



Research article

## Reinforcement of Obedience within Architecture: Nescient Submission of Designers & Control Maintaining Spaces

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### ABSTRACT

Civilizations are in a constant state of change in which different identifiers of what is considered to be normal or acceptable are recognized. That questions the understanding of human perception of the “norm”. This triggers the question of obedience; people obey based on the norms provided for them to abide by. How could one remain aware of their obedience while identifying limits that secure them from nescient submission? As civilizations shape the norms of a society, designers that contribute to building it, obey the laws they have been passed on that require the creation of “control maintaining spaces”, providing reinforced obedience. This research recognizes the element of reinforced obedience through the criteria of imprisonment phenomenology, and suggests ways to avoid subconscious incentivization of nescient submission. It aims to provide awareness to a pre-existing phenomenon of obedience reinforcement through the imprisonment phenomenon occurring expansively within the built environment.

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### Introduction

Throughout the history of human civilization, the built environment has played an essential role in shaping, and controlling human behavior both on social and individual levels. States, governments, monarchs, ideological and religious leaders, rulers, and power cores have been using Architecture/Built Environment as an effective tool to impose their ideal world on society to reinforce and regenerate their ideal power realm. Colonial cities, for instance may clearly picture the impact of the built environment in controlling the societies, have been described in many distinctive ways throughout history; Even though they have been considered “Places per excellence” in terms of cultural and social differences, ideologies of race and health have managed to create separations between black and white, rich and poor... etc. The formation of colonial cities was created through a total fusion between politics and economy, and culture and society (King, 1990, p. 7) (Bissell, 2011).

Ever-changing norms that occur throughout history within different cultures make people adjust their behavior, actions and their value system accordingly. Architects, being also part of the civilization, adjust their actions and contribution to society according to the norms presented. However, architecture is a phenomenon that may enable the power cores to reinforce their control and

define the norms that suit their agenda. One can see that throughout history like the shift of architecture between the Greek Empire and the Roman Empire, or the construction of churches where the concepts would be created to serve the pope, or the artist's approach during that period to serve the purpose of the rulers and control maintaining mechanisms; the development of cities through the idea of social order is not a new concept (Trachtenberg, 2010) (Rykwert, 2008).

This brings many inquiries into the discourse of obedience in Architecture and its contribution to the creation of blindly obedient cavillations that refuse to question the origin of their eternal submission. The very goal of architecture became that of serving the control-maintaining mechanisms that encourage people to submit and obey without questioning as Romans gave a sacred untouchable character to their city walls which encouraged citizens to fight for it up to death as the higher order (roman gods) requirement. There was no room for asking why citizens should face the war in the very first place (Rykwert, 2008). This research works on providing the identifiers of what is considered to be abnormal and normal according to different philosophers; It then proceeds to question the norms dedicated to the industrial period which changed the course of human civilization all

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around the world. Obedience is then studied and interpreted as a concept of unnatural origin which is then compared to the idea of slavery and the interconnection between mind and body relations. Different types of submission (deferential submission and absolute submission) are then compared to one another and their following outcomes are then determined and defined (promise of revolt and eternal yielding). The ideas of obedience are then brought into the realm of architecture and the built environment; this then opens the discourse of the phenomenon of heterotopias and the different manners in which they might take place within civilizations (liberty & freedom and Imprisonment). The unnatural love of eternal obedience (absolute submission) is then placed in direct relation to the unnatural phenomenon of Heterotopic Imprisonment; Where the criteria of the phenomenon of heterotopic Imprisonment takes place, eternal obedience is

present. The connection between deferential submission and the heterotopia of liberty and freedom is then determined as the human awareness towards the occurring phenomenon. The example of public housing after the industrial revolution and how its existence kept reoccurring regardless of the change in its purpose was then brought into the discourse; the example of Auschwitz in comparison to the holiday retreat Prora is introduced as an identifier of the observations at hand. This research will then serve purely to offer awareness of the existence of the phenomenon of absolute submission that is leading people to eternal yielding. This awareness intends to allow humanity to become capable of shifting their focus to develop critical voluntary obedience that could have a promise for revolt which might lead to a more design architectural approach in the built environment rather than shelter-based prison cells.

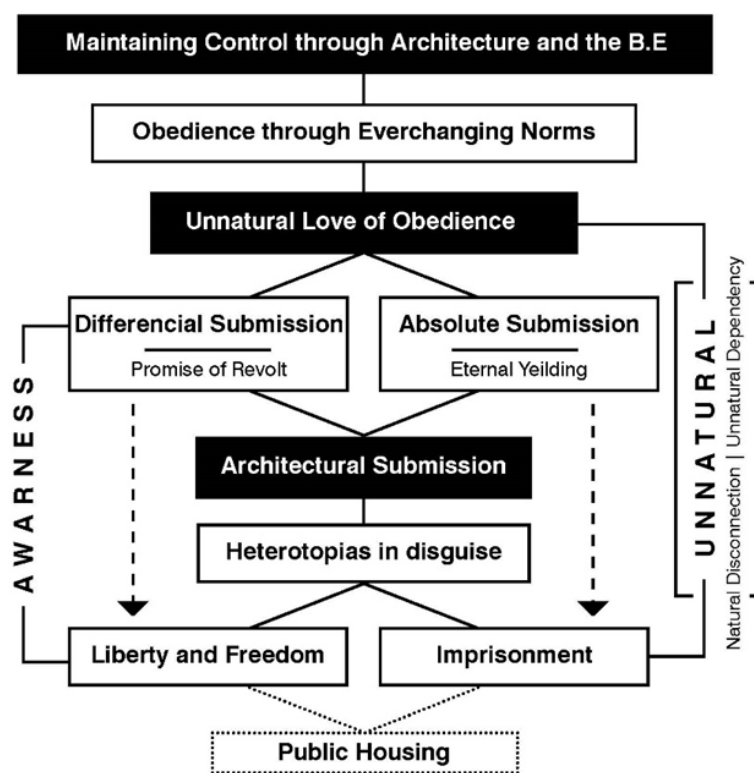


Figure 1. Structure of the Study (Developed by Author).

**Control Maintenance through Architecture and the Built Environment**

Architecture has been manipulated by the power cores throughout history as a tool to reinforce their ideal power realm and as a control-maintaining mechanism over human behavior, actions, and even thoughts. Historically, one can find such a shift in architectural apprehension and conception when comparing Greek and Roman architecture. Both Greeks and Romans used similar techniques and technology in terms of their construction and art; However, while the Greeks created a dialogue with space, the context, and the user, the Romans created a control mechanism by avoiding the relation between the space and the user. Romans developed the Greek techniques in construction, but their building techniques

focused more on control, where they worked on placing things in a specific order with the context and the user. Greeks had a more collective approach towards society and for society. However, Romans had a more Authoritarian approach through control-maintaining mechanisms (Trachtenberg, 2008). This shift continued over time as architecture shifted towards a more rigid controlling pattern rather than a fluid human and context-based design. This shift in architectural understandings redirected the ever-changing understanding of what normality represents. Roman cities were a manifesto of the Roman Empire and a showcase of their power. Their military camps were representing the same spirit of Rome, as Rykwert mentions:

“The Roman town was not a formalized and enlarged camp. On the contrary, Roman military camp was a diagrammatic evocation of the city of Rome, an anamnesis of imperium. (P. 68)”

### ***Ever-changing Ideology of Normality through Time***

Different generations create different rules that define what it means to be considered normal. However, they do not recognize that their idea of what "normal" represents is completely related to the point in time and place that they exist in; This is because the concept of normality is ever-changing. Normality is not a fixed concept, but a variable through time and space. What was once considered normal is considered abnormal today, and what was once considered abnormal is the norm today. In the book “Madness and Civilization” (1961) Foucault explores the idea of madness and its meaning through time. Madness started as a unique source of wisdom in the Middle Ages and Renaissance times. After the age of reason, madness was then reduced to silence. It did not lead to the study of madness, but rather the fear of it (Foucault, 1961). They realized that if a man is reasonable, then madness must be banished. The people who were designated for isolation from a reasonable society were a product of how reason itself was interpreted (1961). Therefore, reason always had to contain a trace of madness. Rather than madness being outside the realm of reason, it had a logic. The ultimate language of madness was of reason. Hence, Madness was the diagnosis of unreason, while the experience of madness was through reasonable means (1961). In the 18th C, reasoning changed. One might again assume that it is due to the emergence of humanitarianism. However, the history behind its emergence is a shift of reasoning at will (1961). In 1780, a pandemic occurred, and all the people had to be isolated including the rich, the healthy, and the rational. They could not comprehend that isolation is being forced on all including “their own”. At this time economic interpretations started overshadowing religious interpretations (1961). Thus, the emergence of new types of reasoning causes the understanding of what is considered to be normal to change. This shows that the perception of what is normal and what is to be considered abnormal is relative to the reasoning existing in a certain time and space. However, Michelle Foucault, in one of his lectures at the College de France in 1975, defined abnormal people as the “Incorrigibles”. Thus, regardless of the time or space, the abnormal people, “Incorrigibles”, are those that refuse to follow orders and follow the collective heard quietly. They were the people that the power cores were unable to tame even if punished, sanctioned, or subjected to exercises. They were the people who maintained a connection to their instincts and refused to abide by the norms designated and followed by the collective. They were the people that the disciplinary apparatuses were unable to adjust, mold, and shape into obedient subjects that followed and accepted a collective norm within a specific civilization (Gros, 2017).

### ***Normality After the Industrial Revolution***

Every civilization and timeline hold its own underlying sets of codes, rules, and regulations that define the norm in a specific setting. The Industrial Period issued its own sets of principles that spread within civilizations and

uncommonly maintained their presence within the world regardless of the rapid developments occurring globally. According to Alvin Toffler, in his book “The Third Wave”, these sets of codes consisted of six interrelated principles that programmed the behavior of millions and still carry an effect on civilizations to this day: standardization, specialization, synchronization, concentration, maximization, and centralization. These principles were not only related to the factory but they were directly connected to the lifestyle of the societies experiencing the industrial period. In regards to the first principle, “Standardization” was found as the most efficient way to perform tasks and gain the utmost productivity from the employees within industries. However, standardization was not only practiced within industries, but it spread throughout the entire lifestyle of civilizations. Educational systems were standardized to prepare the youth for a standardized future that would create abiding citizens; Mass media was standardized through disseminated standardizing imagery; Standardization of language took place which led to the extinction of minority languages by central governments combined with the influence of mass communication (Toffler, 1980). Standardization became a part of every aspect of daily life and still is to this day. The second principle, “Specialization”, was also a principle based on efficiency, speed, and productivity. When a person is given a specific task within the industry, the outcomes are more than doubled within the same amount of time and all carry the same standard shape and quality. Specialization reduces people to their task; The entire person is not needed, only the parts of him that are responsible for completing their specific task (1980). This has also become part of the norms within all civilizations, as children are expected to specialize within a specific field and study specific subjects, to work and be responsible towards a specific task for the utmost productivity within the society. The third principle is synchronization, as production is the most important aspect of the industrial period. The more productive people are, the less costly it is because time is money. Thus, synchronization was an essential part of the industrial period, and it followed within all aspects of life until this day when it became a definite norm within society which no one questions. Children from a younger age are thought to understand the concept of time and follow certain tasks when the “bell rings”. Students are all expected to move, talk, act, and behave in a synchronized manner since childhood to adapt to a synchronized lifestyle that they will follow their entire lives. Social life, in general, became defined into standard chunks of time and adapted to machine requirements; Leisure, education, vacations, and coffee breaks, all are scheduled into specific standard periods as everything has become synchronized (1980). The fourth principle, which is “Concentration”, has become so much of a norm that one can hardly recognize that the concentrations existing haven’t always been concentrated and grouped into one space. Everything has become centralized; a concentrated population within the urban centers is an evident occurrence that people are very aware of. However, after industrialism, spaces were created to include different concentrations in relation to everything; criminals are concentrated in prisons, mentally ill people are concentrated in lunatic asylums, the elderly are

concentrated in elderly home care or retirement homes, different aged children are concentrated in different schools within different classes, the same way workers were concentrated in factories (1980). The fifth principle, which is “Maximization”, is the obsession with growth or macro-philia that the industrial period brought into existence. This concept has continued until this day far after the Industrial Revolution, where governments work most of all on increasing their Gross national product (GNP), maximizing their growth, even on the cost of ecological and social disasters (1980). The last principle, which is “Centralization”, has become a norm within the world. Centralization conquers all aspects of life; In terms of businesses there are “central managements”, in terms of politics there are “central constitution” and a “central government”, in terms of money there are “central banks”.

