racial, national, and sexual actors since World War II, who do not fit into the definitions of self or other offered by modern Western narratives, breaking away from the ready-made maps that define players and narrative types, focusing on a difference that is not based on discrimination, neither

modern nor postmodern, but to insist on the amodern, looking for a way to figure difference as a "critical difference within."

The influence of the Pandemic on changing spatial habits, along with interactions involving people, animals, objects, digital worlds, machines, organisms, and the rejection of "fixed identities and dialectical oppositions" (Braidotti, 2018), has led to a reinterpretation of heterotopias. As living and theoretical landscapes shift, the concept of heterotopia proves its adaptability by welcoming contemporary expansions.

Early heterotopia texts from Porphyrios (1982), Tafuri (1987), and Teyssot (1980) progress through type and typology. Heterotopia is read through Aalto's resistance to the universal principles of modernism, focusing on spatial organization, discontinuity in volumetric organization, and material combinations as design factors. The texts focusing on housing and leisure activities, such as "The Gated Community as Heterotopia" (Low, 2008), Kern's (2008) "The Village Park Royal," Muzzio & Muzzio's (2008) "A Kind of Instinct': The Cinematic Mall as Heterotopia" show how heterotopias are constructed through formal features. These texts collectively suggest that spatial connections serve as tools in the emergence of certain social processes, with the built environment acting as a catalyst for social and cultural change. The relationship with the other is defined by exclusion, leading to the designation of these heterotopias as "order heterotopias," closely aligned with Foucault's original definition.

In contrast, texts such as Stavrides's (2017) "Heterotopias and the Experience of Porous Urban Space," Allweil's (2008) examination of diversity on the beaches of Tel Aviv, and Lefebvre's "Nanterre as Heterotopia" (Stanek, 2011) focus on heterotopias as spaces of resistance. These discussions transcend the physical characteristics of space, emphasizing usage and interpretation. The concept aligns with Lefebvre's (1991) definition of heterotopia, where space is undefined and serves as a reflector of socio-economic or cultural processes. In this heterotopias, the characteristics of the space itself are not decisive. However, the impact of social and cultural mechanisms such as capital movements, labor relations, discriminatory practices, and symbolic transformations are emphasized. This group of heterotopias is identified as resistance heterotopias.

In the texts of "Hansen's (2022) Rural emplacements: linking heterotopia, one health and ikigai and G. Doron, a different situation emerges from the two groups described. The third group includes texts that construct heterotopia based on program, featuring temporary heterotopias formed by the flows of everyday life that disappear after their function's completion. This group is identified as "flow heterotopias."

Consequently, heterotopias are divided into three categories based on their definitions (Table 4): (i) Texts that construct heterotopia through form, typology, and spatial organization (Order); (ii) texts that construct heterotopia through spaces of resistance (Resistance); (iii) texts that construct heterotopia through program (Flow).

Table 4 List of Closely Examined Texts and their Categorizations

| Category | Articles | Description |
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| Order | * Heterotopias and the history of spaces, G. Teyssot (1980) * Heterotopia: A Study in the Ordering Sensibility of the Work of Alvar Aalto, D. Porphyrios, (1982) * The sphere and the labyrinth, M. Tafuri (1987)* Heterotopia of the theme park Street, K. Kern (2008) * 'A kind of instinct': the cinematic mall as heterotopia, D. Muzzio, J. Muzzio (2008) * The gated community as heterotopia, S. Low (2008) * Heterotopias of illusion: From Beaubourg to Bilbao and Beyond, D. G. Shane (2008) * Secure from All Intrusion": Heterotopia, Queer Space, | These heterotopias are defined by their physical characteristics and spatial organization, which create mechanisms for inclusion and exclusion. They often reflect or reinforce the dominant social order. * Theme parks, malls, and gated communities control access and regulate experiences. * Focus is on the built environment and how it shapes social processes. * Align closely with Foucault's original definition of heterotopia. |

