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Jan 13, 2022 Introducing the concept of heterotopias, the Algerian ethnologist Foucault defines being-in-the-world (i.e., being-at-home) as a process involving "the simultaneity of total dislocation and relocation in space, the singular and multiple negation of being, and the de-centering and de-localization of all being." His provocative notion of "places" or "spaces" (the latter term does not have its modern meaning of measurable physical space) enables more than a destabilization of the centrality of the word "place." These spaces of the self are not reducible to a physical space. They reflect an imaginative deconstruction of being. Rather than yet another way to think about place, Foucault calls these "heterotopias." The autochthonous city, the university, the classroom, the lab: all are considered "heterotopias" because they are the contexts of being-at-home in the world, of being-in-the-world, and in their instability, their ability to exceed the experience of the "traditional" places where one might find oneself at home. The concept of heterotopias is a departure from the categories of classical topology and urban studies by revealing a finer texture of difference and undecidability. It echoes a corollary of Heidegger's later work, in particular his notion of "fuga" (the flight from) and "vergegenwärtigen" (the invocative recollection of). Foucault's essay begins with the observation that modern subjectivity is always already inscribed into the social fabric in the forms of institutions, systems, technologies and epistemologies, all of which must be taken into account in any consideration of the subject. He notes that the question of the "society" where such subjectivities might be embedded arises at the very moment of the emergence of the subject. His focus is on the spaces in which subjectivity takes shape. He considers all of the social institutions by which human beings are "placed." In doing so, he also points to what it means to be at home in the world: his notion of being-in-the-world, as well as the sense of belonging to a place or a people. The subtitle of his book, *Il n'y a pas de hors-texte*, indicates Foucault's awareness of how the practices and institutions of self-identification (and

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