These principles that followed industrialization served as norms for the upcoming civilizations. They did not stop within the factory; they established a particular lifestyle and particular characteristics for the community and society for it to serve the purpose of its economic achievements (Toffler, 1980). These principles took place within all civilizations regardless of the ideologies followed by political affiliation. Regardless of their opposing philosophies, they all followed the principles of industrialization as they all concurred that these principles helped them arrive at the utopic salvation of their people. People, on the other hand, follow and abide by given principles blindly without questioning the reasoning or origin in which these principles came into existence; This is due to the human tendency towards absolute submission as there is an irremediable inclination for human beings in the existing civilization to develop an unnatural love of obedience.

### **Unnatural Love of Obedience**

It is within human nature to be prepared to take any course of action to avoid feeling alone. One of the ways that humankind created to ensure their safety is by common submission or common worship. Humans prefer to follow the herd and blame the invisible shepherd for any mishaps rather than taking responsibility for a certain action that they have taken. It helps them feel less alone in a world where they are expected to judge for themselves as they would rather have common verifiers that would identify what to think and what not to think than take a course of their actions. People would rather not carry on the burden of their consciousness and decisions, they would prefer to be slaves to a common principle as long as they are part of the majority that is considered to be “Normal”.

### **The Slave**

Aristotle, at the start of his book “Politics”, explained the idea of slavery. He defined “The Slave” as the property of another as he does not belong to himself but belongs to another. They are living commodities that do not have a purpose on their own without their masters, as they are executants without initiative (Gros, 2017). Their bodies and their actions belong to one another. They are products that can be exchanged, sold, and moved around; they are disposable by their masters and can be used, manipulated, and abused at will. A slave is a person who is unable to initiate anything on his own but is a commodity that

pursues someone else’s orders. They are people who have been reduced to powerlessness and absolute submission.

If the concept of slavery were to be viewed after the Industrialization Period, one can find that everyone has become a slave to the overall determined norms of civilization. People today choose to obey because they perceive disobedience as impossible; it would cost them too much to disobey. They prefer to be safe within their comfort zone, obeying orders silently rather than questioning the basis from which they originated. They obey because the cost of disobedience is simply unbearable. Thus, they choose to maintain silence and follow the instructions of their masters. Since everyone in society does the same thing, following orders blindly does not feel unjust, but feels like the correct and wise thing to do because it has become the “normal” approach to life. That makes most people slaves, as slavery is silently executing orders from a higher power or the “master” (Gros, 2017). Slaves accept unrealistic expectations of production and perform unbearable amounts of work within limited periods. As employees get negatively criticized, they keep quiet, as it is the only acceptable course of action within the currently defined norms. After the principles of the Industrialization Period came into existence, as explained within the previous section, “Normality After the Industrial Period”, people were reduced to machinery and were judged based on their productivity; they have all become slaves to the principles of industrialization that has followed the lifestyle of human beings becoming the norm of their mere existence. They follow and accept submission as the permanent state of their entire life. They have been bred into believing that the social inequalities that they witnessed since birth are natural; to submit to these inequalities became natural. However, in reality, the actual nature of human beings is their disobedience; What’s unnatural is their absolute blind obedience.

### **Obedience According to Kant**

Kant speaks about obedience in his “Reflection on Education”, showing that obedience can be divided into two parts: Blind Obedience, and Voluntary Obedience; Even though they are two different ways of obeying, he explains that they work together (Kant, 1960). According to his pedagogical context, Kant makes a distinction between “Discipline” and “Instruction”. “Discipline” is blind obedience; It is the ability to follow orders blindly without questioning the reasoning behind them. “Instruction” is voluntary obedience; It is the ability to acquire a critical judgment towards the orders presented at hand and make decisions according to one’s judgment. According to Kant, one cannot reach the state of “Instruction” or “Voluntary Obedience” before getting “Disciplined”. He finds that one must learn to blindly obey and follow rules, regulations, and orders without questioning them, regardless of their thoughts. They must become disciplined to follow the tasks they are required to do without having any personal thoughts towards them. The way Kant visualizes the importance of blind obedience is through its capability of allowing people to become part of civilization and control their instinctive nature of disobedience (1960). He finds that humans are born with natural animal instincts that make them

disobedient by nature, and only through discipline and learning to obey blindly could they develop the ability to establish voluntary obedience. Humans must begin by learning that they need a master before understanding and recognizing the superiority of their master. They start their lives by accepting political registration and understanding

that there are laws that must be accepted without question. If they understand this concept, they can grow to understand elements of activity, freedom, and adhesion, which allows them to develop their critical thinking within the constructs of discipline that have been reinforced in their minds since birth.

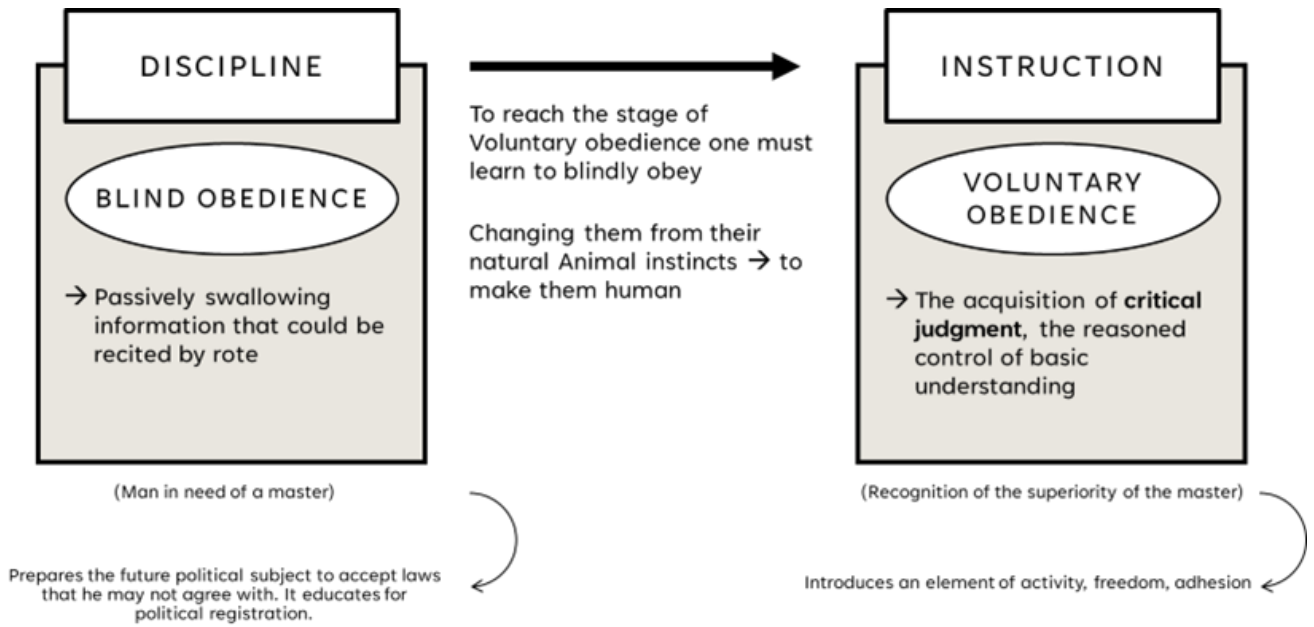


Figure 2. Kant's perspective towards obedience. (Developed by Author).

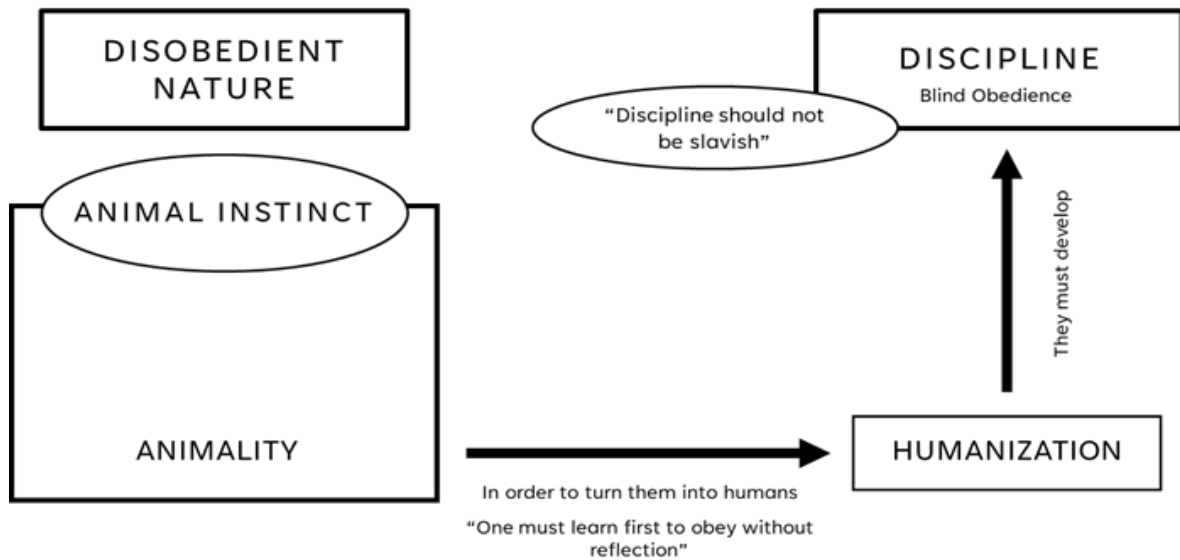


Figure 3. Kant's perspective towards obedience -2 (Developed by Author).

Kant insists on strictly disciplining children through constraint, force, and training, but temporarily. Autonomy can then be developed upon the foundation of discipline given since birth. This is why schools exist; they do not exist to educate but to reinforce obedience (Kant, 1960) (Toffler, 1980). The best students in schools are not the creative, curious, or rebellious ones; They are the ones who

obey and follow orders quietly without question. However, regardless of how insistent Kant was regarding discipline, he also warns against it as he says: “Discipline should not be slavish” (Kant, 1960). Discipline, in his perspective, is a means to restrain humans from their natural disobedient animalistic instincts.