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| | and the Turn-of-the-Twentieth-Century American Resort, Kevin D. Murphy (2009) | |
| Resistance | * Henri Lefebvre on Space, (Nanterre as Heterotopia), L. Stanek (2011) * Heterotopias and the Experience of Porous Urban Space, S. Stavrides (2017) * Rural emplacements: linking heterotopia, one health and ikigai in central Hokkaido, P. Hansen (2022) * The young, the stupid, and the outsiders: urban migrants as heterotopic selves in post-growth Japan, S. Klien (2022) | These heterotopias challenge or subvert the established social order, often through usage and interpretation rather than physical form. * Public spaces used for protest disrupt the status quo. * Porous urban spaces create opportunities for unexpected interactions and defy rigid planning. * Rural communities, in some cases, can resist homogenization. * Align more with Lefebvre's definition of heterotopia, where space reflects socio-economic or cultural processes. |
| Flow | * Heterotopia and the 'dead zone' G. Doron (2008) * Flow Urbanism: The Heterotopia Of Flows, L. Stickels (2008) * Urban Slippage: Smooth and striated streetscapes in Bangkok, K. Dovey & K. Polakit (2010) | These heterotopias are characterized by movement, fluidity, and the breakdown of traditional boundaries. They are often temporary or programmatic. * Airports facilitate movement and encounters between diverse people. * "Dead zones" can represent a break from societal norms and structured spaces. * The concept of flow emphasizes the constant movement and exchange within these spaces. |

Each group gathers texts with distinctive focuses: **the first group** emphasizes formal and typological features where heterotopias function through specific mechanisms of inclusion/exclusion, and interactions are regulated by the physical environment. **The second group** focuses on the usage and interpretation of space. **The third group** explores heterotopias as temporary constructs shaped by the programmatic aspects of space, where encounters with the other are highly valued. **The first group** (Figure 2) includes texts in which formal and typological features are prominent. Heterotopia operates according to specific spatial inclusion and exclusion mechanisms. In heterotopia, life is organized, practiced, and managed in relation to certain physical characteristics of the built environment. The focus is on the constraints and opportunities inherent in space itself rather than elements of use or interpretation. In these texts, spatial arrangements are instrumental in the emergence of certain social processes. The built environment has been a catalyst for social and cultural change. Buildings or designated places serve as mediators for organizing behavior, disciplining the body, or maintaining and controlling the presence of social interaction. The relationship with the "other" favors the dominant majority, restricting the movements or existence of minorities coded as "other." Texts in this group are the closest to Foucault's concept of heterotopia. For Foucault (2008), heterotopia is a real place that represents, contests or inverts something within the existing social order. It is a completed state, not describing a flow or concerned with an activeness or eventfulness constructed in the city.

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| <p>Demetri Porphyrios, Manfredo Tafuri and Georges Teyssot (Type-Typology Oriented Texts)</p> <p>(1) the concept of heterotopia is used to describe the formal characteristics that define a building or space, to make sense of form and function, and to see how spatial organisation is reflected in social relations.</p> <p>(2) The spatial, symbolic and social representation of the other and the questioning of this representation. The relationship established with the other is based on creating a specific community beyond inclusiveness.</p> <p>(3) homotopic modernism (Aalto's attempt to break homotopic modernism through the organisation of space and material combinations), form, type, typology</p> <p>(4) Institutional building types as complex spaces combining real and imaginary architectural elements, analysing spatial types through Alvar Aalto and Piranesi's drawings</p> <p>(5) is seen in relation to the criticism of modernism</p> <p>(6) Foucault, Piranesi</p> <p>(7) criticising modern form and typology through heterotopia</p> | <p>The Gated Community as Heterotopia (Setha Low) (Housing-orientated texts)</p> <p>a safe haven, a fortress in a geography of fear, the fiction of a difference between insiders and outsiders, an inclusive exclusion, the illusion of creating a community.</p> <p>(1) heterotopia is used in the context of creating a controlled space. "spaces that invite a particular community in and are created for that community"</p> <p>(2) Relations are established with the other through segregation. It is aimed to exclude the other by creating a special community.</p> <p>(3) social order, safe space, shelter</p> <p>(4) housing is exemplified through closed spaces, leisure activities and the use of public space through shopping centres.</p> <p>(5) Foucault's reference to "places where social order, technologies and discipline are dismantled or at least temporarily suspended and reorganised (school, military camp)" is used.</p> <p>(6) Foucault</p> <p>(7) Discusses Foucault's concept of heterotopia and its application to everyday life by creating specialised public spaces.</p> |
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Figure 2 The application of the view lens in the first group texts, Order Heterotopias