**Human’s Instinctive Nature**

According to Foucault, the people who are considered to be abnormal by society- the “incorrigibles”- are those who cannot be tamed and controlled into obedience; They are those who refuse to submit. They choose to maintain their original state of instinctive animality (Foucault, 1975). Since humans are instinctively disobedient, then disobedience is the natural state of their existence. Fredric Gross interprets Foucault’s explanation of the “abnormal” and states in his book “Disobey!”: “If it is animality that makes us disobey, then obeying means asserting our humanity”. According to Kant, children must go through a process of discipline to be controlled into obedience before developing the ability to have critical judgment as explained in previous sections of this research. This also shows that the original state of human beings is of a disobedient nature (Kant, 1960). This brings one to understand that it is, in fact, natural to be disobedient, but human beings created a new set of normalities that redefines what is to be considered “natural”. However, the need to create these sets of normalities has changed over time. The aim of discipline in “early modernity” (before the 20th C) was to help people grow out of their animalistic nature to become respectable citizens within their society. It was to teach humans how to patiently mediate between their ability to reason and the social rules that are of common interest that must be followed. The necessity of discipline is to avoid the narcissistic human desire to disobey out of the egotistic passion of allowing brute instincts to dominate one’s actions while disregarding the overall interest of the entire society one belongs to (Gross, 2017). On the other hand, the aim of discipline completely changed after the second modernity

(after the 20th C), after industrialization, as it became of pure need to control humans into submission to attain the utmost productivity. Disobedience became the mere need to revolt against injustice or the act of demanding liberty or refusing to stand for one’s beliefs against the power cores. They disciplined people into obedience to ensure their productivity, efficiency, and usefulness within society. They created primitive instincts within children from a young age that demanded them to project from their natural instincts. After industrialization, the opposition shifted from man to animal to become an opposition between man and machine. It was discipline that created a human and differentiated him from an animal in early modernity, obedience created a human. After industrialization, discipline created a machine, making disobedience a defining factor that humanizes people as it differentiates humans from machinery (2017).

Industrialization created monsters of obedience. People no longer work or take action based on their values and morals; Their work has become a default behavior in which people are not interested in questioning. They find comfort in being part of the herd, and they choose not to deviate or question the position they are in. The goal behind obedience became a reason for industry, administration, and offices (Gross,2017). After the second modernity, obedience became a tool to force people to become automated by remaining under the servitude of primitive determined instincts rather than that of order maintenance through universal reasoning to avoid corruption.

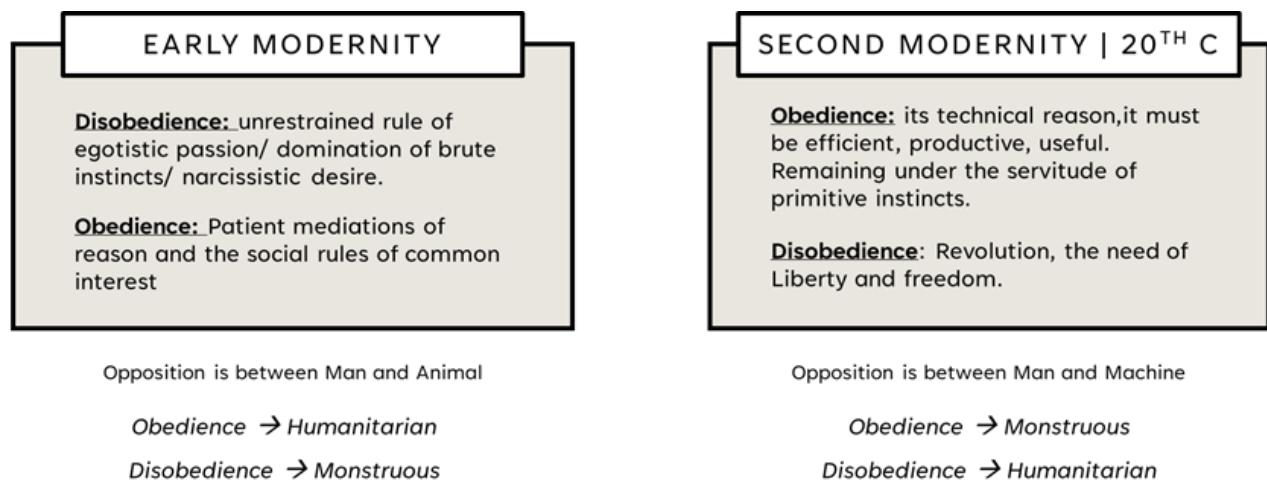


Figure 4. Obedience and Disobedience Roles throughout Modernity. (Developed by Author).

**Different Types of Submission**

People are born and raised to obey blindly and submit to rules and regulations set by invisible power cores that define normality and thus help one become accepted and welcomed as part of society. After the 2nd modernity, this submission was set towards automation of humanity, turning them into ideal mechanical components for ultimate productivity. According to Aristotle, in his book “Politics”, submission can be practiced in two different ways; The first way is “Deferential Submission”, while the

other is “Absolute Submission” (Gros, 2017). If we understand these terms based on the ‘Soul versus Body’ relationship, deferential submission is when the body accomplishes the will of another while the soul is not practicing in the act as the soul is aware of its voluntary obedience. On the other hand, the body and the soul are simultaneously working collectively and blindly while performing an act when it comes to absolute submission. Deferential submission is when people obey overall rules of normality while maintaining internal critical judgment.

They submit and serve with perfection, as expected by their masters, while secretly hiding their hatred and loath towards the system. However, absolute submission is what most people practice out of the fear of thinking for themselves due to the perfection of their inbred submission since birth. They obey with perfection; they do not know

why they engage in an act and have no interest in acquiring the knowledge. They become machines as they submit their body, mind, and soul to their master; their actions are not their own, and they choose to follow regardless of the aim or result caused by their actions.

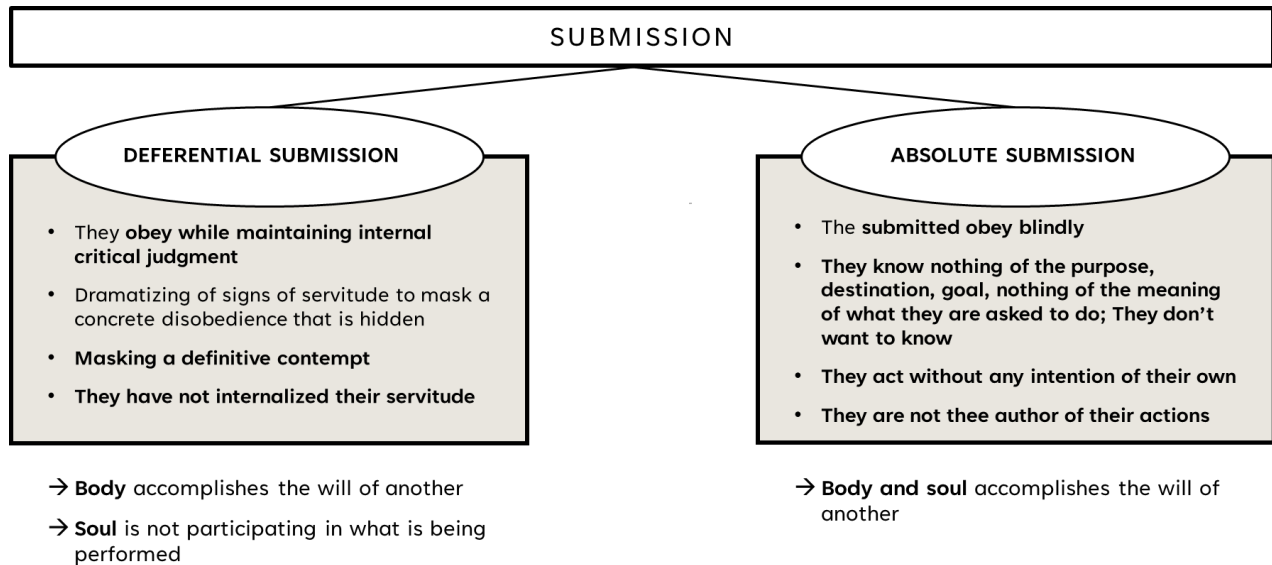


Figure 5. Different types of Submission according to Aristotle. (Developed by Author)

These two different types of submissions can lead to two different endgames. If society were to gain awareness of its absolute submission and thus gain the ability to develop a differential type of submission, there could be a promise of revolt. The people would be serving as slaves, but since they are differentially submitting, they would be at an advantage as they could secretly observe and understand the master. However, if the people fail to recognize their absolute submission or continue choosing to avoid confronting reality, there will be eternal yielding. They surrender to their made-up reality and refuse the idea of any potential change while clinging to their powerlessness. They choose to believe that the reality they exist in is natural and that it is rational for them to act like the rest of humanity because it is what is accepted as the norm. The most dangerous part of eternal yielding is not the absence of a revolution but the development of a habit; It could become the natural state of existence. One can already see evidence of this within human civilizations. It is common to hear the phrase “this is life” when people go through difficulty. Instead of trying to find a solution to their situation or questioning the origin behind their randomized position within society, they choose to believe that this has always been the state of all civilizations since the beginning of time and that this is how it must continue. Another problem that eternally yielding people face is that they exploit the reality of their existence as a level of justification. They claim that they were only

following orders; Not thinking before acting and following orders mindlessly became applauded. Eternally yielding people believe that some people are more fortunate than others because of pure chance. Once these ideas are embedded that they become a habit, people lose the desire or the memory of what it once meant to be free, and they abandon the entire idea or concept of freedom.

Differential submission is crucial because mere awareness alone can profoundly influence the ultimate trajectory of society’s future. When people are aware of their slavery, they can manipulate their way within society, as they could have a differential submission approach while maintaining within the accepted standards of common norms. According to Gros in his book “Disobey!” he states: “The slavery of a thing is the fact that it is subject to an external cause; in contrast, liberty consists not in being subject to this, but in being free”; All liberty requires for it to be acquired is simply desiring it (2017). One would automatically strive toward liberty when aware that they are enslaved and imprisoned. One can become free by merely desiring freedom, which makes freedom a responsibility. Freedom exists due to human responsibility and not the other way around; Thus, forsaking responsibility towards committed actions is essentially forsaking away one’s freedom and accepting slavery as a static way of life. Thus, if freedom from the need for obedience is attained, people are essentially free

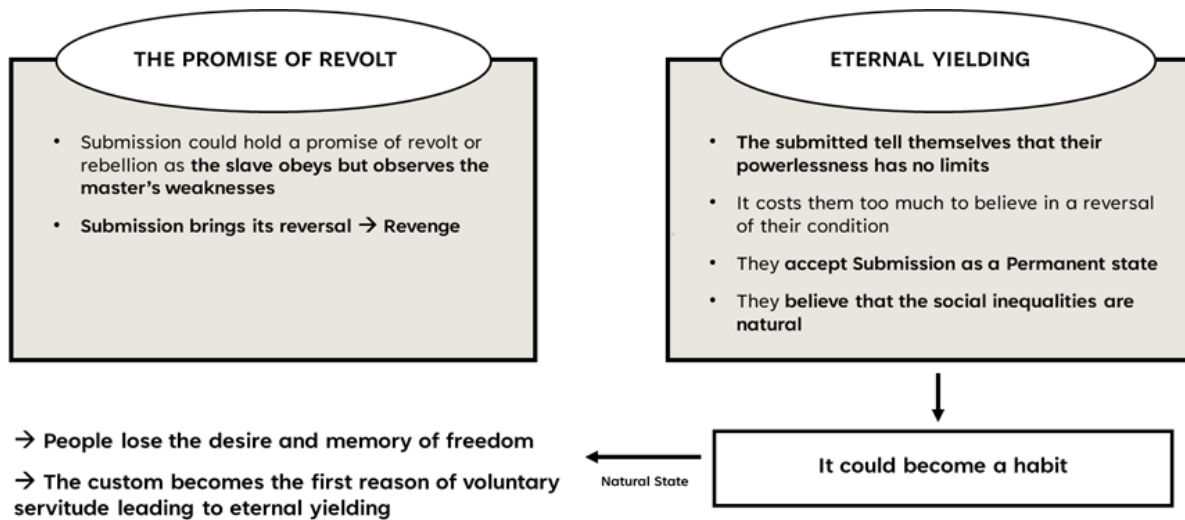


Figure 6. The different endgames of the two types of submission. (Developed by Author).