In the second group (Figure 3) of texts, resistance spaces are created by the "other" against the order imposed by the dominant majority. This line of thought primarily draws from Lefebvre's definition of heterotopia. The space is relatively undefined and is seen as a reflection of socioeconomic or cultural processes. The characteristics of the space itself are not decisive, but the impact of capital movements, labor relations, discriminatory practices, symbolic transformations, and other social and cultural mechanisms are emphasized. Among the crucial elements of the transformation of urban space into spaces of resistance are the intermingling activities and the acts that enable individuals to express and represent themselves. As representational spaces, heterotopias are produced by a specific series of social relations and their spaces. According to Harvey (2013), "Lefebvre's concept of heterotopia, describing liminal social spaces, assigns fundamental importance to the definition of a revolutionary path beyond making 'something different' possible. This "something different" does not necessarily arise from a conscious plan; it arises from what people simply do, feel, sense and express as part of the search for meaning in their everyday lives. Such practices produce heterotopic spaces everywhere."

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| <p>The young, the stupid, and the outsiders, : urban migrants as heterotopic selves in post-growth Japan", Susanne Klien</p> <p>"an attempt to analyse difference through a single individual"</p> <p>(1) resistance to local norms, a social order that deviates from traditional local ways but critically utilises them</p> <p>(2) constructing heterotopia through migrants and their efforts to carve out a vital niche for themselves in rural areas that are considered disadvantaged in terms of their structural environment</p> <p>(3) Heterotopic selves</p> <p>(4) Ethnographic research</p> <p>(5) The cases discussed show how resistance and subjugation can be equally prominent. It connects with Lefebvre's comment that "Heterotopia is the other place, the place of the other, simultaneously excluded and interpenetrated".</p> <p>(6) Lefebvre, Hetherington, Tompkins</p> <p>(7) argues that urban dwellers play ambiguous roles between uncertainty, desire, hope and precarity, and examines the strategies and measures individuals use in their efforts to create heterotopic selves in their chosen places of residence. In this way, a more nuanced approach to heterotopia as a relational space is aimed.</p> | <p>'Heterotopias and the Experience of Porous Urban Space', Stavros Stavrides</p> <p>(1) The heterotopia of threshold urbanity is used in the context of the spatiality of a public culture composed of interdependent and related identities that are aware of each other. It is the collective experience of otherness.</p> <p>(2) others are defined in terms of minority groups that are opposed to the majority and power. Ö</p> <p>(3) social identity</p> <p>(4) The social housing of Alexandras, where Turkish immigrants brought to Athens in 1922 as a matter of state policy were settled, is analysed. It is also exemplified by various spaces of occupation and resistance.</p> <p>(5) Lefebvre argues that urban space emerges and changes as a result of the activities of people and institutions. Threshold urbanity is a space that emerges as a result of this process.</p> <p>(6) Lefebvre, Foucault, W. Benjamin, R. Sennet</p> <p>(7) heterotopia through the collective identity and processes of otherness</p> | <p>Rural emplacements: Linking Heterotopia, One Health and Ikigai in central Hokkaido, Paul Hansen</p> <p>"non human"</p> <p>(1) The state of intertwining physical and mental well-being of the place any network of data or community of relations, including ideas about what constitutes healthy living, is also heterotopic, replicated depending on one's concerns.</p> <p>(2) Human-transhuman, inclusive, positioned relative to each other, "interdependence between human and non-human beings in complex socio-ecological systems"</p> <p>(3) safety, security and freedom, ikigai</p> <p>(4) Ethnographic research</p> <p>(5) heterotopic development questions an essentialist reading of any "body" (or indeed anyone: any individual), physical, social or political.</p> <p>(6) Lefebvre, Latour,</p> <p>(7) Discussing how ikigai is experienced by those living in the region conceptualises and discusses how concerns for health and well-being provide rural residents with a motivation to stay in the region despite the negative connotations of rural life.</p> |
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Figure 3 The application of the view lens in the second group texts, Resistance Heterotopias

In the third group of texts (Figure 4), heterotopias are "social condensers" created by architectural programming and social gathering. These heterotopias are ephemeral, allowing for temporary departures from daily existence and facilitating moments of transition. Drawing on Stickells' (2008) concept, this group of texts can be understood as 'conceptual heterotopias of flows'. In the heterotopias of flows, encounters with the "other" are precious, and these encounters are constructed through hybrid programs like terminal buildings.