Michelle Foucault experienced this when he was teaching in the university of Tunis in 1966. He claimed that he only began to understand economic and political exploitation when he witnessed his students' dedication to make a change in the ruling system through protesting without any desire for power or any type of personal awards (Christine Boyer, 2008). His students did not have any vanity of theoretical discussion, yet they worked hard on resisting the domination of power relations. Foucault studied this occurrence because of his hope of subjective freedom; he recognized that liberation and subjugation are pivotal as counter forces. He studied power relations and how they operate in societies through history. He found that power is repressive but also productive as it shapes identities of the citizens and the social structures of the society. He explained liberation to be the force and effort of the society to challenge and overcome the operation of the power structures. However, Subjugation is the process in which individuals are subjected to forms of power that limit their freedom and agency. Thus, Liberation efforts aim to break free from the subjugation imposed by dominant power structures through envisioning and actively working towards a different reality. Meanwhile, subjugation works to maintain and reinforce existing power dynamics by controlling mechanisms that shape human identities and desires through various institutions and discourses.

Foucault stated in his book "The History of Sexuality" (Volume 1: An Introduction):

*"Do not think that one has to be sad (he wrote) in order to be militant, even though the thing one is fighting is abominable. It is the connection of desire to reality (and not its retreat into the forms of representation) that possesses revolutionary force."*

Foucault suggests that engaging in activism or resistance does not necessarily require a state of sadness or despair, even when one is fighting against something profoundly unjust or abhorrent. He emphasizes the revolutionary potential lies not in merely representing desires or ideals but in actively connecting those desires to tangible, real-world actions and changes. He underscores the importance of bridging desire with concrete action as a potent force for social change, moving beyond passive representation

towards active engagement with reality. Foucault suggests that the revolutionary potential comes from the alignment of personal and collective desires with real-world actions aimed at transforming oppressive social realities. This aligns with his broader critique of how power operates through both repression and normalization, encouraging resistance that is not merely reactive but proactive in shaping alternative futures. This research recognizes awareness as the first step of; Awareness could enable society to transition their impulses from absolute submission to differential submission. Following this shift in mindset, the possibility of resistance could emerge, potentially liberating society from the pervasive, identity-shaping, and "normality" identifying power structures. Foucault then suggests that that concrete action must be taken with the desire of change in order to make a difference within society.

### Architectural Submission

Architecture has always been an important indicator of the state of a civilization. Architecture is capable of identifying how a society is functioning. The power cores of all societies use architecture as a tool of control reinforcement. "Normal" people cannot recognize their enslavement within their predetermined imprisonment due to the inbred normality processes that they have been going through since birth. Architects, however, are responsible for their awareness as their actions play a part in determining the future of a civilization. Architecture was never meant to be considered as any other independent field directed towards creating shelters of occupation; It is a combination of disciplines, a transdisciplinary field which is created to see what other humans are incapable of seeing. Architecture creates spaces for other living creations to create in. Thus, architecture is not a simple field but a complex set of interconnected disciplines that work simultaneously to form spaces that aim to benefit humanity rather than restrict it. According to Vitruvius in his book "De Architectura", not everybody can become an architect, as he felt shy on knowledge to refer to himself as an architect. He believed that to be acknowledged as an architect, one should cover the highest levels of education in so many different fields. An architect must also be both naturally gifted and amenable to instructions. Vitruvius states that an architect must be skillful with the

pencil, instructed in geometry, know much about history, follow the philosophers with attention, understand music, have some knowledge about medicine, know the opinions of the jurists, and be acquainted with astronomy. Vitruvius acknowledged the power of architecture and its capability to alter human civilizations. Architecture is a language; Vitruvius states that man has no right to announce or refer to themselves as architects if they do not acquire the knowledge of many arts and sciences (Vitruvius, 1914). Thus, it is the architects' responsibility to maintain an open mind and ensure absolute awareness of any factors that might interfere with their studied designs. Design is not a simple term announced at any creation. It is not possible to give a direct definition to the term "Design", but it could be referred to as a well-thought-out and studied comprehension of all factors within a specific space to produce another studied and comprehended creation within a location inhabited by people that follow specific norms and belief systems. However, the principles of industrialization affected the norms considered by all, which resulted in a change in their lifestyles and personalities. Architects are also part of the community; Thus, many became slaves to a control-maintaining system. Many architects submitted to the power cores and began to create shelters based on the expectations of the people in control. Architecture used to respond to the human needs within the nature they exist in, their cultures, traditions, environment, collective norms... etc; This is now referred to as vernacular architecture, in which local citizens with no architectural knowledge developed techniques to create their shelters through strategies determined by trial-and-error methods. One may observe how people slowly began to reinforce their desires within architecture and then became obliged to create unnatural means of life while disregarding the context in which the space was created. Vitruvius mentions in his book "De Architectura": "Things are produced by the will of nature; not to suit man's pleasure, but as it were by a chance of distribution". The human's restriction from their natural

life and connection with the world around them will conjugate into enslaved and imprisoned subjects rather than free and liberated beings.

In his book, "Design of Cities", Edmund Bacon states that the city is an indicator of the state of civilization. He believed that the human "will" takes part in shaping the city. Through a clear design idea of the different wills within a particular civilization, peoples' will can unite into a positive action that can change the character of the city substantially (Bacon, 1967, p.13). However, with absolute submission, people have no will, as the feeling is absent and there is a numbness within humanity. Bacon states that with time, architects and designers lost the ability to project the relationship of mind and body into space. As explained previously, absolute submission occurs when the body and the soul are both harmoniously acting mechanically to achieve the will of another. In this case, cities cannot be built for the betterment of their civilization because the people's "will" is nonexistent. The people, now slaves, follow the will of another due to their absolute submission, thus making the city a product of the power cores in which all the "will" lies. The lack of the mind and spirit projection by the designer or the architect into the space is then explained as the absence of the human will and the reinforcement of absolute submission. The Architect's mind and spirit no longer belong to him, so there is nothing to project; Thus, resulting in Architectural Submission.

Bacon states that for a common shared space to be created in a utopic manner, designers must be capable and disciplined to engage all of their senses within their design processes. In his opinion, all people must be included in a design, which is why "involvement" is the final and most essential stage of human development. He has created a methodology; It works by having an idea that turns into an action. To obtain positive results from his methodology, a continuous flow of insight must be established (Bacon, 1967, p. 258) (Figure. 7).

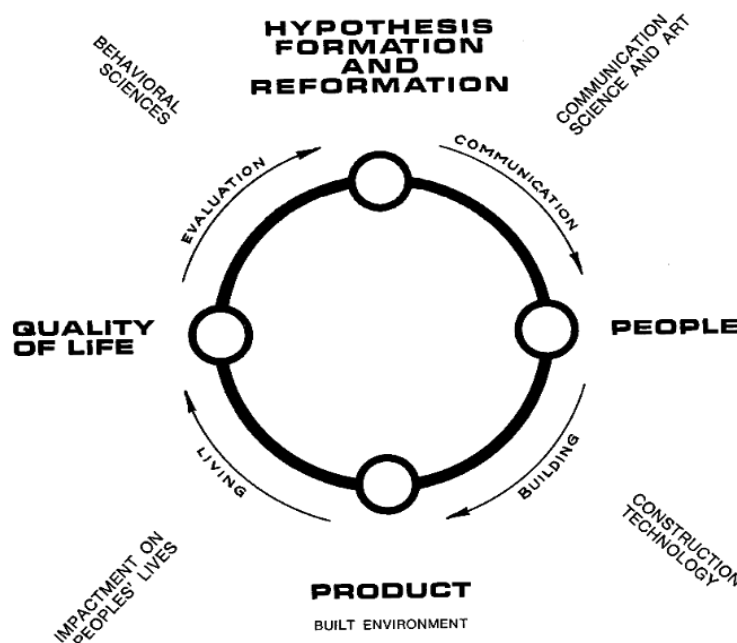


Figure 7. Diagram identifying the focal elements in the interplay between idea and action by Edmund Bacon in his book "Design of Cities" in 1967 p.259.

Authors in their previous research “Prison as a Mirror: The Reflection of the Prison Concept & The Re-Evaluation of the Built Environment” (2023), determined a common denominator between different legendary prisons while determining the concept of imprisonment; The system of

common denominators determined that imprisonment occurs when Utopias of the people in power are established, making the idea of power the essence of the cycle (Shamma & Keynoush, 2023).

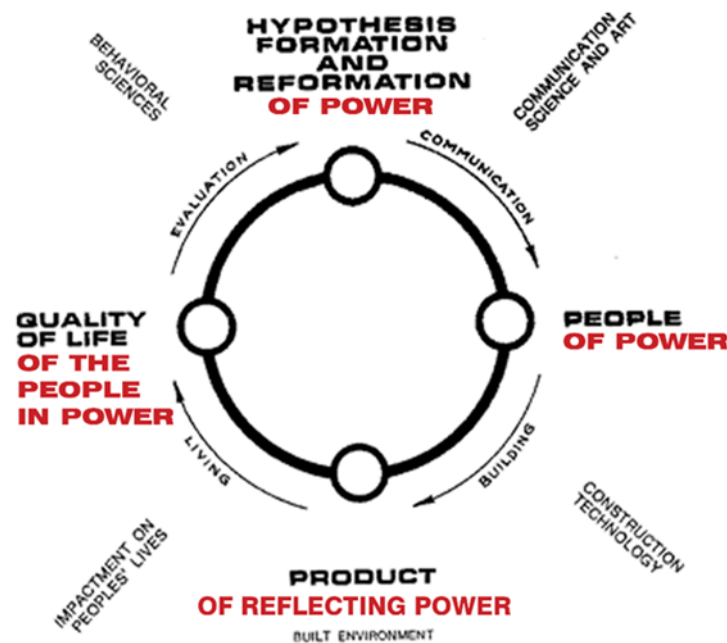


Figure 8. Edmund Bacon's Methodology adjusted according to the prisons studied (Shamma & Keynoush, 2023)

One can make a correlation between the process of the creation of prison systems to that of human enslavement within the 2nd modernity, which resulted in the creation of different structures following the power cores' will within the built environment. This research will study the process through state and personal investments that occur within the present time. Within the 2nd modernity, a hypothesis formation is created; It is then communicated to the state or the governing body that holds the ultimate power. The previous graph (Figure. 8) is studied through the governmental state investments in architectural and urban design projects. It is a systematic approach of losses and gains; if the gains surpass the losses, the government would consider the hypothesis in place (Figure. 8). The Hypothesis is formed by a powerful source and communicated to the power, making the hypothesis itself a “Hypothesis formation and reformation of Power”. The product is then built into the built environment as a physical structure regardless of its effects on the community. The product is then assessed based on the reaction that the community would have from the product and its effect on the quality of life of the people in power. The product is then evaluated based on the satisfaction of the people in power. The quality of life of the governing body in power would be enhanced based on financial gains and maintenance of order. If the product was not enhancing the quality of life of the head of the state, it would be evaluated and adjusted accordingly. The general public would not be part of this evaluation.

They would have to adjust their lives according to the actions formed by the idea of power.

The process is very similar when it comes to personal investments (Figure. 10). A hypothesis is made in which an investor would communicate with multiple sources of power (developers, government ...etc.) to find shared benefits and common grounds to create a product. A committed architect must involve the client in their designs, and the client must understand that there are others involved in the project. A client is not the only individual directly affected by the design, but so is the community as a whole. After inhabitants move into the space, the quality of life is assessed based on the benefits that it has brought the investors. The investors would consider the location and the needs of the potential clients; the architect would then design based on these requirements. The people (general public/ potential clients) would choose their spaces based on defining factors within their life (geographical location, accessibility, security, affordability ...etc.). People choose the space to inhabit based on social aspects enforced by the power forces to ensure their productivity and silence. Thus, the structure is not studied based on the quality of life of the inhabitants or the general public, and it does not follow a system of feedback; The structure is studied after its construction, based on its effect on the quality of life of the people of power that generated the process from the beginning. The structure is then evaluated by the people in power according to the effects it has on their quality of life

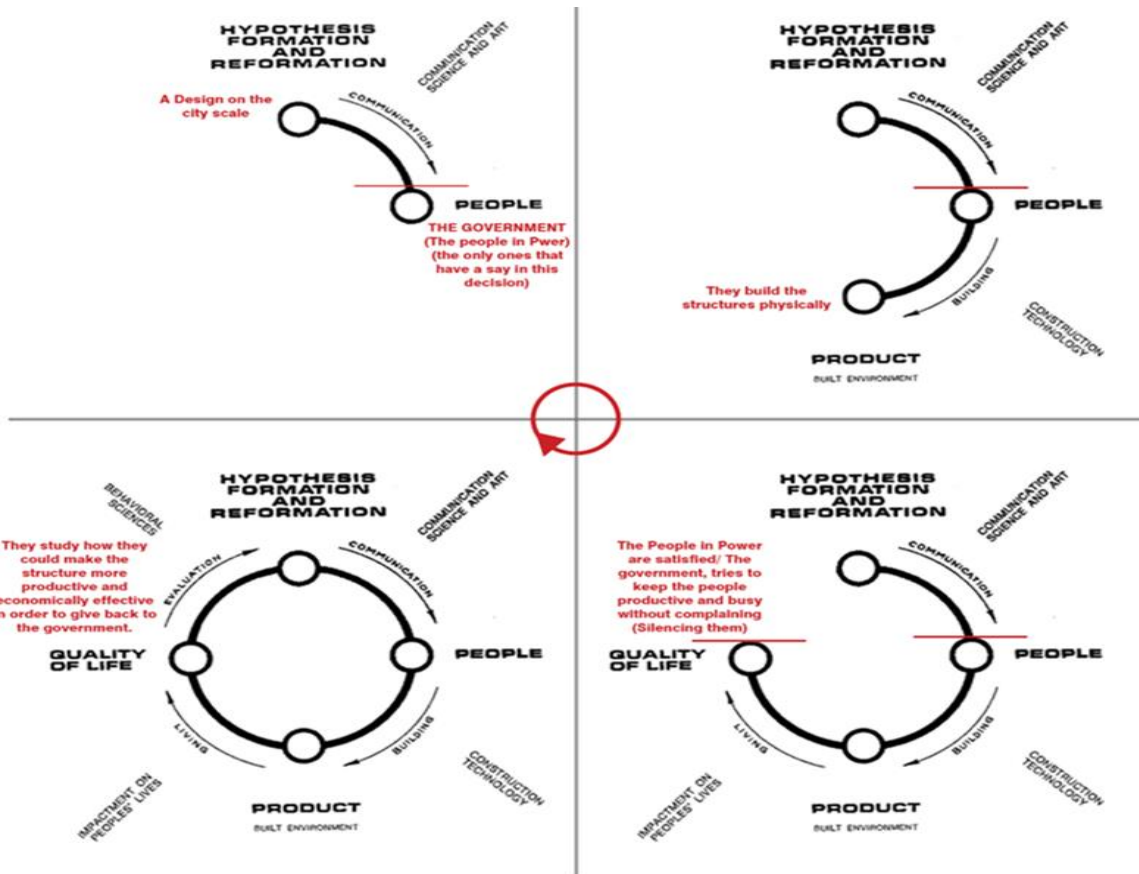


Figure 9. Edmund Bacon's Methodology Diagram, in his book "Design of Cities" in 1967 p.259, reflected according to a modern design through state investments. (Developed by Author).

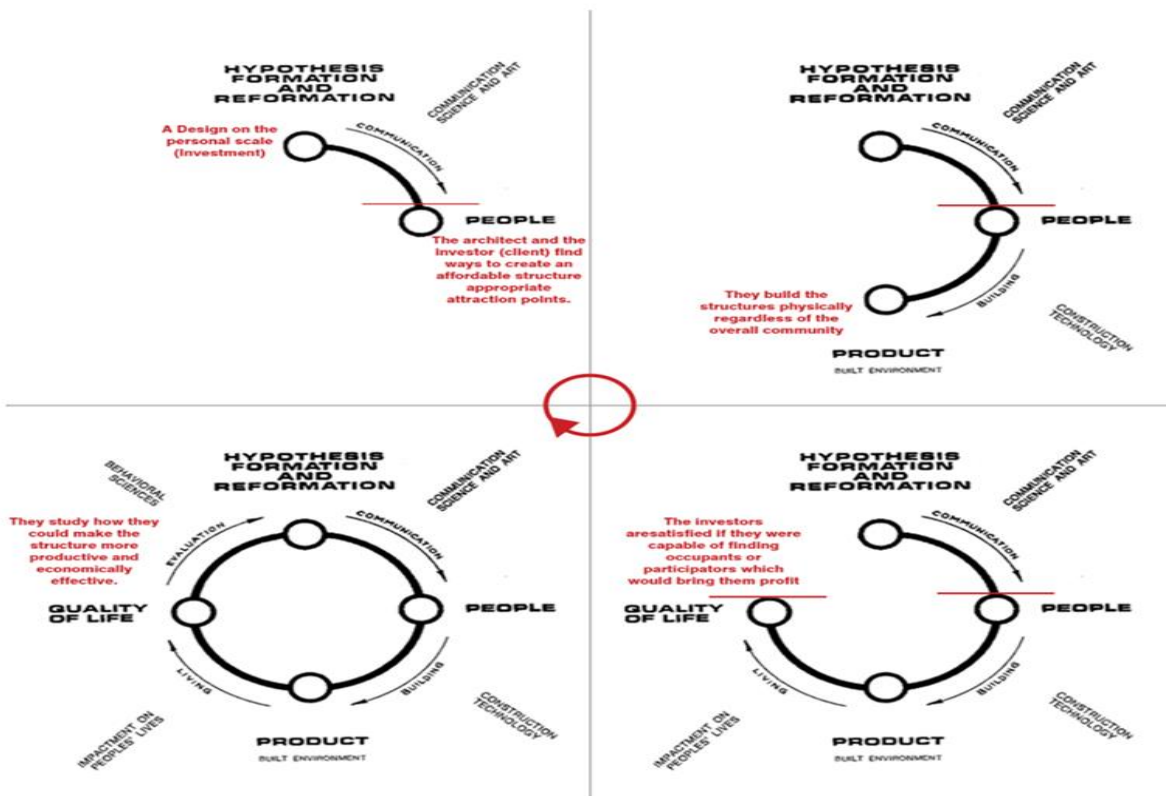


Figure 10. Edmund Bacon's Methodology Diagram, in his book "Design of Cities" in 1967 p.259, reflected according to a modern design through Personal investments. (Developed by Author)

Bacon recognizes the “power” aspect of the process within the present time. He detects that in the present day, people surrender to the idea of “advocacy planning”, in which a person or a group of people are assumed to be capable of speaking for the general public and are capable of proposing ideas of their own without the consultation of the public. Regardless of whether the general public agrees with any of the proposed ideas, the public must always remain silent without questioning the ideas that take action without prior deliberations. Bacon states “For the individual in the community, the fully effective operation of this cycle involves some degree of self-restraint and self-discipline because it implies listening on both sides” (Bacon, 1967, p.262).

Bruno Zevi, in his book “The Modern Language of Architecture” (1978), also had a similar perspective on the positive and appropriate approach towards design like that of Edmund Bacon (Figure. 7). Zevi explained that architecture and urban planning must both undergo through an intricate interplay of open hypothesis that can be accepted, modified, or reoriented by community or society according to their needs within a specific time and space. He believed that all the community must participate, day by day (not passively) in the design of the city; He recognized that the power cores use architecture as a tool (using principles of geometric orders) to maintain a strict authoritarian approach towards society (p.81).

Zevi explains that the main reason architects are not designing to benefit humanity and encourage civilizations to prosper is due to their fear of freedom; they choose to submit to a system of predefined sets of orders. They prefer harmonic consistency determined by a prior order because they find that life is full of dissonance. Architects and urban planners prefer to follow a system that they believe to be rational, and logical. The only reason the implementation of architectural submission seems logical is due to predefined norms set to them since birth, leading to absolute submission to common orders followed indisputably. Architects find this system of common orders to be regulating properly; Zevi argues that it only makes sense according to despotic powers. Thus, this demonstrates that architecture is submitting to the control maintaining power cores since architects prefer to follow given regulations and norms than to practice design appropriately. He explains that he understands why architects feel more comfortable working according to the preconceived regulations; It is hard to escape from the “academic womb”. They have been inbred with the idea of certain normality standards that they must inherit. He explains that what architects might find as irrational, is in reality the result of critical thinking and the appropriate practice of design in which they are expected to expand their minds and allow their imagination to function. He states that for architects to advance, they must ask questions and refuse to submit to a prior law; They must rethink conversational statements, systematic developments, and verify new hypotheses consistently. This is essentially where differential submission could take place; They remain within the standards of defined normality by obeying orders but simultaneously remaining mindful or aware of their submission. The architects' renewed awareness could benefit civilizations by helping them regain (Heterotopia of Illusion and Heterotopia of Compensation) (Shamma & Keynoush, 2023).

awareness of their enslavement and imprisonment, offering the opportunity of a future promising revolt. Zevi believed that for architects to practice architecture that will work for the betterment of humanity, they must have the will to be free of idolatrous prospects. He stated that psychoanalysis and anthropology have already warned humanity of the loss of some of their essential values in their rise to civilization, such as their sense of unity of space and time, the freedom of nomadic life, and the joy of aimless wandering through unlimited horizons. This loss in values resulted in the loss of humanity. Hence, this transformed humans into machines; they follow orders blindly without question, no matter what the consequences of their actions hold. That is why vernacular architecture held more architectural and design characteristics than luxurious hotels and resorts built in the present time.