Heterotopias are analyzed using three main concepts: mobility, density, and infrastructure. The concept of mobility is more than an architectural form or image that enables the flow of people to traffic links, airports, terminals, and train stations. It focuses on becoming a flow, manipulating the probability of events, and creating strategies for distributing individuals, goods, or information. The concept of density is related to hybrid architectural programs and gatherings. The concept of infrastructure is evaluated through "weak form," and the emphasis is on unfolding the architectural form as an infrastructure problem.

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| <p>'... those marvellous empty zones at the edge of cities' Heterotopia and the 'dead zone' GilDoron</p> <p>(1) The concept of heterotopia is used in the context of organising and creating a special community. In contrast to heterotopia, dead spaces can be seen as a place of violation and excess, but also as a space with the potential to create new possibilities.</p> <p>(2) whereas heterotopias tend to homogenise by including a specific community, dead spaces include everyone.</p> <p>(3) dead space, threshold space, colonial, spaces of contradiction</p> <p>(4) Dead spaces are analysed comparatively through the 6 principles of Foucault's heterotopia.</p> <p>(5) exemplified through colonial spaces and occupied spaces.</p> <p>(6) - Bhabha's argument that the void or tabula rasa is necessary for the emergence of colonial modernity - He associates Bataille's formlessness of the universe, the fact that it does not reflect a single meaning or reality, but can be interpreted more than once and acquire different meanings, with dead spaces.</p> <p>(7) It is added to the literature by distinguishing dead spaces from heterotopias and evaluating them through order and resistance.</p> | <p>'Flow Urbanism, The heterotopia of flows', Lee Stickells</p> <p>(1) In the context of social condensers, the potential of architectural programming to establish a heterotopia</p> <p>(2) encounters with the other are highly valued and supported, and these encounters are constructed through hybrid programmes.</p> <p>(3) mobility, density, infrastructure, flow urbanity The concept of mobility is matched with Sola-Morales' definition of liquid architecture (de Sola-Morales Rubio, 1996), which focuses on becoming a flow, manipulating the probability of events, creating strategies for the distribution of individuals, goods or information, rather than an architectural form or image that enables the flow of people to traffic links, airports, terminals and railway stations. In the unfolding of the concept of density, flow strategies are associated with the networking movement and event. The concept of infrastructure is evaluated through "weak form".</p> <p>(4) Foreign Office Architects (FOA) Yokohama Port Terminal and UN Studio's Arnhem Centre with Cecil Balmond of Arup</p> <p>(5) Weak thought, weak form, liquid architecture, diagram, city without walls</p> <p>(6) Vattiimo, Sola Morales, Virrilio</p> <p>(7) Contributing to urban sustainability by prioritising new public space typologies and movement perceptions</p> |
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Figure 4 The application of the view lens in the third group texts, Flow Heterotopias

Foucault's heterotopias can be perceived as systems that maintain order by keeping other groups outside the general functioning of society. The 'deviant heterotopias' that Foucault listed, such as nursing homes, mental hospitals, and prisons, are seen as normalization tools that discipline the deviant bodies to prevent them from causing harm. In this context, the continuation of power relations is crucial. On the other hand, the 'illusion heterotopias' like cinemas, theaters, and brothels appear as places of desire that offer possibilities for destruction, heterogeneity, and transcendence, contrary to normalization. The literature positions texts according to two scenarios; some emphasize heterotopias as tools of normalization, while others view them as potential zones of resistance. The first group of texts, including gated communities, themed sites, shopping malls, and timeshares, close certain parts of the urban area for exclusive use, establishing discrimination against the cultural diversity in urban life. They also strengthen existing power relations by protecting the interests of high and middle-income groups without considering the potential negative effects on disenfranchised groups, serving only those who can afford it with a capitalist logic that turns shopping into social power. Residents of gated communities use gates to create their new community, disrupting other people's ability to experience "community." Thus, heterotopia excludes the rest of society from its private space, opening opportunities, and new experiences only for its residents. Entry into this heterotopia is bought with the price of a house. It

provides the benefits of a communal life while excluding others and separating its residents from the general worries of the world. In essence, the gated community contributes to a geography of social relations that generates fear and anxiety by placing one's home in a secure, gated, sheltered, and locked area, offering a safe haven for a few rather than an urban solution for many.

On the other hand, texts discussing heterotopias as spaces of resistance and freedom (Allweil, 2008; Doron, 2008; Stickels, 2008) focus on urban spaces that are not actively used, thus allowing alternative social conditions to emerge. These conditions include a wide range of 'informal' practices - Allweil describes gay cruising and drumming and dancing on the beach; Doron talks about parties, bonfires, fishing, sex, and graffiti art; Lang discusses temporary occupations and actions. For Stickels, the heterotopias of Flow Urbanism envision an alternative social order of public space based on the formal integration of the city's informal rhythm, activity, and human flow.

The first group of articles proposes a set of models/principles that could refine our ways of re-examining isolated areas, while the other two groups conceptualize the importance of the everyday's effect on public spaces framed by power. They suggest the possibility of reimagining cities through "other spaces" and evaluating them within the framework of "freedom." This supports urban publicness and has the potential to open new free spaces against the imposing power of authority. The creative character of the everyday opens up space in the constricted publicness. This process shows how heterotopias, as analytical tools, are adaptable for assessing public spaces, providing a means to reshape urban commonality against dominant power structures and maintain areas of freedom and creativity in urban life.

4. Conclusion

This study began as a journey of exploring the possibilities of coexistence with the "other" within public spaces. This exploration highlighted the emergence and significance of the "other" in the post-modern era, a period marked by the fragmentation of grand narratives and a shift towards acknowledging diversity, heterogeneity, and fragmentation. The concept of space was thus reimagined, leading to the development of theories on hybrid spaces, among which Michel Foucault's notion of heterotopia became central to this study. Foucault's work, along with subsequent scholarly contributions, laid the foundation for using heterotopia as an evaluation tool for understanding public spaces.

Through the selection and analysis of various texts, each considered as a case study, the research employed a carefully designed "viewing lens" to systematically examine these texts. The research has shown that heterotopia is not merely a theoretical construct but a pragmatic framework. This analysis resulted in categorizing the texts into three coherent groups based on their approach to heterotopias, each contributing distinct perspectives on the configuration of space. This categorization has been instrumental in critically examining and redefining public spaces, offering a nuanced assessment of public spaces.

The study's contribution to the architectural discourse lies in its introduction of an alternative urban reading method through the lens of heterotopia. This framework emphasizes the importance of creating public spaces that are inclusive, adaptable, culturally resilient, and responsive to the ever-evolving needs of contemporary urban life. By offering these insights, the study provides architects and urban planners with guidance on creating public spaces that meet societal needs and enhance community engagement and cultural expression. Furthermore, the research reveals the potential of heterotopia as a powerful tool for reimagining public spaces. By demonstrating how to design spaces that accommodate the complexity and richness of urban identities, this study contributes to the vibrancy and resilience of our urban environments.

This study, however, presents several opportunities for further research. By developing a "view lens" through a theoretical framework and text analyses, this study examined the issue of coexistence with the "other" in public spaces. The findings provide important insights into conceptualizing public spaces as heterotopic places and how the presence of the "other" is

experienced in these spaces. Future research will focus on how the "view lens" developed in this study can be used in urban contexts. A selected urban space will be read and evaluated through the "view lens."

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Note

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Resume

Seda Buğra Tekinalp is a PhD candidate in Architectural Design at Istanbul Technical University (ITU). Having earned her Bachelor of Architecture from Izmir Institute of Technology (IYTE), she continued her studies at ITU, receiving a Master's degree in Architectural Design while simultaneously working there as a research assistant. Her research interests focus on contemporary architectural theory, urban architecture, and culture and space. Currently, she works as a research assistant at Balıkesir University.

Ayşe Şentürer is a professor of architecture at the Istanbul Technical University (ITU), Faculty of Architecture, Department of Architecture. She teaches architectural design studios and diploma project at the undergraduate school, gives courses and supervises thesis at the architectural design graduate program. She conducts researches at the intersections of architectural theory, design and criticism including representation, and aesthetics. She participated in numerous conferences, panels, exhibitions, and received awards. Apart from ITU, by invitation, she has run architectural design studios, participated juries in various schools in different countries. She also has numerous articles on architecture, architectural/urban/rural design, and education.