Architects and urban designers have been constructing cities based on an “ideal city” concept planted in the minds of citizens, primarily benefiting those in power and those seeking to control civilizations by eroding their awareness and demanding absolute submission. Zevi explains that urban planners have been struggling to understand the reason behind their lack of success, which he attributed to a lack of sensitivity to social dynamics, excessive focus on beautification, and a tendency to regiment society into static, inhuman, and suffocating constructs. These tendencies are subconscious actions carried out by urban designers, who blindly follow orders and adhere to conventional standards, remaining confined within predefined constructs; This makes them contributors to societal ignorance.

### **Heterotopia of Disguise**

The term “heterotopia” is used across various fields such as medicine, biology, geology, botany, zoology, psychiatry, and space. The concept of heterotopia was also explored through its philosophical implications in spatial theory by Michel Foucault in his article “Of Other Spaces: Utopias and Heterotopias” (1986). He recognized that heterotopias operate with a dual logic: they are real spaces that reveal reality as illusory, or they are idealized, more rational and orderly than typical spaces. Heterotopic spaces maintain the normality of everyday spaces while challenging illusions, substituting them with alternative imaginary but stable realms (Boyer, 2008). Michel Foucault, in “Of Other Spaces: Utopia and Heterotopia,” defines Utopia as “sites with no real places,” envisioning an idealized and perfect society. Utopias are fictional and conceptual spaces that have been a subject of discourse for centuries among scholars including architects, designers and philosophers, exploring its meaning and potential implementation in the real world. In contrast, Heterotopias, introduced by Foucault, refer to real spaces that exist within other spaces and can embody various principles. These principles include that heterotopic spaces carry distinct forms in different cultures (Heterotopia of Crisis and Heterotopia of Deviation), their functions evolve, they are capable of juxtaposing incompatible spaces within the same space, they carry a relationship with time (Eternal and Temporal Heterotopias), they have restricted accessibility, and they have a function in relation to all to other spaces

**Concept of Heterotopia is Space**

Utopia is an imagined, fictional space that has long been a central topic of discussion. It represents an idealized reality, yet it exists purely in the realm of imagination without tangible form. The concept of Utopia is highly subjective, shaped by individuals' experiences and innate predispositions from birth. These factors lead each person to develop a unique vision of Utopia. However, each Utopia exists alongside its Dystopian counterpart

Utopia is an imagined, fictional space that has been a focal point of discussions for centuries. It is a hypothetical space that represents perfection as reality, but they are in fact sites with no real spaces. The concept of Utopia is highly subjective, shaped by individuals' experiences and innate predispositions from birth. These factors and consequences develop a personalized utopic vision for every individual; However, each Utopia exists alongside its Dystopian counterpart. What may be Utopia to one person could be Dystopia to another, illustrating that Utopia and Dystopia are not fixed spaces but rather homotopy equivalents in the

abstract realm of human perception. This concept draws parallels with mathematical theories like Homeomorphism and Homotopy, which describe how spaces can be deformed into each other while preserving certain characteristics, highlighting the fluid and subjective nature of Utopian and Dystopian ideals, as authors have determined in their previous works (Shamma & Keynoush, 2023).

The endeavor to expand one's Utopian ideals can inadvertently create Dystopian conditions for others, as Utopias and Dystopias are conceptually intertwined. Personal Utopias can be influenced by heterotopias in the social realm, blurring the distinction between them. As individuals' personal Utopias, such as their homes or personal spaces, are infiltrated by heterotopic principles from society, these spaces lose their Utopian qualities and acquire heterotopic characteristics. Each person has their own concept of Utopia and Dystopia, making it impossible to create a universally accepted Utopia.

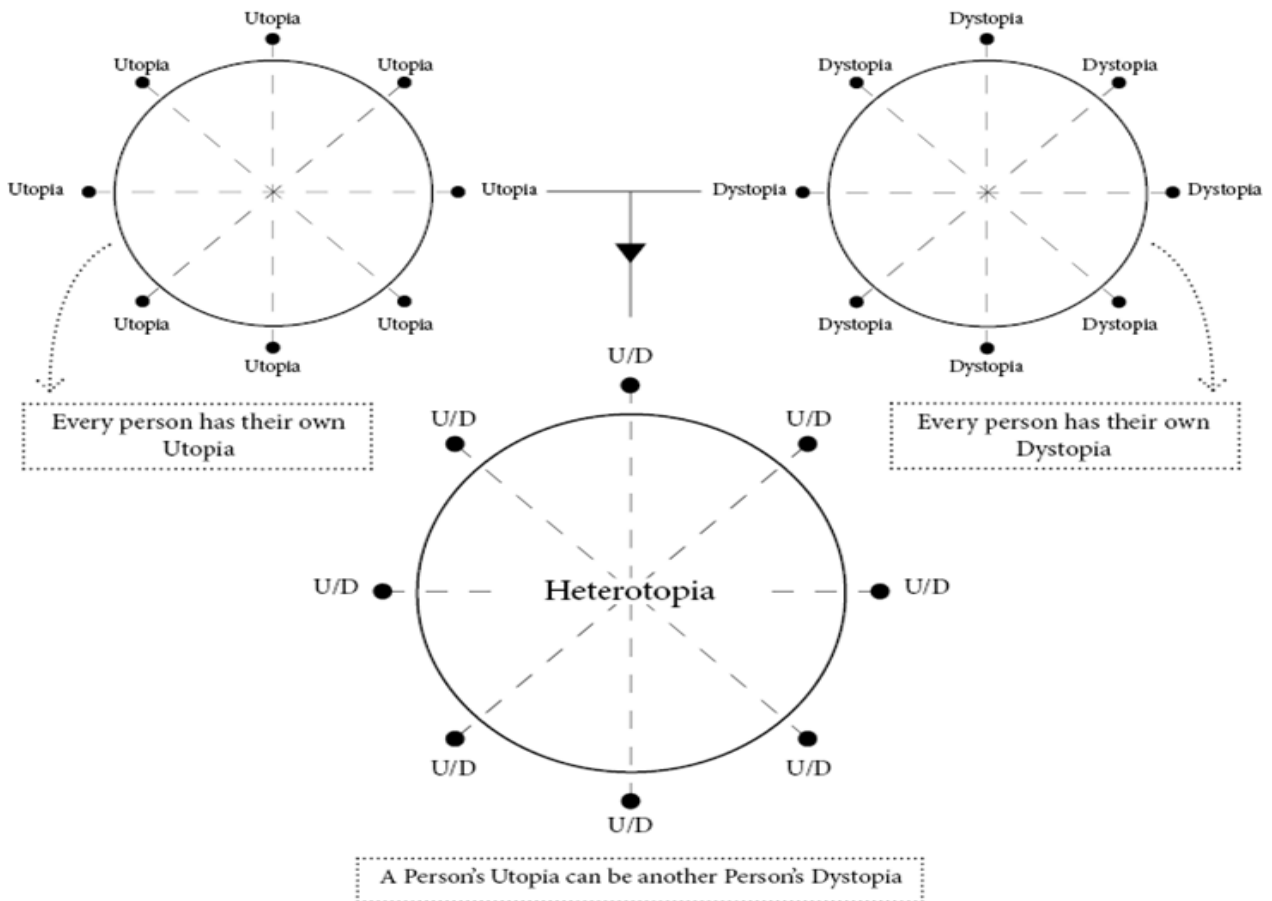


Figure 11. Utopia/ Dystopia Paradox (Shamma & Keynoush, 2023)

**Double Faced Heterotopias**

One may trace this spatial theory way back to what was introduced by Foucault; similar analogies had been proposed earlier that bore a striking resemblance to Foucault's concepts. In 1938, Huizinga introduced the concept of Homo Ludens which contained seven elements that are very similar to that of Foucault's heterotopia (De Cauter & Michiel Dehaene, 2008), but Homo Ludens explores the playful and creative aspects of human culture,

while heterotopia examines alternative spaces that challenge societal norms and offer critical reflections on social structures. Another similar concept was introduced in the 1960s by anthropologist Victor Turner; He developed the concept of "communitas" based on his studies of rituals and rites of passage in various cultures, it also bears many similarities with Foucault's heterotopia. "Communitas" refers to a state of unstructured and relatively undifferentiated communities experienced by individuals or

groups who submit together to the authority of ritual elders. However, *communitas* is not a model of heterotopia and heterotopia is not the emplacement of *communitas*. *Communitas* includes Utopian ideals that Foucault's analysis of heterotopia does not account for (Faubion, 2008). Another concept that could arguably have somewhat of a resemblance to Foucault's heterotopia analogy would be Harold Bloom's concept of the "daemonic". The concept of the demonic described the powerful, uncontrollable creative force within artists and writers. It represents the primal energy that drives individuals to innovate and create beyond conventional limits. This force is deeply tied to an artist's psyche and existential condition, manifesting as a relentless pursuit of originality and artistic excellence, despite causing inner turmoil and existential anxiety. Although the two concepts initially appear unrelated, they are intricately intertwined. The function of the heterotopic machinery mirrors the process of demonization—an act of creative innovation intertwined with discipline. The discipline itself can be understood as imposing a path of individualization, achieved through self-restraint, but at the significant cost of dehumanization (Faubion, 2008).

All of these different concepts carry a relation with Foucault's concept of heterotopias; Heterotopias reflect a process akin to creative discipline, balancing individualization with potential dehumanization. One could recognize through this contrast of interconnections that Heterotopias could result in two completely opposing paths. Heterotopias could either be an aid towards freedom and liberation, or it could result in eventual imprisonment. It can also be recognized that after the 2nd modernity and the application of the principles of industrialization within the lifestyle of all civilizations, the phenomenon of prison heterotopias is taking over.

Foucault's heterotopias play a complex role within society. They overturn established orders, subvert language and signification, and juxtapose sameness while reflecting society's inverse or neglected aspects (Sohn, 2008). This complexity is not inherently negative; heterotopias can manifest negatively, such as in spaces of imprisonment, or positively, as in spaces of liberation. Typically reserved for the abnormal, heterotopias emerge in contrast to norms, revealing the heterogeneous elements that define and reinforce what is perceived as homogeneous, normal, and correct (2008).

### ***Heterotopia of Liberty and Freedom***

Following the 2nd modernity, industrialization has promoted uniformity, categorization, standardization, and classicization (Zevi, 1978, p.11). This is evident in contemporary skyscrapers, characterized by curtain walls that appear more static, boxy, and monolithic compared to those constructed half a century ago (1978). These industrial principles, detailed in earlier sections of this research, have permeated societal lifestyles and become the prevailing norm. Architecture and the built environment have embraced these principles in tandem with societal development, reinforcing this normative framework.

Heterotopias could be seen from a revolutionary perspective. Heterotopias emerge as critical agents capable of challenging prevailing norms of uniformity. Unlike political or economic entities, heterotopias disrupt the conventional distinctions between public and private spaces.

They serve as spaces that resist homogeneity and the imposition of normativity. Heterotopias embody dimensions of the human condition that transcend economic explanations and operate outside the realm of conventional politics. They function as mediatory spaces within the polis, albeit in an eccentric manner. They represent realms where hidden aspects of society manifest, serving as experimental terrains where special communities gather strength to potentially disrupt established norms within the broader public sphere (De Caunter & Dehaene, 2008). If civilizations were to become aware and embrace differential submission, they could potentially utilize these spaces to challenge established norms.

Foucault's concept of heterotopia encompasses diverse spaces all characterized by their inherent heterogeneity in contrast to their surroundings standing out as exceptions to the norm. Despite this, they operate according to specific principles that enable their functionality. Heterotopia is a complex concept associated with exceptionality and abnormality, challenging notions of homogeneity and sameness. In the postmodern context, heterotopia serves as an exception to uniformity and homogeneity; It paves the way for deconstructing sameness and subverting it, serving as antidotes against the erasure of difference implicit in the cultural logic of late capitalism and the proliferation of standardized non-places in the postmodern landscape. In doing so, it provides 'another place' where the 'other' and the 'exceptional' can find other ways to thrive (Sohn, 2008). While Foucault described heterotopias as inconclusive arrangements and systems marked by regulations, exclusions, and concealments, postmodern perspectives viewed heterotopias differently due to the reinforced principles of industrialization that created new sets of normality identifiers. They see them as alternative urban configurations known for their inclusivity, 'radical openness,' and extensive connectivity. This perspective positions them as significant sites of political and social relevance, facilitating the empowerment of minority and marginalized groups through spatial use (2008).

In postmodern perspective, 'difference' is interpreted as 'otherness,' juxtaposed against 'sameness' within socio-political discussions about identity. This perspective characterizes heterotopias as complex entities that describe distinct spaces and their sustaining social groups, and portray them as exotic formations with almost mythical, ideal capabilities. This tendency after the 2nd modernism to consider the 'other' as an agent capable of radical transformation shows that human beings are becoming eager to discover a way out of homogeneity (Sohn, 2008). In a fragmented world increasingly dominated by uniformity and deaf homogeneity, the only viable option, particularly in spatial discussions, seems to be that of a heterotopic nature; It seems to be the only realizable space of material and social possibility that might be capable of creating spaces of openness to create radical social transformation (2008). However, without awareness and continued blind obedience, heterotopic spaces, despite their potential for rebellion, cannot prompt shifts in closed-minded perspectives. These spaces not only segregate non-conformists and deviants from the rest of the public to safeguard them into absolute submission but also infiltrate personal spaces through the phenomena of prison heterotopia. This phenomenon infiltrates personal spaces

and imprisons people, physically and mentally. Foucault argues that in modern societies individuals are subjugated by distinguished networks of power that they become guardians of their imprisonment (Boyer, 2008). They become enslaved by the power system through absolute submission, ultimately consenting to their imprisonment.

### ***Heterotopia of Imprisonment***

Zevi explains in his book "The Modern Language of Architecture" (1978), that town planners often feel unappreciated due to widespread indifference toward urban development from politicians, administrators, businessmen, and society at large. He argues that city planners often fail to understand why their ambitious projects do not succeed, lacking sensitivity to social dynamics but driven by a desire for grandeur (Zevi, 1978). Historically, they have attempted to impose rigid and impersonal structures on society, evidenced by the fact that "ideal cities" throughout history have been primarily designed for military bases, insane asylums, prisons, and cemeteries. These designs, whether rectangular, circular, hexagonal, or radial, have effectively controlled disciplined or incarcerated populations, emphasizing control over human freedom. Zevi concludes that such cities primarily serve the interests of those in power, symbolizing their authority and control (1978). The spaces that Zevi defined to be the primary spaces that limit society and are of a controlling nature, are all heterotopic spaces that follow all the principles defined by Michelle Foucault. This shows that heterotopic spaces, according to Zevi, work to serve the power systems and control societies. Imprisonment's main objectives are incapacitation, retribution, and rehabilitation. However, they exist not only as physical structures but also as concepts. Unlike shelters, which fulfill a natural instinct for safety, prisons historically functioned as transitional spaces until sentencing. This distinction highlights imprisonment as a relatively recent concept compared to the longstanding existence of shelters and houses in human and animal habitats. Prisons confine individuals, stripping them of identity, human characteristics, and their natural environment. Despite their punitive nature, prisons historically acted as protective spaces, such as Alcatraz, which served as both a military base and a maximum-security prison. Both protective structures and prisons exemplify heterotopias, emphasizing isolation from the outside world. This isolation deprives inmates of their voice, identity, and connection to their natural surroundings, reducing them to objects devoid of natural human expression. As prisons disconnect individuals from nature and their inherent identity, they reinforce their role as instruments of confinement (Shamma & Keynoush, 2023).

Humans and all living organisms are inherently connected to nature, which sustains their existence. Unlike animals, humans possess abstract thinking, giving rise to complex concepts like Utopia, Dystopia, and Heterotopia.

Philosophically, humans assert a natural right to maintain a connection with nature due to its vital role in their survival and life. Despite this, modern societies have adopted unnatural lifestyles that disrupt the natural balance, resulting in crises that impact natural life through artificial means. There is a misconception that wisdom involves transcending basic needs in favor of higher, often ideological pursuits (Krebs, 1999). Detachment from nature

signifies a conceptual or physical death, as humans are inherently part of the natural ecosystem. Nature fulfills humans' instinctive need to survive and thrive. When humans are deprived of their right to engage with the ecosystem, they are effectively imprisoned within constraints (Shamma & Keynoush, 2023).

The criteria for identifying prison heterotopias are many-sided. Firstly, they operate as a Heterotopia of Crisis & Deviation by forcibly disconnecting individuals from their natural lives. These spaces intentionally create crises by distorting natural bases and need into existential deviations, compelling inmates to experience this deviation through artificial and alien elements. Moreover, they manipulate perceived categories of right and wrong to further marginalize those deemed deviant. Secondly, as a Heterotopia of Function may change over time, prisons reinforce this detachment over time, normalizing the disconnection from natural life as a permanent condition. This persistent disconnection intensifies the gap between inmates and natural existence, sometimes pushing conditions to the brink of Dystopia. Thirdly, functioning as a Heterotopia of Juxtaposition of incompatible spaces in a single space, prisons regenerate heterotopic environments internally, synergizing with other principles to impose severe restrictions on inmates' access to natural life and environments. This design reinforces panopticism, where surveillance and control mechanisms pervade every aspect of inmate existence. Fourthly, through the principle of Heterochronies: Eternal & Temporal, prisons manipulate time and space to perpetuate control mechanisms, disorienting inmates and reinforcing institutional authority. Fifthly, as a Heterotopia of Free Inaccessible, prisons transform inmate private spaces into quasi-public zones with restricted access, diminishing connections to the natural environment and reinforcing internal surveillance and control. Lastly, as a Heterotopia of Illusion & Heterotopia of Compensation, prisons portray incarceration within artificial settings as a means to achieve societal Utopia, depicting the rigid spatial order as a necessary compensation system to safeguard against Dystopian threats (Shamma & Keynoush, 2023).

Foucault recognized a transformation from inclusiveness to exclusion and the separation of different classes by systems of control over time. One can recognize this through the idea of citizenship for example; It used to be a tool that works as an inclusive force promoting equality, then it became a tool of exclusion and discrimination, perpetuating inequalities based on religious and racial affiliations. Citizenship now serves as a barrier through which elites control the global movement of people, contradicting the universal principles of equality and fundamental rights, particularly freedom of movement and residence. Foucault identified this shift as a shift towards a "society of control," where mechanisms of governance operate by maintaining control beyond the fixed structures of traditional institutions, forming a flexible and fluid network that extends into all aspects of daily life.

Foucault observed a societal transformation from inclusiveness to exclusion, highlighting the increasing separation of different classes through systems of control over time. An example of this shift can be viewed through the concept of citizenship, which originally served as an inclusive force promoting equality but has now, after

industrialization principles infiltrated the lifestyles of all human beings, become a tool for exclusion and discrimination, reinforcing disparities based on religious and racial affiliations. Today, citizenship acts as a barrier controlled by elites to regulate global movement, undermining universal principles of equality and fundamental rights, especially freedom of movement and residence. Foucault termed this evolution as a movement towards a "society of control," where governance mechanisms operate beyond the rigid structures of traditional institutions. Instead, they maintain control beyond the fixed structures of traditional institutions, forming a flexible and fluid network that extends into all aspects of daily life. In the society of control everyone is monitored, and all people are viewed as potential criminals that must be tamed and forced into obedience. After the 2nd modernity, everyone became a subject to constant monitoring, transforming public and private spaces alike into sites of pervasive surveillance. Unlike disciplinary societies, which used physical structures like prisons to regulate behavior, the society of control operates through flexible and decentralized networks, impacting daily life from airports to homes; This phenomenon of imprisonment heterotopia infiltrates private spaces and the lifestyles of all people living within the society of control.

### Eventual Imprisonment

In contemporary society, people are increasingly beholden to power structures and their rigid norms, which manifest in heterotopias resembling prisons that enforce societal enslavement. Rather than resisting, individuals often accept their enslavement and actively support their masters, thereby reinforcing the dominance of those in power through unwavering obedience. These power structures exert control over public thought, behavior, decision-making processes, and even living spaces.

Many Architects, too, contribute to this system by designing spaces that perpetuate control and enslavement, often without questioning their negative impact on society. Their designs maintain and consolidate systems of power. With widespread submission and a lack of awareness, people unwittingly perpetuate their own bondage, limiting opportunities for freedom and liberation.

Considering the significant influence architects wield in shaping civilizations, their awareness of this cycle of imprisonment could potentially prompt a recognition of societal enslavement. This awareness might catalyze a movement towards liberation, fostering heterotopias of freedom where individuals can reclaim autonomy and break free from self-imposed bondage.

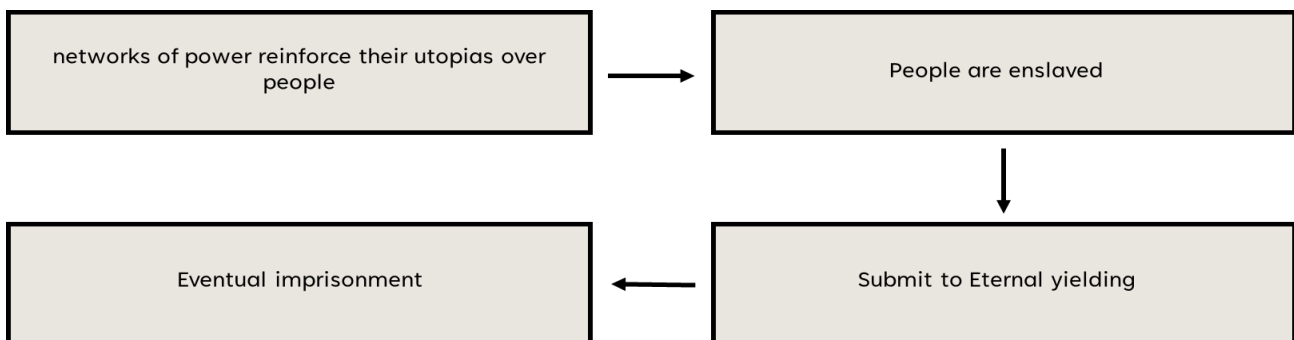


Figure 12. Eventual Eternal Imprisonment Diagram. (Developed by Author).

### Contextual Occurrences

The concept of "public housing" emerged in the 19th century in response to urbanization and industrialization (and the principles of industrialization that came along with it). Poor living conditions in overcrowded urban areas led to concerns about public health and the need for affordable housing for workers. In the 20th C, after World War I, various countries began actively addressing housing issues, particularly for returning soldiers. After World War II, public housing expanded and extended to different countries. public housing initiatives expanded globally as a solution to provide affordable homes for low-income families, aiming to alleviate urban slums and modernize housing. However, these projects faced numerous challenges including maintenance issues, concentrated poverty, social stigma, and architectural deficiencies, which hindered their effectiveness and societal integration efforts. These challenges, however, emerged as a response to the evolving societal perspectives on humanity following industrialization. Industrialization created a split between production and consumption, which changed the entire system of life and functioning in society (Toffler, 1980). The marketplace, once a peripheral concept, has evolved into an indispensable cornerstone of modern life, around which

everything now revolves. This shift also reshaped cultural, economic, and political mindsets, fostering what has been described as the most "money minded, grasping, commercialized, and calculating civilization in history" (Toffler, 1980, p. 41). This fixation on wealth and material goods was not bound by political ideologies but was directly linked to industrialism. Whether socialist or capitalist, both ideologies developed an obsessive preoccupation with money, goods, and material possessions. In industrial societies, commodities and products are not the only entities exchanged; "labor, ideas, art, and souls" are also commodified and traded (Toffler, 1980, p. 41).

In terms of urban planning, one of the most influential figures in architecture, Le Corbusier, presented his futuristic Utopian vision of a city in his 1929 article "The City of Tomorrow and Its Planning." He proposed principles that he believed could create the perfect city if implemented rigorously. Le Corbusier's ideas sparked both admiration and criticism among architects and urban designers. Some hailed him as a visionary of modern architectural design, while others condemned him for imposing rigid limitations on architecture.

Le Corbusier's Utopian vision emerged during a

deafening period between World War I and World War II, characterized by widespread destruction, political unrest, poverty, and rapid industrialization. This context of displacement, poverty, illnesses and industrial affected the way people's lifestyles; This could explain Le Corbusier's Utopic vision. He argued that cities were in decline because of their absence of geometric order, advocating instead for strictly geometrical city layouts. According to him, geometric order would facilitate standardization, which in turn would promote repetition and ultimately result in perfect form. He harshly criticized architects who favored irregular sites over standardized geometric structures (Le Corbusier, 1929).

Zevi, however, challenged Le Corbusier's ideas, arguing against the sanctification of geometry. He argued that Le Corbusier's approach imposed unnecessary restrictions that not only affected architectural form but also influenced individual ethics and collective life (Zevi, 1978, p.12). While Le Corbusier advocated for industrializing buildings, viewing buildings as an economic activity, Zevi believed that architecture should evolve organically and not be bound by geometry of classical standardized forms. Le Corbusier believed that architecture's reluctance to embrace industrialization was synonymous with resisting progress (Le Corbusier, 1929). Therefore, he saw industrialization as the sole pathway to advancement, insisting that architecture must yield to it.

Le Corbusier's emphasis on industrialization in architecture reflected broader societal changes during the 20th century's industrial period, as discussed by Toffler when he explains "the 2nd wave, shift towards Industrialization." This era saw mass education and significant transformations in daily life (Toffler, 1980), shaping Le Corbusier's industrialized vision of architecture. Thus, it is evident that the concept of a Utopian world, no matter the figure it is created by, remains subjective. The attempt of creating a utopia inherently promotes and encourages blind submission. In a submissive society, power systems inevitably exploit Utopian ideas for their own advantage (figure. 8). The implementation of Utopian

ideologies by power systems often results in characteristics of imprisonment for the public and civilization.

An example of this phenomenon is evident in the "Prora" Holiday Camp designed as a Utopian vision under Nazism and Fascism. These regimes mobilized people globally and rapidly imposed their defining norms across all aspects of life, from social to individual levels. Many characteristics of their Utopic world which was embodied within "Prora" Holiday Camp could be seen in world class prisons. Nazi regime established concentration camps; one of which was "Auschwitz", which could be identified as their idea of a Dystopia. When comparing the holiday camp "Prora" and the concentration camp "Auschwitz", it is recognizable that both reveal striking similarities. Both Prora and Auschwitz were designed with a functional approach to accommodate large numbers of people. Prora was intended as a massive resort complex capable of housing thousands of vacationers, while Auschwitz was designed as a concentration and extermination camp with barracks, watchtowers, and other facilities to hold prisoners. Both sites were symbols of state control, propaganda, and they both exemplified the dehumanization of individuals under totalitarian regimes. Prora and Auschwitz were sites where individuals were reduced to numbers, and objects that are stripped of their identity and personality through the reinforcement of absolute submission. They both symbolize the extremes of Nazi ideology, representing two opposing ends—their Utopia and their Dystopia—yet when both were translated into physical structures, remarkably similar forms emerged. These similarities highlight how architecture and spatial design were used by totalitarian regimes and power systems -like the Nazis- to enforce control over the mindsets and lifestyle of the general public, reshaping common societal norms and imposing them as the prescribed way of life. This is because it was never about the public's Utopia, the power cores reinforced absolute submission, and the public obeyed blindly, creating eternal yielding; People are incapable of recognizing that they are imprisoned no matter which space they inhabit.



Figure 13. Nazi concentration camp (Sanchez. ,2019) placed in relation to Nazi's holiday camp retreat (Guardian News and Media, 2017).

Understanding that Utopias are personal and cannot extend beyond one's individual space is a crucial step toward

advancing humanity. One cannot create a perfect world for all, but efforts can be made to prevent the creation of a

Dystopian one. Working towards avoiding imprisonment criteria within newly constructed designs could potentially lead towards the creation of heterotopias of liberty and freedom rather than heterotopias of imprisonment. In the 21st century, certain modern architecture designers are striving to generate novel ideas that were absent during the industrial era, not only in theory but also in practice. Communities are attempting to solve the problems that were generated by the industrial era by understanding underlying issues within the urban housing such as climate and density change and the policies needed to build houses accordingly. They are developing policies to construct homes that are responsive to these changes, while also reconsidering spatial divisions and housing typologies. Neighborhood dynamics are being reexamined with a focus on community amenities, urban villages, and sustainable community design. Embracing the Green Agenda, initiatives encompass energy conservation, renewable energy adoption, water management, and environmental resource preservation. Additionally, there is a growing emphasis on repurposing existing built environments through conservation, improvement, and modernization efforts (Towers, 2005). These efforts made by the new 21st century architects could parallel the result of the Utopian visions of architects during the industrial era if they fail to engage in critical thinking. Their pursuit to benefit the world by studying what has been refuted during the industrial period could either result positively or might lead inevitably to failure if critical reflection was not engaged. Awareness of the underlying imprisonment criteria imposed in civilizations must be tackled in order to be altered and redefined. This can be achieved by avoiding architectural submission through continuous reflection aimed at designing spaces that do not embody criteria resembling imprisonment heterotopias.

### Conclusion

Throughout history, architecture, despite all great impacts in human civilization, many times has been manipulated and used as a tool of control by dominant power systems. Each civilization, guided by its own power cores, imposed norms presumed to be immutable standards of behavior, often diverging from natural human instincts. In the agricultural era—the first wave—people lived self-sufficiently, their work and home lives intertwined as an economic unit. Early modernity reinforced obedience only to ensure common interest for all people, promoting patience and reason to suppress animalistic rebellious tendencies and ego-centric behaviors that come with the birth of all human beings. However, with industrialization – the second wave– society shifted towards valuing efficiency and productivity, reducing individuals to mere objects in a production machine. The principles of industrialization were fused not only in the factory but within the daily life and behavior of all people within civilizations. Obedience now revolved around adherence to primitive servitude, with disobedience manifesting not as rebellion against common interests, but as demands for liberty and the right to voice dissent. Philosophers have debated obedience's evolution and its changing meanings over time, influenced by shifting

societal norms. People often became nescient slaves to their own compliance, blindly following reinforced norms imposed by power systems without questioning their origins or justifications. This dangerous cycle of blind submission, if perpetuated across generations, risks entrenching eternal yielding, a state where individuals comfortably evade personal responsibility by conforming unquestioningly and submitting blindly to anything they are expected to be or become. Such behavior, normalized over time, can transform into a fixed habit, reshaping human nature itself. Spreading awareness and nurturing critical thinking can spark a revolution against normative reinforcements by power systems, fostering a path towards freedom and liberty. Genuine liberty can only be achieved through conscious desire and awareness, challenging pervasive blind submission.

In the realm of architecture, this phenomenon of blind submission manifests as architectural submission. Therefore, architects in particular have a responsibility to be aware of their own actions and constantly exercise critical thinking even when societal norms blind the masses. Throughout history, various architects have attempted to find and impose Utopian visions on societies, all of which, including Le Corbusier's "City of Tomorrow," ultimately didn't succeed. They failed to understand that their utopic perception of the world is subjective and shaped by factors of their own upbringing and perspectives. These visions always contradict and clash with others' ideals and utopic visions, leading to chaos and the creation of structures that implement imprisonment heterotopic principles. Architects need to avoid confusing utopic ideas with utopic solutions that are then going to be imposed on society; Even if imposed, only the aspects that serve the agendas of power cores would be taken into consideration, obscuring public discourse and perpetuating societal enslavement. Only through constant reflection and critical judgment can architects begin to contribute positively in building a better world for future civilizations. Building a perfect world or a utopia is subjective and it attempts to invade the boundaries of people's different conceptions of Utopias and Dystopias, creating further entanglements that result in imprisonment heterotopias. Understanding that architects possess varied visions and interpretations of architecture, if they are mindful of their subconscious tendencies towards blind obedience and their potential role in societal constraints, and if they are knowledgeable about the criteria for prison heterotopias, they can actively work to avoid constructing buildings that perpetuate societal enslavement. Instead, they can strive to design spaces that foster heterotopias of liberty and freedom.

This research aims to raise awareness among architects of their subconscious submission and provide foundational criteria to build heterotopias of liberty and freedom by avoiding prison heterotopic principles and keeping an open mind towards critical judgment. Heterotopias of liberty and freedom, have the potential to shift societal mindsets towards voluntary rather than absolute blind submission, offering hope for a world where liberty and freedom are attainable aspirations.

### Limitations

The scope of this research was neither intended to provide conclusive results nor it aimed to cover the physical aspects and elements in the built environment as well as architecture, nor suggest any fixed design principles. This article tries to share a new perspective and to raise questions regarding nescient submission of designers and the possible consequences by offering critical arguments and exploring relevant inter-connected phenomena in both old and current praxes.

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### Conflict of interests

The Authors declare that there is no conflict of interest.

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